

# Truth

## Magazine

*Taking His hand, helping each other home.*



®

JUNE 2021 | NO. 6 | VOLUME 65

# OPEN ISSUE

**“Open my eyes, that I may  
behold wonderful things from  
Your law” (Ps. 119:18).**



# Truth Magazine

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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:**  
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# Open Issue

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# Balancing Form, Freedom, and Function

by Mark Mayberry

Extremists often emphasize one principle to the neglect of other equally important concepts. Discipleship is a balancing act, in which we seek to blend various principles. In this article, we consider the intersection of form, freedom and function.

## Introduction

When properly balanced, form, freedom, and function are concepts that make for a productive Christian life.

During a recent lunch-time conversation with Jake Locklear, one of our deacons at Adoue Street, we discussed the executive coaching that he received several years ago. The instructor asked him to read “The Inner Game of Tennis,” written by Tim Gallwey, which has been a continual bestseller since it was first published in 1974. Valuable insights apply, not only to sports, but also to leadership and life.

Success in sports involves proper techniques and mastering the mind. Muscle memory and mental discipline are both important.

Learning the game of baseball requires proper training and mastering proven techniques. Yet, it is equally important to internalize those guidelines, then get in the groove, and go with the flow. This applies to a young athlete’s mastery of baseball, and my passion for running, as well as practicing the Christian faith.

## Proper Form

The Bible is our standard: it contains a pattern to which our lives must be conformed.

But thanks be to God that though you were slaves of sin, you became obedient from the heart to that **form** of teaching to which you were committed, and

having been freed from sin, you became slaves of righteousness (Rom. 6:17-18).

The Greek word *tupos*, translated “form,” refers to “the mark (of a blow), an impression, stamp (made by a die)” (Thomas, 5179b).

Providing a more detailed definition, Arndt says *tupos* refers to “(1) a mark made as the result of a blow or pressure; (2) the embodiment of characteristics or function of a model; (3) an object formed to resemble some entity; (4) a kind, class, or thing that suggests a model or pattern; (5) the content of a document; (6) an archetype serving as a model” (BDAG, 1019-1020). In summary, it referred to a design, example, form, image, model, mold, pattern, or type.

“Blueprints” provide the dimensions of a structure and details regarding its construction. When Moses built the tabernacle, God said, “See that you make all things according to the pattern (*tupos*) which was shown you on the mountain” (Heb. 8:5; cf. Exod. 25:40). In the gospel dispensation, Christ provides a pattern for personal discipleship, our roles and responsibilities in the home, and a “blueprint” for the work, worship, and organization of the church. Like Timothy, let us “retain the standard of sound words which you have heard from me (i.e., the inspired apostle Paul), in the faith and love which are in Christ Jesus” (2 Tim. 1:13).

When the scribes and chief priests asked, “Is it lawful for us to pay taxes to

Caesar, or not?” Jesus said, “Show Me a denarius. Whose likeness and inscription does it have?” They said, “Caesar’s.” And He said to them, “Then render to Caesar the things that are Caesar’s, and to God the things that are God’s” (Luke 20:22-25).

In Roman times, ruling emperors minted coins in their own honor. The emperor’s image appeared on one side of the coin and symbols of his power were on the other. Ancient coins were produced by using a mint, press, or mold. Regardless of the specific process employed, the emperor’s image was transferred from the coin die to the coin as it was hammered or pressed, or by pouring molten metal into a mold. As Roman coins bore the image of the reigning Caesar, we must bear the image of our Sovereign, the Lord Jesus Christ.

For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren (Rom. 8:29).

The first man is from the earth, earthy; the second man is from heaven. As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly. Just as we have borne the image of the earthy, we will also bear the image of the heavenly (1 Cor. 15:47-49).

But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit (2 Cor. 3:18).

As the inspired apostle Paul served as a model of proper behavior (2 Thess. 3:6-12, esp. vv. 8-9), we should be positive role models: “You became an example to all the believers in Macedonia and in Achaia” (1 Thess. 1:2-7, esp. vv. 6-7).

## Proper Freedom

While we are free in Christ, this does not grant unlimited license. We are not free to follow a different standard (Gal. 5:1). We are not free to transgress, or serve another master, or to act selfishly—rather, we are free to serve the Lord and our brethren (Gal. 5:13-15; 1 Pet. 2:15-16).

We are free of the curse of sin, free from the burdens of the law of Moses, free from the restrictive (or indulgent) precepts of men. Within the parameters of the gospel message, we are free to love, live, and labor for the cause of Christ.

It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery (Gal. 5:1).

For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another. For the whole Law is fulfilled in one word, in the statement, “YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF” But if you bite and devour one another, take care that you are not consumed by one another (Gal. 5:13-15).

For such is the will of God that by doing right you may silence the ignorance of foolish men. Act as free men, and do not use your freedom as a covering for evil, but use it as bondslaves of God (1 Pet. 2:15-16).

## Proper Function

It is not enough to stress the importance of having proper form, or in celebrating the liberation that comes through proper freedom. Ultimately, we must put these concepts into practice. We must be doers of the word, not hearers only, blinded by self-deception. Ezra was an outstanding leader in the eyes of men

and God because he followed a path of learning/studying, practicing, and doing: “Ezra had set his heart to study the law of the LORD and to practice it, and to teach His statutes and ordinances in Israel” (Ezra 7:8-10). As a result, when serious issues needed to be addressed, the people stood with Ezra, submitting to his leadership, being resolved to do whatever was necessary to rectify the situation: “Arise! For this matter is your responsibility, but we will be with you; be courageous and act” (Ezra 10:1-8).

## Conclusion

Our hope of salvation depends upon our willingness to conform our lives to the gospel pattern, and to be doers of the word, not unproductive hearers. (Jas. 1:21-25). **TL**

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# “Is Christ Divided?”

by Kyle Pope

The religious world is divided, but is this division pleasing to God? Is there a way believers in Jesus Christ can be united, upholding only the teachings and practices that characterize the church which Jesus built?

## Introduction

The phonebook in Amarillo, where I preach, lists seventy-seven different types of churches all of whom claim a belief in Jesus Christ. If we could visit the worship services of each of these churches, we would find many of them doing and teaching different things, and operating under different church organizations from one another. In our day, most are so accustomed to this diversity that they often accept and even defend it. As Americans we prize the freedom to choose and usually view independent thought as something courageous and desirable. We choose our job, our home, our leaders, our favorite food, our favorite team—some would ask, “why not choose the church of our choice?”

## Imagining a Different Status

Imagine a different time and place. Go back in your mind to a time before there were Protestants, Catholics, Evangelicals, Charismatics, Baptists, Methodists, Presbyterians, or Episcopalians. Was there ever a time when there were just Christians? Could it be that way again? Yes!

## Considering the Divine Plan

When Jesus walked on the earth, He declared, “I will build My church” (Matt. 16:18, NKJV). After Jesus’s death, Paul spoke of this church that Jesus “purchased with His own blood” (Acts 20:28). When Jesus first *built* and *purchased* this church, it was established and thrived in unity. Paul affirmed this



when he told the Ephesians that there is “one faith” and “one body” (Eph. 4:4-5). That church which belonged to Christ was not composed of different groups teaching and practicing different things. Paul taught the “ways in Christ”—“everywhere in every church” (1 Cor. 4:17). Jesus did not establish denominations—He established one church that was *His* church.

## Assessing Division and Doctrinal Error

Sadly, this unity of faith and practice was compromised very early in history. The church in Corinth, splintered into different factions with some declaring, “I am of Paul,” or “I am of Apollos,” or “I am of Cephas,” or “I am of Christ” (1 Cor. 1:12). When that happened, did Paul take our modern attitude—“just pick the church of

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your choice”? No. Rebuking this mindset, Paul asked them, “Is Christ divided?” (1 Cor. 1:13). The obvious answer was no! If Jesus did not establish a divided church, it is clear that division is not acceptable to Him. In Paul’s day (as in our own) while division may be a demonstration of free choice, it is an unacceptable and unauthorized demonstration of free choice. Paul further asked rhetorically, “When one says, ‘I am of Paul,’ and another, ‘I am of Apollos,’ are you not carnal?” (1 Cor. 3:4). The answer here was clearly, yes! Division is “carnal”—a way of describing a sinful act of the flesh. Division stands in defiance of Jesus’s prayer that all who would come to believe in Him “may be one” (John 17:21-22).

If Paul taught that division is sinful—if Jesus prayed for believers to be one—how must the Lord view our world today? Is God pleased with the religious division of modern times? The Bible reveals that He is *not*. While many people might acknowledge that God is not pleased with division, most imagine that it is unavoidable. Is that true? Must we accept division? If not, how can it be corrected?

Although Jesus prayed for unity, He also warned of religious error, saying, “Beware of false prophets, who come to you in sheep’s clothing, but inwardly they are ravenous wolves” (Matt. 7:15). He said further, “Many false prophets will rise up and deceive many” (Matt. 24:11). This tells us there will be teachers who arise, who seem as gentle and as innocent as sheep, but their message is evil and deceptive. Paul taught Christian leaders in Ephesus: “From among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves” (Acts 20:30). Furthermore, he wrote, “The time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; and they will turn their ears away from the truth, and be turned aside to fables” (2 Tim. 4:3-4).

## Conclusion

This creates a challenge for us—how can we avoid division and yet be certain to avoid religious error? Is it even

possible? The answer is yes! Imagine the result if we all were willing to wipe away human traditions and denominational names that do not have authority in Scripture? What if we trusted in the Bible alone as our guide for everything we do and teach? What if we resolved to do only those things the New Testament church did? What if all believers in Jesus came together in unity following these principles? What would we have?

We would have simply Christians! We would have the church which Jesus built. Is it possible? Yes! Will we do it? That’s the challenge. ■



Kyle Pope

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# Running the Race Without Spectators

by Lindsay Mast

As social creatures, we may enjoy solitude, but frequently excel through interaction and encouragement from others. Let us, therefore, provoke one another (i.e., stimulate, stir up, or spur) one another to love and good works (Heb. 10:23-25).

“What?!!?” my friend Katie said, aghast. “You’ve *never* had anyone cheering for you at the end of a race?”

“No?” I said, not realizing how much I’d shocked her. “I haven’t wanted to bother my husband with bringing the kids out. Besides, with little kids, running is also the only time I get to be alone right now.”

This was years ago, on our way to our first race together. It was near her house, so I’d parked and was riding with her and her husband. I would come to realize I really had blown her mind! Her favorite thing about races is running toward her family at the finish line.

She must have felt sorry for me because at the end of the race, there she was. As I came around the corner toward the finish line, there was Katie, screaming my name for everyone—*everyone*—to hear.

You know what? I loved it. A huge grin spread across my face. I kicked it and finished the race, feeling strong and happy.

Spectators, I learned that day, help! Knowing someone is pulling for you can make the difference between a sad, slow finish and a strong one. Even a stranger’s encouragement can give you a push to step it up at the end.

Many of us learned this last year—spectators matter. As post-pandemic road races slowly come back, the one thing still missing is the large crowds gathering to support friends, family, and strangers along the way. If you’ve run a race during this time, you know: a race with no spectators feels empty.



It may have taken losing crowds to COVID to teach us how much we needed them, but God already knew it. The writer of Hebrews knew it, too. In Hebrews 11 and 12, he speaks of the witnesses to our spiritual race who are cheering us on. These are the souls who, noted for their amazing acts of faith, now wait for us to join them in eternity. They are our motivation to drop the things that would weigh us down, to untangle ourselves from sinful situations that are keeping us from finishing this race we have started.

