

# Truth

## Magazine

*Taking His hand, helping each other home.* 

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# PREACH THE WORD!

**“Preach the word; be ready  
in season and out of season;  
reprove, rebuke, exhort,  
with great patience and  
instruction” (2 Tim. 4:2).**



# Truth Magazine

Taking His hand, helping each other home.  TM

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# Preach the Word!

## ■ THE POWER OF THE WORD

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We must “preach the word” because the gospel of Jesus Christ is God’s power unto salvation. Doing anything else represents a failure to keep the divine charge.

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Preaching requires patience, which refers to the state of remaining tranquil while awaiting an outcome or being able to bear up under provocation (BDAG).

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A significant part of preaching involves offering instruction in righteousness. If sinners and saints are to know what they must do to please God, we must properly emphasize biblical instruction.

# Paul's Charge to Timothy

by Mark Mayberry

In considering the apostolic injunction to “Preach the Word,” let us reflect upon the character and conviction of one who proclaims the gospel message.

## Introduction

The August issue of *Truth Magazine* focuses on Paul's exhortation to Timothy:

I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom: preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction (2 Tim. 4:1-2, NASB).

Timothy was the product of a religiously divided home. His father was a Greek, while his mother was a Jew. Possessors of a sincere faith, his mother (Eunice) and grandmother (Lois) instructed Timothy in the Sacred Scriptures from his childhood. Recognizing Timothy's potential, Paul enlisted him as a companion in his evangelistic endeavors (Acts 16:1-5; 2 Tim. 1:3-5; 3:14-17).

Shortly before his death, Paul offered his final charge to Timothy. These exhortations center on his work as an evangelist. They are applicable today, as we seek to pass the mantle to the next generation.

## Be Committed to the Truth

First, Timothy needed to be committed to the truth. God desires all men to be saved, but this can only occur as humanity comes to the knowledge of the truth (1 Tim. 2:3-4). The church plays a central role in the salvation process, since it is the pillar and support of the truth (1 Tim. 3:14-15). Accordingly, Paul commanded Timothy, “Be diligent

to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth” (2 Tim. 2:15).

Unfortunately, not all are thus minded. Some men have depraved minds and are deprived of the truth (1 Tim. 6:3-5). Some *turn away* from the truth (2 Tim. 2:16-18). Wanting their ears tickled, they will look for preachers who will condone their carnal lifestyles (2 Tim. 4:3-4). Like Jannes and Jambres of old, they become “Yes Men” devoted to pleasing their patrons—commending error and opposing the truth (2 Tim. 4:3-4).

## Be Confident in the Cause

Just as Moses charged Joshua to “be strong and courageous” (Deut. 31:7-8), Paul encouraged Timothy to be confident in the cause: “For God has not given us a spirit of timidity, but of power and love and discipline” (2 Tim. 1:6-12, esp. v. 7). The aged apostle exhorted his protegee, saying, “Don't be ashamed” (2 Tim. 1:8). Paul was not ashamed of his bonds (2 Tim. 1:13); neither was Onesiphorus (2 Tim. 1:16).

What does it mean to be ashamed? The Greek word *epaischunomai*, translated “ashamed,” means “to experience a painful feeling or sense of loss of status because of some particular event or activity” (BDAG, 357). The *modus operandi* of the cancel culture (including totalitarian Twitter twerps) is to ostracize and ridicule all who oppose their views. When worldly people relentlessly mock Christianity, it takes courage to stand up to the crowd and say,

“I don't agree with you. I am a disciple of Jesus Christ. I believe in what He teaches.”

## Be Courageous in the Fight

Some individuals who suffer from delusions of grandeur may view preaching as a pathway to self-promotion, erroneously equating evangelism with entertainment. In reality, the work of an evangelist demands discipline and a compelling sense of duty. It requires courage for one to “fight the good fight,” while “keeping faith and a good conscience” (1 Tim. 1:18-19; 6:12).

“I'm in the Lord's Army!” is a popular VBS song that communicates vital concepts. As soldiers of the cross, are we willing to suffer hardship for the cause of Christ? Will we forgo worldly entanglements? Are we able and willing to serve, or have we gone A.W.O.L. (2 Tim. 2:3-4)? At the end of our earthly endeavors, will we (like Paul) be able to say, “I have fought the good fight, I have finished the course, I have kept the faith” (2 Tim. 4:5-8)?

