

Truth

Magazine

Taking His hand, helping each other home.



TM

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QUESTIONS RE: ESCHATOLOGY

“When will these things happen, and what will be the sign of Your coming, and of the end of the age?” (Matt. 24:3, NASB).



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Competence

by Mark Mayberry

During the first trimester of 2021, I have been helping team-teach a teenage boy's class on "Becoming Men." As Jesus grew in wisdom and stature and favor with God and man, we must also.

Introduction

Webster defines "competence" as "(1) a sufficiency of means. . . (2) the quality or state of being competent. . ." One who is competent possesses the "requisite or adequate ability or qualities" necessary to function, such as "a competent teacher, etc." It means that someone has the ability to function in a given capacity, or possesses the talent necessary to achieve/accomplish some goal or task.

James Hastings's *Dictionary of the Bible* offers this comment on "Ability":

Both in OT and NT ability occurs in two senses, which must be distinguished: (1) It signifies *material* capacity, resources, wealth (Ezra 2:69; Acts 11:29). (2) It signifies *personal* capacity, strength of body or of mind (Dan. 1:3-4; Matt. 25:14-15). In modern English, ability is almost confined to mental capacity, though one hears it locally used of physical strength (Hastings, 9).

Consider also the following quotes on this subject:

Natural abilities are like natural plants that need pruning by study—FRANCIS BACON, *Essays*.

The winds and waves are always on the side of the ablest navigators—EDWARD GIBBON, *The Decline and Fall of the Roman Empire*.

Intelligence is quickness to apprehend as distinct from ability, which is capacity to act wisely on the thing apprehended—ALFRED NORTH WHITEHEAD, *Dialogues*.

Divine Provision

God blesses each individual with differing abilities, and He holds us responsible for how we use these various gifts (Matt. 25:14-18). When tempted to excuse ourselves from fulfilling a duty, recall the rebuke that God administered to Moses, when he was similarly evasive (Exod. 4:10-17). Commissioning the aged shepherd, the Lord said, "Come now, and I will send you to Pharaoh, so that you may bring My people, the sons of Israel, out of Egypt." Seeking to excuse himself, Moses said, "Please, Lord, I have never been eloquent, neither recently nor in time past, nor since You have spoken to Your servant; for I am slow of speech and slow of tongue. Yet, God responded, "Who has made man's mouth?"

On special occasions, God directly/supernaturally endowed men to perform various tasks (Exod. 35:30-7). He filled Bezalel and Oholiab with wisdom, understanding, and knowledge for constructing the sanctuary (Exod. 35:30-36:7). Despite his youth and inexperience, God empowered Jeremiah to serve as a prophet: "Behold, I have put My words in your mouth. See, I have appointed you this day over the nations and over the kingdoms, to pluck up and to break down, to destroy and to overthrow, to build and to plant" (Jer. 1:4-10).

In ordinary circumstances, God calls us to serve, to labor, to fulfill some important task. Although He does not directly intervene or divinely empower us, He provides us with the ability, intellect, and strength to accomplish His purpose. "Who has made man's mouth?"

Or who makes him mute or deaf, or seeing or blind? Is it not I, the LORD? He forms the ear and the eye (Ps. 94:9). He bestows life and breath.

Man's Duty

According to Wikipedia, a "duty" (derived from Latin, signifying "debt") "is a commitment or expectation to perform some action in general, or if certain circumstances arise." Diligence demands that we use our talents, cultivate our abilities, and take advantage of opportunities as they arise (Eph. 5:15-16; Col. 4:5).

While the famous expression, "*Carpe diem*," (Latin: "pluck the day" or "seize the day") is attributed to the Roman poet Horace and communicates the importance of taking advantage of opportunities, Solomon stressed the same point centuries earlier (Eccl. 11:6). We may enjoy greater or lesser success based upon the uncertainties of life (i.e., time and chance), yet we must heed the admonition: "Whatever your hand finds to do, do it with all your might. . ." (Eccl. 9:10-12). Let us, therefore, emphasize diligence over dereliction: In serving the Lord, we must be fervent in spirit (Rom. 12:9-13).

Sometimes, our work ethic can be deficient or based on the wrong set of motivations, such as prideful competitiveness or grasping covetousness (Eccl. 4:4). Not only should we do our best when the task is stimulating, captivates our interest, or is personally advantageous or appealing. Instead, let us do our best under all circumstances (Col. 3:23-24).



A Challenge to Youth

Young folks, ask yourselves: How do you respond when your parents ask you to work when you would rather play? Are you sullen and vexed? Are your efforts half-hearted or all-together inadequate? Learn to manifest the proper attitude when assigned chores. What if your dad griped and complained when the boss assigned an added responsibility to his already full workload? What if he acted like children sometimes do when they are asked to perform chores? He would probably be fired, and you could not enjoy all the comforts and pleasures and possessions that you take for granted. Plus, you would lose your allowance!

Many young men dream of independence and wealth. They hope to drive an expensive car, live in a pleasant neighborhood, and marry a beautiful woman. None of that will happen if they are lazy and listless, content to live in their parent's basement and play video games until they reach the age of thirty.

To achieve true independence, to gain a certain degree of wealth, to attract a beautiful (and hopefully godly) woman, young Christian men need to cultivate their character, and develop the physical/intellectual/spiritual skill sets that will enable them to provide for a family.

Were you raised in a family where your mother was not required to work outside the home, where both parents provided a wholesome spiritual environment? Was this a blessing? Do you want to raise your children under

similar circumstances? If so, you need to develop the skill sets (physical, intellectual, spiritual) that will make all of this possible.

A Call to Self-Sufficiency

“The leech has two daughters, ‘Give,’ ‘Give’” (Prov. 30:15a). Many are looking for a free lunch, a handout, etc. While we remain dependent upon God, He calls us to self-sufficiency: “God is able to make all grace abound to you, so that always having all **sufficiency** in everything, you may have an abundance for every good deed. . .” (2 Cor. 9:6-15, esp. v. 8). The Greek word *autarkeia*, here translated “sufficiency” is elsewhere rendered “contentment” (1 Tim. 6:6), and signifies a spirit of “self-satisfaction, i.e., self-sufficiency” (Thomas, 841). While we remain dependent upon God, let us bear our own burdens, striving for self-sufficiency in our relation to others.

In order to fulfill our various obligations (providing for our family, contributing to the Lord, paying our taxes, helping those in need, etc.), we must be active and industrious, honest and reliable, dedicated to serving others, always striving for excellence (Eph. 4:28; 1 Thess. 4:9-12; 2 Thess. 3:6-13).

Conclusion

As believers, let us learn to engage in good deeds to meet pressing needs (Titus 3:8, 14). Serving the Lord, contributing to the needs of the saints, and practicing hospitality all require resources (Rom.

12:9-13). Members of the Jerusalem church manifested a sacrificial spirit (Acts 4:32-35), as did the saints in Antioch (Acts 11:27-30) and Christians in Macedonia (2 Cor. 8:1-6). **TL**

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Is Matthew 24:34 a Transition Verse? (Part 1)

by Kyle Pope

The popular "transition verse" view of Matthew 24 is held by many brethren in opposition to Premillennialism and Full-Preterism, but are there challenges it presents to the sound interpretation of this text?

Introduction

Among many brethren, a common interpretation of the Olivet Discourse considers Matthew 24:34 a "transition verse" from addressing only the destruction of Jerusalem before it to discussing only final judgment after it. Many see this as a way to avoid the extremes of premillennial views (that imagine a future rebuilt temple and its future destruction) or full-preterist views (that consider the entire discourse as only dealing with the destruction of Jerusalem in AD 70). In this and my next article for this column, we will test this interpretation.

If the transition-verse view is correct, some compelling language that precedes 24:34 cannot be taken literally but must be interpreted as figurative apocalyptic language describing the significance of God's judgment on Jerusalem. Certainly, Scripture sometimes uses cosmological end-times language in non-literal ways but in this case, it presents some challenges that I fear some may not have considered.

The Use of Similar Language

Matthew 24:29-33 describes: the sun and moon darkened, stars falling, and the powers of the heavens being shaken (v. 29), tribes of earth mourning (v. 30a), all seeing the Son of Man (v. 30b), the Son of Man coming on clouds (v. 30c), coming with power and glory (v. 30d), coming with the angels (v. 31a), the sound of a trumpet (v. 31b), and a gathering for judgment (v. 31c).

These same events are described elsewhere in the New Testament in literal descriptions of Christ's coming in final judgment. For example: Cosmological events (Matt. 5:18; 24:35; Mark 13:31; Luke 21:33; 2 Pet. 3:10, 12; Rev. 20:11; cf. Rev. 21:21), tribes of earth mourning (Rev. 1:7), all seeing Him (Matt. 24:27; Luke 17:24; 1 Cor. 1:7; Col. 3:4; 1 Tim. 6:14; 2 Tim. 4:1, 8; Titus 2:13; 1 Pet. 1:7, 13; Rev. 1:7), the Son of Man coming on clouds (Matt. 26:64; Mark 14:62; Acts 1:9-11; 1 Thess. 4:17; 2 Thess. 2:1; Rev. 1:7), coming with power and glory (Matt. 16:27; 25:31; Mark 8:38; Luke 9:26; cf. Matt. 19:28; 2 Thess. 1:9-10; Col. 3:4; 1 Pet. 1:7; 4:13; 5:1), coming with the angels (Matt. 13:41; 16:27; 25:31; Mark 8:38; Luke 9:26; 2 Thess. 1:7; 1 Thess. 4:16), the sound of a trumpet (1 Cor. 15:52; 1 Thess. 4:16), and a gathering for judgment (Matt. 3:12; 13:30, 40, 41; 13:47-48; 16:27; 25:32-33; John 15:6; 2 Thess. 2:1; Rev. 20:12-13).

If these events are literal in other texts, why should we take them figuratively in Matthew 24:29-33? If they are figurative in Matthew 24:29-33, why shouldn't we take them figuratively in all the New Testament? Does their literal application in other texts tell us how New Testament writers interpreted Jesus's words in Matthew 24:29-33? These are important questions to answer. In my understanding, two things lead brethren to this conclusion: (1) how we interpret the phrase "all these things" in 24:34, and (2) how we interpret "immediately" in 24:29.

"All These Things"

Matthew 24:34 reads: "Assuredly, I say to you, this generation will by no means pass away till *all these things* take place." The argument is that "all these things" must indicate that everything described before this verse will "take place" within the lifetime of the first-century "generation" to whom Jesus was speaking. If this is correct, all the events described in 24:29-33 must be included within the phrase "all these things." We have already seen that this view would demand taking events described in these verses figuratively (of AD 70) that are elsewhere applied literally to Jesus's Second Coming, but there are additional problems with this view.