While we can’t see them, they are as real as the paper or digital device on which you are reading these words. Think about that. They exist. They are real. They are rooting for us—for me and for you!

These people truly trusted and obeyed—in the face of war, fear, unknown futures. They were outsiders (such as Moses), underdogs (such as Israel vs. Jericho), sinners (such as Rahab). They were people of faith who held tenaciously to God through torture and punishment and painful deaths. If we faced similar circumstances, I fear that our sensitive modern selves would buckle under the pressure in no time flat.

Take a little time to read Hebrews 11-12:2 and consider what those people of faith endured. Think about what you would go through for the Lord. Now consider that there is a huge number of people who have gone through incredible hardships in their race, yet finished.

Not only did they finish, but they are now gathered around the finish line, waiting for you and me! Cheering for us. Rooting for us. They want heaven for us, because they know it’s worth it. Whatever baggage you’re schlepping along the course, they’d tell you to put it down. Whatever entity is tempting you to walk away, they’d tell you it’s rubbish. Perpetually tripped up by old habits and temptations? “Break free,” they’d say. “Whatever you’re seeking, you’ll only find it in God.”

So if you sometimes feel like there’s no one to cheer you on, know this: you have a bigger crowd cheering for you than at the largest road races. They’re waiting for you, and right there in the center is the one you can set your sights on—Jesus. Let’s place our trust in Him the whole way. He knows your struggles and loves you more than anyone else can. The joy that lay before Him? That’s us, friend. We just need to believe it—to trust and obey and make it across that line. 🏁



Lindsay Wolfgang Mast

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



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# Progressivism in the Workplace

by Corey Willis

While the progressive movement poses a potential threat, we should take advantage of its call for diversity and inclusion by insisting that our conscience and convictions also be respected.

## Introduction

Which of us would support a platform that seeks to remove “big money” from politics; increase government transparency and accountability; align government with the will of the people; and defend the freedom of the press? Do you promote removing corruption, oppression and discrimination to promote true democracy? If so, you may be surprised to hear that you are aligned with many of the principles of a modern progressive movement. So, in a sense, you, too, could be a progressive!

However, this only goes to show what is so insidious about politics: you can heartily agree with the goals of a group while vehemently disagreeing with their practical and moral applications. Some would argue that the progressive movement of the early 1900s was so effective precisely because it was hard to pin down. As one writer stated, it succeeded “because it was no movement at all, but rather an ever-shifting coalition of organized groups and individuals who agreed on certain issues and disagreed on others” (Zeit, 2019).

Regardless of whether you would agree with the political stances of the modern progressive movement, Christians face several moral roadblocks that keep them from lending their full support to the movement. The progressive movement takes a stance on several social issues that directly oppose God’s will, including: homosexual (same-sex) relationships and marriages; lesbian, gay, bisexual, transgender and queer (LGBTQ) rights; subjective definitions

of gender; and support for abortion (referred to as “women’s reproductive rights”). God’s Word is quite clear regarding His perspective on these issues. In previous articles, Kevin Maxey discussed the dangers of this movement regarding education (cf. April issue), and David Dann showed how it relates to the home (cf. May issue). Here, we’ll consider how this movement affects Christians in the workplace.

## The Need for Moral Certainty

As Mark Mayberry showed in his overview of the movement, progressivism is paired with a guerilla assault on any who would disagree with these social stances. For centuries, societies have ostracized and punished people for behaving outside of social norms. The modern iteration of this mindset, i.e., “the cancel culture” is “an extension of . . . a much bolder set of social processes that we can see in the form of banishment. . . designed to reinforce the set of norms” (Kato, 2021). The days of a “live and let live” attitude have passed. Now there is overt and insistent pressure to accept the beliefs of a new movement.

In a very practical sense, we could describe these beliefs as their own religion. Title VII of the Civil Rights Act of 1964 prohibits discrimination based on religion. The Equal Opportunity Commission (EEOC) applies a very broad definition of “religion.” According to the EEOC (2021):

A belief is “religious” if it is “religious” in the person’s “own scheme of things.”

“Religious beliefs need not be acceptable, logical, consistent, or

comprehensible to others in order to merit First Amendment protection.”

Beliefs may be theistic or nontheistic “moral or ethical beliefs as to what is right and wrong which are sincerely held with strength of traditional religious views.”

What I find so interesting is that, by rejecting God, those who adopt a materialistic mindset demonstrate mankind’s inherent need for moral certainty. Colin Turfus, a Ph.D in applied mathematics from Cambridge University, works as a quantitative analyst in financial risk management and also researches values across different social groups. He wrote: “The essence of religion. . . is the fact that it addresses a fundamental human need for moral certainty. It is not only religious ‘zealots’ who get obsessed about good and evil. All human beings do” (Turfus, 2019). To the extent that the progressive movement pushes against objective (and allegedly “outdated”) Judeo-Christian truths, it further proves that mankind has been created moral beings with a need for objective truth. By using the term “progressive,” it clearly implies that anyone who disagrees with their political agenda is regressive. He writes, “[it is] a self-serving strategy to occupy the moral high ground without having to engage in any real moral discourse.” They’re settings themselves as the “high priests who are the custodians of moral certainty to prescribe how atonement and salvation are to be achieved.” When man forsakes God, he fills the void with a god of his own creation. As humanity has done for ages, “they exchanged the truth about

God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever!” (Rom. 1:25).

## Impacts in the Workplace

Not only do these man-made morals assault our schools and homes, but they also invade our places of work. As Paul reminded Christians in Corinth that they were surrounded by immorality (1 Cor. 5:9-10), we expect those influences to be present in the modern workplace. Over the years, there have been multiple attempts to suppress religious freedom in the workplace.

- A Navy chaplain was reprimanded in 2004 for preaching an evangelistic sermon and for publicly praying “in Jesus’ name” (The Washington Times, 2005)
- A Marine was court-martialed in 2014 for refusing to remove a Bible verse taped near her cubicle (Gibbons-Neff, 2016)
- An Atlanta Fire Chief was terminated in 2015 after authoring a book that included “anti-gay” passages and distributing it to his subordinates (Associated Press, 2018).

What has changed over time is that *companies* are increasingly expected to take a stance on these social issues. It’s no longer acceptable merely to provide quality products and services, “companies have been under pressure from their constituencies—employees, customers, investors, and the communities in which they operate—to take a public stand on high-profile political and social movements” (Argenti, 2020). This can put Christians at risk of persecution when they disagree with their employer’s stance on these movements.

Since the late 1960s, businesses have worked to cultivate and foster diversity, equity and inclusion among employees. They train employees on these topics and require employee commitment to their policies. In 2004, a federal judge awarded \$150,000 to a former AT&T Broadband employee who was fired after refusing



to sign the company’s diversity policy (FindLaw, 2016). The policy stated that the employee was required to “respect and value the differences in all of us.” The employee claimed that he could not value homosexuality and beliefs that conflict with God’s word. Better policies focus on behavior rather than beliefs. A better policy might read (SHRM, 2020):

All employees of [Company Name] have a responsibility to *treat others with dignity and respect* at all times. All employees are expected to exhibit **conduct** that reflects inclusion during work, at work functions on or off the work site, and at all other company-sponsored and participative events. All employees are also required to **attend and complete** annual diversity awareness training to enhance their knowledge to fulfill this responsibility.

Could you sign that? Whereas I would refuse to value beliefs that stand in opposition to God’s will, I see no issue in committing to treat people with dignity and respect regardless of their beliefs.

## The Christian’s Response

### Your Faith Is Protected

Not all Christians share the freedoms that I enjoy in America, but I thank God that my faith is protected. Employers and human resource (HR) professionals alike face real challenges. HR departments have to codify policies about subjects that are often avoided in social settings. Due to EEOC protections, employers may not treat employees more or less favorably because of their religious beliefs or practices. They must make reasonable

accommodations for employees’ religious beliefs. They cannot dig in their heels and refuse to make any changes. AT&T Broadband ultimately lost their case because they refused to make minimal changes to their policy that would not have violated the employees’ beliefs.

As a Christian in the 21st century, I should be part of the legitimate diversity that corporate America values. Surprisingly, technology companies are leading that charge, but attention is being drawn to the fact that the majority of Fortune 100 companies leave faith out of their diversity efforts (Grim, 2020). When you are “forced” to attend that next diversity training session, don’t view it as an effort to eradicate Christ and disparage Christian faith. Rather, be the rare and diverse Christian that organizations say they value and be sure you’re included in that policy.

### Value God’s Creation

When God said, “Let us make man in our image, after our likeness,” we learn that man’s inherent value is that he was made in the image of God (Gen. 1:26). People who identify as LGBTQ are merely men and women whose attractions and behavior are not aligned with God’s will for His creation. In short, they’re sinners just as I am. How I treat others reflects my intentions. When I treat others with disdain because of the sin that clings to them, it’s clear that I’m not interested in helping them out of that state.

The perfect and undefiled Son of God showed compassion for murderers, fornicators, prostitutes, thieves and hypocrites—even to the extent that the scribes and Pharisees maligned Him. Yes, Jesus’s response revealed His intentions: “Those who are well have no need of a physician, but those who are sick. I came not to call the righteous, but sinners” (Mark 2:16-17). When Jesus’s disciples discovered Him talking with the Samaritan woman at the well, they were amazed. They couldn’t imagine any reason He would be talking to her (John 4:27). There was such contention between the

Jews and Samaritans that she was even shocked that He spoke to her. She was a mixed-race Samaritan; had disregarded God's commands concerning marriage; was an adulteress having married six different men; and her people had established their own place of worship. Why did Jesus talk to her? Because He wanted her to have access to living water! If I'm looking to save sinners who seem "good like me," then I'm blind to my own sickness. Let us never forget that we are in the same category as Paul, who wrote, "By the grace of God I am what I am." Therefore, may we manifest the same grace to those around us who are desperately lost in sin (1 Cor. 15:10).

### "Such Were Some of You"

I need to remind myself about those in Corinth who were washed, sanctified, and justified in the name of the Lord Jesus Christ. What were they before they came to the Lord? Who was I before the Lord saved me?

Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God. And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God (1 Cor. 6:9-11, ESV).

Like me, other individuals (each precious in the sight of God) can turn from their sin. Let us demonstrate confidence in the word of God as the power unto salvation (Rom. 1:16).

### God Can Turn the Tide

Without doubt, our culture is systematically eradicating God. Like Jeroboam, they're creating their own gods, their own priesthood, their own places of worship and are excommunicating those who refuse to bow before their idols. From this perspective, the battle

feels overwhelming. How could we ever influence such a corrupt culture? What influence can a relative handful of people really have? Apparently, a few men can truly "turn the world upside down" (Acts 17:6-7). How did they do it? One soul at a time. The battle is not over!

### Summary

Satan attempts to silence those who dissent, but history shows that it only fans the flame of true Christianity. Although we cannot value and respect the sin promoted by the world, we can treat those lost in sin with respect as Christ did toward us. We can focus our attention on the souls who need God's grace. The laws that govern our workplaces are required to accommodate our religious beliefs, not discriminate against them. Therefore, let us use that freedom to win souls for Christ. 🙏

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# Examples of Dependence in Worship

by Matthew Bassford

Like past heroes of faith, Christians look to God for guidance, and submit to His instruction. This spirit of dependence should be ever present in our worship.

## Introduction

As Christians, we know we are utterly dependent on God, and we frequently acknowledge that dependence in worship. In the words of the great hymn “Be with Me, Lord,” we dare not try to take one step alone. Indeed, it is hard to imagine going through an entire worship service without some expression of our complete reliance on God. We know the truth, so we’d better confess it before Him!

