

Truth

Magazine

Taking His hand, helping each other home.



TM

MAY 2021 | NO. 5 | VOLUME 65

INDWELLING OF THE HOLY SPIRIT

**“Guard, through the Holy Spirit
who dwells in us, the treasure
which has been entrusted to
you” (2 Tim. 1:14, NASB).**



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

Manuscripts should be sent to the editor:
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Subscriptions, renewals & other correspondence should be sent to:
Truth Magazine
220 S. Marion, Athens, AL 35611
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pg 35



Monthly Columns

EDITORIAL: INDWELLING OF THE HOLY SPIRIT

by Mark Mayberry

pg 4

This issue of *Truth Magazine* focuses on the indwelling of the Holy Spirit, a subject of considerable interest, and sadly, much speculation. Thanks to Bruce Reeves and Kyle Pope for helping assemble these topics and writers.

MEDITATIONS: IS MATTHEW 24:34 A “TRANSITION VERSE?” (PART TWO)

by Kyle Pope

pg 6

A final point used to support the “transition verse” view of Matthew 24:34 is the use of “immediately” in 24:29. Does such language demand connecting the coming of Jesus in 24:29-33 with AD 70?

WOMEN’S INSIGHTS: JUST LIKE THAT, DIANA DOW IS HOMESCHOOLING

by Diana Dow

pg 8

This month, we welcome Diana Dow to our team of regular contributors. The current situation has caused parents to consider what their child’s education should look like. In future articles, Diana will share her insights in this area.

CHALLENGES FACING CHRISTIANS: PROGRESSIVISM AND THE FAMILY

by David Dann

pg 10

God’s people must resist the progressive movement’s assault on the divine design of the home.

PRINCIPLES OF PRAISE: DEPENDENCE IN WORSHIP

By Matthew Bassford

pg 14

Recognizing our dependency upon God is fundamental to maintaining a proper view of our lives and a healthy relationship with Him. Expression of this dependence in song helps to instill this concept within our hearts and minds.

QUESTIONS & ANSWERS

by Bobby L. Graham

pg 16

Other figures in Scripture are recorded as playing mediating role between God and their people. How does this harmonize with the identification in 1 Timothy 2:5 of Jesus as the “one Mediator between God and men”?

ARCHAEOLOGY: AZEKAH: A MINI-POMPEII IN JUDAH

by Luke Chandler

pg 18

The discovery of massive destruction with numerous skeletons at biblical Azekah shows a stunning disaster hidden under the soil for thousands of years.



Indwelling of the Holy Spirit

■ BALANCING CONCEPTS OF THE SPIRIT'S INFLUENCE

by Kyle Pope

pg 20

Does Scripture reveal information on the nature of the Spirit's indwelling that helps resolve questions of whether His influence is "personal" or "only through the word"?

■ THE INFLUENCE OF CALVINISM

by Mark White

pg 28

The influence of the teachings of the Protestant leader, John Calvin, has been so pervasive that unless great caution is taken Christians unwittingly may find themselves using its unscriptural language about the Holy Spirit.

■ REEMPHASIZING HERMENEUTICS IN THE STUDY OF THE HOLY SPIRIT

by Bruce Reeves

pg 24

Basic principles of Bible study must not be neglected when examining scriptural teaching on the Holy Spirit. Recognizing the use of figures of speech, context, and harmony can clarify our understanding of this important topic.

■ THE SPIRIT INDWELLS THROUGH THE WORD: ANSWERING OBJECTIONS

by Shane Carrington

pg 30

Scripture declares that the Holy Spirit indwells disciples through the word. Some object to this statement, so let's consider some of those objections.

■ THE ROLE OF PROVIDENCE

by Reagan McClenny

pg 26

Providence, referring to God's working through people, events, and times to bring about His purposes, may include the Holy Spirit, but it does not require the Spirit working on us or in us to be still present for us and around us.

■ THE CONSCIENCE AND THE HOLY SPIRIT

by Heath Rogers

pg 32

Some of the work attributed to the Holy Spirit by people is actually the work of their conscience and emotions.

Indwelling of the Holy Spirit

by Mark Mayberry

This issue of *Truth Magazine* focuses on the indwelling of the Holy Spirit, a subject of considerable interest, and sadly, much speculation. Thanks to Bruce Reeves and Kyle Pope for helping assemble these topics and writers.

Introduction

How does the Holy Spirit dwell in us? What is the nature of this indwelling? Is it literal or symbolic? Does it result in outward manifestations or gifts, as Charismatics and Pentecostals claim? Is it through the word or separate from it? Does it still allow individual freedom of choice, or is it an overpowering and constraining force?

When we speak of indwelling, in reality, this is a commonplace concept. Consider the following familiar applications.

Physical Dwelling

While homes may vary in size, shape, construction, and craftsmanship, most would agree with the sentiment, “Mid pleasures and palaces though we may roam, be it ever so humble, there’s no place like home.”

Homes

Abraham dwelt in tents (Heb. 11:9). The Israelites dwelt in paneled houses (Hag. 1:3-4). For a time, Peter stayed in the house of Simon the Tanner, who lived by the sea (Acts 10:32).

Cities

We may live in the quiet countryside, the sameness of suburbia, or a bustling, crowded city. Jesus dwelt in Nazareth (Matt. 2:23). On Pentecost, Peter preached to men who lived in Judea and Jerusalem, plus pilgrims from outside Israel (Acts 2:14).

Countries

Jews and proselytes dwelt throughout the Mediterranean world (Acts 2:8-11). Saints in Antioch sent funds to assist brethren living in Judea (Acts 11:29). During Paul’s tenure at Ephesus, all who lived in Asia heard the word (Acts 19:10).

The Earth

While some jokingly say, “Men are from Mars and women from Venus,” and science fiction speculates about life in other worlds, reality is more mundane: We are earthbound creatures. God created the world for human habitation. The first pair were commanded, “Be fruitful and multiply, and fill the earth, and subdue it. . .” (Gen. 1:28). The Apocalypse repeatedly refers to those who dwell on the earth (Rev. 3:10; 6:9-10; 8:13). The choice is simple: Will we glorify God in this life as did Jesus (John 17:4) or incur His wrath as did imperial Rome (Rev. 11:18)?

Evil Indwelling

Demons

During the first century, when Satan was permitted to directly impact men’s lives (so that the greater power of Jesus Christ might be manifested), we read of demon possession (Matt. 8:28-34; Luke 11:24-26; Acts 16:16-18). Yet, this phenomenon, like the apostolic gifts of the spirit, have no modern parallel. When the gospel message was fully

revealed, the partial gifts of the Spirit were done away (1 Cor. 13:8-10).

Satan

The devil is a deadly foe who seeks to devour and destroy (1 Pet. 5:8-9). Satan entered Judas (Luke 22:1-4). Ananias allowed the evil one to fill his heart (Acts 5:1-3). Saints in Pergamum remained faithful, even when faced with persecution and martyrdom: “You did not deny My faith even in the days of Antipas, My witness, My faithful one, who was killed among you, where Satan dwells” (Rev. 2:12-13). Through maintaining self-control in attitude and action, we can avoid giving place (i.e., opportunity) to the devil (Eph. 4:26-27).

Sin

Through yielding to temptation, sin dwells in us (Rom. 7:14-20). If we walk according to the course of this world—living according to fleshly desires and lusts—we incur divine wrath. The prince of the power of the air works in the sons of disobedience (Eph. 2:1-3), resulting in darkness and spiritual death (Ps. 107:10-11).

Holy Indwelling

Deity in His House

In the Mosaic era, God dwelt in the tabernacle (Exod. 25:8-9; 29:44-46), and later the temple (1 Kings 6:11-13; Acts 7:46-50). In the Christian dispensation, the Godhead dwells in the church, a

spiritual house composed of living stones (Eph. 1:22-23; 3:20-21; 1 Pet. 2:4-5).

Deity in Jesus Christ

The Father dwells in the Son even though they are distinct from One Another (John 14:10; 17:22-23; Col. 1:19; 2:9). In contrast with men (who received differing measures of the Spirit), Jesus Christ received the Spirit without measure (John 3:34-35). The Holy Spirit rested upon the Messiah, empowering Him to preach the good news of salvation and perform salutatory and supportive miracles (Isa. 11:1-2; Luke 4:16-21).

Deity in Disciples

The Father dwells in faithful Christians (Isa. 57:15; 2 Cor. 6:16-18; Eph. 2:19-22; 4:6; 1 John 4:16). The Son dwells within His faithful followers (John 14:23-24; 15:4-5; Gal. 2:20; 2 Cor. 13:5; Eph. 3:17). The Holy Spirit dwells within devout disciples (John 14:16-17; Rom. 8:9-11; 1 Cor. 3:16; 6:19; 2 Tim. 1:14; Jas. 4:4-5). The word dwells in those who trust and obey (John 15:7; Col. 3:16; Phil. 4:8; 1 John 2:14, 24; 3 John 3).

Conclusion

The Charismatic/Pentecostal approach should be rejected because it is rooted in subjectivism and divorced from truth. What about those among us who advocate a direct, personal indwelling of the Holy Spirit? While the peril may not be as pronounced, dangers remain: Subjectivism can easily lead to self-justification. “I feel right about *this*. . . The Holy Spirit is leading me to *this* conclusion” (when “*this*” is a spiritually questionable action, activity, or attitude).

An honest and open-minded consideration of the preceding passages reveals that God the Father, God the Son, and God the Holy Spirit similarly dwell in us. We have little trouble comprehending God the Father dwelling in us. The same is true regarding His Son, Jesus Christ. Why are we so quick to make the

Holy Spirit’s indwelling mysterious and mystical—even borderline magical?

This unity of spirits occurs as we walk according to God’s revealed pattern. Consider an Old Testament example: Ezekiel describes the apostate Jews who set up idols in their hearts (Ezek. 14:3, 7; 20:16). Jeremiah described the same class of idolaters, saying they loved false gods, served them, walked after them, sought them, and worshiped them (Jer. 8:1-2). This is how false gods—or for that matter, the one true God—dwells in our hearts. If we do what they did for idols, but strictly to the Lord, who would deny that God the Father, Jesus Christ the Son, and the Holy Spirit would be dwelling in us?

Friend, will you not obey the gospel so that you can share a relationship with God here and dwell with Him throughout all eternity (Ps. 15:1-5; Rev. 21:3-4). **TL**



Mark Mayberry
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Is Matthew 24:34 a “Transition Verse?” (Part Two)

by Kyle Pope

A final point used to support the “transition verse” view of Matthew 24:34 is the use of “immediately” in 24:29. Does such language demand connecting the coming of Jesus in 24:29-33 with AD 70?

Introduction

In our previous article, we considered that, throughout the New Testament, language similar to Matthew 24:29-33 is applied literally to Jesus’s Second Coming. We also noted that 24:33 qualifies the things included within the phrase “all these things” to events they would actually “see.” These facts challenge the conclusion that all things before 24:34 only address the destruction of Jerusalem in AD 70. The apocalyptic language of 24:29-33 cannot be figurative, spiritual, and unseen, yet at the same time be among things Jesus said they would “see.” This article will explore a final point that leads many to accept the “transition verse” view of Matthew 24:34.

The Use of “Immediately” in 24:29

Matthew 24:29 begins, “Immediately (*eutheōs*) after the tribulation of those days” (NKJV), and then describes apocalyptic events associated with the coming of the Son of Man (24:29b-33). The argument is that the Greek word *eutheōs*, translated “immediately,” demands little or no time interval between the “tribulation of those days” (i.e., AD 70) and the coming of Jesus in the following verses. For the “transition verse” view to be correct, it must be proven that the force of *eutheōs* is so conclusive that there is no question it connects the “Abomination of Desolation” (24:15) and the time of “great

tribulation” (24:21) with the “Son of Man coming on the clouds” (24:30). On the other hand, if *eutheōs* is a relative term that can apply to different time intervals, it does not demand that we interpret 24:29-33 figuratively.

Small or Straight?

There is no question that this word often applies to small time intervals. The question is whether its intrinsic meaning carries sufficient force to nullify a literal interpretation of 24:29-33 by other NT writers, and to include these unseen events within “all these things” Jesus said would be seen (24:33-34). A flaw in this reasoning assumes that the conceptual basis of *eutheōs* is *smallness*. That leads to the assumption that, when applied to time, the issue is the span of time. That is incorrect. In fact, its conceptual basis is *straightness*, so when applied to time, the period can vary, but the directness in relation to sequence or importance is the emphasis. Treating this as a precise measurement of something small is a misunderstanding of its full scope.

This is seen from the foremost Lexicon of the ancient Greek language, *A Greek-English Lexicon*, by Henry George Liddell and Robert Scott, revised by Sir Henry Stuart Jones (Oxford: Clarendon Press, 1940)—usually abbreviated LSJ. This lexicon does not promote a religious perspective but focuses on word meaning in Classical, Hellenistic, and Koine Greek (ca. 700 BC-AD 500). The entry for this word is available online.

A survey of its entry in LSJ shows that *eutheōs* is an adverbial form of *euthus*, and both words are used interchangeably with the same meaning. The first and primary definition of *euthus*, with documented sources, reads (A) “*straight, direct*, whether vertically or horizontally, as opposed to *skolios* [curved], *kampulos* [bent].” It was used of the vertical of a spinning top, of a straight road (as in Acts 9:11, “Straight Street” and Matt. 3:3, Mark 1:3, and Luke 3:4-5 of “straight paths”). It referred to going straight forward, in a direct line, or on the same side. The second portion, explaining its use in a moral sense, reads (2) “*straightforward, frank, to speak straight out, outright, openly, without reserve, by direct reasoning*.” From this, we see that its moral sense is derived from its primary conceptual basis of *straightness*. Let’s note that in a metaphorical sense, *euthus* can mean “*at once, naturally*.” It can be used of manner: (3) “*directly, simply*” and (4) in the sense of “*for instance, to take the first example that occurs*.” This demonstrates that while the conceptual basis of this word is the straightness of something, at times, it serves a narrative function, simply pointing to the next thing in the story with little or no connection to the time involved.