After Jesus begins to answer the disciples' question, "When will these things be?" (Matt. 24:3b; cf. Mark 13:4a; Luke 21:7b), we often miss that Jesus tells them more about what they would NOT SEE than He does about what they WOULD SEE. Or, more precisely, He tells them what they would see that would not signal "the end" and what they would see that would demand action. Notice, He says they must "take heed (*blepō*) that no one deceives you" (24:4b). The Greek word *blepō* means "to see, discern, of the bodily eye" (Thayer). It is one of several Greek words that describes vision. Let's notice the emphasis throughout this section on what He said they would and would not "see."

In 24:5-12, He tells them they would see: false christs (v. 5), wars and rumors of wars (v. 6a), conflict between nations and kingdoms (v. 7a), famines,

pestilences, and earthquakes (v. 7b), persecution and hatred toward Christians (v. 9), stumbling, betrayal, and hatred (v. 10), false prophets (v. 11), and falling away (v. 12). Yet, He tells them these things were not to be interpreted as “the end” (v. 6b). It is not until 24:15-22 that He first tells them of anything they could expect to “see” that relates to any portion of their question and upon which they should act. He declares, “Therefore when YOU SEE the ‘abomination of desolation,’ . . . then let those who are in Judea FLEE to the mountains” (vv. 15-16, emphasis mine). It is this event that He calls an unparalleled time of “great tribulation” (v. 21). Without question, this is talking about AD 70. After this, in 24:23-28, He returns to warning them again not to be deceived, again spelling out what they *would* see and what they would not see.

There are many reasons why I reject the AD 70 Doctrine with its false conclusion that the Lord’s Second Coming was accomplished in AD 70. One big reason is because verse 23 tells me not to! Notice: “Then”—when? At AD 70, at the time of the “great tribulation.” Jesus then says, “If anyone says to you, ‘Look, here is the Christ.’ . . . DO NOT BELIEVE IT” (emphasis mine). Jesus says not to believe claims that say, “Here is Christ, in the events of AD 70!” Does that only apply to claims made by those living during AD 70? No. Does it only apply to false christs that pretended to be Christ in AD 70? No. He even addresses the unseen claims: “Therefore if they say to you, ‘Look, He is in the desert!’ do not go out; or ‘Look, He is in the inner rooms!’ DO NOT BELIEVE IT” (v. 26, emphasis mine). To argue that AD 70 was the second and final coming of Jesus is a direct contradiction of the Lord’s commands in Matthew 24:23! It would have us believe that “then,” although many other false christs came whom they should reject, we should believe at least one claim that says, “Here is the Christ, in the events of AD 70.” I can’t do that!

To accept this view, we also have to ignore His very next words: “For as the lightning comes from the east and flashes

to the west, so also will the coming (*parousia*) of the Son of Man be” (24:27). Lightning is unmistakable. Everyone sees it. Even those sitting in a house will see the flash from “east” to “west.” The very fact that we still discuss whether AD 70 was the “coming (*parousia*)” of Jesus shows that it could not have been! Jesus says that when it happens, like lightning, it will be unmistakable. The fourth century preacher, John Chrysostom, a native of Syrian Antioch, to whom ancient Greek was his native language, wrote of this passage:

How then doth He Himself come? “As the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of Man be”. . . How then shineth the lightning? It needs not one to talk of it, it needs not a herald, but even to them that sit in houses, and to them in chambers it shows itself in an instant of time throughout the whole world. So shall that coming be, showing itself at once everywhere by reason of the shining forth of His glory (*Homily 76*, on Matt. 24:16-18.3).

Lord willing, I plan to discuss the Olivet Discourse at Truth Lectures this summer. In the material that I plan to present, I will explore the meaning and use of the word *parousia*, translated “coming” in this verse and elsewhere in the New Testament. I will argue that, by using this word, Jesus could not have chosen a term that makes it any clearer that His coming would involve an actual, literal, visible presence of Jesus Christ that, like His first coming, will also be an actual, literal, visible presence (see 2 Pet. 1:16). That did not happen in AD 70! To argue otherwise is to take a word with no demonstrable biblical or extra-biblical examples of being used in a figurative or representative manner and force a meaning upon it that is foreign to its usage in ancient Greek.

How then should we understand the scope of the phrase “all these things” in Matthew 24:34? The verse right before it says, “So you also, when you SEE ALL THESE THINGS, know that it is near—the doors!” (v. 33, emphasis mine).

He is talking about things they could “see,” or see that would not signal the end. He is not talking about things they would not (or could not) see. Again, what would they see? False christs (v. 5), wars and rumors of wars (v. 6a), conflict between nations and kingdoms (v. 7a), famines, pestilences, and earthquakes (v. 7b), persecution and hatred towards Christians (v. 9), stumbling, betrayal, and hatred (v. 10), false prophets (v. 11), and falling away (v. 12), but these things were not to be interpreted as “the end” (v. 6b). They would “see” the “Abomination of Desolation,” or as Luke explains, “But when YOU SEE Jerusalem surrounded by armies, then know that its desolation is near” (Luke 21:20, emphasis mine). When they saw this, they were to “flee.” These are the things He says they would “see,” not the events of Matthew. 24:29-33.

Conclusion

I fear that brethren have overlooked a major problem that this creates. The transition-verse view must argue that the events of 24:29-33 were fulfilled in an unseen figurative way in AD 70, but it must also include them within “all these things” in 24:34. The problem is Jesus says “all these things” are things they would “see” (24:33), so unseen things cannot be included within “all these things” if they could not be seen. We can’t have it both ways. In the next article, we will explore the second element important to the transition-verse view—the use of the term “immediately” in 24:29. **■**



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How Long till the Morning?

by Sherelyn Mayberry

With each passing day, we experience another cycle of light and darkness. Both carry spiritual symbolism. While we presently struggle against the world forces of this darkness, rest assured—the dawning of victory is at hand!

In the hymn, “How Long till the Morning” (PHSS #712), we sing of the Lord’s glorious return to this earthly land. Each day that we live is a new day of purpose in service. A storm is brewing and we prepare for battle against our malevolent foe. Through His death, burial, and resurrection, Jesus conquered death and promises victory to the saints. Ultimately, a new day will dawn for the faithful to be forever with the Lord.



In the beginning, God created the world and saw that all He had made was good. Being new every morning, His lovingkindness never ceases and His compassions never fail. Great is His faithfulness (Lam. 3:22-23). God provided an environment for man to live here below and hope for eternity with Him in heaven. Like clay in the potter’s hand, He seeks to mold us each day according to His word. The Lord gives us strength to overcome. Offering us salvation in time of distress, He gives stability, wisdom, and knowledge as we fear Him. When we walk righteously, speak with sincerity, and turn our eyes away from evil, then we will dwell in His refuge on the heights in safety (Isa. 33:2, 6, 15-16). The battle may soon come, but we are safe with the Lord. He will preserve us and we can put our trust in Him (Ps. 16:1). Do you seek first His kingdom and His righteousness with each passing day? Do you worry about tomorrow?

When the battle rages, the Lord will deliver me from my enemies as I trust in Him. In the morning, I will sing of God’s lovingkindness. He is my stronghold and refuge in times of distress (Ps. 59:16). God encouraged Joshua, “Only be strong and very courageous.” We also must be careful to act according to His law. Do not turn from the right or the left, and you will have success and prosper. Be not dismayed. God is with the faithful wherever they go (Josh. 1:7-9). As I do His will, He will direct my path and lead me on level ground in the land of uprightness. Delivering my soul from trouble, God will cut off my enemies and destroy those who afflict me (Ps. 143:8-12). After affliction has ended, we can be glad, for we have the Lord’s favor and He has confirmed the work of our hands (Ps. 90:13-17). As we are victorious, our souls wait for the Lord. Though we may grow weary in battle, He increases our strength and gives power to those who lack might. Those who wait on the Lord will gain new strength and mount up

with wings like eagles (Isa. 40:29-31). There is hope in the coming morning through the Lord’s mercy and abundant redemption (Ps. 130:5-7). Singing for joy over our victory, we raise our banner in His name (Ps. 20:5). Are you raising the battle cry for the Lord?

On that final resurrection morning, Jesus, the bright and morning star, will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God. The dead in Christ will rise first. Those in the tombs will come forth: those who performed good deeds will be blessed with the resurrection of life, while those who committed evil will be sentenced to a resurrection of condemnation (John 5:28-29). Martha knew that, even if Lazarus died, he would be raised again in the resurrection on the last day. Being a believer in Jesus, he would live even if he died (John 11:23-26). After the dead arise, the faithful who are living will meet Jesus together with them in the air as He descends. Ultimately, the righteous who endure will all ascend and forever reign with the Lord in heaven (1 Thess. 4:15-18; 2 Tim. 2:11-12). Will you let the Lord guide you to the glorious resurrection morning? 📖



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3. Je - sus, Thou friend di - vine, Our Sav - ior and our King.

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

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

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

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Progressivism in Education

by Kevin Maxey

Progressive leaders are using education to create their vision of a godless society. However, such utopian dreams always crumble into a dystopian nightmare. How must Christians respond?

Introduction

The battle for humankind's future must be waged and won in the public school classroom—John Dunphy, Humanist.

Influenced by postmodernism, atheism, and humanism, modern progressive leaders utilize public education as a vehicle for transforming our nation into their view of a perfect godless society. Progress means, “to move forward.” There is nothing wrong with moving forward, as long as you are moving in a good direction. In his book, *Mere Christianity*, C. S. Lewis sounded alarms about early forms of progressivism:

We all want progress. But progress means getting nearer to the place you want to be. And if you have taken a wrong turn, then to go forward does not get you any nearer. If you are on the wrong road, progress means doing an about-turn and walking back to the right road; and in that case the man who turns back soonest is the most progressive man (28-29).

Our core concern emerges in one question: “Who defines progress?” Man or God? The signers of the *Humanist Manifesto* or the manifested Son of God (1 Tim. 3:16; Col. 2:9)? Christians must choose between these two authorities. Both claim authority, asserting a way forward, and seeking to control you—body, mind, and soul.