This is not a new idea. For as long as God’s people have confronted challenges beyond their ability, puzzles beyond their understanding, and enemies beyond their strength, they have admitted their helplessness to their Creator and looked to Him for grace. They knew they needed Him just like we do, so they sought His help in worship.

In fact, it is striking how often biblical heroes adopted this approach. Many of the stories of Scripture that most inspire us do so not because of the hero’s abilities, but because of his decision to turn his problems over to God. Nor are any of these ever disappointed. When we consider how they overcame through confessing their dependence in worship, it is clear how we can overcome too.

## Solomon’s Appeal for Wisdom

The first of these stories of worshipful dependence that we are going to consider (there are many more that we will not) concerns the young king Solomon. Once he has established his reign by carrying out the bloodthirsty advice of his aged father, David, he is left at a loss about



what to do next. He has inherited a vast kingdom that takes up almost the entire eastern coast of the Mediterranean. In this kingdom are countless people and a number of subject nations. Even David himself had trouble keeping this massive realm under control!

In Solomon’s own estimation, this is not a job for which he’s equipped. As he says to God in 1 Kings 3:7, “I am a little child and do not know how to go out or come in.” When it comes to managing his massive responsibilities, he’s baffled.

Indeed, he sees only one way out. As God does for Solomon’s descendant, Ahaz, in Isaiah 7, so He does for Solomon in 1 Kings 3. God offers him help. Unlike Ahaz, who refused to ask the Lord for a sign, Solomon takes Him up on His offer. God tells Solomon to ask for whatever he wants, and Solomon asks for wisdom:

an understanding heart and the ability to judge a great people. Without God’s help, Solomon has no hope of success, but with it, he has no fear of failure. Unsurprisingly, this humble admission pleases God, and He blesses Solomon with wisdom more richly than anyone else before or since.

When we ourselves feel overwhelmed, we could ask for no better example. We need to bring our overwhelmed-ness to God, and one of the best ways to do so is in the songs we sing. “Be with Me, Lord” does a great job of expressing these sentiments. So also does “I Need Thee Every Hour.” When we come to our Father seeking His help in this way, we can be certain that He will give us bread, not a stone.

## Daniel’s Prayer for Insight

We see the same dependence on God in young Daniel and his friends (Dan. 2). However, unlike Solomon, who was at sea in a complicated and confusing situation, the four Hebrew exiles know exactly what their problem is. His name is Nebuchadnezzar.

Nebuchadnezzar has got it into his kingly head that any wise man worthy of the name not only will be able to interpret the dream he has had, but they will be able to tell it to him without him telling them first. As the assembled Chaldean sorcerers point out in Daniel 2:10-11, this is impossible. Nobody can do that!

Nebuchadnezzar takes this refusal in the way that ancient Middle Eastern rulers commonly took refusals. He

becomes violently angry and commands the death of every wise man in Babylon—including Daniel and his three friends, even though none of them had anything to do with the mess! In response, Daniel pleads with the captain of the guard for a stay of execution, and he urges his three friends to pray so that the nature of the king's dream will be revealed to Daniel, and they all can survive.

Once again, as soon as God's people admit their dependence on Him and turn to Him for help, He comes through in the clutch. That very night, God gives the answer to Daniel in a vision of his own, and because of His help, all the wise men of Babylon are spared.

It's quite common for us too to encounter dilemmas that seem insoluble to us. We don't know the answer, and bad things will happen to us unless we find it. Seeking God's help is the right answer here, too. Once again, we can seek it in song. "Teach Me Thy Way" is a hymn that can help us with this. "In the Hour of Trial" is another, focused particularly on our dependence on Jesus when we are tempted.

## Jehoshaphat's Request for Deliverance

Sometimes, though, the problems that we have are not easily addressed. We are faced with a foe whom we know we can't defeat, so we must depend on God to defeat him for us. This is where Jehoshaphat and the nation of Judah find themselves in 2 Chronicles 20. According to 20:1, three of the nations around Judah (i.e., the Moabites, the Ammonites, and the Meunites) have made an alliance to invade and destroy their neighbor.

We don't know exactly how many of them there were (beyond "a vast number"), but the total is clearly enough to terrify Jehoshaphat. However, good king that he is, he brings his despair to God in 2 Chronicles 20:6-12. The last verse of his prayer puts things starkly: "We are powerless before this vast number that comes to fight against us.

We do not know what to do, but we look to you."

Once again, God proves Himself faithful to those who rely on Him. In 20:17, He promises them that He will fight for them so powerfully that they won't have to lift a hand in their own defense. In 20:22-24, He carries out His word. The overwhelming host of enemies is itself overwhelmed by His might.

In our lives, there is a long list of enemies who are too much for us. At the head of the list, though, are the twin foes of sin and death, adversaries whom only Christ can defeat. Unless we seek His help and lean on Him, we're doomed. A couple of hymns that express our dependence in these areas are "Abide with Me" and "O Thou Fount of Every Blessing."

## Conclusion

Though Americans are famed for idealizing self-reliance, one suspects that all people in all times are prone to believe the myth of their own sufficiency. Life teaches us differently. Sooner or later, all of us are forced to acknowledge that we cannot direct our own steps and that we must depend on God.

When we consider the holy men of old, we see that they knew this and confessed it when they worshiped God. Their example should impel us to do the same. He hears those who call on Him, and none of the problems and fears that can crush us has any hope of standing up to Him. **T**



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by Bobby L. Graham



## QUESTION.

## Can you please clear up some confusion about the meaning of “godliness”?

## ANSWER.

### Question:

I have heard that there is some disagreement about the word “godliness,” with a preacher I know saying it means God-likeness but another saying it does not mean this. Could you help to clear up my confusion about this word.

### Answer:

I once was among those saying that the word means God-likeness, just as many think and say today. I am thankful that I learned better when I learned the definition of the original term translated “godliness.” Nevertheless, it is easy to see that the two ideas are so close as to be almost negligible in the minds of most people.

The Greek word is *eusebeia*, a noun. Its adjective form and its adverbial form also appear in the New Testament. This family of words means devotion or piety toward God, a Godward attitude; it

conveys the idea of thinking (or being devoted) toward God. Arndt says, “in our literature and in the LXX (it is used) only of awesome respect accorded to God, devoutness, piety, godliness” (BDAG, 412). As the reader can understand, the words stress one’s attitude or mental inclination toward God should be. Such an attitude will lead one to exhibit behavior modeled after God and His Son (Eph. 4:20-24); but the words translated “godliness” and “godly” do not themselves mean God-likeness, but the disposition leading to God-likeness in one’s life.

Perhaps a few partial citations from the Scriptures of this word’s occurrences will prove helpful in impressing this meaning.

Noun: “as His divine power has given to us all things that pertain to life and **godliness**” (2 Pet. 1:3)

Noun: “to knowledge self-control, to self-control perseverance, to perseverance **godliness**” (2 Pet. 1:6)

Adjective: “the Lord knows how to deliver the **godly** out of temptations” (2 Pet. 2:9)

Adverb: “all who desire to live **godly** in Christ Jesus” (2 Tim. 3:12)

Adverb: “live soberly, righteously, and **godly**” (Titus 2:12)

Of course, we stress again that one cannot be “godly” in his attitude/thinking without demonstrating “God-likeness” in the way he conducts his life. The old principle of one’s heart determining the outcomes in his life holds true in this instance (Prov. 4:23). **T**

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



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3. All the way my Sav-ior leads me; O the full-ness of His love!

Can I doubt His ten-der mer-cy, Who through life has been my guide?  
Gives me grace for ev-ry tri-ble, Feeds me with the liv-ing bread.  
Per-fect rest to me is prom-ised In my Fa-ther's house a-bove.

Heav'n-ly peace, di-vin-est com-fort, Here by faith in Him to dwell  
Though my wear-y steps may fal-ter And my soul a-thirst may be,  
When my spir-it, clothed in mor-tal, Wings its flight to realms of day.

For I know, what-e'er be-fall me, Je-sus do-eth all things well;  
Gush-ing from the rock be-fore me, Let a spring of joy I see;  
This my song through end-less ag-es, Je-sus led me all the way.

For I know, what-e'er be-fall me, Je-sus do-eth all things well;  
Gush-ing from the rock be-fore me, Let a spring of joy I see;  
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# Where Has God Placed You?

by Barry Britnell

As we look at the land of promise, we realize God places His people where they can be of the most benefit for His plans.

In Genesis 12, God speaks with Abraham, telling him that He will give a land to Abraham's family. As we read through the book of Joshua, we see the fulfillment of this promise. God gave Abraham's family the land of Canaan. It was a small piece of land measuring approximately 50 miles east to west and 150 miles north to south.

God is God. He had the ability to give Abraham's family any piece of land on the planet. So, why did God choose to give them this particular piece of land? What makes it so special?

In all honesty, I do not know. I am not God. Yet, I like to think about it. Let us take a closer look at the land.

The land of Canaan is a fantastic piece of land. It has streams, hills, and valleys. It has a nice mixture of weather with plenty of rain in the wet season and nice breezes the rest of the year. The soil is rich in nutrients and can grow almost anything. It is *in almost every aspect*, a productive and prosperous piece of land.

Nevertheless, there are similar pieces of land in other parts of the world that also meet these criteria. So, I will ask again: Why this piece of land?

Let us look at the land from a higher viewpoint. The land of Canaan is technically within the continent of Asia; yet, in reality, it sits at the intersection of three continents: Europe, Asia, and Africa. During Biblical times, how did people travel between these three continents?

On the western side of the land of Canaan is the Mediterranean Sea. As we can read in the Bible, there was naval activity on the sea. Yet, this was not

how most people traveled. Most people traveled by land.

Now let us look at the eastern side of the land of Canaan. In the present day, this land is the Hashemite Kingdom of Jordan. Although it is distinctly beautiful, much of that area is desert. Again, this was not a route people would use if they were traveling between continents.

So what would they do? They would walk through this small corridor of land that God gave to His people. It served as a land bridge between three continents.



*The Jordan River S of the Sea of Galilee*



*The NW corner of the Sea of Galilee from atop Mt Arbel*

Maybe that is why God chose this piece of land to put His people.

As people would travel through the land of Canaan, they would see how blessed the people were. They would see their homes, their cattle, and their crops. In doing so, they would probably ask the Israelites living in the land, “Who is your god (i.e., local idol) that provides for you?” This question would allow them to tell the travelers about Jehovah. They

could tell how Jehovah brought them out of the land of Egypt, how He fed them while they traveled, and how He gave them this land. In short, the people were perfectly positioned to have opportunities to tell others about God. Consequently, knowledge of Jehovah, the God of the Israelites, could be spread throughout three continents. Perhaps that is why God gave them this tiny piece of land.

That brings us to the question: Where has God placed you? Has He placed you in a particular location, or in a particular job so that you would have opportunities to tell others about Him?