The final sections in LSJ (C) deal specifically with the adverb *eutheōs*. It explains that it is “used just as *euthus*.” That tells us that all that is said about *euthus* applies equally to this form of the word. It cites examples such as “*as soon*

as he perceived” and “since he breathed out *immediately*.” The final subsection (2) repeats that *eutheōs* “= *euthus*,” showing an example of it with the word *oion* [such as] to mean “as for example.” It also explains that “*eutheōs* is the commoner form in later Greek,” which is significant for our discussion of Biblical Greek.

Biblical Usage

The use of *eutheōs* and *euthus* in the Septuagint (LXX) and the Greek NT attest that many (if not all) of the applications cited from LSJ are attested in Biblical Greek. Often *euthus* is used of the “straight road” or path. “The voice of one crying in the wilderness: ‘Prepare the way of the LORD; make straight (*euthus*) in the desert a highway for our God. Every valley shall be exalted and every mountain and hill brought low; The crooked places shall be made straight (*euthus*) and the rough places smooth” (Isa. 40:3-4; cf. 42:16; Matt. 3:3; Mark 1:3; Luke 3:4-5; Acts 13:10; et al.). This frequent usage demonstrates that, however we understand the application of this to time, the conceptual basis refers to the straightness of something.

Specific New Testament Examples

When applied to time, how are these words used in the New Testament? Examples of *eutheōs* and *euthus* clearly show they are relative terms that can apply to different time intervals.

The Parable of the Sower. In the Parable of the Sower, it is used of the seed sown on stony places that “immediately (*eutheōs*) sprang up” (Matt. 13:5). Obviously, some time was involved between sowing and springing up.

“See You Shortly.” In 3 John 14, John uses *eutheōs* (translated “shortly”) of his desire to come to the brethren and see them “face to face.” This does not set a specific measure of time (such as “in two years”) but a relative time interval.

The context limits the time interval intended because John and the brethren to whom he wrote had limited lifespans. What if John and the brethren had lived for centuries (as the patriarchs did)? Would that extend the interval of the term “shortly (*eutheōs*)” by centuries? Yes. What if one of the parties in such a statement was God (with an unlimited lifespan)? Would that extend the interval allowed by the term “shortly (*eutheōs*)” even further? Yes. That’s precisely the case in Matthew 24-25. Jesus (one eternal in nature) describes times and seasons to mortal man.

The Parable of the Talents. In Matthew 25:15-16, in the Parable of the Talents, *eutheōs* comes at either the end of 24:15 or the beginning of 24:16. This is why the editors of the KJV (and NKJV) have the master leaving “immediately,” while the NASB (and others) say of the five talent man, “immediately the one who had received the five talents went and traded with them, and gained five more talents.” Would there be various intervals in how long it would take the master to leave, or the servant to go (or if “immediately” extends to trading and gaining “five more talents”)? Yes. Clearly, *eutheōs* is a relative term, not a set measurement of time.

“Long Time.” Some have argued that since *eutheōs* is not applied to the master’s return in the Parable of the Talents, we cannot understand its use in Matthew 24:29 to allow for a “long time” between the time of “great tribulation” and the “Son of Man coming on the clouds.” However, let’s think about this. The Parable of the Talents (Matt. 25:14-30) comes within the same discourse as Matthew 24:29-33. The majority of Greek manuscripts, just before their beginning, read, “Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming” (25:13, NKJV), and then continue, “For it is just like a man about to go on a journey” (25:14a, NASB). That shows us the coming of the Son of Man is “just like” a man who goes

on a journey. Right after this parable, Jesus continues, “When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory” (25:31, NKJV). This is a parable about Jesus’s coming! Yet, when it describes the interval between the master’s departure and his return, it calls it “a long time” (25:19). Jesus uses the phrase “long time” in a similar way in another parable He told on the same day during His teaching within the temple (see Luke 20:1-8; cf. Matt. 21:23-27). We call it the Parable of the Wicked Vinedressers (Luke 20:9-19). It begins, “Then He began to tell the people this parable: ‘A certain man planted a vineyard, leased it to vinedressers, and went into a far country for a LONG TIME’ (Luke 20:9, emphasis mine). So, twice, on the same day (and once in this same discourse), Jesus describes the interval between planting and harvest, or the interval representing His departure and return as a “long time.”

“Glorify Him Immediately.” In John 13:32, Jesus says, “If God is glorified in Him, God will also glorify Him in Himself, and glorify Him immediately (*euthus*).” This wording challenges a rigid limitation of “immediately.” To what and to when was this immediate glorification pointing? In John 13:31, Jesus described His glorification as a present condition; yet, in Acts 3:12-15, Peter connected the glorification of Jesus with what God did in Christ’s resurrection. In 2 Thessalonians 1:10, however, Paul connects it with “when He comes, in that Day, to be glorified in His saints and to be admired among all those who believe.” Is this a future Second Coming? If so, “glorify Him immediately” spans centuries. Full-preterists argue that this “Day” refers to AD 70. If so, “glorify Him immediately” would span from AD 33 to AD 70. Regardless of how we understand John 13:32, it proves this is a relative term that can apply to different time intervals.

Continued on Page 34

Just Like That, Everyone Is Homeschooling

by Diana Dow

This month, we welcome Diana Dow to our team of regular contributors. The current situation has caused parents to consider what their child's education should look like. In future articles, Diana will share her insights in this area.

Introduction

And just like that, everyone is homeschooling. Whether they want to or not, parents of school-aged children have been forced to consider homeschooling. They have had to think about what education for their child looks like, should look like, and will look like in the future.

The Covid virus has disrupted our everyday lives to the very core. From gathering essentials to greeting each other on the street, every aspect of our routines has been turned upside down. Our means of travel, worship assemblies, and children's education have all undergone questioning, analysis, and experimentation to find the best way to live in our new environment.

This is good. Sometimes our complacency and willingness to do what is expected need to be challenged. We need to know why we do what we do. We need to consider other ways of doing things. Perhaps we will find a better way to go about our daily lives, or we may be reassured that what we have always done is still best.

Public worship is one area that has been tested. We have come face to face with traditions passed down from previous generations and have seen them for what they are. We have had to consider what it means to gather together. How can we contain a physical virus and still support each other as we fight a spiritual virus? Every Christian has now had to give some thought to what God expects (Heb. 10:23-25; 13:15-16).

The way we educate our children has also come under scrutiny. Most schools in this country have completely shut down at certain points, while many have only been partially functioning for over a year. No more is it just assumed that students go to school, sit in a classroom with a live teacher, and accomplish expected academic goals. Every aspect of our education system has come into question. Do children learn as well on a computer as they do with face-to-face instruction? Can a child learn in isolation from others? More importantly, how is my child's education going? Is it something I should leave up to the public schools? Can I do an equivalent or even a better job of educating my child myself? What is a teacher's responsibility to my child? What is my responsibility to my child?


These are valid questions. Sending a child to school without wondering if there might be a better way is no longer an option. 2020 turned our educational system upside down, and it is time for parents to take a long hard look at how that affects their child.

Homeschooling has stepped out of the shadows of the 1990s. Those were the days when I insisted my young son stay indoors during school hours for fear of being noticed by others. When asked why my seven-year-old was not in school, we would get puzzled looks, and I would get questions about my credentials. Now, nearly thirty years later, my youngest is a high school senior who freely goes where he needs to during a school day without any thought to whether or not

he should be "in school." Homeschooling has gained respect and has proven to be successful.

For many towns, the local school is the center of activity that brings a sense of community and belonging. When someone chooses to educate their child at home, it can be insulting to those who work, send their kids, and possibly attended the school themselves. It can be puzzling why someone would think differently about educating their children. When brethren hold these two opposing philosophies in the same congregation, it can cause a divide.

Conclusion

Understanding comes through respectful and informative dialogue. I plan to write a series of articles about homeschooling that will help open the dialogue and bridge the divide. I hope that, through understanding, we will build our bond of brotherly love based on an appreciation of the choices each has made and not on what school our children attend (Rom. 12:10; 1 Thess. 4:9-12; Heb. 13:1). 



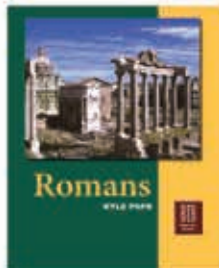
Diana Dow

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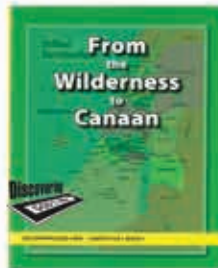
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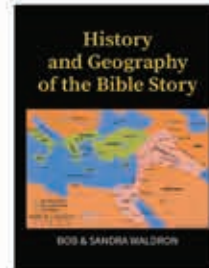
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Progressivism and the Family

by David Dann

God's people must resist the progressive movement's assault on the divine design of the home.

Introduction

In his letter to the church in Philippi, the apostle Paul emphasizes the importance of “progress and joy of faith” (Phil. 1:25, NKJV). However, not all progress is commendable. The same apostle warned that many would seek to progress in the wrong direction, saying, “Evil men and impostors will grow worse and worse, deceiving and being deceived” (2 Tim. 3:13). Any effort to progress beyond or against the word of the Lord is doomed to failure (cf. 2 John 9).

“Progressivism” is defined as a “political and social-reform movement that brought major changes to American politics and government during the first two decades of the 20th century. . . The Progressive movement. . . formed new organizations and institutions with the common objective of strengthening the national government and making it more responsive to popular economic, social, and political demands. Many progressives viewed themselves as principled reformers at a critical juncture of American history” (Brittanica.com). The modern progressive approach is the philosophical great-grandchild of the movement that began in earnest more than a century ago. This humanistic and secular approach turns its back on the morality taught in Scripture. Instead, it elevates man as the master of his own destiny, relying on human intellect to solve the world's problems. The progressive movement does not offer optional suggestions; progressive decrees are intended to serve as commands for society to obey. Religious language is

often appropriated for humanistic goals, which are said to be for “the greater good,” as the progressive seeks to impose his solutions on society through the coercive power of the state. While the progressive spirit preaches tolerance, inclusion, and acceptance, it neither tolerates nor accepts those who refuse to yield to its demands. This approach has given rise to the “cancel culture” that seeks to marginalize and exclude anyone who dares to question the validity of progressive proclamations. Just as the serpent deceived Eve with the idea that, by rejecting God's authority, she would “be like God,” so it is that modern progressives are deceived into thinking they can “play God” by changing and reshaping what is right and wrong to suit their own desires (Gen. 3:5). Is this true progress? Remember, “There is a way that seems right to a man, but its end is the way of death” (Prov. 14:12).

Progressivism represents a satanic assault on the home. As one writer notes, “The modern progressive movement is often guilty of attempting to overthrow social, and even biological, reality. Nowhere is this more true than in its efforts to transcend entirely the institution of the two-parent biological family, and the deep bonds of love and affection that it is designed to preserve” (Buchanan). While progressives offer assurance that their efforts to reshape the family are for the common good, one should recall the prophet Isaiah's warning: “Woe to those who call evil good, and good evil; who put darkness for light, and light for darkness; who put bitter for sweet, and sweet for bitter!”

(Isa. 5:20). Even as progressives work to reshape society according to their own desires, the people of God must continually be shaped by the instruction of His word (cf. Rom. 12:2). Please consider how Satan seeks to use the progressive approach to distort and destroy the family.

The Concept of Family

The progressive approach involves discarding the biblical view of family and family structure so that the “family” can be remade. Progressives insist that “forged” families involving all sorts of arrangements are just as legitimate as the natural “nuclear” family consisting of a husband and wife, who are committed to one another and have children together, living in the same household. Those who resist this reworking of the family are branded as “regressives” who stand in the way of progress. According to progressive writers,

Regressives have successfully pushed our culture back by insisting on a male-dominated, top-down structure of family. U.S. fundamentalists stress the “headship” of the father in the family, with women and children subordinate to the will of the father. . . We can, and must, offer a progressive partnership family agenda to counter the regressive “family values” agenda. . . The task at hand for progressives is to invite responsible policy makers, leaders, the media, and the general public to look with fresh eyes at the meaning of the terms “family,” “values,” and “morality.” We must redefine these terms in ways based on partnership, mutual respect, and caring rather than domination,



top-down control, and coercion” (Eisler and Kissling).

When it comes to the very concept of the family, progressives seek to redefine terms and change the morality and structure associated with the family to suit their own desires. There can be little doubt that the progressive agenda has had a profound impact on the family. For example, Pew Research Center reports the following:

The American family is changing in many ways: Cohabitation is on the rise, more adults are delaying or forgoing marriage, a growing share of children are living with an unmarried parent, and same-sex marriage is legal in all fifty states. Amid these changes, three-in-ten U.S. adults think it’s a good thing that there is a growing variety in the types of family arrangements people live in, while about half as many (16%) say this is a bad thing. The largest share (45%) don’t think it makes a difference (Thomas).

The very concept of the family is being rapidly redefined as the progressive approach exerts its influence on our culture.

The truth is that man did not create the family arrangement, and he has no authority to change or update it to suit his own desires. God created the family unit for the benefit of man. The Bible says, “So God created man in His own image; in the image of God He created him; male

and female He created them. Then God blessed them, and God said to them, ‘Be fruitful and multiply; fill the earth and subdue it’” (Gen. 1:27-28a). The word of God defines the structure and roles in the home. Paul writes, “Wives, submit to your own husbands, as to the Lord. For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body. Therefore, just as the church is subject to Christ, so let the wives be to their own husbands in everything” (Eph. 5:22-24). God’s word defines the concept and structure of the family, and no man has the authority to modify or discard what the Creator has put in place.