## Be Cleansed in the Blood

Although Paul refers to himself as “the aged” (Phile. 9), he had not forgotten the attraction of “youthful lusts” from which Timothy should “flee” (2 Tim. 2:19-22). In his first epistle to Timothy, Paul said, “the goal of our instruction is love from a pure heart and a good conscience and a sincere faith” (1 Tim. 1:5).

Nevertheless, the firm foundation of God stands, having this seal, “The

Lord knows those who are His,” and, “Everyone who names the name of the Lord is to abstain from wickedness.” Now in a large house there are not only gold and silver vessels, but also vessels of wood and of earthenware, and some to honor and some to dishonor. Therefore, if anyone cleanses himself from these things, he will be a vessel for honor, sanctified, useful to the Master, prepared for every good work. Now flee from youthful lusts and pursue righteousness, faith, love and peace, with those who call on the Lord from a pure heart (2 Tim. 2:19-22).

But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith (1 Tim. 1:5).

What does it mean to be pure? The Greek word *katharos*, translated “pure” or “clean,” carries various meanings. It refers to ceremonial or ritual cleanliness, physical cleanliness, and also moral/spiritual cleanliness. BDAG offers the following interesting definitions:

it pertains to being clean or free of adulterating matter (Matt. 23:25-26) . . . (3) it pertains to being free from moral guilt, (a) of persons who are guiltless (b) of things related (to one who functions) as a morally or spiritually responsible being (1 Tim. 1:5) . . . (BDAG, 489).

Moral failure in a minister of the gospel can lead to one of two detrimental outcomes: Recurring sin in the life of one who retains a working conscience may cause the offender to avoid preaching on the subject: “How can I condemn others for the very offense of which I am guilty?” Consider King David. For months after his affair with Bathsheba, his poetic pen remained untouched. Only after Nathan brought him to confession and repentance did the sweet psalmist of Israel rediscover his voice:

How blessed is he whose transgression is forgiven, Whose sin is covered! How blessed is the man to whom the LORD does not impute iniquity, And in whose spirit there is no deceit! When I kept silent about my sin, my body wasted away Through my groaning all day long. For day and night Your hand was heavy upon me; My vitality was drained

away as with the fever heat of summer. Selah. I acknowledged my sin to You, And my iniquity I did not hide; I said, “I will confess my transgressions to the LORD”; And You forgave the guilt of my sin. Selah (Ps. 32:1-5).

Alternatively, recurring sin in the life of one who has a seared conscience may cause the offender to condemn others for the same offense. This not only results in self-condemnation (Rom. 2:1-3), but frequently becomes a stumbling-block to others (Matt. 18:7). When such sins become known, others do not distinguish between the hypocrite and the holy code they have violated. Some become disillusioned, while others are emboldened to even greater depravity: “Woe to you, scribes and Pharisees, hypocrites, because you travel around on sea and land to make one proselyte; and when he becomes one, you make him twice as much a son of hell as yourselves” (Matt. 23:15).

## Be Charitable in the Work

Finally, for our purposes in this article, please note that Paul exhorted Timothy to be charitable in the work of preaching:

The Lord’s bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged, with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth, and they may come to their senses and escape from the snare of the devil, having been held captive by him to do his will (2 Tim. 2:24-26).

In a similar manner, an elder must not be a “striker” (KJV), “pugnacious” (NASB), or “violent” (ESV) (1 Tim. 3:3; Titus 1:7). Simply stated, a spiritual leader must not be “a bully” (BDAG, 826).

Self-righteousness is an obvious peril, but so also is undue severity: We must avoid harshness in our preaching. Even when speaking to a hostile audience, Paul did not harangue, but sought to persuade through reasoned discussion.

## Conclusion

My fellow evangelists, remember, “It’s not about you!” If a firestorm erupts because you have faithfully proclaimed the gospel, and if you have done your best to maintain a proper attitude, don’t take it personally. You are not the first to face rejection, nor will you be the last (Exod. 16:8; 1 Sam. 8:7; Luke 10:16; 1 Thess. 4:8). So, let us “be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry” (2 Tim. 4:3-5).