We do not always know how God providentially works in our lives. Yet, we need to trust Him and know that He always uses His children in the best way possible and puts them in the best places to fulfill His wonderful plan. **TL**



*Modern Jericho with the Wilderness of Judea in the background*



**Barry Britnell**

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

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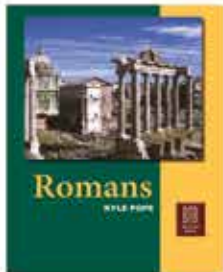
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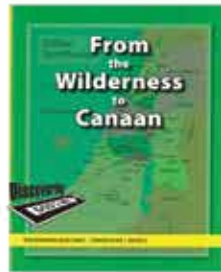
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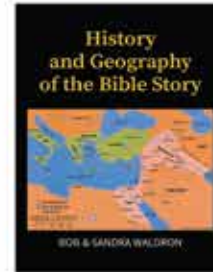
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# Will the Baptism Issue Be Settled?

by Dick Blackford

Will you be like the scribes and Pharisees who rejected God's purpose (regarding John the Baptist and Jesus Christ), or be counted among those who acknowledge God's justice by submitting to Christian baptism?

## Introduction

Although Christ and His apostles settled this issue, it remains unsettled in the eyes of men. In this article, let us consider and refute three errors.

### “Baptism Is a Work.”

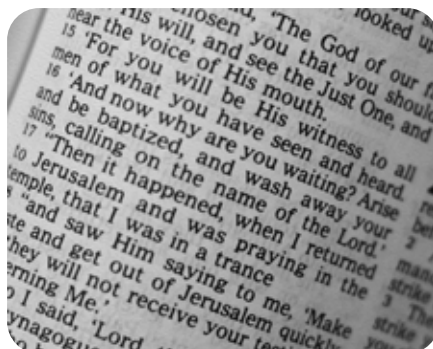
When someone makes this statement, they usually quote Ephesians 2:8-9, which says, “By grace are ye saved through faith, and that not of yourselves, it is the gift of God, not of works lest any man should boast.” Yet, notice some things said about baptism:

(1) Jesus likened it to a “birth” (John 3:3-5). Ask any new mother, “Who does the work when a birth takes place?” She does! If it's a work, it's not the work of the one being born.

(2) Paul called baptism a “burial” (Rom. 6:4; Col. 2:12). Ask any grave digger, “Who does the work of performing a burial?” If it's a work, it's not the work of the one being buried.

(3) Baptism also involves a “resurrection” (Rom. 6:5; Col. 3:1). When Lazarus was raised from the dead, he was the beneficiary of divine grace. Moreover, he was helpless to get out of the grave clothes. Jesus had to command, “Unbind him and let him loose” (John 11:44). If resurrection is a work, it isn't the work of the one being resurrected.

Since baptism is a birth, a burial and a resurrection, *none* of which a person does for himself, then baptism is the thing least likely to be called a “work.” Maybe that's why the Bible never identifies



Acts 22:16 (NKJV)

it as such. If one insists on calling it that, at least call it a work of God, for it originated in God's mind, not man's. Thus, man is not in a position to boast. Neither should he discount it as a work of righteousness. Peter himself said, “But in every nation whoever fears Him and works righteousness is accepted by Him” (Acts 10:34-35). On the day of Pentecost, Peter commanded baptism for the remission of sins (Acts 2:38; cf. 10:48). He also said it “saves” (1 Pet. 3:20-21). He saw no contradiction in boastful works on the one hand, and obedience to God's commands on the other.

### Does the New Birth Refer to Baptism?

Jesus said, “Except (unless, NIV) one is born of water and the Spirit, he *cannot* enter into the kingdom of God” (John 3:3-5). We can neither “see” nor “enter” the kingdom without it. That makes it *extremely important*. Can we afford to misunderstand?

Some have argued that “water” refers to physical birth and “Spirit” refers to spiritual birth. Imagine telling someone who has already been born physically that “unless you have been born physically, you can't enter the kingdom.” It would be beyond redundant to tell a person that he needs to do something that already happened and can't be repeated. Those who want “water” to refer to physical birth make the same mistake Nicodemus made. “How can a man be born when he is old? Can he enter a second time into his mother's womb. . .” (John 3:4)?

Yet, where Nicodemus got it right and others get it wrong is that he understood Jesus to be talking about the birth of a *man*, not a baby. Jesus said that one must be born “again.” The person who has already experienced a physical birth (i.e., everybody) must be born again of water and the Spirit. Never was Jesus talking about physical birth. It was Nicodemus who injected that idea, and he was talking about the birth of “a *man* when he is old” (John 3:4). Yet, how can we be sure?

### Consider Two Points

First, baptism involves a “*newness of life*”—a *birth* (Rom. 6:4) in which one is baptized “into Christ” (Rom. 6:3). “If any man be *in Christ*, he is a *new creature*”—a *birth* (2 Cor. 5:17). So, “*newness of life*” and becoming a “*new creature*” occurs at baptism when one is born again. It harmonizes perfectly with the King's statement, “Except one is born anew he cannot see the kingdom of God.”

Second, when the Samaritans “believed Philip preaching good tidings concerning the *kingdom of God*. . . they believed and were baptized. . .” (Acts 8:12).

### Contemplate Two Questions

First, what is there about preaching the *kingdom of God* that would cause them to want to be baptized? Let the *King of the kingdom* answer: “Except one is born of water and the Spirit, he *cannot enter into the kingdom of God*” (John 3:5). Salvation rides on that answer. The Samaritans made a connection between hearing the preaching of the “kingdom of God” and the need to be baptized. Where would they have gotten such an idea? Philip preached what the King said about entering the kingdom! That’s a necessary implication. You cannot enter the kingdom without it, said the King.


Second, what is it about preaching “*the name of Jesus Christ*” that would cause them to want to be baptized? When the apostles healed the lame man, Jewish authorities asked, “By what power or *in what name* have you done this?” Peter and John replied, “*in the name of Jesus Christ* of Nazareth, whom you crucified. . .” In verse 12, Peter said, “Nor is there *salvation* in any other, for *there is no other name* under heaven given among men by which we must be *saved*.” Earlier on Pentecost, Peter said baptism “*in the name of Jesus Christ*” was “for the remission of sins” (Acts 2:38). That would be a *really good reason* to be baptized in the name of Jesus. Peter should know, for it was the *King* who gave Peter the keys of the kingdom (Matt. 16:18-19).

The Samaritans made the connection and were baptized. People today need to make that same connection, or they will miss the kingdom. Jesus also said, “He that *believes* and is *baptized* shall be saved. . .” (Mark 16:16). The Samaritans did this (Acts 8:12). You can too.

### “Baptism Is No Part of the Gospel.”

Those who make this affirmation quote Paul, who said, “For Christ sent me not to baptize, but to preach the gospel. . .” However, that’s not the same as saying “baptism is no part of the gospel.” The statements don’t mean the same thing. Paul, himself, obeyed the command to “Arise and be baptized and wash away thy sins” (Acts 22:16; cf. 9:18). When Paul said he wasn’t sent to baptize but to preach, he was talking about the physical act of baptizing. If baptizing is no part of the gospel, why did he baptize Crispus, Gaius, and the household of Stephanas? Although Jesus baptized more disciples than did John, He didn’t perform the physical act, but rather His disciples did (John 4:1-2). So likewise, Paul’s primary work was preaching, while others could do the baptizing.

Why would Paul baptize anybody if it’s not essential? Because Jesus connected baptism to the gospel: “Go into all the world and preach the gospel to every creature. He who believes and is baptized will be saved; but he who does not believe will be condemned” (Mark 16:15-16).

Jesus wants an RSVP from us. Preaching the death, burial and resurrection of Jesus will not avail unless one knows how to respond. If he believes and is baptized, he “shall be saved.” Verse 16 is telling us the response he expects from one hearing the gospel. However, if the response is not contained in the gospel, how would one know how to respond? Jesus settled this a long time ago. Hear ye Him! 



Dick Blackford

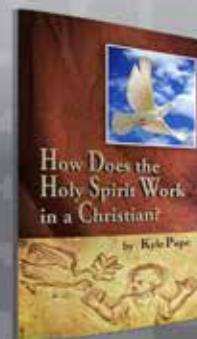
Dick has worked with the StoneRidge church of Christ in Jonesboro, AR, for fourteen years. He and his wife, Kathy, have three children (one deceased). The church website is [stoneridgechurchofchrist.com](http://stoneridgechurchofchrist.com). He can be reached at [rdb612@aol.com](mailto:rdb612@aol.com).

### 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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# What Do Leaders Need Today?

by Keith Hamilton

Leadership is a much discussed topic, affecting every aspect of life. Leaders in the Lord's church should look to Nehemiah as an example of what success can look like.

## Introduction

There are many great examples of leadership throughout the Bible with lessons to be learned from each. The Bible contains a wealth of information that can guide those who would be leaders. Volumes of material have been written about "Leadership." A simple web search reveals how various organizations are consumed with the subject. Instructional videos and a multitude of professional seminars attest to the fact that every form of institution is seeking help in the subject area of leadership. Military, government, sports, education, business and even churches find themselves in dire need today of help in leadership. Many organizations face tough challenges because their top management group is unethical or very weak on ethics. The leadership crisis is real in our present world. What are we to do? Where can current leaders find guidance? What are the things that developing leaders need to learn?

As I have taught the book of Nehemiah, I have encouraged those who serve in a leadership capacity to pay special attention. *Leaders today should look to Nehemiah as an example of what success can look like.* Let us consider twelve things which Nehemiah did that contributed to his success. These principles remain relevant for leaders today.

We need to review the circumstances that brought Nehemiah into his leadership role to help us grasp just how successful he was. Seventy years after the destruction of Jerusalem, Cyrus the Great (King of Persia) allowed the

first Israelites to return to Jerusalem. Under the guidance of Zerubbabel (the governor), Jeshua (the priest) and others, the first Jews returned to Jerusalem to rebuild the temple and the city (Ezra 1 & 2). After struggling for twenty-four years, the temple was finally completed. They initially began the work, then the project remained idle for fourteen years because of neglect. Finishing the temple required a strong rebuke by Haggai and other prophets of that time (Hag. 1:1-5). However, Jerusalem still lay in ruin.

Eighty years later, Artaxerxes I (King of Persia) allowed a second group of Israelites to return with Ezra as their leader (Ezra 7). Zerubbabel, Jeshua, and Ezra were good men and good leaders. Despite other notable accomplishments, they did not complete the task of rebuilding the walls of Jerusalem.

Thirteen years after Ezra returned, Nehemiah is visited by his brother, Hanani, from Judah. Nehemiah becomes despondent when he learned that Jerusalem still lay in ruins (1:2-4). For ninety-three years the leaders in Jerusalem had been unsuccessful in rebuilding the walls and the city.

Artaxerxes I allowed Nehemiah to go to Jerusalem, and in fifty-two days, he accomplished what his predecessors had failed to do over many years (6:15). Israel had good men for leaders, however, the work did not get done until Nehemiah arrived. What we see in the leadership of Nehemiah is the difference between a good leader and a great leader. Let us consider twelve things Nehemiah did that are attributes of an outstanding leader. In his example, we

see the characteristics of a leader able to get things done "at the speed of light."

## 1. Begin with Prayer

The first response of Nehemiah, when he received the bad news about Jerusalem, was to pray (1:5-11). During his conversation with Artaxerxes I, Nehemiah prayed (2:2-4). Yes, in the middle of a conversation with the King, Nehemiah talked with God. Let that thought sink in for a moment. When confronted with the great challenge that lay before him, Nehemiah began with God. Elders and brethren would do well to follow this example when committing themselves to some challenging work.

## 2. Request Support and Resources from the Top

After the King responded favorably to the request from Nehemiah to return to Jerusalem to "build it," Nehemiah then asked for letters of authority. Those letters would ensure the support Nehemiah would need from political leaders, both in Persia and Judea, along with access to the materials and resources essential to building the walls of the city (2:5-9).