The Marriage Relationship

The progressive approach involves redefining marriage to the extent that commonly understood terms completely lose their meaning. As one writer explains,

“Mother” and “father,” on the other hand, have increasingly less meaning and utility today when so many children have two moms or two dads, single parents, blended families, or even three legal parents. . . To build a progressive philosophy of family life will undoubtedly push older generations out of their comfort zone, but it’s necessary, urgent work. Without a well-articulated philosophy of progressive family life, the void will be inevitably be filled with shame and confusion. Some guiding principles of

this might include: A person’s marital status, relationship status, and living arrangements, say nothing about their character or value. . . Children can flourish in a variety of family types and living arrangements” (Rodgers).

It is undoubtedly true that all people are of equal value, having been created “in the image of God” (Gen. 1:27). However, progressives seek to promote the idea that all people are of equal character, regardless of whether they are lawfully married or living together, whether they are heterosexual or engaged in homosexuality, or whether they remain committed to their spouses or divorce and seek different mates. The marriage relationship is being rapidly redefined and reimagined as the progressive approach exerts its influence on our culture.

Since man did not create marriage, he has no right to modify, discard, or remake marriage and sexual morals to suit his desires. Jesus said, “Have you not read that He who made them at the beginning ‘made them male and female,’ and said, ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh’? So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate” (Matt. 19:4-6). The word of God defines marriage as a permanent relationship involving a male and a female. There is no such thing as a legitimate marriage that involves a same-sex couple or that involves a man who identifies himself as a woman or a woman who identifies herself as a man. The Son of God also ruled out divorce and remarriage for just any cause in the following manner: “And I say to you, whoever divorces his wife, except for sexual immorality, and marries another, commits adultery; and whoever marries her who is divorced commits adultery” (v. 9). According to God’s word, any sexual relationship outside of lawful marriage is condemned (cf. 1 Cor. 7:2-3; Heb. 13:4). God’s word defines the marriage relationship and sexual morality, and no man has the authority to change or discard what the Creator has put in place.

The Raising of Children

The progressive approach claims that children need not be raised in a two-parent household under the guidance of a father and mother but can thrive in various modified family structures. Of course, progressives are generally in favor of allowing the mother to murder her unborn child by means of abortion before he ever sees the light of day. As for those born, the progressive mindset views children as property of society more than as offspring who should be guided by their parents. That this has been the progressive mindset for more than a century is documented by one historian as follows:

The eminent University of Wisconsin sociologist Edward Alsworth Ross, a favorite of Theodore Roosevelt and the veritable epitome of a progressive social scientist, summed it up thus: The role of the public official, and in particular of the public school teacher, is “to collect little plastic lumps of human dough from private households and shape them on the social kneadingboard.” The view of Ross and the other progressives was that the state must take up the task of control and inculcation of moral values once performed by parents and church (Rothbard).

When it comes to childrearing, progressives intend to make sure that children are programmed to dutifully carry out the progressive agenda. There can be little doubt that the progressive approach has profoundly impacted how children are raised. Pew Research reports: “The share of U.S. children living with an unmarried parent has more than doubled since 1968, jumping from 13% to 32% in 2017. That trend has been accompanied by a drop in the share of children living with two married parents, down from 85% in 1968 to 65%” (Livingston). Innocent children are made the subjects of this substantial social experiment as the progressive approach exerts its influence on our culture.

Since the bearing and raising of children are key parts of what God created and arranged within His design

for the home, man has no authority to revise this arrangement to suit his own desires. Instead of allowing for the idea that unborn children are just lumps of tissue that may be removed from the womb and discarded, the Bible says, “Behold, children are a heritage from the LORD, the fruit of the womb is a reward” (Ps. 127:3). Rather than belonging to society or the government, children are placed by God under their parents’ guidance. Rather than being left to struggle to adapt in a single-parent household or under the guidance of a same-sex couple, children are to be guided and disciplined by a “father” and “mother.” Paul writes, “Children, obey your parents in the Lord, for this is right. ‘Honor your father and mother,’ which is the first commandment with promise: ‘that it may be well with you and you may live long on the earth’” (Eph. 6:1-3). Instead of leaving children to have their worldview and morals shaped by society and government schools, Paul writes, “And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord” (Eph. 6:4). The word of God defines how children are to be raised, and no man has the authority to change or discard what the Creator has decreed.

Conclusion

Every aspect of the family, as God would have it, is under satanic attack by means of the progressive movement. For Christians, this should come as no surprise. John writes, “We know that we are of God, and the whole world lies under the sway of the wicked one” (1 John 5:19). Even so, by the grace of God, we can withstand the schemes of the devil (cf. Eph. 6:10-13; 2 Cor. 2:11). **11**

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

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Dependence in Worship

by Matthew Bassford

Recognizing our dependency upon God is fundamental to maintaining a proper view of our lives and a healthy relationship with Him. Expression of this dependence in song helps to instill this concept within our hearts and minds.

Introduction

One of the greatest of human delusions is the conviction that we can rely on ourselves. Inside every one of us, there lurks a budding Nebuchadnezzar. Along with the Babylonian king in Daniel 4:30, we too want to exclaim about how our accomplishments show how wonderful we are. We want to believe that our strength and wisdom are such that we can emerge from all of life's trials unscathed.

In reality, rather than being utterly independent from God, we are completely dependent on Him. This is true not only of the faithful Christian but also of the hardened sinner and the contemptuous rebel. As Jesus reveals in Matthew 5:45, the sun shines and the rain falls upon such people only because of the Father's impartial mercy. All of us are indebted to God for every good thing we enjoy.

Additionally, our ability to overcome is not what we think it is. Paul was a man of tremendous willpower and intellectual gifts, yet he acknowledges in 2 Corinthians 1:8 that he faced trials that were more than he could bear. In time, every human being will reach the same point. In this fallen world that contains such shocking injustice, suffering, and tragedy, all of us will be burdened beyond our strength sooner or later. Even this is to say nothing of the problem of sin, a problem utterly beyond our ability to solve for ourselves.

Learning Dependence

In short, our dependence on God is a lesson that we must learn, learn, and relearn, for so long as we live. According to Deuteronomy 8:3, God fed the children of Israel with manna in the wilderness for forty long years to drive home the point that they were sustained not by their own efforts, but by Him. We can refuse to accept this vital truth, but such resistance can amount to nothing more than kicking against the goads.

There are many ways in which God teaches us about our dependence on Him, but one of the most valuable is through song. Our Creator designed us so that we are uniquely susceptible to the emotional truths that we sing. In our worship, we are not supposed to summon that emotional power for its own sake. We are supposed to use it to drive the word of God deeply into our hearts.

The importance of expressing our dependence on God is amply revealed in the only inspired hymnal we have, the book of Psalms. Certainly, the specifics of our worship have changed since David's day, but the essential relationship between man and God has not. Three thousand years ago, God's people needed Him neither more nor less than do we.

From beginning to end, the Psalms exalt this timeless truth. Few indeed are the psalms that do not address human dependence on God in some way. When the Israelites sang those words wholeheartedly, they were confessing how much they needed the Lord. When

we similarly acknowledge our reliance on God in the sentiments we express in singing, it transforms our worldview too.

Dependence in the Psalms

Our worship should first expose our dependence on God for the physical blessings we enjoy. The Psalms express this valuable perspective in, among other places, Psalm 127:1-2. Here, Solomon makes no bones about the insufficiency of human effort. Think you can build a house without God? Think you can guard against danger without Him? Think you can provide for yourself and your family by yourself, even working 24/7? *Think again!* As Jesus points out in Matthew 6:27, none of us can add so much as a cubit to the span of our lives. Despite our pretensions, we are every bit as dependent on God's providence as the ravens and the lilies.

So too, only God is able to guard us from the evil that others work. Psalm 142 relates a sad story. David finds himself beset by enemies who are laying traps for him, but when he looks to his right hand, where his protector should be (as in the English idiom "right-hand man"), there's no one there. He has been abandoned. He certainly can't overcome his enemies by himself, so in his extremity, he has no other option than to call out to the Lord for rescue. When God delivers David, he promises to praise Him to other righteous people too, so that they will know where to turn when they need help.

This is particularly relevant in a time when evil seems to have the upper hand. Most of us would agree that we live in such a time, but in Psalm 11, David says the same. If the righteous try to flee like a bird (our hymn “Flee as a Bird” originates from Psalm 11:1), the wicked will just shoot them out of the sky like an archer! Nor can the godly stay where they are because the very foundations of human society are being destroyed.

When this is the situation, God is the only hope of those who love Him. He is not asleep. He was fully aware of everything that was going on during Saul’s reign, and He continues to be fully aware today. When the time is right, He will judge, and we can count on Him to punish the wicked and exalt the righteous. When we remind ourselves of this in song, it will give us the boldness to endure until the end as well.

More personally, our worship should also instruct us that we must depend on God for forgiveness. David makes this point plainly in Psalm 32:3-6, and he speaks with the voice of experience. He tried to hide his sin. It ate him up. However, when he brought his sin to the Lord, he found forgiveness instantly. His conclusion for all the faithful is that they should likewise turn to God.

If this was true for David, who lived under the Law of Moses and could only have his sins rolled back for a time, how much more true is it for us! In Christ, we can find forgiveness that is truly incomprehensible in its extent and depth. Of ourselves, we cannot atone for a single sin, but in Him, we can find forgiveness for all of them, and the number of sins in “all” is irrelevant. If ever there was reason to rely on God (and to sing about that reliance), our need for forgiveness is it!

Finally, the Psalms show us that we must rely on God to inherit eternal life. As is often the case in the Old Testament, this truth is not revealed plainly, but it is there. Consider the discussion of Psalm 102:23-28. There, the psalmist laments that God appears to be about to cut his life short.

However, God has the power to sustain him, as shown by His establishment of the heavens and earth. Even though the psalmist anticipates a time when the physical creation will wear out and pass away, he remains confident in His ability to preserve His people. This, too, is our hope. We will never overcome death on our own, but through God, all things are possible, and that’s a hope we should celebrate in song until our dying day.

Conclusion

One of the most unwelcome truths about our lives is that their course is fundamentally out of our control. The most welcome truth is that we don’t have to control them because we can depend on God instead. Everything that His people need He will unfailingly provide. When we concede our dependence in worship, we lose any lingering illusions about our self-sufficiency. However, we gain something that is very much greater: our assurance and rest in Him. **T**



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by Bobby L. Graham

QUESTION.

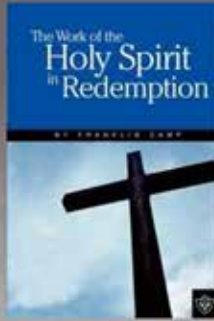
Please explain the identification of Jesus as the “one Mediator between God and men” (1 Tim. 2:5)?

ANSWER.

Question

In Galatians 3:19, it seems to me that the mediator is Moses, and this is what I read from several commentators. Although I haven't found a passage yet that specifically calls Moses a mediator, I see from several OT passages that he “stood between” Israel and God, which to me indicates he was mediating between them. Furthermore, Abraham acted as a mediator between God and Sodom (Gen. 18:22). Aaron seems to have served in this position as well when he “stood between” the living and the dead (Num. 16:48). Nevertheless, 1 Timothy 2:5 declares, “There is One Mediator between God and men, the Man Christ Jesus.” Is Jesus the only person in Scripture who is called a Mediator, or am I making this passage say He is the only Mediator between God and men ever, in OT and NT?

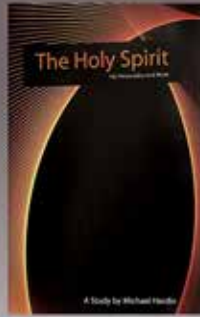




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Answer

A mediator stands in the middle, serving as “a go-between” (Greek: *mesitēs*), whether between God and man or between man and man. In 1 Timothy 2:5, Jesus’s qualification for His role as mediator is given. He is both divine and human; the former nature enables Him to understand the claims of God, and the latter provides Him an understanding of man’s needs. His combined nature forbids any other serving in the role of a mediator between God and man. In Hebrews, He is described as the mediator of the New Covenant because of His high priestly work in effecting peace between God and man through the means and conditions of the New Covenant (Heb. 8:6; 9:15; 12:24). The entire work of Jesus Christ related to human redemption is His mediatorial work because He performed all of it as the divine-human mediator with a view to redemption.

In 1 Timothy 2:5, Paul addresses Christ’s role as mediator regarding redemption—mentioning God’s desire that all men be saved (v. 4) and Christ’s ransom for all (v. 6). Since there is no other name by which we might be saved (Acts 4:12), Jesus Christ is unique, the only One of a kind in that role. Yes, both Abraham and Moses acted as mediators in the general sense of standing between two parties to resolve a problem or a need. Abraham interceded for the righteous inhabitants of Sodom, and Moses is the probable unnamed reference by Paul as he wrote of a mediator in Galatians 3:19. While those mentioned from the Old Testament did that work, it was not the specific work that Christ came to do in relation to God’s redeeming man from sin.

It is also true that certain Old Testament characters acted in the roles of king and deliverer. Christ alone can offer

us the spiritual deliverance from our sins as our Savior/Deliverer and the divine guidance/control that we need from our King. Perhaps it would be correct to state that these Old Testament offices served in their respective roles as types of Christ, who would provide all spiritual needs in His fulfillment of Old Testament prophecy and typology (Matt. 5:17; Luke 24:44-45; Acts 3:24). **TL**



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Azekah: a Mini-Pompeii in Judah

by Luke Chandler

The discovery of massive destruction with numerous skeletons at biblical Azekah shows a stunning disaster hidden under the soil for thousands of years.

The city of Azekah sat on a prominent mountain in Canaan's foothills (the "Shephelah"). Like a sentinel, it watched Judah's ancient border with the Philistines and sat as a witness to some significant biblical events.