The Dangers of Progressive Education

Removes God

“There is no God and no soul,” professed John Dewey, father of progressive education and signer of the *Humanist Manifesto*. The godless worldview of this manifesto undergirds every goal of progressive education, with the chief aspiration of educating successive generations without God. Not content merely to offer a competing viewpoint, proponents of godless worldview assert that religion is dangerous. According to Robert Reich, former US Secretary of Labor under President Bill Clinton, Christians are more dangerous than terrorists:

The great conflict of the 21st century will not be between the West and terrorism. Terrorism is a tactic, not a belief. The true battle will be between modern civilization and anti-modernists; between those who believe in the primacy of the individual and those who believe that human beings owe their allegiance and identity to a higher authority; between those who give priority to life in this world and those who believe human life is mere preparation for an existence beyond life; between those who believe in science, reason, and logic and those who believe that truth is revealed through Scripture and religious dogma. Terrorism will disrupt and destroy lives. But terrorism itself is not the greatest danger we face (*American Prospect*).

Progressive organizations like the American Humanist Association (AHA) rail against teachers, coaches, and schools for displays of Christianity. The AHA recently vilified a Texas educator for encouraging students to pray during a moment of silence, protesting against this “appalling, unconstitutional act” of “indoctrinating kindergarteners” and “coercion” (americanhumanist.org). In Washington state, Bremerton High School fired football coach Joe Kennedy for his silent pre-game prayers on the football field. The message of progressives is clear: there is no place for God in public education.

It is impossible to remove God from true education. How can knowledge be taught apart from God, since “the fear of the Lord is the beginning of knowledge” and “the instruction of wisdom” (Prov. 1:7; 15:33)? Twenty-first century progressives boldly declare, “There is no God!” Yet, the Creator of the Universe responds, “The fool has said in his heart, ‘There is no god’” (Ps. 14:1). Building on that unchangeable principle, the wisest man who ever lived measured the value of an education delivered by fools, concluding “the instruction of fools is folly” (Prov. 16:22).

Silences Dissension

Progressive educators aggressively silence voices who reject their godless worldview. Academia is not immune to the slashing ire of the current cancel culture sweeping the nation. Social reformers rename schools, fire teachers, ban books, destroy statutes, replace mascots, and



rewrite history. As early as 1923, religious scholar J. Gresham Machen warned how government-sponsored school censorship empowers tyranny:

A public school system, if it means the providing of free education for those who desire it, is a noteworthy and beneficent achievement of modern times; but when once it becomes monopolistic, it is the most perfect instrument for tyranny which has yet been devised (*Christianity and Liberalism*).

Nevertheless, the tyranny of man inevitably fails. He cannot silence the message of God. There is a God. “His eternal power and divine nature have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse” (Rom. 1:20). Outside classroom walls, the heavens still declare the glory of God, pouring out true knowledge and teaching the fear of the Lord.

Discredits Religion

“Every child who believes in God is mentally ill” (*The Social Sciences*, 1970). With this assertion, child psychologist, Dr. Paul F. Brandwein, laid the framework for educators’s interactions with students of faith. On this principle, progressive leaders actively instruct teachers to dismiss religion as misguided opinion. For example, consider California’s guidelines for teaching evolution in public schools:

Some students may insist that certain conclusions of science cannot be true because of certain religious or philosophical beliefs they hold. It is appropriate, if that happens, for the teacher to express the following: “I understand you may have personal reservations about accepting the scientific evidence, but it is scientific knowledge about which there is no reasonable doubt amongst scientists in their field, and it is my responsibility to teach it because it is part of our common intellectual heritage” (*Science Framework for California Public Schools*, 1990, p. 20).

Notice the blatant contrast of word descriptors: “conclusions, evidence, knowledge, no reasonable doubt, and intellectual heritage” versus “personal reservations and philosophical beliefs.” Secular science is heralded as the source of objective knowledge, while biblical revelation is discredited as the source of subjective feeling.

This tactic seeks to undermine the legitimacy of undeniable truth of a living God who is supreme to this creation and Creator of it. Jews accused Jesus, Son of God, of madness (John 10:20). Still, His words and His ways maintain power and influence in all the earth, even 2000 years later. Festus declared Paul, apostle of Christ, insane: “Much learning has driven you mad” (Acts 26:24). Yet, what lasting effect followed Festus? How about Paul? Uninformed, skeptical outsiders misunderstood the meaning and purpose

of assembled Christians in the first century, and considered them crazy (1 Cor. 14:23). Little has changed since then. Declaring belief in God as a symptom of mental illness is nothing new. Yet, God reigns. His people fear Him and love Him and love His way. Believers still rise and declare the wonderful works of God to the next generation. In every generation, the beauty and peace of godly lives testify to the wisdom of God’s ways, despite accusations of insanity from those who are willfully ignorant of God’s message.

Displaces Parents

Mary Jo Bane, former Assistant Secretary of Administration for Children and Families under the Clinton administration, said, “In order to raise children with equality, we must take them away from families and communally raise them” (*Tulsa Sunday World*). Progressive leaders aim to displace the guiding role of parents in matters of morality, sex education, birth control, pregnancy, abortion, sexual preference, hormone blockers, and gender identity. According to congressional representative Charles E. Bennett, “the teaching of ethics and moral values can no longer be left exclusively to the home and church. Those institutions today are no longer equipped to handle the job without help from our schools” (*The Florida Times Union*, 1976).

If this is not enough, some progressive leaders seek to remove parents’s rights to homeschool their own children. Law professor Elizabeth Bartholet believes homeschooling violates children’s rights, exposes them to increased abuse, and hinders their ability to contribute to a democratic society. “The issue is, do we think that parents should have 24/7, essentially authoritarian control over their children from ages zero to 18? I think that’s dangerous” (*Harvard Magazine*, 2020). Senator Peter Hoagland declared, “Fundamental, Bible-believing people do not have the right to indoctrinate their children in their religious beliefs because we, the state, are preparing them for. . . a one-world global society” (christianfaithinamerica.com).

Government reacts to the destructions emerging from godless homes, filled with selfish, self-seeking people. The ugliness—of anger, hatred, bitterness, perversity, sexual promiscuity, and profound lack of self-control—spews forth into all corners of society. Educators witness this horrific degradation, as neglected, abused children are dropped on the government doorstep every day. So, they seek solutions, but appoint themselves as the authority, refusing to heed the wisdom and authority of God. Tragically, no godless solution will ever suffice because selfishness reigns, and the destruction continues.

The Biblical Response to Progressive Education

Educate Triumphantly

Instead of complaining about the darkness, be light (Matt. 5:16). Stop acting as if the gospel has lost its power to save (Rom. 1:16). Satan's lies are strong, but gospel truth is stronger. Do not despair. The progressive agenda is nothing new. Satan has tempted humans to "progress" and "move ahead" of God from the beginning. This is called sin.

Why do the nations rage and the peoples plot in vain? The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against His Anointed, saying, "Let us burst their bonds apart and cast away their cords from us." He who sits in the heavens laughs; the Lord holds them in derision (Ps. 2:1-4).

God will not lose this battle with progressivism. It is time, dear soldier of the cross, to "be strong in the Lord and the strength of His might" (Eph. 6:10).

Educate Intentionally

Satan understands the transforming power of education. He intentionally seeks souls to destroy. When Satan sees a student, he sees opportunity. What do you see? Every student in your neighborhood is an opportunity. "Lift up your eyes and

see that the fields are white for harvest" (John 4:35). Educate intentionally, saying, "Here I am! Send me" (Isa. 6:8).

Educate Scientifically

God and science are not diametrically opposed. For centuries, leading intellectuals attributed advances in science to a divine Creator. Faith in God inspired discoveries during the scientific revolution. Copernicus declared gravity is, "bestowed. . . by the Creator." Johannes Kepler proclaimed, "The chief aim of all investigations of the external world should be to discover the rational order and harmony which has been imposed on it by God." Galileo asserted, "the laws of nature are written by the hand of God in the language of mathematics." Isaac Newton described God as a divine Engineer who is, "very well skilled in mechanics and geometry." These great minds had no trouble harmonizing God with science (Ps. 19; Rom. 1:20).

Educate Theocentrically

In 1643, Massachusetts law established schools for the specific purpose of teaching children how to read the Bible. Early American educators founded colleges in order to promote knowledge of the Bible. Harvard's 1646 "Rules and Precepts" directed every student to "lay Christ. . . as the only foundation of all sound knowledge and learning." The motto of the University adopted in 1692 was "*Veritas Christo et Ecclesiae*," which translated from Latin means, "Truth for Christ and the Church." In 1790, Samuel Adams charged Americans with the noble task of educating students "in the study and practice of the exalted virtues of the Christian system." In his 1828 dictionary, Noah Webster proclaimed, "Education is useless without the Bible."

Educate Domestically

Satan understands the power of godly domestic education, so much so that he is determined to destroy it. The best way to protect your children from

progressive ideology is to bring them "up in the training and admonition of the Lord" (Eph. 6:4). Wherever your children learn, be it public school, private school, or home school, do not neglect to train your children in the way they should go (Prov. 22:6). This requires consistent Bible teaching in the home, in the car, and at the dinner table: "You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise" (Deut. 6:7). Fathers, you are specifically responsible for your children's education—not the state, the internet, the church, your parents, or Hollywood.

Educate Intelligently

Jesus did not shy away from intellectual discussion. He debated with and silenced the leading intellectuals of his day (Mark 12:34). Stephen's audience "could not withstand the wisdom and the Spirit with which he was speaking" (Acts 6:10). Paul reasoned with the philosophical greats in Athens (Acts 17:16-34). Part of the greatest command is to love God with "all of your mind" (Matt. 22:37). Truth has no fear of investigation. Engage in the debate, silence error, and cast down Satan's strongholds (2 Cor. 10:3-5).

Conclusion

Nelson Mandela proclaimed, "Education is the most powerful weapon which you can use to change the world." How true! God help us to educate our children for His glory. God help us all. **■**



Kevin Mazey

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Examples of Humility

by Matthew Bassford

“GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE” (Jas. 4:6). What an amazing blessing! The Creator of the universe extends His hand of fellowship to those who are lowly, undistinguished, and unpretentious.

Introduction

Will man humble himself before God? This is one of the great spiritual questions of the Bible, and indeed, one of the great spiritual questions of our time. The pages of Scripture are filled with examples of both pride and humility, with the latter preserved for everlasting glory and the former condemned to everlasting contempt. Because worship is so intertwined with human existence, these two attitudes also reveal themselves in proud and humble worship. Study of the word reveals examples of each.

Pride in Worship

Sadly, we have no trouble locating biblical stories of those whose pride corrupted even the way they approached God, and these stories display several common characteristics. The first is that proud worship chooses the wrong object. Consider God’s condemnation of the rebellious Jews of Jeremiah 13:8-10. Despite His warnings, their pride led them to worship other gods and reject Him.