Projects that do not have the support of top management are doomed to failure. For an endeavor to be successful (in either business, government, or the Lord's church), leaders will show their support by delegating authority and providing necessary resources. Nehemiah's wisdom is manifested with this request. Quick completion of a project is more readily assured when things get off to a good start.



### 3. Assessing the Situation

Nehemiah did not run headlong into the stagnant situation in Jerusalem nor begin ordering people around. After three days of observation, Nehemiah realized that he needed a better grasp of the situation. He went by night to survey the conditions of the city walls and gates (2:11-15). While I was working for a Japanese company, we taught leaders the practice of “Genba Genbutsu,” i.e., “Go to where the problem is happening and see what is going on.” This practice prevents one from drawing incorrect conclusions. A good leader does not make decisions based on a superficial knee-jerk reaction. Leaders need to know what they are dealing with in a problem situation. That does not happen from behind a desk.

### 4. Organizing and Planning

To complete a project as massive as the one Nehemiah was facing at Jerusalem necessitates a high level of coordination. Acquiring the necessary materials and having them delivered in such a timely fashion required critical organization skills. Planning the work, identifying the sequence of events, establishing and also setting priorities are skills possessed by effective leaders. This is true in business, spiritual activities, and in achieving personal productivity.

### 5. Responsible Delegating

Trusting others to act as responsible stewards of assigned tasks is critical for any leader. Nehemiah assigned others to complete specific sections of Jerusalem’s walls (Neh. 3). While it is sometimes tempting to say, “If you want something done right, you must do it yourself,” this mindset doesn’t translate into collective endeavors. Nothing of great importance gets done without a “team” effort. I have witnessed managers get burned out because they failed to delegate and use the talents present on their team. On the other hand, I have seen groups that were totally dysfunctional because of an abdication of responsibility by their management. Abdication is not

delegation. Nehemiah delegated work in a sensible and responsible manner.

### 6. Getting Everyone Involved

Leaders make a serious mistake by not involving everyone. Based upon the earlier conversations recorded in Scripture, Nehemiah knew that he needed everyone on board. The people’s response is seen in their agreement, “Let us rise up and build” (2:18). Great leaders communicate expectations and gain “buy-in agreement” with others, resulting in a “let us” effort.

### 7. Problem Solving

As an outstanding leader, Nehemiah did not ignore the danger posed by the enemies of Israel. Potential problems are a threat to the success of any project. A leader knows how to work with others to prevent problems from happening. Nehemiah stationed the people at the walls with their weapons (4:13-18). This show of force deterred aggression from Israel’s enemies, and helped prevent an attack. However, good leaders know that plans can fail and will have contingent plans in place. Some call these “just in case” plans. Nehemiah’s back up (just in case) plan included having an alarm or trumpet (4:20) and remaining dressed even when sleeping (4:23).

### 8. Setting the Example

Nehemiah was a tireless worker who made sure the people could see him (4:14). Instead of pushing from behind, he led others from the front, serving as an example of sacrifice and commitment (5:14-19). Christ is the supreme example of One who led by personal example; He calls us to follow in His steps (John 13:12-15; 1 Pet. 2:21).

### 9. Working to Resolve Conflicts

Conflicts frequently occur when people collectively engage in some project. Nehemiah worked with the

people to resolve a problem that was a source of contention (5:1-13). Managers who ignore genuine complaints can break down the unity of any team. Weak managers seek to avoid conflict. Good leaders recognize conflicts, confront the issues that exist, and work with others to find genuine solutions. They don’t stick their heads in the sand. They are not looking for compromises that will “make everyone happy.” Strong leaders know others will not always welcome their decisions. Having the courage to confront issues and help people resolve problems is a rare characteristic now days. Such leaders are needed in the church, the home, and in civic affairs (Josh. 24:15).

### 10. Wise to Obstructionists

The political environment that exists in many organizations is worldly and ungodly. We understand how this happens in a carnal institution. Unfortunately, some play politics within a local church. Paul warned elders to be aware of this possibility (Acts 20:30). Good leaders are not naïve to the fact that there will be those who will do things to undermine their efforts. I used to encourage our team at work with these words, “Be wise as serpents but harmless as doves.” By that I meant for them to keep their eyes open to the fact that not everyone wants to help us be successful. It only takes one person, the right (i.e., wrong!) person, to undermine and destroy your efforts. Nehemiah had to be vigilant with the smooth attempts of his enemies to circumvent his efforts (6:1-2).

### 11. Celebrate Success

When the people completed the wall, Nehemiah called upon them to rejoice (8:9-10). Effective leaders take time to recognize the efforts of others when they are successful. They reflect on what has been accomplished. When engaged in an ongoing work effort, it is important to remind others where they have come

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# Pick Up a Book

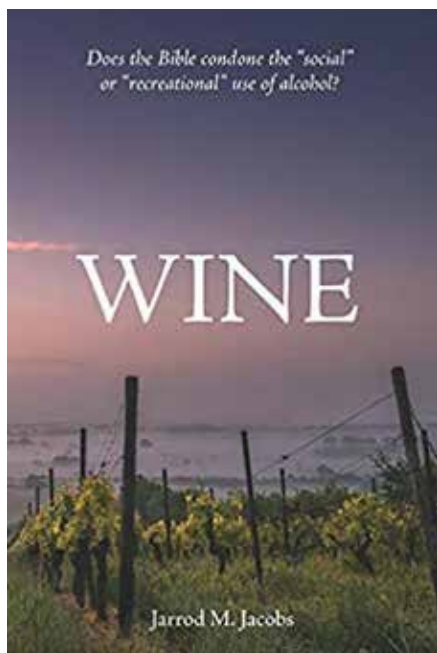
by Chris Reeves

If you spend too much time focusing on short social media posts, and want to try something with a little more substance, Chris suggests two religious books that would be worthy of your consideration.

## Introduction

When was the last time you picked up a good, religious book, other than your Bible, and read it all the way through? During this age of brief social media posts like memes, tweets, and texts, we are increasingly conditioned for the short rather than the long. Yet, there is much informative reading in the longer book-style of communication. Let me recommend a couple of good ones that won't take too long to read all the way through and will inform you greatly.

## Wine: Does the Bible Condone the "Social" or "Recreational" Use of Alcohol?



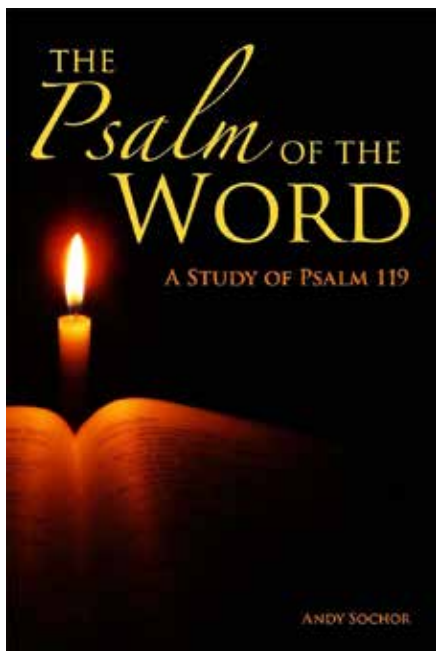
The first good book is by Jarrod Jacobs and is entitled *Wine: Does the Bible Condone the "Social" or "Recreational" Use of Alcohol?* Brother Jacobs has put together some excellent material that is biblically sound on the subject of drinking alcohol. It is more of a booklet of only fifty-nine pages. I read it through in just one sitting. Jacobs concludes that the Bible does not, in fact, condone social or recreational use of alcohol for anyone. He studies the term "wine" as it is used in the Bible and emphasizes that this word must be studied in its context. Sometimes it means alcoholic wine, and sometimes it does not. Not all "wine" in the Bible is alcoholic wine. Next, Jacobs points out the low alcohol content of most Bible wines and observes that what people are drinking today has a much higher content of alcohol. The high-alcohol content of wines and other intoxicating drinks today would be like the "strong drink" of the Bible, which is clearly condemned.

Jacobs also answers the question about fermentation in Bible times: Could ancient people store unfermented grape juice? The answer is, "Yes, they could and did." People in Bible times did not have to drink fermented or alcoholic wine if they did not want to because they had unfermented wine available to them. Jacobs' book includes the results of an experiment performed by Kyle Pope in 2010 in which Pope kept unfermented grape juice with a 0% alcoholic content stored for two years. Pope used the same techniques available to people in Bible times to show that it is possible. The Bible also discusses the drinking of alcohol

and Jacobs covers seven of these passages of scripture (Prov. 20:1; 23:29-35; 31:4-5; 1 Cor. 6:9-11; Gal. 5:19-21; Eph. 5:18; and 1 Pet. 4:3-4). Jacobs concludes correctly that drinking alcohol (in both small and large amounts) is condemned in Scripture. Even with the biblical case against the drinking of alcoholic wine, some people, including brethren, try to use the Bible to justify the practice. Jacobs takes a chapter in his book to answer these arguments like "Jesus turned water into wine," "Timothy was told to drink wine," etc. He also answers other questions about wine in the Bible. Jacobs concludes that God doesn't want us to drink alcohol in a social or recreational way. Our young people especially need to get the message to stay away from alcohol. Get this excellent book for yourself and others who may need to be informed on such a prevalent topic. Brother Jacobs' fine books are available at <https://truthbooks.com>.



## The Psalm of the Word: A Study of Psalm 119



The second good book, entitled *The Psalm of the Word: A Study of Psalm 119*, is written by Andy Sochor. He examines the longest psalm in the biblical psalter, dividing it into sections, and explaining each in light of the overall theme of God's word. This psalm, often attributed to King David, has twenty-two stanzas (or sections) with eight verses in each—matching the twenty-two letters in the Hebrew alphabet. *The Psalm of the Word* also has twenty-two chapters, one for each section. Even though all sections of this psalm focus on the word of God, each contains unique subject matter. Sochor brings this out. As Sochor moves through Psalm 119, he answers various questions about the word of God, such as “What is the word of God? How should I regard it in my heart? For whom is the word of God revealed? When should I apply it in my life? Where can the word of God help me each day? Why should I have such a great love for God's word?”

As you work through each section of the psalm, Sochor comments on each verse, brings out many modern

applications, and does an excellent job of outlining each section. Sochor's skills at outlining and organizing each section are his strong points and something that you will not find in similar commentaries. There are many commentaries on the psalms, but *The Psalm of the Word* serves as a stand-alone commentary on Psalm 119. However, this book is not written for the scholar, but for everyone. Sochor does not dive into deep Hebrew word etymologies or scholarly theories about the psalm. He is very practical, bringing out the divine material in a way that helps the reader face each day with a proper obedience to God. He covers principles like purity, companionship, revival, affliction, persecution, guidance, riches, grace, help, truth, etc. Each reader, regardless of his place in life, will get something from this book to help his obedience to God. That is something greatly needed today. You will be strengthened when you read this book, and you will grow in your love of God's word. You might even cry out like David did somewhere along the way: “Oh how I love thy law. . .” (Ps. 119:97).

One suggestion while reading this book would be to read a section a day for twenty-two days. You will have a much better understanding of God's word in less than a month! You could use it like a daily devotional or even in a small group Bible study. I also recommend this book to preachers who can use it to develop a preaching series for the local church. Brother Sochor's fine book can be found at <https://truthbooks.com>. **T**



Chris Reeves

Chris preaches for the Warfield Blvd. church of Christ in Clarksville, TN. His Bible study website is [thegoodteacher.com](http://thegoodteacher.com). He can be reached at [chrisreevesmail@gmail.com](mailto:chrisreevesmail@gmail.com).