Canaanite Azekah witnessed Joshua's "Long Day" battle against a coalition of other Canaanite cities. "The LORD threw them into a panic before Israel, who struck them with a great blow at Gibeon. . . And as they fled. . . the LORD threw down large stones from heaven on them as far as Azekah, and they died" (Josh. 10:10-11, ESV). After the Conquest, Azekah and its territory were allotted to the tribe of Judah (Josh. 15:20, 35).



Remains of the young woman found at Azekah © Haaretz Image 1639184921

Azekah later witnessed David's battle against Goliath. "The Philistines gathered their armies for battle. . . and encamped between Socoh and Azekah" (1 Sam. 17:1). The road to Gath, on which the Philistines fled after Goliath's death, ran directly by Azekah. Looking at the accompanying photo in this article, perhaps we can imagine the Philistines fleeing around the right side of Azekah's hill with Israel in pursuit.

Little more is said about Azekah in the Bible. We know it was fortified by Rehoboam (2 Chron. 11:5-9) and reinhabited after the Exile (Neh. 11:30), but we have only bits of its history in Scripture.

Archaeology helps us to fill in some of Azekah's history. A fragmentary inscription found in Nineveh mentions a conquest of the city in the 8th century BC. An Assyrian king, probably Sargon II but possibly Sennacherib, described its defenses in striking terms.

The city of Azekah is a stronghold which is situated in the midst of the mountains, located on a mountain range like a pointed dagger, it was like an eagle's nest and rivaled the highest mountains and was inaccessible even for the siege ramps and for approaching with battering rams it was too strong.

Despite Azekah's great strength, the Assyrian king went on to note that he took it anyway. Jeremiah reveals the site was reinhabited and eventually attacked by Babylon during the Kingdom of Judah's last days in the early 6th century BC.

Jeremiah the prophet spoke all these words to Zedekiah king of Judah, in Jerusalem, when the army of the king of

Babylon was fighting against Jerusalem and against all the cities of Judah that were left, Lachish and Azekah, for these were the only fortified cities of Judah that remained (Jer. 34:6-7).

A set of inscribed clay tablets discovered at the city of Lachish mentions Azekah during the Babylonian invasion. These "Lachish Letters" were military



Map showing location of Tel Azeka in modern Israel © Wikipedia Foundation



Photograph from Azekah looking across the valley where Luke worked for several years.

dispatches from Jerusalem during that war. Tablet #4 says, “May my Lord know that we are watching for the signal fires of Lachish. . . because we cannot see Azekah.” In other words, Azekah’s signal fires had gone out, indicating the city had fallen. Compared with Jeremiah 34 above, we know this message was written shortly after the situation in verses 6-7.

New excavations at Azekah that began in 2012 found the Assyrian siege ramp erected against the city. Excavators also found occupation levels from the Hellenistic (Greek) and Roman periods. Still, the most interesting discovery is a

previously unknown destruction from the time of the Judges in the 12th century BC. Everywhere excavators dig, they find a massive destruction layer complete with skeletons in death poses. This stunning find has been dubbed Israel’s “mini-Pompeii” by the excavators.

Azekah’s disaster coincides with a general collapse of civilization throughout the Ancient Near East in the 12th century BC. We see indications of general disorder in the book of Judges, especially when contrasted with the greater stability of Abraham’s time. In Azekah’s case, the victims of destruction

were Canaanites. The attackers are unknown to us, though the Philistines are a possibility. Azekah’s destruction was so complete that no one came to bury the dead. The ruins lay abandoned for many years until the Kingdom of Judah rebuilt the site. Judah’s new buildings and fortifications buried Canaanite Azekah and its skeletons for thousands of years until excavations revealed the forgotten disaster to the world. **LU**

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Excavation tents at Azekah from the first week of new excavations in 2012



Luke Chandler

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Balancing Concepts of the Spirit's Influence

by Kyle Pope

Does Scripture reveal information on the nature of the Spirit's indwelling that helps resolve questions of whether His influence is "personal" or "only through the word"?

Introduction

The great work of brethren during the Restoration Movement to reject denominational concepts went a long way toward sharpening our teaching on the Holy Spirit. No longer would we imagine that the Holy Spirit miraculously chose some to move to faith while leaving others in helpless predestined depravity. It is the Spirit-revealed word, the Spirit's sword, that moves any soul to faith if it is only heard, believed, and obeyed (Rom. 10:17; Heb. 4:12-13). Although a few voices unwittingly seem to long for a return to such error, most brethren firmly reject the extremes of Calvinistic or Charismatic views of the Spirit's influence. Our struggle is generally terminology, balance, and clear communication. We ask, "Is it a personal or a representative indwelling of the Spirit?" Or, "Does the Spirit work apart from or only through the word?" The answers given may lead us to assume that a person believes things he actually does not. How can Scripture help us avoid this confusion and accurately affirm what the Spirit has revealed about His influence?

Defining "Spirit"

Let's first recognize the limits of our knowledge. Both Hebrew and Greek use terms associated with *breath* and *wind* to express the concept of spirit. "God is Spirit" (John 4:24a), which stands in contrast to "flesh." The spirit and flesh are "contrary [lit.] lay opposite" to one another" (Gal. 5:17). Jesus said, "a spirit does not have flesh and bone" (Luke 24:39, NKJV). The book of Job teaches,

"there is a spirit in man" (Job 32:8a). In creation, "the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7, KJV). Physical death, by definition, is the separation of that spirit from the flesh. "The body without the spirit is dead" (Jas. 2:26a). In death, "the dust will return to the earth as it was, and the spirit will return to God who gave it" (Eccl. 12:7, NKJV; cf. Ps 104:29; 146:4; Eccl. 8:8).

This original *giving* of spirit has great significance. Animals have spirits (Eccl. 3:21), just as "all flesh" has the "breath [Heb. *ruach*=spirit] of life" (Gen. 6:17; 7:15), but what God gave man was different. The full passage from Job says, "There is a spirit in man, and the breath of the Almighty gives him understanding" (Job 32:8). Man's spirit is from God, but is separate and distinct, not merely a borrowed life force. We are "made in the similitude of God" (Jas. 3:9). Since "God is Spirit," our likeness to Him must refer to a likeness our spirit bears to His Spirit. God is "the Father of spirits" (Heb. 12:9). He is our "Father" (not according to the flesh)—our spirits are brought forth from Him. God "forms the spirit of man within him" (Zech. 12:1b). Part of this likeness involves a shared eternal nature. God has an "eternal Spirit" (Heb. 9:14). He has always existed and will exist forever (Deut. 32:40). Man's spirit had a beginning, but like His Spirit, it is eternal in nature. Of the "inward man," Paul said, "the things which are seen are temporary, but the things which are not seen are eternal" (2 Cor. 4:16b, 18b). In eternity, this

eternal spirit will either be clothed in a spiritual resurrection body no longer subject to pain and decay or in a body eternally subject to sorrow and unending corruption (Matt. 25:51; 1 Cor. 15:42-44; Rev. 14:10-11; 20:10, 15).

So, God is Spirit, and we are spirits bearing His likeness, but God also has a triune aspect to His makeup. One God is Father, Son, and Holy Spirit (Matt. 28:19). These are not three gods, but each has His own distinct will. God the Son obeyed God the Father (Heb. 5:8) and yielded to His will (Luke 22:42). God the Son returned to heaven, while God the Holy Spirit was sent to the apostles (John 16:17). God the Holy Spirit would not speak of His own authority but what He heard (John 16:13).

Essentially, that is the extent of our knowledge about that aspect of God called "Spirit" and that part of ourselves called "spirit." Both are unseen. God is the "invisible God" (Col. 1:15), yet His Spirit fills heaven and earth (Ps. 139:7-10; Jer. 23:24). While there are exceptions (1 Sam. 28:13; Matt. 17:3), generally, our "inward man" is "not seen" (2 Cor. 4:16b, 18b). The Spirit cannot be measured or quantified with our senses. It cannot be dissected and scientifically analyzed. Spirit transcends the natural world while intersecting with it. So, before we push any explanation of the scope of the influence of God's Spirit upon our spirit, let's first acknowledge all we can know about this is what God chose to reveal to us. "The secret things belong to the LORD our God, but those things which are revealed belong to

us and to our children forever” (Deut. 29:29). In this case, questions we have about this are likely not kept “secret” to cause frustration. How are we as finite, temporal creatures of dust to even conceive of things of such eternal magnitude? God has told us what we need to know and what we are capable of understanding this side of eternity.

The Holy Spirit in a Christian

To frail creatures of dust, God has given a remarkable promise. Joel wrote, “It shall come to pass afterward that I will pour out My Spirit on all flesh” (Joel 2:28a). On Pentecost, Peter said this was fulfilled (Acts 2:17). Yet, what does that mean? How was God’s Spirit *poured out*, and how was it upon “all flesh”? Clearly, this is not teaching that God indwells all flesh as God the Son became flesh (John 1:14). Christians do not become mini gods. Jesus was anointed “with the Holy Spirit” (Acts 10:38)—not describing a change in His nature but the source of His actions.

On Pentecost, the Holy Spirit fell upon the apostles (Acts 2:1-4). This was a special outpouring that carried promises unique to the apostles. Jesus said they would “receive power” (Acts 1:8). He promised the Spirit would “guide” them “into all truth” (John 16:13), teach them “all things” (John 14:26a), and remind them of “all things that I said to you” (John 14:26b). When they spoke, they were promised, “it is not you who speak, but the Holy Spirit” (Mark 13:11; cf. Matt. 10:20; Luke 12:12). These promises were not made to all Christians. Only the apostles, the household of Cornelius (Acts 10:47; cf. Num. 11:25), and those upon whom the apostles laid their hands (Acts 8:18) enjoyed the outpouring of the Holy Spirit in this way.

Many Scriptures, however, affirm the Holy Spirit would be given to all true believers. John speaks of “the Spirit, whom those believing in Him would receive,” identifying it as “the Holy Spirit” (John 7:39). Peter spoke of “the Holy Spirit whom God has given to those who

obey Him” (Acts 5:32). Paul urged self-control, because “your body is the temple of the Holy Spirit who is in you” (1 Cor. 6:19). How do we understand this aspect of the *pouring out* of God’s Spirit?

“Spirit” as Mindset

To fully understand this subject, we must also recognize another way the term “spirit” was used of one’s attitude and mindset. John the Baptist would come in “the spirit and power of Elijah” (Luke 1:17). It was said of Elisha, “The spirit of Elijah rests on Elisha” (2 Kings 2:15). Elijah was not reincarnated in Elisha or John. To share one’s attitude, mindset, values, and purpose is to share one’s spirit. We speak of a “patriotic spirit” or a “free spirit,” but biblical writers used a deeper sense. In Scripture, all thoughts and attitudes originate from the mind of a spirit, whether God’s Spirit, or that of created beings. *To follow or accept teaching is to follow a spirit.* John warned, “Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world” (1 John 4:1). This is not demonic possession or mental manipulation but teaching contrary to truth or in harmony with it. John explained, “By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is of God, and every spirit that does not confess that Jesus Christ has come in the flesh is not of God” (1 John 4:2-3a; cf. 1 Cor. 12:3).

This is evident throughout Scripture. When James and John wanted to call down fire upon a Samaritan village, Jesus told them, “You do not know what manner of spirit you are of” (Luke 9:55). Their attitude did not reflect God’s Spirit working within them. This was “the spirit of the world” (1 Cor. 2:12) or the “spirit who now works in the sons of disobedience” (Eph. 2:2). Faithful brethren walk “in the same spirit” (2 Cor. 12:18; cf. 4:13), while those in error “receive a different spirit” and a “different gospel” (2 Cor. 11:4).

Words and “Spirit”

In Scripture, there is an inseparable connection between words and the spirit that produced or influenced those words. In biblical language, to allow words to influence the heart is to allow a spirit to influence the heart. In Proverbs, as Wisdom personified “calls aloud” (Prov. 1:20), she promises, “I will pour out my spirit on you; I will make my words known to you” (v. 23). In Micah, the Lord asks, “Is the Spirit of the LORD restricted?” then asks in another way, “Do not My words do good to him who walks uprightly?” (Micah 2:7). God’s Spirit is not restricted because God’s Spirit works through His words. God’s Spirit and God’s words are often set parallel to one another. In Isaiah, God says, “As for Me,” says the LORD, “this is My covenant with them: My Spirit who is upon you, and My words which I have put in your mouth, shall not depart from your mouth” (Isa. 59:21a). That is not saying God’s Spirit is only His words, but it is describing God’s Spirit working through the words that His Spirit revealed.

Jesus makes this explicit of His own teaching. He declared, “It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life” (John 6:63). The Holy Spirit is “the Spirit of Truth” (John 14:17; 15:26) and “the Spirit is truth” (1 John 5:6). Paul asked, “Did you receive the Spirit by the works of the law, or by the hearing of faith?” (Gal. 3:2; cf. Rom. 10:17). Notice, Paul either equates “hearing” the words that produced faith with *receiving* “the Spirit” (or in conjunction with it). We must remember “the sword of the Spirit. . . is the word of God” (Eph. 6:17).

Inspired writers spoke “by the Holy Spirit” (Mark 12:36; cf. Matt. 22:43; Acts 1:16; 28:25). David said, “The Spirit of the LORD spoke by me, and His word was on my tongue” (2 Sam. 23:2). This allows New Testament writers to describe the interpretation of Scripture as listening to the Spirit (Heb. 3:7; 9:7-8). To reject God’s word is to resist or reject the Spirit

(Acts 7:51; 1 Thess. 4:8). To accept words the Spirit revealed is to receive and be led by the Spirit. Jesus said, “If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him” (John 14:23). John said, “he who keeps His commandments abides in Him, and He in him. And by this we know that He abides in us, by the Spirit whom He has given us” (1 John 3:24). Paul told the Ephesians that “Christ may dwell in your hearts through faith” (Eph. 3:17). The pouring out of God’s Spirit allows the Holy Spirit and God the Son and God the Father to dwell within the Christian (Rom. 8:9-10; John 14:23; cf. Matt. 10:20; 1 Pet. 1:11).