Though Baal worship is rather less popular today than it was 2700 years ago, we still live in an idolatrous society, and the worship that the worldlings around us lavish on their idols reveals their pride. How many people do we know who “sing the praises” of their fat bank account, their new car, or their favorite politician?

Indeed, modern idol-worshippers proclaim their confidence in their false gods, looking to them for blessing and deliverance instead of to the Lord of

hosts. Even if they may show up for services some place on Sunday morning, their words make clear where their true hope lies. Finally, of course, their speech reveals their confidence in themselves, in accumulating so much money, or in championing the right candidate. As it always is with idolatry, the true idol of today is self.

Second, proud worship reveals itself in its refusal to obey the divine ordinance. This is clear in the tragic case of Uzziah, king of Judah, as recorded in 2 Chronicles 26:16-22. To this point, Uzziah had been a righteous king, but his pride provoked him to offer incense in the temple, even though he was not of Aaron’s lineage. Despite opposition from the priests, he persisted in his unlawful worship. Within the sanctuary itself, God struck him with leprosy.

Based on the arguments they make now, we can only conclude that there are many who would have defended Uzziah’s unconscionable actions all those centuries ago: “It’s not fair to reserve offering incense to only a few!” “Isn’t Uzziah just as good as the priests are?” “The law never specifically says that kings can’t offer incense!” And so forth. However, the desire to alter God’s revealed plan of worship never comes from humility—only from pride.

Finally, pride in worship leads to a refusal to acknowledge sin before God. God Himself describes this problem in His people in Zephaniah 3:11. They exult on the holy mountain of the temple, but their volume conceals their proud rebellion against God. Although they

won’t deal with their sin, God will. Soon, they will be removed forever.

As all of us know too well, hypocrisy remains a problem among the Lord’s people. There are plenty of Christians who will never respond to the invitation but ought to be responding on a weekly basis! Regardless of how faithfully they attend or how loudly they sing, their sins have made a separation between them and God. For as long as their shamelessness and their pride continue, that state of alienation persists as well. If they die without having confessed their sin, they will be separated from Him eternally.

Humility in Worship

Manifesting humility in worship, of course, is the opposite of these things. Rather than straying after idols, humility seeks the Lord. We see both halves of this illustrated in the life of the long-lived king Manasseh. Manasseh was among the most wicked of all the kings of Judah, debasing himself with every kind of idolatry, going so far as to offer his own sons as sacrifices to Molech.

The vengeance of God was swift. An Assyrian army descended upon Judah and bore Manasseh off to Babylon. While there, however, Manasseh humbled himself before God. The Lord heard his prayer and restored him to kingship in Judah.

Manasseh’s story should be deeply encouraging to us. It reminds us that, no matter how badly we have sinned against God with our own favorite idols, His

compassion is so great that it is always possible for us to repent and return. When we seek Him with a whole heart, we will find Him! The songs and prayers that we offer to Him with humility will always be heard.

It also is true that humble worship is obedient worship. The desire of the humble to join in true worship appears in 2 Chronicles 30:6-11. After the Assyrians had carried the majority of Israel into captivity, Hezekiah sent a letter to the remainder, inviting them to come and celebrate the Passover in Jerusalem. Most rejected his offer, but a few humbled themselves and came, thus becoming the first people in hundreds of years to celebrate the Passover according to the law.

So too for us. The expressions of worship that the law of Christ requires of us are simple. Read the Scriptures together. Sing. Pray. Celebrate the Lord's Supper. Give of our means. It ordains also that our assemblies are to be led by men.

If we are humble, we will obey. We will do these things and only these things. We will not listen to the voices of the world around us. We will not be swayed by our culture. We will not imagine that we know better than God does. We will do what He has asked because He has asked us to do it.

Finally, humble worship is repentant worship. The beautiful language of Isaiah 66:1-2. God is unimpressed with our pride. He is not concerned with the majesty of the works that we might do in His name. He cares only that we are humble and contrite, and that we tremble at His word.

Our humility and contrition should appear in what we say. The prayers we offer in our assemblies should be prayers of repentance. In our singing, we should acknowledge our sin and confess our dependence on His grace.

More than that, though, our humility and our sorrow for sin should be evident in our hearts. The one who wishes to come into the presence of the Lord must do so with clean hands and a pure heart,

and if ours are not, we must cleanse and purify them.

If this is truly our desire, we will no longer be like the sow that, once washed, quickly returns to the mire. Grace is a gift, not a permission slip. It places us under obligation to be holy. If we want to be holy worshipers, we must humbly seek holiness every day of our lives.

Conclusion

Pride is deadly to godly worship, but humility is the fertile soil from which it springs. How could it be otherwise? The very act of worship is an acknowledgment that another is greater than we are, and if we say such things while cherishing a sense of our own greatness, our hearts give the lie to what we claim.

Instead, let us seek the mind that first was in Christ Jesus. Though He had far greater reason than we do to insist on His prerogatives, He surrendered them all far more graciously and completely. In the praise that we offer God, may each of us be guided by His example, so that, as we have humbled ourselves, we may be exalted by Him! 🙏



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A blue speech bubble with a white 'Q.' inside, pointing towards the right.

by Bobby L. Graham

A green speech bubble with a white 'A.' inside, pointing towards the left.

QUESTION.

What scriptural authority would you give for worshiping the Holy Spirit as in the song “Glorify Thy Name”?

ANSWER.

Our reader is to be commended for appealing to what the Scriptures teach, especially in a day when so many are unconcerned about what the Bible teaches. Too many have “moved on” to “something else, something better,” as they say; but notice what the Lord says, “Blessed is he who reads, and those who hear the words of this prophecy, and keep those things which are written in it” (Rev. 1:3). If the Bible does not authorize this action, or anything else, no one has any business teaching it or practicing it (1 Pet. 4:11; 1 Cor. 4:6).

To clarify the reference to the song in the question, we call attention to verse three, which states: “Spirit, we love You, we worship and adore You. Glorify Thy name in all the earth. Glorify Thy name, glorify Thy name, glorify Thy name in all the earth.” In this statement is expressed the worship of the Spirit which our questioner mentioned.

Beyond any doubt, the Bible teaches that the Holy Spirit, being One of the Godhead, is just as divine as the Father and the Son (Acts 17:29; Matt. 12:28; cf. Luke 11:20; Ps. 139:7-10; 1 Cor. 2:10-11). As One equal in deity, He deserves the worship of God’s creatures because He is Deity, just as the Father and the Son deserve it (Matt. 4:10; Rev. 22:9).


Besides this consideration based upon the reasoning of the preceding paragraph, there are some passages which demand the conclusion which we have already reached in this article. When Hebrews 3:7-11 quotes from Psalms 95:8-9, it refers to the “Me” in Psalms 95:9 as the “Holy Spirit” in Hebrews 3:7. If the reader will go back to verse one in Psalms 95 and read all the way through verse nine, he will see that the Holy Spirit, as we learned in Hebrews 3:7, was at least included in “Jehovah” in verses one and six, where He receives *singing* and *worship*. The Spirit is identified as “Jehovah,” along with the Father and the Son. To see this point again illustrated, we refer the reader to Jeremiah 31:33, and then to Hebrews

10:15-16, where, in a parallel statement, the Spirit replaces Jehovah (Lord in some versions) in the Isaiah passage. The Holy Spirit is Jehovah, like the Father and the Son.

Another passage is 2 Corinthians 13:14, where Paul prayed to the Father, Son, and Holy Spirit, because each one was able to effect blessing in the lives of the saints in Corinth. God the Father could effect love, the Lord Jesus Christ could effect grace, and the Holy Spirit could effect communion (fellowship) with them. Paul’s prayer was that these blessings “be with you all.” It seems that he prayed to them because each was powerful to bless in the way stated, not merely to one of them, in this verse of benediction.

Revelation 1:4 is a similar verse, where each divine being is identified as the source of grace and peace; the Holy Spirit is “the seven Spirits that are before His throne,” connoting the fullness of knowledge and of divine revelation. Note that all members of the godhead work

together in this dispensing of blessings, just as they all deserve our praise and worship for their work. It just might be significant that in Revelation 4, when the praises of God were sung by the living creatures and the twenty-four elders, the seven Spirits did not join them, though also present (v. 5). No, they were worthy of receiving this praise, not givers of praise in this instance.

I believe that the song in question scripturally ascribes worship, adoration, and glory to the Spirit of God for the reasons given. If the reader is unconvinced, he should not sing this part of the song; but at least he should consider the lines of reasoning and the passages explored in this study. By all means, let him avoid divisive words and actions over this kind of matter. 



Bobby L. Graham

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The Israel Museum

by Trent and Rebekah Dutton

If you travel to Israel, one site you must visit is the Israel Museum, which contains a wealth of archaeological history that cannot be missed.

We continue our virtual tour of Israel. From our last article, we noted that the last few articles have sought to answer the question, “If you had two or three days in Israel, what locations should you visit?”

On this stop, we trek back to Jerusalem, not to an archaeological site, but to a museum—the Israel Museum. A similar disclaimer applies to this museum as this article series, namely, there are so many relevant biblical artifacts in the Israel Museum, we can only cover a few. Feel free to debate which ones are the most important. With that, here is a small sample of what you will find there.



The Ketef Hinnom Silver Scroll Amulets

The Ketef Hinnom silver amulet scrolls. These tiny scrolls contain the “Priestly Blessing” from Numbers 6:24-26 and are likely the earliest preserved biblical texts. It seems their design was to be worn around the neck as amulets. They were found at a site known as Ketef Hinnom, a series of rock-cut burial chambers just southwest of the Old City of Jerusalem. As with many artifacts and texts, and artifacts that are texts—such as these—there is debate over their dating. In recent years, researchers armed with advanced infrared imaging systems have better deciphered the texts and their dates. These texts are thought to be from the early sixth to late seventh century BC (think of King Josiah to the fall of Jerusalem). This is significant in that they pre-date the Dead Sea scrolls by a few hundred years.

Next, a **victory inscription of Sennacherib**, one of eight prisms with similar messages (some partial) commissioned by Sennacherib of Assyria around 690 BC. The most famous is in the British Museum. Commonly known as the Taylor Prism, it is named after its first acquirer in 1830, Colonel R. Taylor, a British consul general of Baghdad. However, another of these resides at the Israel Museum. This artifact provides Sennacherib’s version of the events described in 2 Kings 19 and 2 Chronicles 32. The account describes Sennacherib besieging and conquering multiple cities, including Jerusalem. Yet, his account indicates that he did not take Jerusalem, but could only exact tribute. This correlates with the message from God to Hezekiah via Isaiah, that the city

would not be taken (2 Kings 19:32-36). The famed line from this inscription is Sennacherib noting of Hezekiah, “I made him a prisoner, like a bird in a cage.”