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# Dad's Last To-Do List

by Kevin Maxey

While the loss of a loved one fills us with grief and sadness, it can be a time for reflection and personal resolve, an opportunity to express our faith and support one another.

## Introduction

My father was a detailed note-taker. Dad made to-do lists every day and everywhere. He rarely concluded a family meal or business lunch without making one more to-do list, even on a napkin, if necessary. He posted notes before there were Post-it® notes.

Despite his adept propensity to plan, an unplanned tragedy struck our family Saturday, April 3rd, 2021. Less than 24 hours after a cardiac stent procedure, my father suffered a massive brain stroke, leaving him disoriented, speechless, and in a state of rapid decline. Six heart-wrenching days later, Dad passed.

Arthur Brockway Maxey III finished his earthly race on Friday, April 9th, 2021. Dad's unexpected death is a sober reminder that even avid planners cannot outplan death. My father's faithful work is complete. His good fight is over. His spiritual race is won (2 Tim. 4:7-8). No more to-do lists.

## Dad's Last To-Do List

Desperate for comfort, understanding, and connection, my brother, Chris, soberly ventured into dad's office. There it sat. Dad's weekly planner. Slowly opening to the last recorded week of dad's life, Chris found the following entries: Mon. Mar. 29th, new glasses, Wed. Mar. 31st, cardiologist apt., Fri. Apr. 2nd angiogram. Looking closer, Chris discovered another to-do list. This list, however, was different. It was dad's *last* to-do list. Dad carefully organized his plans into three categories: personal, church,

and business. These categories included typical tasks related to diet, exercise, yardwork, finances, business training, household maintenance and church projects. No surprises there. However, one item stood far above the rest. In the middle of his last to-do list, dad wrote the sobering words, "burial plans and will." I was stunned.

## My New Dad-Inspired To-Do List

On the morning of dad's funeral, my 10-year-old daughter observed my subpar shoe-cleaning efforts. She astutely remarked, "Grandpa would have already polished his shoes . . . *yesterday*." Surrounded by reminders of dad, I constantly think, "If dad were here, he would do this," or "he would say that." For me, he is like faithful Abel, who "though he died, he still speaks" (Heb. 11:4). As our family deals with the traumatic shock of dad's sudden passing, we find great comfort in his steadfast faith and righteous character (1 Thess. 4:13-18). To keep his example alive, I encouraged my children to identify and personally develop one of their grandfather's best qualities. These "grandpa resolutions" motivated me to create the following "dad-inspired" to-do list of my own:

### *Put My House in Order.*

Dad's "burial plans and will" entry initially disturbed me. Upon closer reflection, however, I now find comfort in these words. This last entry reveals my father's awareness of his need to prepare

for his death. In fact, just weeks before, dad updated several financial matters. The night before his cardiac surgery, he prepared a six-page list of important account passwords for my mother. My father put his house in order. May God help me do the same.

### *Finish What I Start.*

It didn't matter what the job was, dad always finished what he started. If he was replacing a household appliance, repairing a vehicle, landscaping the yard, painting the house, or fixing something at the church building, my father completed each task. Godly men finish what they start. Noah finished the ark (Gen. 6:14-22). Nehemiah finished the wall (Neh. 6:15-16). Paul finished his race (2 Tim. 4:7). Good builders finish what they start (Luke 14:28-30). Dad did not allow himself to be paralyzed by slothfulness, frustration, or distractions (Prov. 12:11). My father finished what he started. May God help me do the same.

### *Pursue Excellence.*

Dad not only finished what he started—he finished well. Many would call my father a perfectionist. Dad did not take shortcuts. He lived according to Solomon's charge, "Whatever your hand finds to do, do it with your might" (Eccl. 9:10; Col. 3:23). God rejects lukewarm mediocrity (Rev. 3:15-16) and praises those who excel in every good work (2 Cor. 9:8). My father pursued excellence. May God help me do the same.

## Be a Faithful Steward.

My father was not the wealthiest person in town, but he maintained a high standard of living because he was a faithful steward of God's blessings. Dad's careful maintenance and responsible stewardship literally made everything he owned look new. For example, he was the original owner of a pristine 2000 Jeep Grand Cherokee. His 21-year-old car glistens like new even to this day. God rewards faithful stewards, saying, "Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master" (Matt. 25:21). My father was a faithful steward. May I be the same.

## Lead My Family to the Lord.

My father did not grow up in the Lord's church. Mom introduced dad to the gospel when dating in high school nearly sixty years ago (1 Pet. 3:1-3). Not only did he obey the gospel, he was also instrumental in leading his family to the Lord; past, present, and future. Not only did he lead his children and grandchildren to the Lord, Dad patiently taught and converted his sister, his mother, and his father. Even as recently as last year, he baptized his sister's husband. My father was a multi-generational influence for good (Deut. 6:1-9). Like Abraham, Dad trained "his children and his household after him, that they keep the way of the Lord" (Gen. 18:19). My father led his family to the Lord. May God help me do the same.

## Your Last To-Do List

### What Is on Your Current To-Do List?

James does not condemn making plans, he only condemns making plans outside the consideration and will of God (Jas. 4:1-3). Is your list filled primarily with worldly or heavenly pursuits? Don't be fooled into thinking worldly pursuits are more pressing and rewarding. "What profit is it to a man if he gains the whole

world, and loses his own soul?" (Matt. 16:26).

### What Will Be on Your Last To-Do List?

One day, like it or not, you will make your *last* to-do list. Hebrews 9:27 affirms, "It is appointed for men to die once, but after this the judgment." It doesn't matter if you are eighteen or eighty, your time to die will come. Solomon explains, "To everything there is a season, a time for every purpose under heaven: a time to be born, and a time to die" (Eccl. 3:1-2). Are you ready for your time to die? Is your house in order? If not, what are you waiting for?



*Art Maxey baptizing his brother-in-law, John Clink, on October 12, 2020*

## Conclusion

Thank you, dad, for keeping God first on your to-do list. **TL**



Kevin Maxey

Kevin has worked with the Port Royal church of Christ in Spring Hill, TN, since 2009. He and his wife, Jennifer, have five children. The church website is [springhillchristians.com](http://springhillchristians.com). He can be reached at [maxeyspringhillchristians@gmail.com](mailto:maxeyspringhillchristians@gmail.com).

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# The New American Bible Revised Edition and the Apocrypha

by Steve Wallace

While the New American Bible Revised Edition (NABRE) was approved by the United States Conference of Catholic Bishops, Steve asks “Does this version (with its uninspired additions) meet with divine approval?”

## Introduction

The Catholic Bible Press published the New American Bible, Revised Edition (NABRE) in 2012. Like former editions of Roman Catholic Bibles, the NABRE adds the apocryphal books to the Old Testament. Hence, rather than having thirty-nine OT books, as do most versions of the Bible, the NABRE contains forty-six books along with additions to the books of Esther and Daniel.

Roman Catholics are not alone in their acceptance of the apocrypha. The Eastern Orthodox Church also finds them canonical, and they are becoming more popular in English Bibles used in Protestant churches.

It is helpful to note, as we begin this study, that 1 Maccabees (175-134 BC, NABRE, 541), itself one book under discussion in this article, acknowledges in several places the absence of prophets during its time (4:46; 9:27; 14:41). It was written during the inter-testamental period, or “400 years of silence,” between the OT and the NT, when the voices of inspired prophets were not heard. The rest of the apocrypha also dates near or during the last two centuries before Christ. With this in mind, let us take a deeper look into the NABRE. Its introductions, along with the words of the apocrypha themselves, contain convincing evidence as to the origins of these texts.

## The Book of Tobit

This book “was probably written early in the second century BC; it is not known where” (NABRE, 945). In Tobit 12:9, we read, “For almsgiving saves from death, and purges all sin.” Catholics allow a “mass stipend” to pay for the offering of a mass (i.e., their assembled worship) for the soul of a deceased person. As a child, this writer heard numerous masses begin with the following words coming over the P.A. system, “This mass is being offered for the repose of the soul of (person’s name).” Thus, the book of Tobit allows the Catholics to cite as “Scripture” a passage from a book that is not Scripture to justify the unscriptural offering of such masses. In the account of Lazarus and the rich man, Jesus clearly stated that there is no possibility for a lost person to be saved from sin after death (Luke 16:19-31).

The NABRE introduction of Tobit tells us the book “combines Jewish piety and morality with folklore” (945). “Folklore” is defined as “traditional customs, tales, sayings, dances, or art forms preserved among a people” (Webster). Folklore originates among mere humans. Since no prophets were active when Tobit was written, it is no surprise that it contains folklore. Scripture is not mere folklore!

## The Book of Judith

“The Book of Judith relates the story of God’s deliverance of the Jewish people. This was accomplished ‘by the hand of

a female’—a constant motif. . . meant to recall the ‘hand’ of God in the Exodus narrative (cf. Exod. 15:6). The work may have been written around 100 BC, but its historical range is extraordinary. . . It telescopes five centuries of historical and geographical information with imaginary details. . .” (NABRE, 511; emphasis SW).

Webster defines “imaginary” as “existing only in imagination: lacking factual reality.” Imagination is evident in this book’s pages. “The geographical details, such as the narrow defile into Bethulia (an unidentified town which gives access to the heart of the land), are fanciful. The simple conclusion from these and other details is that the work is historical fiction, written to exalt God as Israel’s deliverer from foreign might, not by an army, but by means of a simple widow” (NABRE, 511; emphasis SW). That Roman Catholics would add such material to the sacred books of the Bible gives insight into their overall view of divinely inspired Scripture. In truth, such additions as Judith make mockery of God’s word (Deut. 4:2; 12:32; Pss. 12:6; 19:8; Prov. 30:5-6; 1 Cor. 4:6; 2 Tim. 3:16-17; Rev. 22:18-19).

## The Book of Esther

Catholics have expanded this OT book. The additions in the Douay-Rheims Bible, commonly used by Catholics, occur in the last chapters of Esther (10:3 to 16:24). The NABRE mixes these additions into the original

ten chapters of Esther. Also, it states in its introduction, “The book is a free composition, not a historical document,” and is of “fictional character” (529). The psalmist’s words are suitable here: “If the foundations are destroyed, what can the righteous do?” (Ps. 11:3).

Catholic defense of such biblical insertions are consistent with their practice throughout the centuries of inventing their own beliefs/practices and claiming them to be equal to the word of God (Matt. 15:9; Gal. 1:8-9; 2 John 9). “The Greek version of the book dates from ca. 116 to 48 BC” and is termed “Greek additions to Esther” (NABRE, 529). The probable date of the original Esther is around 465 BC (cf. Esth. 10:2). It is not surprising that insertions of uninspired additions have led to contradictions in the NABRE version of Esther.

## The Second Book of Maccabees

“It contains some apparently authentic official documents (11:16-38). Its purpose, whether intended by it Jason himself (i.e., Jason of Cyrene, the author of the original, larger work, SW), or read into it by the compiler, is to give a theological interpretation to the history of the period” (NABRE, 572). Does the following text from this apocryphal book sound like words from a spirit-inspired man?

Since Nicanor’s doings ended in this way, with the city remaining in the possession of the Hebrews from that time on, I will bring my story to an end here too. If it is well written and to the point, that is what I wanted; if it is poorly done and mediocre, that is the best I could do. . . Let this, then, be the end (2 Macc. 15:37-39).

2 Maccabees condones suicide:

But when the troops, on the point of capturing the tower, were forcing the outer gate and calling for fire to set the door ablaze, Razis, now caught on all sides, turned his sword against himself, preferring to die nobly rather than fall into the hands of vile men and suffer

outrages unworthy of his noble birth (2 Macc. 14:41-42, emphasis SW).