As the New Testament teaches it, focusing on the things the Holy Spirit has revealed is being led by the Spirit. Paul wrote, “For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit” (Rom. 8:5). This is a choice. Paul commanded Christians to “be filled with the Spirit” (Eph. 5:18) and to “walk in the Spirit,” not fulfilling the “lust of the flesh” (Gal. 5:16; cf. v. 25). This is a choice with eternal consequences. “For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life” (Gal. 5:8). “For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live” (Rom. 8:13). This choice defines our identity. “For as many as are led by the Spirit of God, these are sons of God” (Rom. 8:14). Being led by the Spirit, through focusing on the things revealed by the Spirit, produces fruit in our lives, “the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control” (Gal. 5:22-23a; cf. Eph. 5:9, KJV, NKJV). This is how Christians experience “righteousness and peace and joy in the Holy Spirit” (Rom. 14:17; cf. 1 Thess. 1:6). “To be spiritually minded is life and peace” (Rom. 8:6). This is how “the love of God has been poured out in our hearts

by the Holy Spirit who was given to us” (Rom. 5:5; cf. Col. 1:8). God doesn’t make us feel love, joy, or peace, but these are fruit born from letting the Spirit’s sword shape our hearts and lives. This is the “comfort of the Holy Spirit” (Acts 9:31), the “comfort of the Scriptures” (Rom. 15:4).

“On All Flesh”

There is one final element of the promise of Joel 2:28 that we must explore. How did this outpouring come upon “all flesh”? Obviously, *flesh* is limited here to human beings. Only we share the spiritual similitude to God, allowing His Spirit to impact our spirit in an enduring way. Let’s notice some specific promises regarding the Spirit’s work.

The Bible says God’s omnipresent Spirit searches all human hearts, through our spirits. “The spirit of a man is the lamp of the LORD, searching all the inner depths of his heart” (Prov. 20:27). Paul appeals to this fact regarding prayer. When words fail us, Paul says, “Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered” (Rom. 8:26). The Holy Spirit is not an intercessor in the way Jesus is (Rom. 8:34; Heb. 7:25; 1 Tim. 2:5). This concerns how God knows our hearts. Paul continues, “Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God” (Rom. 8:27; cf. Eph. 2:18). As in Proverbs, God’s Spirit, through our spirit, *searches* the heart. What does He find? Earlier in the chapter, Paul declared, “The Spirit Himself bears witness with our spirit that we are children of God” (Rom. 8:16). The Spirit-revealed word has gone out into all the world. In that sense, the Holy Spirit has been *poured out* on “all flesh,” but as the Spirit searches all hearts, does it find God dwelling in all hearts? No. Paul wrote, “you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you.

Now if anyone does not have the Spirit of Christ, he is not His” (Rom. 8:9).

This paints a curious picture. The Spirit searches to see if God’s Spirit is within the heart! Paul told the Ephesians, “In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory” (Eph. 1:13-14). He told the Corinthians God “has sealed us and given us the Spirit in our hearts as a guarantee” (2 Cor. 1:22; cf. 5:5). In ancient times a seal was pressed into clay to indicate ownership or authorship. How does this apply here? A Christian is led by the Spirit as he sets his mind on things revealed by the Spirit. This is allowing God to dwell within us. This brings forth fruit: “the fruit of the Spirit.” Like a seal impressed in the clay of our hearts, it demonstrates whether God’s Spirit lives within us or not. As the Spirit searches the heart, He either finds the imprint of His work or finds it lacking. Its presence within our hearts is our guarantee of eternal life. Paul wrote, “if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you” (Rom. 8:11). Oh, that every soul would allow Christ to dwell in our hearts through faith (Eph. 3:17)! ■

Endnote

If you would like to explore this subject further, please see my book *How Does the Holy Spirit Work in a Christian?* (Athens, AL: Truth Publications, Inc., 2019).



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Reemphasizing Hermeneutics in the Study of the Holy Spirit

by Bruce Reeves

Basic principles of Bible study must not be neglected when examining scriptural teaching on the Holy Spirit. Recognizing the use of figures of speech, context, and harmony can clarify our understanding of this important topic.

Introduction

The Holy Spirit has revealed the richness of God's mercy, the sacrifice of Christ's love, and the power of the Lord's deliverance. We see His work in creation, the prophets, the incarnation of Christ, the ministry of the apostles, and the early church (Gen. 1:1-2; 1 Pet. 1:10-12; Luke 4:1, 14; Acts 10:38; Rom. 8:11; Mark 16:17-20; 1 Cor. 12: 4-11). For the Christian, the work of the Holy Spirit is both convicting and encouraging.

The Question Is Not If, but How

The Scriptures clearly teach that the Holy Spirit indwells Christians. Yet there are questions we must ask:

"Does the Holy Spirit indwell the Christian separate and apart from God's word?"

"Does He directly enter into and inhabit the body of the Christian mystically?"

"Should our feelings be used as the criterion by which we determine the will of God and the presence of the Spirit?"

Defining terms is essential in any Bible discussion. The phrase "personal indwelling of the Holy Spirit" can be ambiguous, but what many proponents of this view mean by "personal indwelling" is a divine illumination or direct interaction with our minds separate and apart from God's word. The idea that the Spirit's indwelling is constantly producing emotional nudges and intimations exposes brethren to the dangers of emotionalism and subjectivism. Just as

the Father and Son relationally dwell in our hearts by faith, so does the Holy Spirit. Not only does He dwell in us, but we also dwell in Him (John 14:10-13, 21, 23; 17:21; Rom. 8:9).

Principles of Bible Study

Recognize Bible Figures

We must recognize biblical figures of speech to draw sound conclusions from our reading of the Scriptures. *Metonymy* is a figure of speech that links related concepts. For example, "The pen is mightier than the sword" uses metonymy twice. "Pen" references "the written word," and "the sword" stands for "military aggression." In Scripture, the Holy Spirit is often mentioned when what He provides or does is actually under discussion. When we read that the apostles received the baptism of the Holy Spirit (Acts 1:5; 2:1-4), what is intended is not that they were immersed in the person of the Holy Spirit, but that they would "receive power" from the Spirit (Acts 1:8; cf. Luke 24:49). Luke describes the Samaritans' reception of miraculous gifts through the laying on of the apostles' hands (Acts 8:17) as having "received the Holy Spirit" (Acts 8:15, 17).

Similarly, when Paul speaks of the "Spirit of God dwelling in you" (Rom. 8:9), he is speaking of the Spirit's teaching and guidance through the word (Rom. 8:2, 14). It is the spiritual mindset that pursues the things of the Spirit in the gospel (Rom. 8:4-8; 1 Cor. 2:9-16). When the apostle argues that those who "are in the flesh cannot please God," he

is not speaking of our physical bodies but our attitude toward spiritual things (Rom. 8:8). We have assurance of our relationship with the Lord through the Spirit's gospel, and as a result, we have a spirit of adoption rather than fear (Rom. 8:15-16).

Paul uses metonymy in 1 Corinthians 6:19 to discuss the Spirit's work in sanctification. He declares that our "body" is the "temple of the Holy Spirit" because our body is the visible expression to the world of our whole self (1 Thess. 5:23). This passage is not teaching that the Holy Spirit as a person inhabits our physical body but that our entire being is given to the will of God (see note #1).

Consider the Context

We must also avoid a *flat (or disjointed)* reading of the Bible because it does not take into consideration the immediate and remote context of Scripture, various genres of literature in the Bible, or the comprehensive message of the gospel. It is crucial to consider the "then and there" before the "here and now." When we are reading the word of God, there are certain questions that we must ask as Bible students:

"Who is the speaker or writer?"

"What is the cultural and biblical context of those who are being addressed?"

"What is the subject that is under consideration?"

This principle comes to light when some attempt to apply Jesus's promise of inspiration to the apostles to all

believers today (John 14:26; 16:7-14). The Scriptures are complete and sufficient to guide us into “all truth” because the promise of Christ to the apostles was fulfilled (Luke 24:46-48; John 16:13; Acts 1:6-8; 2:1-4; Eph. 3:3-5). We must consider the context of various passages rather than conflating verses about the miraculous anointing of the Spirit (2 Cor. 1:21-22; 1 Tim. 4:14; 1 John 2:27) and the Spirit’s influence on the lives of believers through His word (Eph. 5:18).

As we study God’s word, we must identify the focus of a given context. There have been discussions about whether the phrase “the gift of the Holy Spirit” (Acts 2:38) is speaking of the Spirit, Himself, as the gift, or the gift He gives. Even the miraculous outpouring of the Spirit pointed toward salvation in Christ (Acts 2:16-21). The focus of the prophecy is found in Acts 2:21, “And it shall be that everyone who calls on the name of the Lord will be saved,” and Pentecost inaugurated the Holy Spirit’s work in the New Covenant age. Peter goes on to describe Christ’s exaltation as the “promise of the Holy Spirit” (Acts 2:33), which speaks of the promise the Spirit made, not the Holy Spirit, Himself (Dan. 7:13-14; cf. Ps. 16:10-11; 2 Sam. 7:12-13).

Peter’s answer to the question, “What shall we do?” was regarding salvation (Acts 2:36-38, 41, 47). Another consideration is the parallel phrases found in Acts 2:38 and 3:19—“repent” (2:38; 3:19), “be baptized” (2:38) and “be converted” (3:19), “for the forgiveness of sins” (2:38) and “that your sins may be blotted out” (3:19). Now notice that the phrases, “so that the times of refreshing may come from the presence of the Lord” and “the gift of the Holy Spirit,” speak of the New Covenant blessings every believer would receive in salvation (Acts 2:39-40, 47; cf. 2:21; Rom. 10:12-13; Eph. 2:13) (see note #2). We also see the Lord’s provisions in phrases such as “the gift of God” (John 4:10) or “the gift of Christ” (Eph. 4:7). The forgiveness of sins is the means of bringing the refreshment of redemption in Christ.

The Law of Harmony

The “law of harmony” suggests that any given verse must harmonize with the rest of Scripture. This principle helps us understand the indwelling passages in the New Testament. Paul writes, “In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory” (Eph. 1:13-14). The term “sealed” suggests that we are marked with the impression of the Holy Spirit’s character when we obey the message of truth (Eph. 1:13). The Spirit identifies us as authentic children of God and assures us of our future hope through His promises (2 Cor. 5:5; 2 Tim. 2:19; Eph. 4:20).

When my mother worked at First Security Bank in Conway, Arkansas, she would notarize documents as authentic by an authoritative stamp. The Holy Spirit has “sealed,” “assured,” and “confirmed” God’s people through His revelation, not subjective feelings (1 Thess. 2:13).

The Holy Spirit strengthens us in our inner person through the “word of His grace” (Eph. 3:16-17; Acts 20:32; cf. Eph. 4:11-16). In the same context, Paul teaches that Christ dwells in our hearts by faith, and we know that “faith comes by hearing and hearing by the word of God” (Rom. 10:17; Eph. 6:17). The very language of God, Christ, or the Holy Spirit dwelling in us indicates relationship and fellowship (2 Cor. 13:14).

Ephesians 5:17-18 and Colossians 3:16-17 should be studied as companion passages. Interestingly, while Paul commands the Ephesians to “be filled with the Spirit,” he commands the Colossians to “let the word of Christ dwell in you richly” (Col. 3:16). Is he saying that the Spirit and the word of God work separately from one another? I do not believe so. In Ephesians, Paul identifies our submission to the Spirit, while in Colossians, he explains how we submit to the Spirit: “Let the word

of Christ dwell in you richly.” The Holy Spirit is not the word, but He influences us through His word. We are commanded to be “filled with the Spirit” by “letting His word dwell in us richly” (Eph. 5:18; Col. 3:16; 2 Thess. 2:13-14).

Conclusion

The Spirit’s word is “living,” “active,” and “powerful” to transform our lives (Heb. 4:12). When brethren begin to say, “You mean all I have is the word,” we need to be extremely cautious because we are on the precipice of error. We have seen such departures over and over, but it can happen again and again. Let us never minimize the sufficiency and power of the Holy Spirit’s word in Scripture, but rather see the true spiritual enlightenment that floods our soul through His message of truth! 🙏

Endnotes

Note #1: Although 1 Corinthians 6:19-20 speaks of our individual lives, 1 Corinthians 3:16 speaks of the community of God’s people serving as a temple of the Holy Spirit. Paul’s point is that whether we consider our individual lives or our role in the community of believers, we are to devote ourselves to the worship, service, and sacrifice of our Father, His Son Jesus, and the Holy Spirit.

Note #2: Paul’s use of the phrase “the promise of the Spirit through faith” in Galatians 3:14 is not speaking of the Holy Spirit Himself but of the Holy Spirit’s promise of salvation given to Abraham and fulfilled in Christ. Luke uses “the promise” to refer to salvation as well (Acts 2:39).



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The Role of Providence

by Reagan McClenny

Providence, referring to God's working through people, events, and times to bring about His purposes, may include the Holy Spirit, but it does not require the Spirit working on us or in us to be still present for us and around us.

Introduction

"Providence" is the term most often used to refer to the working of God in everyday life. Providence does not require the miraculous or the setting aside of natural law. Instead, God—as an all-powerful, all-knowing, and all-seeing being—works through people, events, and times to bring about His purposes. God uses His foreknowledge and power to bring about His intended circumstances and results, but He does not change the laws of nature or override free-will to do so.

Many influences impact why things happen to us: our free-will, others' free-will, the devil, time and chance, and the Godhead. Providence refers to God working through all of these influencers to bring about His purposes. How He does it, I do not know—but I believe that He does!

From our perspective, we cannot "see" God's providential work until after the fact, using hindsight. Even then, we cannot be certain God was the one working unless He reveals that to us. Since we are discussing the power and person and working of God, we must exercise caution. Finite creatures cannot comprehend the infinite Creator—One who is omniscient, omnipotent, and omnipresent. However, God gives us insight into what our response to and attitude toward providence should be. Let's allow the Scriptures to define this concept further in terms we can understand.