The last artifact in this sample set is rather large, and it has four horns: **an altar**. This illustrates the tabernacle altar for burnt offerings (Exod. 27:2) and a smattering of other altar references, which are described as having four horns. This altar, found at the site of Beersheba, was discovered in a secondary context, meaning its stones were reused in construction of a building. The stratigraphic layer in which it was



Victory Inscription of Sennacherib



First Century Temple Model

discovered indicates its teardown and reuse was likely associated with the reforms of Hezekiah in the eighth century BC.

The last item to mention is not an artifact, but **a model**. It is a model of first century CE Jerusalem. It was reconstructed based on Jewish sources, such as the Mishnah and Josephus, along with archaeological finds from Jerusalem and other Roman cities. This model provides an excellent overview of what

Jerusalem and the temple area may have looked like in the first century. One of the most difficult items to picture when visiting Jerusalem today is how the city would have appeared at different points in history. When you have a city with a long history and pre-history, a city that served as a focal point of civilization for so long, with so many destructions and rebuilds, creating an accurate reconstruction is difficult at best and impossible at worst. This is a challenging

task for scholars, even more so for tourists on their first visit. We could say a lot about resources to help visualize this ancient city, but a good place to start is the city model at the Israel Museum.

When you go to Israel, do not miss this stop. There are far too many biblically related artifacts here to overlook the Israel Museum. Do your research ahead of time or go with someone who knows the layout. Better yet, do both and spend at least half a day exploring—you will need it. 📖



Four-Horned Beersheba Altar



**Trent & Rebekah
Dutton**

Trent and Rebekah both hold Master's degrees in Biblical Archaeology from Wheaton College, in the Chicago, IL area. They have participated in four full excavation seasons with The Leon Levy Expedition to Ashkelon, two seasons at Tel Shimon in the Jezreel Valley, and one season at Tel Burna in the Shephelah. They are members of the Eastside Church of Christ in Athens, AL, and can be reached at trentdutton@gmail.com.

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- 4 - Divided Kingdom to the Return

Year 2

- 1 - Birth & Early Life of Jesus
- 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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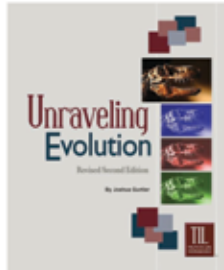


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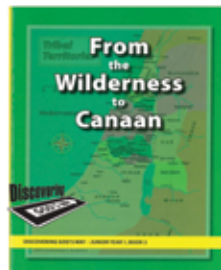
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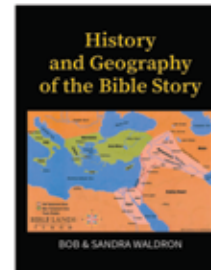
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Does Apocalyptic Language Foreshadow or Exaggerate?

by Kyle Pope

The OT often used apocalyptic language to describe significant divine judgments. When the NT employs similar language, does it foreshadow an ultimate reality or exaggerate something that will never actually happen?

Introduction

Apocalyptic language is defined as language “describing or prophesying the complete destruction of the world; resembling the end of the world; momentous or catastrophic; or of resembling the Biblical Apocalypse [i.e., the Book of Revelation]” (*New Oxford American Dictionary*). While such language may draw its name from *apokalupsis*, the Greek name of the Book of Revelation, apocalyptic language is used throughout the Bible. For example, the Holy Spirit led Joel to write, “I will show wonders in the heavens and in the earth: blood and fire and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the coming of the great and awesome day of the LORD” (Joel 2:30-31, NKJV). After Christ’s ascension, when the Holy Spirit came upon the apostles on the day of Pentecost, Peter declared that these events fulfilled Joel’s prophecy. He told the people, “this is what was spoken by the prophet Joel” (Acts 2:16), going on to quote the text from Joel (Acts 2:17-21). While there is no indication that these things literally occurred on that day, Peter’s application of Joel’s words shows they carried a figurative and spiritual sense as they related to the significance of what happened on that day—the church began, the New Covenant was initiated, and the promised kingdom of the Messiah was established.

“The Voices of the Prophets”

While all would agree that apocalyptic language can have a figurative and spiritual application, the question is if that means we should see all examples of this type of language as figurative and spiritual, but never literal? For advocates of the AD 70 Doctrine (Realized Eschatology or Full-Preterism) the answer is, “Yes!” Don K. Preston, a prolific spokesman for this movement, writes:

The language of the prophets by its very definition is veiled and obscure; it is marked by poetic imagery, license, and exaggeration, and is impressed with hyperbole, metaphors, and symbols. . . . The manner of fulfillment was essentially spiritual, not physical, and that language which on its face appears to describe the dissolution of the chemical elements in a cataclysmic end of time and space must be given a figurative construction and interpretation. This is required, not only because of the confines for fulfillment imposed by statements of time, but by the *usus loquendi* [manner of speech] of the prophets” (“What Is Preterism”).

A favorite appeal of the proponents of this doctrine is Acts 13:27, where Paul rebukes the Jewish leaders in their rejection of Jesus because, “they did not know Him, nor even the voices of the Prophets which are read every Sabbath.” To AD 70 proponents, understanding “the voices of the Prophets” doesn’t just mean making sound interpretation of the teachings of the Prophets. To them, “the voices of the Prophets” is almost a type of hidden code that allows those who have

truly discerned it to realize that Jesus won’t really come again, the dead won’t literally be raised, the heavens and earth won’t really “pass away,” and all end-times apocalyptic language will never literally happen.

Does God Exaggerate?

As any who have ever encountered this doctrine know, addressing the claims of this complicated and confusing teaching is a momentous endeavor, well beyond the scope of this short study. For a more thorough treatment of the overall topic, I refer the reader to my study, *Thinking about AD 70: Challenging Realized Eschatology* (Athens, AL: Truth Publications, Inc., 2019). For our purposes, let us explore one simple issue: if all apocalyptic language is “exaggeration” and “hyperbole” wouldn’t that compromise the truthfulness of God?

Full-preterists place great emphasis on the truthfulness of God when it comes to time statements. Samuel G. Dawson, for example, writes, “Our God doesn’t make time prophecies and then fail to fulfill them. His faithfulness is greater than that” (*Essays on Eschatology*, 28). William Bell echoes this, writing, “To maintain the integrity of the text and the inspiration and truthfulness of Christ, the event has either occurred, or Christ was untruthful. That’s the bottom line and simplicity of it all” (“What Is Realized Eschatology?”). Preston further writes, “Time elements cannot be disregarded or explained away consistent with the doctrine of verbal inspiration. The very authority of the Scriptures is at stake”

(“What Is Preterism?”). Certainly, God means what He says, but these teachers apply rigid, subjective definitions to terms such as “near” and “at hand,” but then gloss over the actual words the Holy Spirit reveals in apocalyptic language. That treats time statements as literal and absolute, but apocalyptic language as “exaggeration.”

The Truthfulness of God

In speaking of God, Paul told Titus that He “cannot lie” (Titus 1:2). This principle of God’s nature is a theme that runs throughout all of Scripture. In 1 Samuel, we read: “The Strength of Israel will not lie nor relent. For He is not a man, that He should relent” (15:29). The Law of Moses declares, “God is not a man, that He should lie, nor a son of man, that He should repent. Has He said, and will He not do? Or has He spoken, and will He not make it good?” (Num. 23:19).

What bearing should this have on our understanding of apocalyptic language? No, on the day of Pentecost God did not actually cause “wonders in the heavens” or “blood and fire and pillars of smoke.” The sun was not actually “turned into darkness” and the “moon into blood,” so did God simply exaggerate? If so, how can we know that any of His promises are not simply exaggeration? If so, did God lie? Absolutely not! On the other hand, what if apocalyptic language has an immediate and a future application? In other words, while the apocalyptic cosmological events did not actually happen on Pentecost, did the significance of that event foreshadow an ultimate future reality? If so, God said it, and He will ultimately do it.

If we interpret all apocalyptic language as simply an *usus loquendi* (or manner of speech) of the prophets, consider where that must lead us. Did God mean what He said in affirming that the dead will come forth from graves (John 5:28-29)? Did God mean what He said when He stated “heaven and earth will pass away” (Matt. 24:35)? Did God mean what He said when He promised that

Jesus will come on the clouds (1 Thess. 4:17)? Did God mean what He said when He promised that all nations shall be gathered together for judgment (Matt. 25:32)? Did God mean what He said when He promised a time when there will be no death, tears, or pain (Rev. 21:4)?

Advocates of the AD 70 Doctrine treat time statements literally, but all other end-times promises as figurative. That is presumptuous! How does that not impugn the honesty of God? The Holy Spirit asks, “Has He said, and will He not do? Or has He spoken, and will He not make it good?” (Num. 23:19). Yes, God always does what He says. Apocalyptic language is not a divine lie, or an “exaggeration.” Even when applied to temporal acts of judgment and significant events, it foreshadows an ultimate reality. God said it; one day He will do it! God has spoken it and He will make it good in the end! 📖

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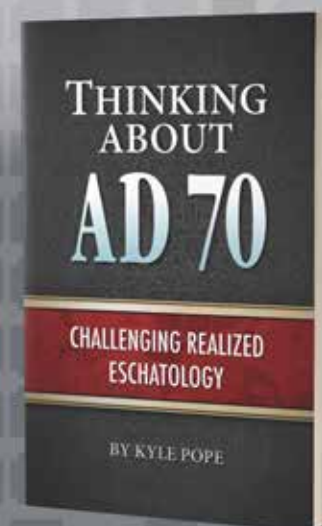
Kyle Pope

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Thinking about AD 70: Challenging Realized Eschatology by Kyle Pope

In the summer of AD 70, under the command of the future emperor Titus, three Roman legions captured ancient Jerusalem and burned its temple. For some students of the Bible, this important event has come to be viewed as the focal point of all redemption history surpassing even the cross of Christ. For some, it fulfilled all end-times prophecies. Thinking about AD 70, by Kyle Pope is an in-depth challenge to such conclusions testing the scriptural validity of this “AD 70 Doctrine.”

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Did 2020 Signal the End?

by Andrew Dow

The events of 2020 do not indicate when the world will end but remind us that the world will, indeed, end. Let us, therefore, prepare for the day when we will stand before God in judgment.

Introduction

2020 has come and gone, but the endless barrage of bad news has been seared into our memories. Political and cultural divisions were heightened by a controversial President and heated election cycle. Protests and riots broke out across the nation which resulted in city blocks being burned, police headquarters being attacked, and the US Capitol being invaded. Wild fires ravaged the west coast. “Murder hornets” became commonplace terminology. All the while, Covid-19 spread around the globe claiming lives and livelihoods.