Further, the Roman Catholic acceptance of 2 Maccabees as scripture means that they can use it to buttress their teaching of purgatory (i.e., a place of temporary punishment before entering heaven) which has led to prayers and financed church “masses” for the dead:

Turning to supplication, they prayed that the sinful deed might be fully blotted out. The noble Judas exhorted the people to keep themselves free from sin, for they had seen with their own eyes what had happened because of the sin of those who had fallen. He then took up a collection among all his soldiers, amounting to two thousand silver drachmas, which he sent to Jerusalem to provide for an expiatory sacrifice. In doing this he acted in a very excellent and noble way, inasmuch as he had the resurrection in mind; for if he were not expecting the fallen to rise again, it would have been superfluous and foolish to pray for the dead (2 Macc. 12:42-44; emphasis SW).

Remember, there were no prophets during the intertestamental period. The above practice is not from God. Rather, it was just an invention of mere men (Isa. 29:13; Matt. 15:9; Col. 2:18-22; 1 Tim. 1:6-7; Titus 1:14).

## The Book of Wisdom

The NABRE states that this book was written “about fifty years before the coming of Christ.” Its author had a “profound knowledge of the Old Testament. . .” and “. . . He made use of the most popular religious themes of his time. . .” (779). Let it be noted from the start that the scribe who wrote this book gained his knowledge the way every uninspired student does, by learning. “His profound knowledge. . . marks him. . . among the sages. . .” (NABRE, 779). A “sage” refers to one who is “wise through reflection and experience” and is thus “characterized by wisdom, prudence, and good judgment” (Webster). As with the books we have examined thus far, this manuscript is not a product of divine inspiration (cf. 2 Tim. 3:16-17; 2 Pet. 1:19-21).

## Ben Sira (Aka Ecclesiasticus, Sirach)

“The author” of Ben Sira was “a sage who lived in Jerusalem. . .” (NABRE, 801, emphasis SW). Thus, we learn that, like the writer of the Book of Wisdom, the Holy Spirit did not inspire Sirach. Rather, he gained his information from the printed page, reflection and experience. “The book was finished by ca. 175” and “has been recognized by the Catholic Church as inspired and canonical” (NABRE, 801; emphasis SW). Such statements of the Catholic Church should be examined in light of the text of this book. Ben Sira wrote, “Wise instruction, appropriate proverbs, I have written in this book. . . as they poured forth from my heart’s understanding” (50:27). We also have the testimony of Ben Sira’s grandson in the NABRE’s forward: “My grandfather. . . having devoted himself to the study of the law, the prophets, and the rest of the books of our ancestors, and had acquired great familiarity with them, was moved to write something himself. . .” (802). Neither Ben Sira nor his son claim Holy Spirit inspiration for him (cf. Heb. 1:1-2; John 14:26; 16:13; Acts 1:8).

Please compare Ben Sira with true prophets of the OT: “And the word of the LORD came to Isaiah. . .” (Isa. 38:4). “Then the word of the LORD came to me. . .” (Jer. 1:4). “The word of the LORD came expressly to Ezekiel. . .” (Ezek. 1:3). Did the Lord “come” to Sirach in such a manner? He never claimed it. Nevertheless, Roman Catholic scholars claimed it for him.

Like the writers of Tobit and 2 Maccabees, Sirach believed money could atone for sins: “As water quenches a flaming fire, so almsgiving atones for sins” (3:30). Although the Holy Spirit never inspired men to make such utterances, they are accepted by Roman Catholics. Atonement is possible only through the blood of Christ (Acts 13:38-39; Rom. 3:23-26; Heb. 9:15; 1 John

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2:2). Furthermore, the Bible reveals the divine conditions for atonement (Mark 16:15-16; Acts 2:38; 22:16; Rom. 10:9-10; Gal. 3:26-27; 1 Pet. 3:21). Nowhere does Scripture say that a person's sins are forgiven through the payment of money.

**The Book of Baruch**

Baruch was the scribe for Jeremiah the prophet (Jer. 32:12-14; 36:4). "The fictional setting (i.e., of Baruch's letter, SW) is Babylon. . ." (NABRE, 995). This goes along with the NABRE's words about the Book of Judith which contained "imaginary" and "fanciful" things along with "historical fiction." Baruch 1:1-2 reads, "Baruch. . . wrote in Babylon, in the fifth year, on the seventh day of the month, at the time the Chaldeans took Jerusalem and destroyed it with fire." Based upon what we read in Jeremiah 32:1, 39:2, 8 and 52:13, we learn that, whether the writer of the book of Baruch was going by the years of King Zedekiah or the years of King Nebuchadnezzar, his recording of events is erroneous. Fictional indeed!

**The Book of Daniel**

"Apocalyptic writing first appears about 200 BC" (NABRE, 1056). The book of Daniel, found in the Bible and containing apocalyptic writing, dates from the 5th century BC (cf. Dan. 1:1-4; the reigns of Nebuchadnezzar, chs. 1-4, and Belshazzar, ch. 5). Furthermore, Jesus cited Daniel (Matt. 24:15), thus verifying the books' canonicity.

In contrast, the NABRE tells us, "The added episodes of Susanna, Bel, and the Dragon, found only in the Greek version, are edifying short stories with a didactic purpose (chaps. 12-14)" (1057; emphasis SW; Dan. 3:24-90 is further apocryphal material found in the Catholic version of Daniel). "You shall not add to the word

which I command you, nor take from it, that you may keep the commandments of the LORD your God which I command you" (Deut. 4:2; cf. Prov. 30:5-6). Let us remember that the Catholic hierarchy has also added to the work, worship and organization of the church that is found in the NT (Matt. 15:9; Col. 2:18-22). Their boldness in such additions should make believers of the Bible shudder.

**Conclusion**

The cover of the NABRE declares that it is "The leading Catholic Resource for Understanding Holy Scripture" (cover). Oddly, it is helpful in solving questions about the origins of the apocrypha. It is clear from the words of NABRE that all the above-mentioned texts originated from the thoughts and writings of mere men (Matt. 15:9; Col. 2:18-22; 1 Tim. 1:6-7; Titus 1:14). "All Scripture is given by inspiration of God" and "no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit" (2 Tim. 3:16; 2 Pet. 1:20-21). None of the above mentioned texts originated with God. Hence, none deserves a place in the word of God. **TL**

**Sources**

Definitions are from Merriam-Webster Online Dictionary. *Merriam-Webster*. <https://www.merriam-webster.com/>.



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from, where they are now, and where they are going. Recognizing successful accomplishments (even when the progress is incremental) allows people to have a sense of pride and ownership in their accomplishments.

**12. End with Thanksgiving**

Nehemiah began with prayer, asking God for help. When building the wall was finished, Nehemiah and the people thanked God (12:27-43). This is the best advice that I can give you: *Any time you engage in some work, remember to begin with prayer and end with prayer.*

**Conclusion**

Nehemiah is a great example of leadership for today. I encourage you to study through Nehemiah and identify additional characteristics of leadership he possessed **TL**



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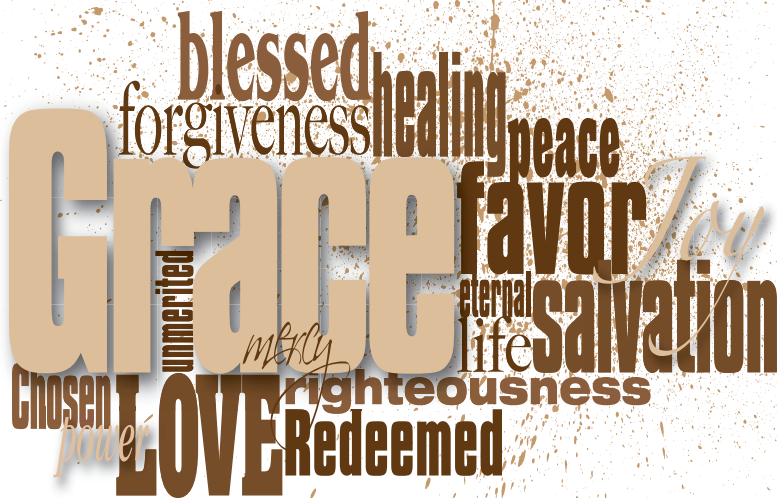
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# The Gift of God

by Mike Cooner

Salvation is founded upon divine grace and not human merit, but it remains conditional—it must be received by “hearing with faith” (Gal. 3:2, 5), and the “obedience of faith” (Rom. 1:5; 16:25).



God offers each of us a gift: “For by grace you have been saved through faith and that not of yourselves; it is the gift of God, not of works, lest anyone should boast” (Eph. 2:8-9, NKJV). By grace, God has offered salvation to all men, “For the grace of God that brings salvation has appeared to all men” (Titus 2:11).

So if God’s grace has appeared to all men, why are not all men saved? I believe we see the answer in Ephesians 2:8, which affirms that we are saved by grace through faith. God has provided us with His grace, but it is up to us “through faith” to receive the gift.


We have many examples in the Bible of how this works, and one such example is Noah. In Genesis 6:8, we are told that

Noah found grace in the eyes of the Lord. Still, it was Noah’s faith that moved him to build an ark so that he and his family could be saved: “By faith Noah, being divinely warned of things not yet seen, moved with godly fear, prepared an ark for the saving of his household, by which he condemned the world and became the heir of righteousness which is according to faith” (Heb. 11:7). God, by His grace, warned Noah of the coming destruction, and we too have been warned by God of coming destruction (2 Pet. 3:10-12).

We, like Noah, have a place of escape, and that place is found in Jesus Christ. The blessing of deliverance, along with all spiritual blessings, is only found in Christ (Eph. 1:3). To be saved, Noah had to be in

the ark when the flood came; so likewise, if we hope to be saved from coming destruction, we must be in Christ. God’s word tells us how to get into Christ: “For you are all sons of God through faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ” (Gal. 3:26-27).

Noah and his family received the gift of salvation when they entered the ark, and God closed the door behind them. Today we can receive the gift of salvation if we are found in Christ. The question for us is, “Will we be in Christ and receive the gift, or will we (like so many) reject the gift of God’s love?”

Enter in by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to eternal life, and there are few who find it (Matt. 7:13-14). 

## Sources

All quotations are taken from *The New King James Version (NKJV)*. Nashville: Thomas Nelson, 1982.



Mike Cooner

Mike is a member of the Trenton Church of Christ in Trenton, FL, and is currently involved in sharing the gospel in two local prisons. He can be reached at [cooner.mike@yahoo.com](mailto:cooner.mike@yahoo.com).