Comfort of God's Providence

God's providence is one of the most comforting things about being a Christian! I believe God is living and active all around us. Consider passages like Acts 17:24-28, or Romans 11:36, that says, "For of Him, and through Him, and to Him, are all things, to whom be glory forever. Amen." Hebrews 1:3 affirms that Christ upholds or sustains "all things by the word of His power." The Bible does not teach a Deistic view that God "started" the universe, and now it is just running on its own. God is active in sustaining and influencing it.

Not only that, but the Scriptures also teach that God is actively working in the lives of faithful Christians, specifically! It is a promise we have from Him.

God's Promise of Providence in the Lives of Christians

Romans 8:28 says, "We know that all things work together for good to those who love God, to those who are called according to His purpose."

God can *use anything* to accomplish His purposes in our lives. . . including suffering or hardship or testing. Nevertheless, notice two things that are often missed about this verse:

First, this is a promise only to those who "love God"—those who answer the call of His purpose. If you are not right with God, seeking to do His will in love, do not expect this assurance because you do not have this promise.

Second, not that it (always) *is* good, but it turns out *for* our good. Sin is still sin. Evil is still evil; yet, God is great enough to use something that is otherwise wrong for our good.

I believe that God is working in the events and happenings all around me to bring about His spiritual good in my life and others' lives. However, I cannot know for certain *how* God is working unless He reveals it. Furthermore, it is still up to us whether to accept that working or not.

1 Corinthians 10:13 contains a great example of this concept: "No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it."

Now, we grow in our ability to face and overcome temptation as we grow in faith, knowledge, wisdom, love, etc., but that's not what this passage addresses. God is not acting *on* us, but *around* us—"making" a way of escape (by providence) for us. He isn't miraculously giving us more strength, but He provides us with a way of escape, knowing exactly how much strength we possess. We then have the free-will to either take that way of escape, or reject it and thus sin.

Our Attitude Toward Potential Providence

Consider Joel 2:14, Jonah 3:9, and Esther 4:14. All these passages say, "Who knows?" showing the perspective of faith

in God's action without presuming to know what He will do or has done.

The Book of Esther is one of the best examples in all of Scripture of God's providence. God is not explicitly mentioned in the book, but His working is everywhere! Think about all of the things that "had to happen" to bring about God's purposes. Consider the sampling that Nathan Ward provides in his introduction to Esther (see Ward, 100-102):

1. Vashti must refuse to appear before Ahasuerus
2. Ahasuerus must demote Vashti to make room for Esther
3. Esther must be brought into the king's contest
4. Hegai must notice Esther and advance her
5. Ahasuerus must choose Esther
6. Mordecai must be in the right place to hear about the assassination attempt
7. Ahasuerus must record Mordecai's good deed while failing to reward him
8. Esther must successfully hide her ethnicity
9. The lot must fall a date late enough in the year to allow the Jews to prepare a defense
10. Mordecai must convince Esther to put her life on the line
11. Ahasuerus must accept Esther when she enters unsummoned
12. Esther must not immediately make her request, allowing for the events of chapter 6
13. Ahasuerus must have insomnia
14. Ahasuerus must decide to have the royal records read to him during his insomnia
15. The section read must be the part that talks about Mordecai
16. Ahasuerus must decide to reward Mordecai
17. Haman must appear in the king's court at the right time
18. Ahasuerus must speak before allowing Haman to do so, being sufficiently oblique as to allow Haman's misinterpretation
19. Haman must misinterpret Ahasuerus to be speaking of him
20. Ahasuerus must return from the garden at the exact moment Haman is falling on Esther's couch

Of this list of twenty, what did God actively do? What did He influence by other means? How did He work this out? Who knows?! We can understand that God is working without knowing exactly when or how He is.

Philemon 15-16 illustrates the attitude I believe we should all have as Christians: "For this perhaps is why he was parted from you for a while, that you might have him back forever, no longer as a bondservant but more than a bondservant, as a beloved brother—especially to me, but how much more to you, both in the flesh and in the Lord" (ESV).

"Perhaps" God did this (or time and chance, or even Satan), but whether God actively did or not, I am going to take full advantage of the spiritual opportunity provided by these events!

The Greek word *tacha*, translated "perhaps" and occurring twice in the New Testament, is "a marker expressing contingency ranging between probability and bare possibility, perhaps, possibly, probably (cf. Rom 5:7; Phile. 15)" (BDAG, 992). If an inspired apostle was so guarded in discussing providence, should we not manifest equal or greater caution when describing the Godhead's influence in human affairs?

One of the rare exceptions of someone identifying God's working with certainty is Joseph in Genesis 45:5 and 50:20. Notice, however, that his acknowledgment of God working "for good" in His life was not in the moment (on the way to Egypt or rotting in prison for a crime he did not commit). Joseph continued to have faith, but he did not truly "see" and understand God's working until he had the benefit of twenty years of hindsight!

We, likewise, probably will not be able to see God's working in the moment, but we can see and do what is right! We can love God, serve Him, and trust (by faith) that He *is* working and will bring about the best circumstances for my spiritual good by His providence.

The Holy Spirit and Providence

Is the Holy Spirit involved in this work? I would think so. Certainly, both the Holy Spirit and Jesus are "one" with the Father in the purpose of action.

However, when some talk about the "work of the Holy Spirit," they have in mind something that He does *to* us, *in* us, or *on* us, rather than *for* us or *around* us. They believe that the Holy Spirit acts *directly* on us instead of *indirectly* through other means. In my study, the Spirit acting directly on us (today) is not demonstrated in Scripture.

Even accepting the case of the Spirit "making intercession" in Romans 8:26-27 as an example of the Holy Spirit working today outside of God's word (I believe Paul is referring to our "spirit" in this text), it would still be the Spirit doing something *for* us by taking our pleas to God, not something *to* us or *in* us.

Conclusion

"Perhaps" the best response to the specifics of the working of providence, and the Holy Spirit's involvement in this working, is to echo the attitude of believers in the biblical text: "Who knows?"—but I believe! **T**

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The Influence of Calvinism

by Mark White

The influence of the teachings of the Protestant leader, John Calvin, has been so pervasive that unless great caution is taken Christians unwittingly may find themselves using its unscriptural language about the Holy Spirit.

Introduction

It's an old problem. Long before there were Christians or even gospel preachers on Pentecost, God's people had trouble adapting phrases from foreign sources and using them in their daily language. In Nehemiah's era, he observed that some Jews had married people of Ashdod, Ammon, and Moab (Neh. 13:23). Consequently, such intermingling had resulted in new forms of expression. Verse 24 reports, "As for their children, half spoke in the language of Ashdod, and none of them was able to speak the language of Judah, but the language of his own people" (NASB). Jewish young people seemed to be especially vulnerable to this phenomenon. In our time, we often hear those young in the faith or years describing spiritual matters with the "language of Ashdod." Ancient Ashdod was a Philistine city, a historic enemy city to Israel. Today, denominational expressions born from Calvinism find their way into our mouths. These words should sound just as strange to New Testament Christians as Ashdod speech sounded to Israelite ears.

Calvinistic Concepts

You do not even have to know who John Calvin was to spout his doctrines. Many of those younger in the faith may not be as familiar as they need to be with the insidious nature of a doctrinal system developed by this Swiss reformer which has permeated the Protestant religious landscape for over five hundred years. Any idea that has been promulgated for over five centuries is bound to have a vast

effect on the thinking of religious people. Certainly, Calvinism has made its deep mark on the minds of multitudes. The ready availability of books, publications, and popular preachers in our time has not helped us avoid Calvinistic expressions. Too many of us are enamored of teachers like John Piper, Al Mohler, or Mark Driscoll—all Calvinists in their theology. If we read deeply from them, we will begin to sound like them at some point, if we are not well-informed. Today, we are more likely to be influenced by a "New Calvinist" than traditional Calvinism. New Calvinism is not a new branch of theology or a denomination. Instead, it is a "revival" of sorts—a revival of traditional, "old" Calvinism. The movement is sweeping through American evangelical churches of all denominations, attracting young people from Free Church, Episcopal, Independent, Presbyterian, and Baptist churches alike. Since it started in 2007, *The Gospel Coalition* has served as the national network for the New Calvinist movement (thegospelcoalition.org).

For example, whenever we hear someone say, "I feel God is leading me to say this;" or "I feel led by the Spirit to preach this to you;" or, "I wouldn't trade the feelings I have in my heart for a stack of Bibles ten feet tall"—you can know that someone has been influenced either directly or indirectly by Calvinist notions regarding the work of the Holy Spirit in our salvation and service to God. Most Protestants today will say they believe in *Sola Scriptura* (i.e., Scripture alone). However, most also make allowances for the Holy Spirit to make personal, private

revelations to their minds which they often promote to others as equivalent to God's words. "New Calvinists," as opposed to "Old Calvinists," believe in a continuing work of the Holy Spirit on men's hearts and minds with spiritual gifts still in operation. In my personal experience, I once tried to teach a brother in Christ about the ills and sins associated with drinking alcoholic beverages. He refused to see the scriptural argumentation offered to him, insisting that the Holy Spirit was revealing something different to him about alcohol. That brother was influenced by "spirits" alright, but not the Holy Spirit! Whenever the word of the Holy Spirit in the Bible contradicted his preferences for drinking, he claimed to receive a revelation from the Spirit allowing him to ignore Bible teaching. Now, most do not justify their recreational or social use of alcohol by such means. Still, many do set aside biblical teaching whenever they feel something "better" or "different" from what Scripture says on other moral or doctrinal topics. It happens all the time, with credit being given to the Holy Spirit for contradicting His own revealed word! Whether or not they realize it, those who do so are *blaspheming* the Spirit.

Biblical Clarity

Of course, the Bible does teach that we must be led by the Spirit (Rom. 8:14; Gal. 5:16-18). Yet, what the Bible means by such an expression and what modern denominations teach on this subject are often quite different. What does the Bible teach? First, it shows us that God used



Statue of John Calvin in Calvin Square in Budapest, Hungary iStock-1204398342.jpg

the Holy Spirit to reveal His truth to the apostles. Carefully read John 14:25-26. There, you will learn that Jesus was planning to leave this world and was aware that His apostles would need some help in His absence. The Holy Spirit was that Helper, Jesus said, and “He will teach you all things, and bring to your remembrance all that I said to you.” It is crucial to notice that this promise of the Spirit’s guidance was not given to every disciple of Jesus but was limited to the apostles. In 1 Corinthians 2:6-13, the apostle Paul gave credit for the truth he was preaching to the Holy Spirit, who revealed it to him, just as Jesus had promised the apostles in John 14. A closer look at what Paul wrote shows that the Holy Spirit did more than simply supply him with a sketchy outline of points, but He gave Paul the actual words he was to use in his teaching! There was nothing mystical or vague about the Holy Spirit leading Paul to write and speak as he did. Secondly, we must notice that in John 16:13, the apostles were told that the Spirit would “guide you into all the truth.” If the Holy Spirit guided these men into “all the truth,” how much truth is left to be revealed to you or me? Absolutely none! The Apostles received all that was needed for all time (Jude 3).

The Holy Spirit leads our thoughts today through the truth He revealed to these ambassadors of Christ twenty centuries ago. 1 Corinthians 13:8-10 indicates that the time for this revelation would cease, along with other spiritual gifts, such as tongue-speaking, miracles of various sorts, “when the perfect comes” (v. 10, NASB). Now, the “perfect” which causes the “partial” to be “done away” is not Jesus, nor is it Heaven itself. The “perfect” is the completed revelation of God’s will in our New Testaments. The process of revelation was always a “little here and a little there” until all was finally completed. We are blessed to live in the age where all we will ever need to be led by the Spirit of God has already been perfected. Thirdly, we must not miss the fact that the Holy Spirit leads us through His revealed word, the Bible. The Holy Spirit does not nudge us, make hints, or strike us with lightning bolts or bright lights! He does not guide us by gut feelings or through little voices in our heads. Dreams are not sources of revealed truth for us today. The Spirit guides us through His word—the “word which lives and abides forever” (1 Pet. 1:23).

Conclusion

There is no need to borrow questionable expressions from the religious world to state Bible truths. “Whosoever speaks, is to do so as one who is speaking the utterances of God” (1 Pet. 4:11). Let us be content with the Lord’s language. ■

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Mark White

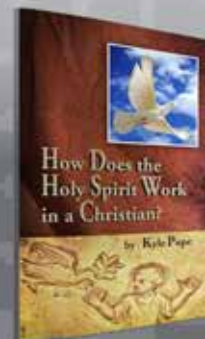
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How Does the Holy Spirit Work in a Christian?

by Kyle Pope

The views which many in the religious world hold regarding the work of the Holy Spirit color all aspects of their understanding of biblical topics. These denominational concepts far too often find their way into the church in the language we use and unscriptural notions we gradually adopt. This study is an attempt to carefully “weed out” concepts which are rooted in the theories and theologies of men in order to isolate the pure revelation of God on this most important question. The reader should test all things presented in the pages which follow by the infallible standard of God’s word, accepting only what is found to be true to the Holy Spirit revealed oracles of God.

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The Spirit Indwells through the Word: Answering Objections

by Shane Carrington

Scripture declares that the Holy Spirit indwells disciples through the word. Some object to this statement, so let's consider some of those objections.

Introduction

Some shortchange God's word, but God said, "Let there be light," and it was so (Gen. 1). Peter adds, "by the word of God the heavens existed long ago and the earth was formed" (2 Pet. 3:5). His powerful word created worlds! And sustains them: "by His word the present heavens and earth are being reserved. . . kept. . ." (2 Pet. 3:7). Such power defies imagination! God's written word reveals His holiness and sanctifying power (John 17:17), connecting us to God through Jesus. He said, "These have been written so that you may believe. . . that by believing you may have life. . ." (John 20:31). Paul echoes, "The gospel. . . is the power of God for salvation. . ." (Rom. 1:16).