All of this is enough to remind anyone of the divine judgments found in the Bible. Prognosticators seized the opportunity to use these events as signs of Christ’s coming and the end of the world (cf. endnote #1). After a year like 2020, we may feel like the world is falling apart. Is it, though? Do the events of 2020 indicate that the end of the world is imminent?

These Events Are Not All That Unique

Discussions concerning 2020’s relationship to the last day should be tempered with an appropriate perspective. The events we collectively endured in 2020 were not unique. The world has seen pandemics (cf. endnote #2). Mass death, starvation, and wars have come and gone. Raging forest fires and bug infestations have decimated property and crops. Political unrest and cultural divisions are nothing new. Last

year was uncomfortable, but it was not anything that humanity has not already seen.

Solomon’s reminder is helpful here: “That which has been is that which will be, and that which has been done is that which will be done. So there is nothing new under the sun. Is there anything of which one might say, ‘See this, it is new’? Already it has existed for ages which were before us” (Eccl. 1:9-10, NASB95; cf. 3:15; 6:10). What we lived through is not unlike what our ancestors endured. Therefore, the disasters of 2020 are no more an omen of the end of the world than the disasters of previous generations.

Why, then, did 2020 seem so earth-shattering? First, the events of last year seemed egregious because—to be frank—they were! People suffered and died. Livelihoods were lost. While such events are not unique, they were devastating. Second, the events of 2020 seem overwhelming because we were directly affected. They happened to us! It is one thing to read about pandemics, fires, and financial crises in a history book, it is quite another thing to live through them yourself. Third, the events of 2020 seemed like the end because 24/7 news coverage and the near constant connection to social media hype amplified every painful event.

Last year was bad, but the notion that we can only explain it as the inauguration of the end-times is simply not true. Similar tragic events plagued humanity long before 2020. If God allows the world to continue, they will undoubtedly plague mankind again.

Can the End Be Predicted?

This is hardly the first time that current events have been used to predict Christ’s return (cf. endnote #3). In recent memory, the blood moon eclipses of 2014 and 2015 were thought to signal the end. Harold Camping predicted the world’s end would be in May (and then October) 2011. How many end-time predictions surrounded the turn of the millennium at 1999-2000? The one common theme is that each of these “prophesies” failed. In each of these cases, as Moses reminds us, “the prophet has spoken it presumptuously; you shall not be afraid of him” (Deut. 18:15-22).

The Bible teaches that the timing of the Last Day is unknown. Paul wrote, “You yourselves know full well that the day of the Lord will come just like a thief in the night. While they are saying, ‘Peace and safety!’ then destruction will come upon them suddenly” (1 Thess. 5:2-3; cf. 1 Pet. 3:10). The thief analogy highlights the uncertain timing of this event. Thieves do not announce their arrivals in advance, and neither has God.

This uncertainty is intensified by the tension between descriptions of the end being both *imminent* and *distant*. On the one hand, Jesus’s return is described as if it is coming shortly. Paul and James both encourage righteous living on the basis that “the Lord is near” (Jas. 5:8; Phil. 4:5; cf. Rev. 22:20). Meanwhile, other texts describe the end as remaining in the distant future. In Matthew 24-25 Jesus tells three parables in which a master “is not coming for a long time” (24:48), a “bridegroom was delaying” (25:4), and

a master returned “after a long time” (25:19). Which is it? Both! These are two ways of describing the same event. The end is imminent: it is the next event in God’s redemptive plan. The end is also distant: it is yet future, and there are preparations to be made as we wait.

Uncovering the timing of the end is simply not the Bible’s concern. God is far more interested in us living in anticipation of that day. This is why every attempt to discern the “signs of the times” in order to predict Christ’s return is ultimately futile. These attempts try to discern more than what is revealed in the Bible.

A Reminder That There Will Be an End

Although 2020 will not help us predict the end, it is still useful to remind us that the end is coming. When life becomes “business as usual,” we risk neglecting the Bible’s eschatological outlook. The suffering of 2020 was not “good,” but “good” *can* still come out of it.

The tragedies of 2020 should remind us we live in a world affected by sin. The world as God designed it was “very good” (Gen. 1:31). Adam and Eve lived in a God-made home, ate God-provided food, and lived in unity with God and each other. After they sinned, however, Adam and Eve were evicted, compelled to labor, accused each other, and were separated from God (Gen. 2-3). Because of man’s sin, the earth is “cursed” (Gen. 3:17). “The whole creation groans and suffers,” Paul says, as it anxiously waits to be “set free from its slavery to corruption” (Rom. 8:19-22). The devastation we witnessed is a vivid reminder of sin’s curse.

The tragedies of 2020 should also remind us that God has promised to undo the curse of sin (Gen. 3:15). As we see sin and death run its course, we can take comfort in God’s promise to eradicate both. John points to a day when “there will no longer be any curse” (Rev. 22:3). This will be on that last day: “Then comes the end. . . The last enemy that will be abolished is death” (1 Cor. 15:24-26). We may watch in terror as the

world seems to fall apart around us, but we can look on in hope knowing that our God has guaranteed us victory (1 Cor. 15:57).

The events of 2020 will not bring us closer to predicting the day and hour of Jesus’s return. However, these events remind us that the end is a reality. Friends, that is good news!

Endnotes

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“When Will These Things Be?” : Questions on Eschatology

Edited by Mark Mayberry and Kyle Pope

is a series of studies Eschatology. Eschatology is the study of “end times” and the biblical events, promises, conditions, and elements associated with them. The essays contained in this book present the reader with questions about end times in an effort to look to the Scriptures for answers to the common questions that confront us. The book ends with an Appendix offering essays that form a virtual expanded glossary summarizing some major eschatological doctrines and false doctrines.

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Teaching a Future Judgment to the “Nones”

by David Deason

An increasing number of people identify themselves as having no religious affiliation. How should Christians approach helping such lost souls prepare for the day of Final Judgment?

Introduction

Over the last few decades, the religious world has seen a general decline among its members. For a variety of reasons, people are leaving churches, embracing secularism, and even abandoning their faith in God. This growing number of people have been described by the Pew Research Center, among others, as the “Nones.” Those among the “Nones” are generally divided into one of three subgroups: Atheists, Agnostics, and Nothing in Particular. In December 2017, Pew Research conducted a survey to learn more about this growing category of people. The majority of the group cites “I question a lot of religious teachings” as their primary reason for being unaffiliated, followed by “I don’t like the positions churches take on social/political issues.” When separating the three subgroups, only 8% of the “Nothing in Particular” subgroup claimed “a lack of belief in God” as the most important reason for not having a religious affiliation. This is intriguing! The majority of this subgroup believes in God, but struggles with things that are taught in churches. So how can Christians reach this group of people? How can we help them “connect the dots” concerning the certainty of a future judgment before God, and the necessity of seeking salvation through Jesus Christ?

God Is

Although the majority may believe in an idea of God, it is vital that we begin by proving and reinforcing the fact that God is real. Addressing the brethren in

Rome, Paul said, “For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse” (Rom. 1:20, NASB). When one observes the intricate design of the universe, only foolishness would suggest that its existence is nothing more than an accident. Even with the vast technology available today, no one has designed anything as sophisticated, complicated, and special as this earth and the universe in which it is contained. No one would deny the fact that an exceptional design team accomplished an incredible feat of engineering in their work on a modern computer, smart device, or vehicle. The idea that the latest and greatest smart phone was simply an accident where all the parts fell together in just the right place is ridiculous and laughable. So why would anyone make that argument for this world? The only logical conclusion one can reach is that the Hebrew author was correct when he said, “For every house is built by someone, but the builder of all things is God” (Heb. 3:4).

God Has Spoken

Solidifying the reality of God then leads to teaching that He has not been silent. The Lord revealed Himself to Adam in the garden. Enoch walked with Him. He spoke with Noah. He delivered His law to Moses and the people of Israel. He appointed judges, kings, and prophets. The Lord revealed His will through all of these avenues. God has always wanted mankind

to communicate with Him, to know His will and to choose to follow Him. Ultimately, this is the reason Jesus came to the earth—to be the perfect manifestation of God’s desire to commune with humanity. The Hebrew letter opens, “God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world” (Heb. 1:1-2).

Modern skeptics seek to minimize and devalue the Bible. However, is it logical to believe in a God who is powerful enough to design and create the entire universe and all it contains, but lacks the power to preserve His words through the years? No! Still, skeptics argue that God did not know what conditions would evolve in the future, and if He were to rewrite the Bible today, He would say things differently and not be as harsh concerning certain topics. Yet, the Lord tells us that “I am God, and there is no other; I am God, and there is no one like Me, declaring the end from the beginning, and from ancient times things which have not been done, saying, ‘My purpose will be established, and I will accomplish all My good pleasure’” (Isa. 46:9-10). When God said, “Let there be light” (Gen. 1:3), He knew everything that would take place from that moment all the way to the end of time, even things yet to happen. Nothing has caught Him by surprise. For this reason, each individual must read His words and decide whether or not to follow Him.

Man Is Accountable

Finally, since God has not been silent, it must be made clear that all people remain personally responsible for their violations of His words. By right of creation, God reserves the power to grant access into His eternal abode or condemn souls to an eternity in hell. Therefore, His words should be viewed as authoritative. He has the right to set the boundary marks in our lives. His commands constitute the standard by which all will be judged in eternity. In modern times, David's confession to Nathan, "I have sinned against the Lord" (2 Sam. 12:13), has been replaced with a myriad of excuses why sinners should be exempt from the guilt of their sin. However, personal guilt must be recognized before forgiveness can be granted. Repentance is the process by which sinners acknowledge their guilt, turn away from their sinful behavior, and seek God's forgiveness. Without sinners accepting the responsibility for their own actions, Jesus's command, "Repent for the kingdom of heaven is at hand" (Matt. 4:17) will never be accomplished, and God's grace will remain out of reach. Without God's grace, standing before Him as a sinner in the Day of Judgment will be an extremely sad and frightening ordeal.

"Nones" may have a concept of God, but they must truly come to know and have confidence in God. The way many in the religious world have twisted the Scriptures may be a stumbling-block, but they must see the need to place their confidence in the inspired word and not in man. Hypocrisy seen in churches may dishearten them, but they still must understand the need to accept personal responsibility for their sins, even if others will not, because God will hold each individual accountable. Answers will have to be given. Eternal destiny will weigh in the balance and they must be prepared.