## ALASKA

### ANCHORAGE

#### *Rose St. church of Christ*

3124 Rose St.  
Sun. Bible Study: 9 a.m. | Worship: 10 a.m. & 5 p.m.  
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Worship: 10:30-11:30 a.m.  
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(251) 342-4144 or 342-2041  
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Wed. Bible Study: 7:00 p.m.  
Contacts: Kirk Moore (334) 546-3788  
John Humphries (334) 306-4172

#### *Eastbrook church of Christ*

650 Coliseum Blvd.  
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Contacts: Brian Moore: (334) 279-1077  
Charles Martin: (334) 283-2983

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10:30 a.m.  
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cappsroad.org  
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Evangelist: Don McClain, Res. (501) 847-6677  
Study (501) 568-1062

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Evangelist: Bryan Garlock

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Evangelist: Chance Ruffino

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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*

106695 N. Overseas Hwy.  
33037 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 Ln. 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  
anthonycrof.com

# ChurchDirectory

## ORLANDO

### *Azalea Park church of Christ*

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

### *Church of Christ at S. Bumby*

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

### *Pine Hills church of Christ*

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

## PALMETTO

### *Palmetto church of Christ*

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

## PANAMA CITY BEACH

### *Beach church of Christ*

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

## SEFFNER

### *Church of Christ*

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

## GEORGIA

## CENTERVILLE

### *Centerville church of Christ*

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

## COLUMBUS

### *River City church of Christ*

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

## VALDOSTA

### *Church Of Christ*

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

## IDAHO

## BLACKFOOT

### *Church of Christ*

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

## IOWA

## DES MOINES

### *Church of Christ*

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

## GRINNELL

### *Church of Christ*

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

## ILLINOIS

## CHICAGO

### *Church of Christ*

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

## DOWNERS GROVE

### *Church of Christ*

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

## GLEN ELLYN

### *Glen Ellyn church of Christ*

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

## MATTOON

### *Southside church of Christ*

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

## SOUTH HOLLAND

### *Southeast church of Christ*

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

## INDIANA

## CLARKSVILLE

### *Clarksville church of Christ*

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

## GREENWOOD

### *Greenwood church of Christ*

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

## HOBART

### *Church of Christ*

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

## INDIANAPOLIS

### *Castleton church of Christ*

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

## JAMESTOWN

### *Church of Christ*

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

## OOLITIC

Church of Christ

### *400 Lafayette Ave. | P.O. Box 34*

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

## PEKIN

### *Church of Christ*

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

## PLAINFIELD

### *Church of Christ West*

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

## SAINT LEON

### *Church of Christ*

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

## SALEM

### *Westside church of Christ*

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

## TRAFALGAR

### *Spearsville Rd. church of Christ*

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

## KANSAS

## TOPEKA

### *17th St. church of Christ*

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

## KENTUCKY

## AUSTIN

### *Peter's Creek church of Christ*

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

## BEAVER DAM

### *Church of Christ*

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

## BENTON

### *Fairdealing church of Christ*

8081 US Hwy 68-East  
Sun. Bible Study: 9:00 a.m. | Worship: 10:00 a.m.  
Wed. Bible Study: 6 p.m.  
Churchofchristatairdealing.com | (270) 227-3262  
(Dir: Conveniently located near Kenlake State Resort Park on  
the western shore of the lake.)

## BRANDENBURG

### *Brandenburg church of Christ*

612 Broadway  
Sun. Bible Study: 9:45 a.m. | Worship: 10:30 a.m. & 5 p.m.  
Wed. Bible Study: 6:30 p.m.  
Evangelist: Charles J. White (270) 422-3878

## CAMPBELLSVILLE

### *Sunny Hill Dr. church of Christ*

a.m. Worship: 9:30 a.m. | a.m. Bible Study: 10:30 a.m.  
a.m. Worship: 11:30 a.m.  
Wed. Bible Study: 7 p.m.  
Evangelist: Steve Lee (stevelee4510@windstream.net)  
(270) 789-1651 | sunnyhillcoc.com

## CANEYVILLE

### *Caneyville church of Christ*

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

## DANVILLE

### *Church of Christ*

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

## FRANKLIN

### *31-W North church of Christ*

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

## HODGENVILLE

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

## LEITCHFIELD

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

## LOUISVILLE

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

## LOUISIANA

### GONZALES

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

### MANY

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

### STONEWALL

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

## MARYLAND

### SEVERN

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

## MAINE

### PORTLAND

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

## MICHIGAN

### CEDAR SPRINGS

*W. Michigan church of Christ*  
Sr. Citizen Center, 44 Park St.  
(Grand Rapids Area)  
Sun. Worship: 11 a.m. | Bible Study: 12:30 p.m.  
Wed. Bible Study: 7 p.m.  
Evangelist: Joseph Gladwell (616) 975-2778  
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  
Building (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 (primrosenor@suddenlink.net) (417) 239-1036  
eaglerockroadchurchofchrist.org

### CAPE GIRARDEAU

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

## DONIPHAN

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

### FAIR GROVE

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

### KENNETT

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

### LILBOURN

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

### RAYTOWN

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

### ST. JAMES

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

### ST. JOSEPH

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

## NEBRASKA

### BEATRICE

*Church of Christ at 7th & Bell*  
Sun. Bible Study: 9 a.m. | Worship: 10 a.m. & 6:30 p.m.  
233-4102 or 228-3827 | churchofchrist7bell.com

## NEVADA

### RENO

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

## NORTH CAROLINA

### CHARLOTTE

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

## OHIO

### BEAVERCREEK

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

### CINCINNATI

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

### CLEVELAND

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

### COLUMBUS

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

### DAYTON

*West Carrollton church of Christ*  
28 W. Main St., 45449  
Sun. Worship: 9 a.m. | Bible Study: 9:30 a.m. | Worship: 10:25 a.m.  
Wed. Bible Study: 7 p.m.  
Evangelists: Michael Grushon (937) 866-5162 or Alan Beck  
(937) 469-3311  
wc-coc.org

### FRANKLIN

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

### FREMONT

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

### HAMILTON

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

### HILLIARD

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

### MANSFIELD

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

# ChurchDirectory

## NEW LEBANON

### *New Lebanon church of Christ*

1973 W Main St.  
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m., & 5 p.m.  
Wed. Bible Study: 7 p.m.  
Evangelist: Bruce Hastings (937) 687-7150 or (937) 478-0367

## MARIETTA-RENO

### *Marietta-Reno church of Christ*

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

## NORTHWOOD

### *Frey Rd. church of Christ*

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

## UHRICHSVILLE

### *Church of Christ*

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

## OKLAHOMA

### MCALESTER

#### *North A St. church of Christ*

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

### OKLAHOMA CITY

#### *Seminole Pointe church of Christ*

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

## OREGON

### SWEET HOME

#### *Church of Christ*

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

## PENNSYLVANIA

### PHILADELPHIA

#### *Church of Christ*

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

## SOUTH CAROLINA

### COLUMBIA

#### *Lower Richland church of Christ*

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

### SUMTER

#### *Woodland church of Christ*

3370 Broad St. Extension  
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m. & 5:30 p.m.  
Wed. Bible Study: 7 p.m.  
Evangelist: A.A. Granke, Jr. (803) 499-6023

## WEST COLUMBIA

### *Airport church of Christ*

4013 Edmund Hwy. (Hwy. 302)  
OUR WEB SITE DISPLAYS OUR  
CURRENT ASSEMBLY SCHEDULE.  
Evangelist: Terry W. Benton  
(803) 834-6978 | airport-church-of-christ.com

## TENNESSEE

### COLUMBIA

#### *Mooresville Pike church of Christ*

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

### COSBY

#### *Cosby church of Christ*

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

### JACKSON

#### *Sunset View church of Christ*

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

### JOHNSON CITY

#### *Brookmead church of Christ*

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

### JONESBOROUGH

#### *11-E church of Christ*

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

### KINGSTON SPRINGS

#### *Kingston Springs church of Christ*

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

### MT. PLEASANT

#### *Locust St. church of Christ*

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

### KINGSFORT

#### *Kingsport church of Christ*

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

### MARYVILLE

#### *Smokey Mt. church of Christ*

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

## MEMPHIS

### *Rocky Pt. Rd. church of Christ*

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

## MURFREESBORO

### *Cason Ln. 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 Ln. 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 (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  
contact@ascoc.org

### AUSTIN

#### *Schultz Ln. church of Christ*

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

## BAYTOWN

### *Church of Christ at Pruett & Lobit*

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

## BEAUMONT

### *Dowlen Rd. church of Christ*

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

## CONNIE

### *Woodland Hills church of Christ*

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

## CORPUS CHRISTI

### *Hwy. 9 church of Christ*

Sun. Worship: 10 a.m. | Bible Study: 11 a.m. | Worship: 12 p.m.  
Wed. Bible Study: 7:30 p.m.  
Call for location: Keith Kalies (361) 776-2304  
or Patrick Frazier (361) 235-1990

## DICKINSON

### *Church of Christ*

2919 FM 517 Rd. E.  
Sun. Bible Study: 10 a.m. | Worship: 10:50 a.m. & 6 p.m.  
Wed. Bible Study: 9:45 a.m. & 7 p.m.  
(281) 534-4870

## DALLAS

### *Methodist St. church of Christ*

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

## DUNCANVILLE

### *Whispering Hills church of Christ*

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

## EDNA

### *Church of Christ*

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

## EL PASO

### *Eastridge church of Christ*

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

## FORT WORTH

### *West Side church of Christ*

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

## GRANBURY

### *Church of Christ*

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

## HOUSTON

### *Fry Rd. church of Christ*

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

### *Spring Woods church of Christ*

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

## IRVING

### *Westside church of Christ*

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

## LANCASTER

### *Pleasant Run church of Christ*

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

## LUBBOCK

### *Indiana Ave. church of Christ*

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

## LUFKIN

### *Timberland Dr. church of Christ*

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

## MANSFIELD

### *Northside church of Christ*

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

## NACOGDOCHES

### *Stallings Dr. church of Christ*

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

## PLANO

### *Spring Creek church of Christ*

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

## SAN ANTONIO

### *Grissom Rd. church of Christ*

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

### *Pecan Valley church of Christ*

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

## SHERMAN

### *Westwood Village church of Christ*

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

## TEMPLE

### *Leon Valley church of Christ*

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

## WACO

### *Sun Valley church of Christ*

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

## THE WOODLANDS

### *Woodlands church of Christ*

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

## VIRGINIA

### CHESAPEAKE

### *Tidewater church of Christ*

217 Taxus St.  
Sun. Bible Study: 10 a.m. | Worship: 11 a.m. & 6 p.m.  
Wed. Bible Study: 7 p.m.  
Evangelist: Steve Schlosser (757) 436-6900

## CHESTER

### *Chester church of Christ*

12100 Winfree St., (Central to Richmond, Hopewell, Petersburg, & Colonial Heights)  
Bible Study: 9:30 a.m. | Worship: 10:30 a.m. & 5:30 p.m.  
Wed. Bible Study: 7:30 p.m.  
Evangelist: Ed Barnes  
Building (804) 385-2725 or (804) 271-0877  
chesterchurchofchrist.org

## RICHMOND

### *Courthouse church of Christ*

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

### *Forest Hill church of Christ*

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

## RIDGEWAY

### *Church of Christ*

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

## ROANOKE

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

## VIRGINIA BEACH

### *Southside church of Christ*

5652 Haden Rd.  
Sun. Bible Study: 10 a.m. | Worship: 11 a.m.  
Robert Mallard (757) 464-4574

## WASHINGTON

## BELLINGHAM

### *Mt. Baker church of Christ*

1860 Mt. Baker Hwy.  
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m. & 6 p.m.  
Wed. Bible Study: 7 p.m.  
Evangelist: Joe Price  
(360) 752-2692 or (360) 380-2960 | bibleanswer.com/mtbaker

## SEQUIM

### *Sequim church of Christ*

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

## CLARKSBURG

### *Westside church of Christ*

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

## FAIRMONT

### *Eastside church of Christ*

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

## GLADESVILLE

### *Gladesville church of Christ*

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

## MOUNDSVILLE

### *Moundsville church of Christ*

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

## PARKERSBURG

### *Marrtown church of Christ*

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

## WYOMING

## RANCHESTER

### *Ranchester church of Christ*

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

# Truth

## Publications

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