Yet, it seems to me that some shortchange the power of God's written word. Through "the word of His grace," God employs the power embedded in the gospel "to build you up and to give you the inheritance among all those who are sanctified" (Acts 20:32). It is the surgeon's scalpel and the warrior's sword refining us to serve God. "For the word of God is living and active, and sharper than any two-edged sword, even penetrating as far as the division of soul and spirit. . . able to judge the thoughts and intentions of the heart" (Heb. 4:11-12). Some discount that power, saying they need more, turning to a mystical view of the Holy Spirit's work—seeking a tangible concept of the Spirit's indwelling.

Francis Chan, a popular American preacher, and Calvinist, often says things that sound non-Calvinistic (such as his video on baptism). Occasionally,

Chan argues less like a five-point, classical Calvinist and more like a neo-Calvinist (cf. *Neo-Calvinism in the Church of Christ*, by Tom Roberts, Truth Publications, Inc.). Consider some unbiblical things Chan has written about the Holy Spirit's work:

The Spirit mystically inhabits the bodies of Christians: ". . . Jesus merely walked beside the disciples; the Spirit would actually enter their human bodies (John 14:17)" (Chan, 110).

The Spirit mystically empowers Christians apart from the word: "Empowering His children with the strength of the Holy Spirit is something the Father wants to do. . . He genuinely wants to see us walk in His strength." He then quotes Luke 11:13 (Chan, 50-51). "The Holy Spirit is the one who fills believers with God's love and the one who enables us to love one another" (Chan, 95). He quotes Ephesians 3:16-19 as proof.

He appeals to emotionalism: "Thinking, questioning, and talking can take the place of letting the Spirit affect our immediate actions in radical ways. . . stake everything on His power and presence. . ." (Chan, 121). "I have experienced God the Holy Spirit working in and through and around my life in ways I cannot deny or ignore. I certainly do not advocate ignoring the Scriptures or basing everything on experience, but to completely ignore experience. . . is unbiblical" (Chan, 151).

He blends inspiration passages with non-miraculous passages, and he believes we are disabled to make godly decisions: "Ask the Holy Spirit to enable you to set everything else aside right now so that you can seek Him wholeheartedly" (Chan, 114).

Misguided teachers, thinking the Holy Spirit mystically inhabits their bodies, will give equal or higher credence to that mystical leading because they will confuse emotion with revelation. What a dangerous stance!

We must use discernment rather than blindly imbibing non-inspired writings. Just because something is written in a book or proclaimed on a podcast does not make it biblically accurate or gospel truth. Weigh everything by God's word: "examine everything; hold firmly to that which is good, abstain from every form of evil" (1 Thess. 5:21-22).

Chan advocates a mystical indwelling of the Holy Spirit in our bodies, empowering our decision-making. While believing the written word is essential, he believes we can neither understand nor follow it without an apart-from-the-word indwelling. He is a popular representative of a popular view. Sadly, many brethren have been influenced by this thinking.

Since Chan is a Calvinist, you can see why he would write these statements. When a teacher's theology is misguided, the conclusions drawn will often lead away from God's word. Never recklessly repeat what Calvinists say.

Objections

"What about the Indwelling of the Holy Spirit?" Scripture consistently teaches that the Spirit indwells us through the written word (see Luke 16:29-32; John 6:44-45; 16:7-15; 20:30-31; Eph. 3:3-5; 6:17; 1 Thess. 2:12-13; 2 Tim. 3:16-17; etc.). Consider some objections to this statement.

“The Bible Clearly Says the Holy Spirit Indwells Christians.” Absolutely. In many passages (1 Cor. 3:16-17; 6:19-20; Eph. 3:14-21; etc.)! However, the real question is: through what means? Ephesians 6:17 declares, “the sword of the Spirit, which is the word of God.” So the instrument the Spirit uses to change hearts and lives is the word of God. Other writers in this issue will elaborate.

“You Are Saying That’s Just the Bible in Me.” Growing up on a farm, my Daddy entrusted me with many responsibilities. When I did his bidding, Daddy was working through me—his spirit indwelling me. His instructions were no cold, lifeless manifestos. His heart was in everything he said, and my faithful participation meant I was a loving, obedient, trusting, valued part of Daddy’s will being accomplished on the farm.

In most contexts, we understand this, but some struggle regarding the written word, treating Scripture like an ancient, dead letter rather than God’s powerful, living word. Is Scripture comparable to an itemized list of things you are grudgingly sent to purchase at the grocery store: beets, liver, anchovies, etc.? Hardly! Scripture reveals the heart and will of God!

God’s word “is living and active, and sharper than any two-edged sword, even penetrating as far as the division of soul and spirit. . .” (Heb. 4:12). The God-breathed, written word thoroughly equips us “for every good work” (2 Tim. 3:16-17). Psalm 119, the longest chapter in the Bible, describes Scripture’s vital roles. Demeaning God’s written word as “that’s just the Bible in me” demeans the God whose word it is, just as demeaning the instruction of my Daddy on that farm would have demeaned him.

For three years, my beautiful wife, Kelly, has battled cancer. During that time, wonderful people have sent encouraging messages. Among those sending multiple cards are Wanda Elliott and Jim and Sue Tillet. We receive each for what it is: earnest, loving communication from people revealing their heart’s desire for Kelly and me. We never demean those cards as, “that’s just a card in me.” Neither should we

concerning the written word of God. “Lord. . . You have words of eternal life” (John 6:68-69). Those words are in the Holy Spirit inspired, written word!

“You Are Limiting the Power of God the Holy Spirit.” While the universe stands, our omnipotent God always limits the use of His power. Otherwise, all physical things would disappear!

God, through His sovereignty, created us in His image, enduing us with freedom of choice. That does not deny His power.

God powerfully created us capable of understanding His instructions. Adam and Eve were instructed, expected to honor God by obedience, and were accountable when they disobeyed. We fit the same criteria.

God used His sovereign power to reveal the written word in a way that we can understand and obey: “Walk in a manner worthy of the God who calls you. . . when you received the word of God which you heard from us, you accepted it not as the word of mere men, but as what it really is, the word of God, which also is at work in you who believe” (1 Thess. 2:11-13).

God knows how to lead us, and He chose the Holy Spirit—through the written word (John 16:7-13; 20:30-31; 2 Tim. 3:16-17; Eph. 6:17)—to guide us.

“We Can’t Be Strong Without a Mystical Indwelling Energizing Us.” This summarizes Chan’s sentiment. Similarly, others say, “We are too disabled spiritually to understand the Bible or resist sin without the Holy Spirit mystically indwelling us.” Shades of Calvinism drive this, believing some “sinful nature” cripples us from true faith and love. Every passage referenced above denies this, and also Philippians 2:12-16.

“We Receive ‘the Gift of the Holy Spirit’ When Baptized (Acts 2:38).” Others will elaborate, but “the gift of. . .” grammatically, could mean either the Holy Spirit is the Gift received—or the gift Giver. That should slow the fervor of insisting He is the Gift received. Secondly, the miraculous element in this passage might imply the “gift” refers to temporary, miraculous gifts some early disciples possessed. Finally, the passage’s

primary point is “that everyone who calls on the name of the Lord will be saved” (Acts 2:21). That would tend toward “the gift of the Holy Spirit,” referring to New Covenant blessings through Christ concerning which the Holy Spirit prophesied. That is my conviction.

Thoughtful Bible students have drawn differing conclusions about this phrase, but let’s not be quick to go from, “It could mean this” to “therefore I believe. . .” and “I’ve witnessed. . .” thus hastily making applications that might not be biblical.

Conclusion

The Spirit revealed the word (John 16:13), even in written form (John 20:30-31; Eph. 3:3-5). Scripture reveals everything God declares so we can be “fully capable, equipped for every good work” (2 Tim. 3:16-17). Through means of this word, the Holy Spirit indwells us, growing us into the image of Christ.

We can’t afford to think out loud in working through controversial Bible subjects in public forums like Facebook. We certainly can’t afford this in the pulpit! Preach Biblically-rooted convictions, not doubts. Repackaging error to sound fresh and exciting may draw numbers, but playing on people’s uncertainties erodes confidence in Scripture.

May we be filled with the Spirit (Eph. 5:18-19) through letting the word of Christ richly dwell within us (Col. 3:16). Never trade the Spirit’s revelation for the mystical and unbiblical. ■

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The Conscience and the Holy Spirit

by Heath Rogers

Some of the work attributed to the Holy Spirit by people is actually the work of their conscience and emotions.

Introduction

The Holy Spirit is an avoided and misunderstood subject in the Lord's church today. Brethren naturally have questions about the Holy Spirit. When there is a lack of teaching done on the Holy Spirit, brethren will sometimes fill this void with the errors they hear from their friends, neighbors, and television preachers. More and more, we are hearing brethren claim to be led by the Holy Spirit separate and apart from His word. This can be heard in conversations and read in blogs and exchanges on social media. They make the same statements as those in denominationalism: "The Holy Spirit spoke this to me," or "The Holy Spirit laid this on my heart," or "The Holy Spirit moved me." Sometimes these claims are used to justify departures from the truth of God's word. Thus, we can see that teaching is needed on this vital aspect of the Holy Spirit.

The Conscience of Man

God has equipped man with a conscience. The conscience is defined as "a knowledge or sense of right and wrong, with a compulsion to do right; moral judgment that opposes the violation of a previously recognized ethical principle and that leads to feelings of guilt if one violates such a principle" (*Webster's Dictionary*, 302).

Our conscience is our "guidance system." It lets us know if we are doing right or wrong. For instance, when we do what we understand to be wrong, our conscience will make us feel guilty. When



we do what we understand to be right, our conscience will justify us or make us feel right.

Each of us responds to our individual conscience. It is a guide, but it is only a safe guide if it has been appropriately trained. The conscience of the Christian is to be trained by the word of God. The apostle Paul said, "Do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God" (Rom. 12:2). Our way of thinking is "transformed" when our minds are renewed. This is not done miraculously. Our minds are renewed as we learn God's standards of right and wrong set forth in His word. As we learn these standards of righteousness, our conscience is trained.

The Christian must allow his conscience to be trained by the word of God and not by family traditions, personal opinions, worldly standards, or denominational doctrines. The conscience cannot be a safe guide if it has been trained by a false standard.

"Your word I have hidden in my heart, that I might not sin against You" (Ps. 119:11). If we have trained our conscience by filling our hearts with the word of God, our conscience will remind us of these Scriptures as we face challenges and make decisions throughout the day. When we see someone in need, we will feel moved to help them, not because the Holy Spirit is "laying that on our heart," but because we know it is the right thing to do. When we contemplate making a wrong decision, we will feel a sense of guilt or disapproval regarding that decision. This is not the Holy Spirit making us feel bad. It is our conscience doing its job.

People who claim to receive miraculous guidance from the Holy Spirit often uphold doctrines and practices contrary to Scripture. When the inconsistency between their belief and the teaching of Scripture is pointed out, they will sometimes respond with statements such as, "I would rather have what I feel in my heart than what is written in a whole stack of Bibles," or, "A person with an experience is never at the mercy of a person with an argument." Such individuals give their feelings and experiences more merit than the word of God.

Emotionalism

God has given man emotions. We can experience things such as love (1 Pet. 4:8), joy (Phil. 4:4), sorrow (2 Cor. 7:10), and fear (Matt. 10:28). While our emotions are important, God has also created us with the ability to reason and understand (Isa. 1:18; Eph. 5:17).

Emotion has its place in our service and worship, but we must understand its place. Emotion does not create or establish truth. It is appropriate for man to have an emotional response when he gains knowledge of the truth. The Jews on Pentecost were *cut to the heart* when they learned they were guilty of crucifying their Messiah (Acts 2:36-37). Felix became *afraid* when he heard Paul preach about righteousness, self-control, and the judgment to come (Acts 24:25). The Philippian Jailer *rejoiced* after he heard and obeyed the gospel (Acts 16:30-34). All of these were emotional responses.

Emotion is the proper response to knowledge, but emotion without understanding is not enough to please God. "Brethren, my heart's desire and prayer to God for Israel is that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge" (Rom. 10:1-2). Israel had emotion, they had zeal, but they did not have knowledge of the truth which was necessary for salvation (Hos. 4:6). Accordingly, were not saved.

Some religious people today are filled with zeal and enthusiasm, but they express little regard for the word of God. They would rather have an experience, or have the Holy Spirit lay something upon their heart, than be content to follow the words of the Bible. The Holy Spirit revealed the will of God to man. This knowledge will condemn a man of his sin in an effort to bring him unto repentance. When a man responds to the gospel in obedience, he can rejoice in the forgiveness of his sins. As he continues to abide in the doctrine of Christ, he will continue to find joy and peace. A personal and direct experience with the Holy Spirit is unnecessary for one to

feel these emotions; neither are these emotional experiences evidence that one has had any experience with the Holy Spirit.

Conclusion

The Holy Spirit has revealed the will of God to man in words that we can understand. He influences man through the word of God. He does not speak directly to the hearts of men today. He speaks, teaches, warns, guides, etc., through the word of God.

Mankind has been created with a conscience that guides him in his life. If trained by God's word, the conscience will warn a man when he is doing wrong and approve his actions when he is doing right. If we store up the word of God in our hearts through Bible reading, study, and meditation, it will be available to us when we need it in our daily lives. The Holy Spirit does not guide us or miraculously remind us of Scripture in our daily lives. This is the work of our conscience.