Conclusion

As Christians seek to evangelize, may Paul's words ever ring in their ears: "Therefore we also have as our ambition, whether at home or absent, to be pleasing to Him. For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad. Therefore, knowing the fear of the Lord, we persuade men. . ." (2 Cor. 5:9-11a). ■

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Is God Cruel to Send Souls to Hell?

by David A. Cox

The idea that God is cruel because He will send people to hell is rooted in a lack of understanding of God's character.

Introduction

Many skeptics and atheists claim that God is cruel—pointing to the fact that Scripture teaches that God will judge people and send them to hell. Of course, such a view misunderstands the character of God. In Matthew 25:46, Jesus teaches that there are two destinies where souls will spend eternity after this life: heaven or hell. In the judgment scene that is pictured in Matthew 25, people are judged according to their works, and their destiny is determined by that judgment. Some individuals question the very idea of a place of torment called “hell.” They ask, “How could a loving God send people to hell? God is all-knowing. He knows I will make bad choices, so why would He hold that against me? Is that not cruel for God to do that?” Let us consider this thought from what the Scriptures teach about the character of God.

God Is Good

God is wholly good. It is hard for us to even imagine how good He is because, as men, we cannot reach God's heights of goodness. The goodness of God is unequalled. Scripture is filled with affirmations and examples of God's unmatched goodness. A few verses that remind us of His goodness are:

The Lord is good, a stronghold in the day of trouble; and He knows those who trust in Him (Nah. 1:7).

Good and upright is the Lord; therefore He teaches sinners in the way (Ps. 25:8).

Oh, taste and see that the Lord is good; blessed is the man who trusts in Him! (Ps. 34:8).

Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no shadow of turning (Jas. 1:17).

These verses remind us that God only desires what is good for us. Let us remember that every action of God is for the benefit of His people.

God Is Holy and Righteous

“No one is holy like the Lord, For there is none besides You, Nor is there any rock like our God” (1 Sam. 2:2). The holiness of God is without comparison to any. Absolutely no evil is found in God. John said, “God is light; in Him is no darkness at all” (1 John 1:5). The evil impurities and sinful stains that come into our lives are not found with God. It is holiness that leads to the righteousness of God. God is the state of moral perfection. Nothing is lacking in His character that would allow evil to abide. It is perfect righteousness that God required as the atonement for sin. God, knowing man's inability to attain this state, gave His Son to pay the debt that was required for sin (John 3:16).

God Is Loving and Merciful

The love and mercy of God is often the only view men see of God. Sacred Scripture declares, “God is love” (1 John 4:8). The psalmist says, “You, O Lord, are a God full of compassion, and gracious, longsuffering and abundant in mercy and

truth” (Ps. 86:15). We see the love and mercy of God in two things:

Seen in the Creation

That God loves us is indisputable. God is the Creator and made everything very good (Gen. 1:31). He put man in the Garden of Eden, a place of perfection, to live and enjoy the abundant blessings there. Adam was not created as a mindless robot, but God allowed him the freedom to choose as he desired. God gave one command “to not eat of the tree of the knowledge of good and evil” (Gen. 2:17). It was Adam and Eve who chose to eat the forbidden fruit, and sin entered the world. God's love was always there, but Adam and Eve's commitment to obeying God was not always present.

Seen in Saving Man

After Adam and Eve sinned, God put them out of the Garden of Eden but began working a plan to save man from sin. The salvation of man involved sending His Son to this earth to pay the penalty for sin: “God demonstrates His own love toward us, in that while we were still sinners, Christ died for us” (Rom. 5:8). The blood of Jesus was shed to redeem man back to God. He still gives man a choice. We can avail ourselves of the blood of Jesus, or we can reject it. However, God does not desire that anyone should be lost, but He will force no one to obey Him.

God Is Just

Not only is God good, holy and righteous, loving and merciful—He is also just. God is perfectly upright in the treatment of His creation. He is fair and equitable in His dealings with man. Isaiah writes, “Therefore the Lord will wait, that He may be gracious to you; and therefore He will be exalted, that He may have mercy on you. For the Lord is a God of justice” (Isa. 30:18). God gave commands against the mistreatment of others, and He executes punishment for those that act against the law (Zech. 7:10; Rom. 12:19; 2 Thess. 1:6).

Justice is important to all. That God is a just God is something about which people should be delighted. Divine justice is for our benefit, if we serve Him faithfully. The Hebrew writer states, “For God is not unjust to forget your work and labor of love which you have shown toward His name, in that you have ministered to the saints, and do minister” (Heb. 6:10). The justice and righteousness of God are the foundation of His throne (Ps. 89:14). In this life, individuals may commit hideous crimes, such as rape, murder, assault, etc. What if the guilty party goes before the judge who weighs the evidence, but says, “I know you are guilty of this crime, but I am going to let you go”? Would anyone think that justice had been served? Of course not! Would anyone believe that the judge was cruel if he pronounced the one guilty and gave the most severe penalty that the law allows? No! Why is that the case? Because of justice. We understand that evil acts require punishment. Since creation, all have been given a sense of justice.

Conclusion

God was not cruel to Adam and Eve when they sinned and were cast out of the garden. God was not cruel when He destroyed the world with the flood in Noah’s day. We could go on and on with examples of God’s judgment and punishment for people committing sin. The fact is that, in every case, God’s will was not followed, and they were punished

for their transgression. God has always made His will known and expects it to be kept. He gave individuals free choice to do as they want. God loves and cares for all men, but allows them to choose to do as they desire. The same is true today. God’s will has been revealed to us. We have the opportunity to consider the things that have been revealed to us. We then must decide either to do God’s will or to do our own will. God told us that in keeping His will and being righteous, we will be given a home with Him in heaven. God has also said that those who choose not to do His will and practice lawlessness will be cast away from Him into hell, a place of eternal torment.

God is not cruel to send someone to hell who has made the conscious choice not to do His will. Such decisions are made by the individual. God is loving and is not desiring that anyone would be lost, but He will not force one to do something he does not want to do. God is a good, holy, righteous, loving, and merciful God, but He is also a just God and will do what is just and upright. **■**



David A. Cox

David has worked with the Market Street church of Christ in Athens, AL, since 2008. He and his wife, Kerry, have two sons, Tyler (wife: Lindsey) and Hunter (wife: Heather). The church’s website is marketstreet-church.com. He can be reached at davidacox85@gmail.com.

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Creation and the End of the World

by Jim Deason

The soul who rejects a belief that God created all things will also struggle to believe He could bring the universe to an end. The same evidence that supports one doctrine also supports the other.

Introduction

Over the last year, you have often heard someone say, “Just follow the science.” That statement contains a measure of truth. For example, with health issues, we need to “follow the science.” To maintain good health, we need to follow the instructions of our physicians and nurses. There is a myriad of other ways where that advice makes good practical sense. This is so obviously true that hardly anyone would dispute it.

Still, to be sure, we are confronted with a lot of pseudo-science. These are things that are claimed by scientists as fact and truth when they are not. Let us remember that most of the scientific powers that be—people who tell us to “just follow the science”—do not believe in God, the Bible account of creation, or the concepts of sin and redemption.

Conflicting Worldviews

I am describing two very different worldviews. The one to which we subscribe begins with faith in God, the Bible, and judgment to come. We establish our core values from a foundation of faith. These values determine how we think, what we say, and how we live. To those of us who believe, eternal life and a home with God is in view because death is not the end.

The other worldview begins with a rejection of God and any knowledge of Him. Therefore, since God is now ruled out of the equation, evolution (and not creation) becomes the explanation for the origin of man and the universe in

which we live. In the mind of someone who does not believe in God, evolution becomes a *fact* rather than a *theory*. Death is the end of personal existence, dark and foreboding. With this corrupted view of man’s beginning and end, the core values that one forms are rooted in faulty human reasoning rather than divine revelation. They are determined by the lowest level of morality that the masses of society will accept. Most modern “science” (as well as the behavior of some on the streets of America today) is founded upon this godless way of thinking. As this anti-God mentality takes control of our educational system, the secular news and entertainment media, and the halls of political power, our culture is becoming increasingly hostile to people of faith. It is impossible that there would be no clash between these two opposing worldviews.

The Christian’s Response

So, living in this secular age with faith superseded by “science” in the minds of so many, how is the Christian to react in this environment? Specifically, what does evangelism look like under these conditions? We need men like the ancient sons of Issachar who “understood the times, with knowledge of what Israel should do. . .” (1 Chron. 12:32). We need to be *such men as these*, equipping ourselves to understand and deal with these changes in our culture and being prepared to make a defense for our hope (cf. 1 Pet. 3:15).

The Foundation of Faith

Let us begin by understanding that there is strong evidence for faith. One man once said that “faith is believing in spite of the evidence.” I say faith is believing *because of* the evidence. True science is on the side of the believer. The writer of Hebrews said, “Every house is built by someone, but the builder of all things is God” (Heb. 3:4). Driving past new construction in your community, it’s not unusual to ask, “Who is building that house?” Why? Because when you see a building being erected, you know that *someone* is designing and building it. Common sense dictates that design demands a designer. Even someone as simple as I am can see design in the world around me. God is the Great Designer behind the universe in which we live.

The Revelation of God’s Mind

It stands to reason that such a God who would design the universe and create man would want to communicate with Him. Sacred Scripture is a record of this communication. The Bible was written by about forty different men from every walk of life, over 1500 years, under almost every conceivable human condition, in three languages, and with a wide variety of literary styles. Yet, it contains such a unity of message that it can only be explained by the fact that a single Divine Mind was behind it all, guiding the writers (1 Cor. 2:12-13; 2 Pet. 1:21). If it is really true that “All Scripture is inspired by God. . .” (2 Tim 3:16-17)—and it is—then what it records about morality, sin, personal accountability,

salvation, and the judgment to come is also true.

This book records the historical narrative of Jesus, the Son of God, who entered the world by virgin birth (Matt. 1:18-25) in fulfillment of prophecy (Isa. 7:14), lived a sinless life (1 Pet. 2:21-22; Heb. 7:26), and out of His love for all mankind gave His life for the sins of the world (Isa. 53; John 3:16; Rom. 5:8). He was “declared the Son of God with power by the resurrection from the dead. . .” (Rom. 1:4). Christ’s resurrection stands today as the greatest miracle in human history and the most convincing proof of His deity. Critics may deny His resurrection, but the evidence and veracity of that grand miracle is insurmountable to any reasonable mind and stands as the cornerstone of Christian faith.

Hope vs. Hopelessness

If God is real, and the Bible is His word, and Jesus is His Son, then what the Bible says about Christ’s return is also true. Jesus will come again (1 Thess. 4:13-18). When He returns, He will judge all men in righteousness (Matt. 25:31-46; Acts 17:30-31; 2 Cor. 5:10). This world will be destroyed, not by some sort of “green catastrophe” or “nuclear apocalypse,” but by divine dictate (2 Pet. 2:10-12).

The hope of the believer is beautifully expressed by the apostle Paul, who said,

Therefore, we do not lose heart, but though our outer man is decaying, yet our inner man is being renewed day by day. For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal. For we know that if the earthly tent which is our house is torn down, we have a building from God, a house not made with hands, eternal in the heavens (2 Cor. 4:16-5:1).

Conclusion

Here’s the thing: Many people in our world, especially unbelievers, are living hopeless and miserable lives. Standing at the graveside of his brother, atheist Robert Ingersoll said, “Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry.” Friedrich Nietzsche similarly bemoaned, “Where is my home? For it do I ask and seek, and have sought, but have not found it. O eternal everywhere, O eternal nowhere, O eternal in vain.”

Good folks, that is misery! Such statements communicate hopelessness. On the other hand, the good news of Jesus Christ can offer purpose in living and hope in dying. This, I believe, is a message worth believing and worth preaching. This is the only message with the power to convert the world (Mark 16:15-16). **T**



Jim Deason

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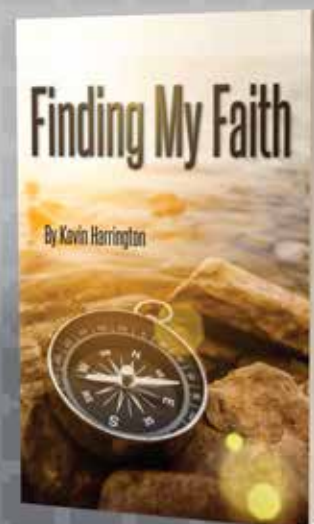
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“No One Knows,” and the Deity of Christ

by Mike Willis

In Mark 13:32, regarding the day and hour of His return, Jesus said, “no one” (including “the Son”) “knows” except the Father. This article considers how He can be deity even though He claimed not to know the time of His Second Coming.

Introduction

In looking at the various passages related to a study of eschatology, the end-times, some have struggled to reconcile an affirmation of the deity of Jesus with His statement that He did not know the time of His Second Coming. In His sermon on the Mount of Olives regarding the imminent destruction of the city of Jerusalem, Jesus contrasted the destruction of the city which would be preceded by visible signs of its destruction, with the destruction of the heaven and earth, which would not be preceded by visible signs of their destruction. He said:

Heaven and earth will pass away, but My words will by no means pass away. But of that day and hour no one knows, not even the angels of heaven, but My Father only (Matt. 24:35-36).

Heaven and earth will pass away, but My words will by no means pass away. But of that day and hour no one knows, not even the angels in heaven, nor the Son, but only the Father (Mark 13:31-32).

The Matthean text states that “My Father only” knows the day and hour when the heaven and earth will pass away. In Mark’s account, the implication that Jesus does not know that day and hour is explicitly stated by the inclusion of the phrase “nor the Son.” This raises the issue of how the Son could not know the day and hour if He were deity. Isn’t it the nature of deity to know all things?

Commentaries have struggled to resolve what appears to be a contradiction. During the Arian

controversy (third-fourth century AD), an influential heresy denied the deity of Jesus by maintaining that the Son of God was created by the Father and was therefore neither coeternal with the Father, nor consubstantial (of the same essence) with Him.

Option 1

Those who believe that Jesus was, is, and always will be divine (i.e., He is the Alpha and Omega, Rev. 1:8, 11; 21:6, 13) approach the passage by arguing that Jesus’s lack of knowledge about the Second Coming reflected His condition during His incarnation. For example, W. J. Deane (1823-1895) explains that men are excluded from the knowledge of the day and hour, but surely not the Son. He then elaborates that, if the Son were

excluded, it was limited to the period when He was incarnate.

If, then, Christ asserts that he is ignorant of anything, it must be that in his human nature he hath willed not to know that which in his divine nature he was cognizant of (*Pulpit Commentary: The Gospel According to St. Matthew*, 441).

E. Bickersteth (1825-1906) approached the passage in the same way in his comments on Mark 13:32.

Why, then, does St. Mark here add, “neither the Son”? The answer is surely to be found in the great truth of the hypostatic union. The eternal Son, as God, by his omniscience, and as man, by knowledge imparted to him, knows perfectly the day and the hour of the future judgment. But Christ as man, and as the Messenger from God to



men, did not so know it as to be able to reveal it to men. The ambassador, if he is asked concerning the secret counsels of his sovereign, may truly answer that he knows them not so as to communicate them to others. For as an ambassador he only communicates those things which are committed to him by his sovereign to deliver, and not those things which he is bidden to keep secret (*Pulpit Commentary: The Gospel According to St. Mark*, 202).

The great German commentator, H. A. W. Meyer (1800-1873), explained the text in the same way:

“This reservation on the part of the Father excludes even the incarnate Son (Mark 13:32). The limitation implied in our passage as regards the human side of our Lord’s nature is to be viewed in the same light as that implied in 20:23” [more on this verse later, mw] (*Meyer’s Commentary on the New Testament: Matthew*, 427). Henry Alford (1810-1871) said, “in the course of humiliation undertaken by the Son, in which He increased in wisdom (Luke 2:52), learned obedience (Heb. 5:8), uttered desires in prayer (Luke 6:12, etc.)—*this matter was hidden from Him*” (*The Greek Testament*, I:245).

Kyle Pope explained the passage in much the same way, saying, “We must note that this was a statement that Jesus made while (He) was on earth. Whiteside is correct that this ‘does not prove that the glorified Christ is now ignorant of that time’ (*Doctrinal Discourses*, 298)” (*Truth Commentaries: The Book of Matthew*, 872).

Option 2

Some commentators believe the statement affirms that there are some things the Father knows that are not known by the Son. Leon Morris (1914-2006) stated,

That day and hour defines the measures we use in fixing a date, but that *no one knows* firmly excludes the possibility of doing so. One would have thought that *no one* is definite enough to make clear the impossibility of all date fixing. It shuts out the whole human race from the knowledge in question. But Jesus goes further. *The angels* do not

have this knowledge; even in heaven the knowledge is not shared. And what surprises us even more is that *the Son* himself did not share the secret. The only person who knows, Jesus says, is *the Father only*. Nothing could be more explicit (*The Pillar New Testament Commentary: The Gospel according to Matthew*, 613).

One should notice that the context of the statement is one of a high Christology. Jesus speaks of an ascending scale of beings: angels, the Son, and the Father. On this scale, Jesus is above the angels. The doctrine of the deity of Christ is not a late development; Jesus Himself placed Himself above the angels. He is below the Father, not in essence, but in the role which He served. Knowing when the Second Coming would occur is specifically said to be under the control of the Father. Jesus Himself said, “It is not for you to know times or seasons *which the Father has put in His own authority*” [emphasis, mw] (Acts 1:7).

Other passages also show that Jesus served under the will of the Father.

So He said to them, “You will indeed drink My cup, and be baptized with the baptism that I am baptized with; but to sit on My right hand and on My left is not Mine to give, but it is for those for whom it is prepared by My Father” (Matt. 20:23).

For “He has put all things under His feet.” But when He says “all things are put under Him,” it is evident that He who put all things under Him is excepted (1 Cor. 15:27).

Both passages recognize a role for the Father that is not given to the Son. I read the statements of Scripture and struggle at times to see how both concepts fit together: Jesus being omnipotent but submissive to the Father; the Holy Spirit being omnipotent but working under the direction of the Father (John 14:16, 26) and Jesus (John 15:26; 16:7, 13). I attribute my struggle to put all the pieces in place to man’s limited ability to comprehend the infinite nature of God. The passage so frequently quoted seems applicable here: “The secret things belong to the Lord our God, but those things

which are revealed belong to us and to our children forever, that we may do all the words of this law” (Deut. 29:29).

Conclusion

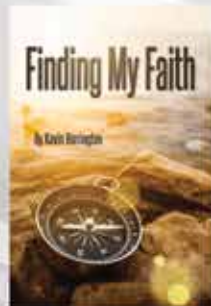
The conclusion which I have reached is to teach what both passages state. Without question, the Bible affirms the deity of Jesus (John 1:1-4, 14; Ps. 45:6 [Heb. 1:8]; Isa. 7:14 [Matt. 1:23]; 9:6; Phil. 2:6; etc.) and there is no question that the Scriptures attribute to the Father some things not affirmed about the Son (Matt. 24:35-35; Mark 13:31-32; Acts 1:7; Matt. 20:23; 1 Cor. 15:27). Whether I fully understand how these things fit together is irrelevant. The entire idea of incarnation strains one’s ability to comprehend how Jesus could be fully divine and fully human, but who can deny that this is what the Bible reveals? ■



Mike Willis

Mike has worked with the Decatur Township church of Christ in West Newton, IN, since 2014. He and his wife, Sandy, have two children. The church website is decaturtownshipchurchofchrist.org. He can be reached at mmikewillis@gmail.com.

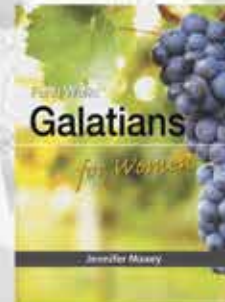
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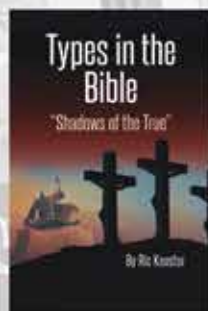
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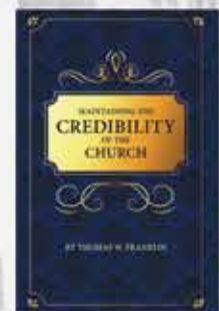
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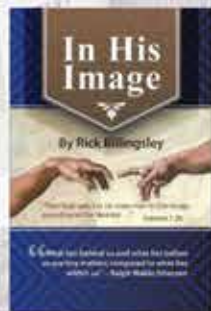
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John Humphries (334) 306-4172

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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
anthonycof.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) 666-6404 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: Dan McMahan | (270) 971-1492
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: Michael Hardin | michaelhardin1123@att.net | (502) 937-2822
valleystationchurchofchrist.org

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: westmichcofc10@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) 469-3311
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://northsidecofc.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: 10 a.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: 10 a.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. Worship: 9:30 a.m. & 6 p.m. | Bible Study: 10:40 a.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

CONNIE

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 | conniechurch.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

Martown church of Christ

825 Martown 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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