We were also created with the capacity to experience emotions. However, emotion is never the source of truth. Instead, knowledge of truth is what generates proper emotional responses. Religious emotionalism (or its more secularized cousin, spiritual mysticism)—devoid of knowledge and divorced from revealed truth is incapable of saving our souls or making us acceptable unto God. ❏

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Is Matthew 24:34 a “Transition Verse?” (Part Two), by Kyle Pope

(continued from p.7)

A Narrative Device. In a study on *euthus* in Mark, Johannes Weiss demonstrated that there are occasions on which it has nothing to do with time. He argued that comparing *euthus* in Mark with parallels in Matthew and Luke shows clear examples of its use as a narrative marker similar to the Hebrew construction known as the *waw*-consecutive. This grammatical form is often translated “and so” or “therefore.” For example, Mark 15:1a reads, “Immediately (*euthus*), in the morning, the chief priests held a consultation with the elders and scribes and the whole council.” Matthew puts this, “When morning came, all the chief priests and elders of the people plotted against Jesus to put Him to death” (Matt. 27:1). Luke reads, “Then the whole multitude of them arose and led Him to Pilate” (Luke 23:1). All three are describing the same event, but only Mark uses *euthus*. In Mark, *euthus* stands parallel to “when” (in Matthew) and “then” (in Luke) (Weiss, 124-133). This suggests that *euthus* does not always imply haste but sometimes just points to the next thing in the narrative. If Weiss is correct, the idea in Matthew 24:29 may have nothing to do with the span of time until the Lord’s coming; it may be used as a narrative device, to express, “and so, after the tribulation of those days. . . .”

All of this demonstrates that these are relative terms that can apply to different time intervals. So, in Matthew 24:29, there is no intrinsic reason to conclude from the use of *eutheōs* that we must disregard literal interpretations of the events in 24:29-33 by other NT writers or overlook that Jesus said they would actually “SEE all these things.” *Eutheōs* is a relative term applied to different time intervals, and also situations where time is not the issue.

“After,” Not at the Same Time

The “transition verse” view must argue that *eutheōs* in Matthew 24:29 demands we understand it to connect the events associated with the “Abomination of Desolation” and the “great tribulation” with the events described in 24:29-33. This overlooks that this is consistently qualified as something that happens “after” those events. Parallel accounts demonstrate the same fact. Mark writes, “But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light” (Mark 13:24). Mark describes the days “after that tribulation” (regardless of when they would occur). He is not equating the two. Luke’s use of “immediately” is especially enlightening. He writes, “But when you hear of wars and commotions, do not be terrified; for these things must come to pass first, but the end will not come immediately (*eutheōs*)” (Luke 21:9, NKJV) or as the NASB puts it, “the end does not follow immediately (*eutheōs*).” Does Luke’s use of “immediately” automatically identify it with the same focus as Matthew 24:29? No! If so, Luke contradicts Matthew. Instead, Luke says “the end” will not come immediately, whereas Matthew describes the tribulation sequence in relation to the later (and still future) coming of the Son of Man.

“This Generation”

Finally, some argue that the promises regarding punishment of those who shed innocent blood (Matt. 23:36), and that those living would “not taste death” until the kingdom came (Luke 9:27; Mark 9:1; Matt. 16:28) set a limit on the interval implied in the use of *eutheōs*. However, this assumes it must apply to time and ignores the arguments we have already made. Yes, the generation living at the time would “see” the visible things Jesus

said they could see. Yet, if Jesus came in AD 70, all of the events of 24:29-33 were unseen. No one saw them, especially “all the tribes of the earth” whom Jesus said would “SEE the Son of Man coming on the clouds” (24:30, emphasis mine)! So, the promises Jesus made to that “generation” have no bearing on how we interpret the time interval involved in the use of *eutheōs* in Matthew 24:29. It remains a relative term that can apply to different intervals of time. To demand that *eutheōs* requires that the events of 24:29-33 had to take place within the lifespan of the “generation” living at the time Jesus spoke is a forced and arbitrary conclusion that does not fit the context or the different applications of this word in ancient Greek. **T**

Sources

Liddell, Henry George, and Robert Scott. “A Greek-English Lexicon.” *The Perseus Project* <http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.04.0057%3Aentry%3Deu%3A2Fs>.

Weiss, Johannes. “ΕΥΘΥΣ bei Markus [Euthus in Mark].” *Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche [Journal of New Testament Science and Education from the Early Church]* 11.2 (1910) 124-133.



Kyle Pope

Kyle preaches for the Olsen Park church of Christ in Amarillo, TX. He has written several books published by Truth Publications, including THINKING ABOUT AD 70: CHALLENGING REALIZED ESCHATOLOGY. Visit truthbooks.com for more info. The church website is olsenpark.com. He can be reached at krmpope@att.net.

ALASKA

ANCHORAGE

Rose St. church of Christ

3124 Rose St.
Sun. Bible Study: 9 a.m. | Worship: 10 a.m. & 5 p.m.
Wed. Bible Study: Bible Study: 7 p.m.
Evangelist: David Webb (907) 350-8358

ALABAMA

BIRMINGHAM

Pine Lane church of Christ

3955 Pine Lane Bessemer, AL
(N. side of Exit #6 at 1459)
Sun. Bible Study: 9:15 a.m. | Worship: 10 a.m. & 5 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: David Deason (205) 425-2352

Vestavia Hills church of Christ

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

FLORENCE

College View church of Christ

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

MOBILE

West Mobile church of Christ

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

MONTGOMERY

Ashburton Dr. church of Christ

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

Eastbrook church of Christ

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

PARRISH

McArthur Heights church of Christ

5082 Hwy. 269
Sun. Bible Study: 10 a.m. | Worship: 11 a.m. & 5 p.m.
Wed. Bible Study: 6:30 p.m.
(205) 686-5978 or 686-5620

SCOTTSBORO

Eastside church of Christ

John T. Reid Pkwy. | (Hwy. 72, 2 mi. E. of Hwy. 35)
Sun. Worship: 9 a.m. | Bible Study: 9:30 a.m. | Worship:
10:30 a.m.
Wed. Bible Study: Summer 7 p.m.
Wed. Bible Study: Winter 6 p.m.
Evangelist: Aaron Andrews
(256) 574-1603 or 575-2664

ARKANSAS

CONWAY

Eastside church of Christ

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

Hwy 65 church of Christ

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

Prince St. church of Christ

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

FORT SMITH

South 46th St. church of Christ

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

HARRISON

Capps Rd. church of Christ

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

JONESBORO

StoneRidge church of Christ

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

LITTLE ROCK

Church of Christ

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

MARVELL

Marvell church of Christ

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

PINE BLUFF

Hwy 79 S church of Christ

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

POCAHONTAS

Westside church of Christ

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

TEXARKANA

Church of Christ

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

WALDRON

Westside church of Christ

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

ARIZONA

GLENDALE

Church of Christ

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

TUCSON

Church of Christ

145 N. Country Club Rd.
Sun. Bible Study: 9 a.m. | Worship: 10 a.m. & 6 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: Brenden Ashby
(520) 326-3634 | churchofchristtucson.org

CALIFORNIA

BELLFLOWER

Rose Ave. church of Christ

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

FOLSOM

Church of Christ

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

LONG BEACH

Church of Christ

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

OCEANSIDE-VISTA

Church of Christ

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

COLORADO

FORT COLLINS

Poudre Valley church of Christ

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

MONTROSE

San Juan church of Christ

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

DELAWARE

MILTON

Lighthouse church of Christ

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

FLORIDA

DESTIN

South Walton church of Christ

64 Casting Lake Rd.
Sun. Bible Study: 9 a.m. | Worship: 10 a.m. & 6 p.m.
Wed. Bible Study: 7 p.m.
(850) 622-3817 | southwaltonchurchofchrist.com

FORT LAUDERDALE

Northside church of Christ

Pompano Plaza Shopping Center
70 East McNab Rd., Pompano Beach, FL 33060
Bible Study: 9:30 a.m. | Worship: 12:30 p.m. | No Sun. p.m.
Services
Wed. 7:30 p.m.
(954) 822-1974 | northsideflauderdale.com

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 33843
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 Butterick (305) 634-5924

Church of Christ

12780 Quail Roost Dr.
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m. & 6 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: Clark Pace
(305) 233-9590 or (954) 430-1437

OCALA

Anthony church of Christ

9778 N.E. Jacksonville Rd. | Anthony, FL 32617
Sun. Bible Study: 9 a.m. | Worship: 10 a.m.
Wed. Bible Study: 6:30 p.m.
Evangelist: Greg Cruz (352) 629-5505 | anthonycofc.com

ChurchDirectory

ORLANDO

Azalea Park church of Christ

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

Church of Christ at South 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
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 | dgcoc.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. Bible Study: 10 a.m. | Worship: 11 a.m.
Wed. Bible Study: 7 p.m.
(317) 710-1204

JAMESTOWN

Church of Christ

Sun. Bible Study: 9:30 a.m. | Worship: 10:25 a.m. |
Wednesday 7 p.m.
(765) 676-6404 | 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: Johnie 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 Thomerson 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.
Churchofchristfairdealing.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. 6W.)
12 miles west of Many
Sun. Bible Study: 10 a.m. | Worship: 11 a.m. & 5 p.m.
Wed. Bible Study: 7 p.m.
(318) 256-9396

STONEWALL

N. DeSoto church of Christ

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

MARYLAND

SEVERN

Southwest church of Christ

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

MAINE

PORTLAND

Church of Christ

856 Brighton Ave. (Leave Maine Turnpike at Exit 48 | Breakwater School)
Sun. Bible Study: 10 a.m. | Worship: 11 a.m. w/ second service immediately following a.m. worship.
Mid-week Bible Study: Please call for times & places
(207) 839-3075 or 839-8409

MICHIGAN

CEDAR SPRINGS

W. Michigan church of Christ

Sr. Citizen Center, 44 Park St.
(Grand Rapids Area)
Sun. Worship: 11 a.m. | Bible Study: 12:30 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: Joseph Gladwell (616) 975-2778
Email: westmichcof10@yahoo.com

MINNESOTA

DULUTH

Church of Christ

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

ST. CHARLES

Church of Christ

939 Whitewater Ave.
Sun. Bible Study: 10 a.m. | Worship: 11 a.m.
Sun. Bible Study: 2:15 p.m.
Wed. Bible Study: 7 p.m. | call for location
FREE Bible correspondence studies
Evangelist: Robert Lehnertz (507) 534-2905

MISSISSIPPI

BOONEVILLE

Oakleigh Dr. church of Christ

101 Oakleigh Dr.
Sun. Bible Study: 9:45 a.m. | Worship: 10:30 a.m. & 4 p.m.
Wed. Bible Study: 7 p.m.
Bldg: (662) 728-1942

CLINTON

McRaven Rd. church of Christ

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

MERIDIAN

Grandview church of Christ

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

7th St. church of Christ

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

SOUTHAVEN

Church of Christ

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

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 (417) 239-1036
eaglecrockchurchofchrist.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. & 10:45 a.m. | Bible Study: 10 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: Lynn 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 | northsidecof.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 | mooresvillepikceoc.com

COSBY

Cosby church of Christ

4894 Hooper Hwy. | 37722 (15 mi. E. of Gatlinburg on Hwy. 321)
Sun. Bible Study: 10a.m. | Worship: 11 a.m. & 5 p.m.
Wed. Bible Study: 6:00 p.m.
Evangelist: Olie Williamson (423) 487-5540 or (423) 748-0844

JACKSON

Sunset View church of Christ

3618 Hwy 70 East
(Exit 87 off I-40, 7mi. @ Spring Creek)
Sun. Bible Study: 9 a.m. | Worship: 10 a.m. & 6 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: Steve Wilkerson (731) 967-0590 or 968-9851

JOHNSON CITY

Brookmead church of Christ

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

JONESBOROUGH

11-E church of Christ

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

KINGSPORT

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 Tabor (865) 977-4230 or Lon Spurgeon (865) 388-8749
| smokymountainchurchofchrist.com

MEMPHIS

Rocky Pt. Rd. church of Christ

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

MURFREESBORO

Cason Lane church of Christ

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

Northfield Blvd. church of Christ

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

NASHVILLE

Hillview church of Christ

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

Perry Heights church of Christ

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

SHELBYVILLE

El Bethel church of Christ

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

Shelbyville Mills church of Christ

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

TEXAS

ALLEN

West Allen church of Christ

1414 W. Exchange Blvd. (2 miles west of Hwy. 75)
Sun. Bible Study: 9 a.m. | Worship: 9:50 a.m. & 6 p.m.
Wed. Bible Study: 7:30 p.m.
Evangelist: Jerry King (214) 504-0443
Building phone (972) 727-5355

ALVARADO

I-35 church of Christ

E. Service Rd. off I-35, N. of Alvarado
Sun. Bible Study: 10:00 a.m. | Worship: 11 a.m. & 6:00 p.m.
Wed. Bible Study: 7:00 p.m.
(817) 295-7277 or 790-7253

ALVIN

Adoue St. church of Christ

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

AUSTIN

Schultz Lane church of Christ

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

BAYTOWN

Church of Christ at Pruett & Lobit

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

BEAUMONT

Dowlen Rd. church of Christ

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

CONROE

Woodland Hills church of Christ

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

CORPUS CHRISTI

Hwy. 9 church of Christ

Sun. Worship: 10 a.m. | Bible Study: 11 a.m. | Worship: 12 p.m.
Wed. Bible Study: 7:30 p.m.
Call for location: Keith Kalles (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) 782-5066 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. & 11 a.m. & 6 p.m. | Bible Study: 10 a.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.
northsidecfc.us
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 Weliman 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)
Sun. Worship: 9:15 a.m. & 11 a.m. | Bible Study: 10 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: oakwoodrdoc@suddenlinkmail.com

CLARKSBURG

Westside church of Christ

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

FAIRMONT

Eastside church of Christ

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

GLADESVILLE

Gladesville church of Christ

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

MOUNDSVILLE

Moundsville church of Christ

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

PARKERSBURG

Marrtown church of Christ

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

WYOMING

RANCHESTER

Ranchester church of Christ

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

CANADA

CALGARY, AB

Northside church of Christ

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

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