Moses said, “This will happen when the LORD gives you meat to eat in the evening, and bread to the full in the morning; for the LORD hears your grumblings which you grumble against Him. And what are we? Your grumblings are not against us but against the LORD” (Exod. 16:8).

The LORD said to Samuel, “Listen to the voice of the people in regard to all that they say to you, for they have not rejected you, but they have rejected Me from being king over them” (1 Sam. 8:7).

The one who listens to you listens to Me, and the one who rejects you rejects Me; and he who rejects Me rejects the One who sent Me (Luke 10:16).

So, he who rejects this is not rejecting man but the God who gives His Holy Spirit to you (1 Thess. 4:8).

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



Mark Mayberry  
Editor

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# Choosing Barabbas over Jesus

by Kyle Pope

The sad decision, by those present at the sentencing of Jesus, to choose a robber and insurrectionist over God in the flesh, unfortunately is oft repeated in the daily choices that individuals make today in choosing sin over the Savior.

## Introduction

Scripture records that after examining Jesus, Pilate was ready to have Him beaten and then released (Luke 23:16). When the crowd demanded more, the voices of the chief priests “prevailed” (Luke 23:24). Fearing that a “tumult was rising” (Matt. 27:24), Pilate sought to “gratify the crowd” (Mark 15:15) and at last delivered Jesus to their will (Luke 23:25). Before doing this, the governor tried to give the people a way to acquit Jesus of the charges brought before him. Drawing upon a custom that allowed the release of one prisoner during Passover (John 18:39), Pilate offered the people the choice of releasing Jesus or a prisoner named Barabbas. Scripture reveals Barabbas was a “notorious” prisoner (Matt. 27:17) who had committed murder during an insurrection in the city (Mark 15:7; Luke 23:19). He was also a “robber” (John 18:40). Pilate may have thought that the people would weigh the accusations against the two men and choose to release Jesus. That was not what happened. The Son of God, by whom all things were created (John 1:3), who shared glory with God the Father before the world began (John 17:5), who came into the world to reign as King (John 18:37), was passed over for a filthy, vile reprobate!

Even the most hardened soul can't help but see the indignity and insult of such a choice, particularly because Jesus willingly offered Himself up to such disrespect for the very sins of those who rejected Him! Yet, we can make the same choice as did the multitude by choosing

“Barabbas” over Jesus in our own lives. How so? We can do this in at least three ways:

## By Valuing What the World Demands, Rather than What God Values.

Pilate knew Jesus was innocent. When the crowd yelled, “Crucify Him!” he asked, “Why, what evil has He done?” (Matt. 27:23; Mark 15:14; Luke 23:22). Despite this realization, and his own wife's warning (Matt. 27:19), he “delivered Jesus to their will” (Luke 23:25).

When we yield to peer pressure; when we don't say “No” to that boy or girl's advances; when we take that drink or take those drugs because our friends do; when we start to think, “What's wrong with being gay?” or “Is abortion really a big deal?”; when we use language that we know is wrong; when we don't go to church because our friends want us to do something with them; when we won't invite our friends to church because we are ashamed that there is no band or choir; when we are afraid they might hear something that they won't like—we look at Jesus, standing forsaken, beaten, and alone before an angry crowd and say—“I choose Barabbas!”

## By Choosing Sinful Things Over Things that are Right.

If anyone deserved to be crucified on the day Jesus died, it would have been Barabbas. In contrast, Jesus was a “just person” (Matt. 27:24). Yet, the people chose a sinful criminal over the righteous

Messiah who was sent from heaven to save them!

When we give ourselves to sin, we make a choice—*will we value those things which are wholesome, honorable, and respectable, or will we serve and follow those things that are shameful?* When we give ourselves to greed, immorality, drunkenness, vulgar speech, or simply the pursuit of worldly goals we look in the face of a pure, loving, and sinless Lord who died for us and say—“I choose Barabbas!”

## By Choosing Temporal Things, Over Eternal Things.

The existence of Jesus did not begin in Bethlehem. In fact, He had been with God in the beginning (John 1:2). He is the One “whose goings forth are from everlasting” (Micah 5:2). In contrast, Barabbas was a mere man. That is not to devalue human beings—after all, it is for human beings that Jesus died. Yet, the comparison between the infinitely eternal God and any man, who is but “a vapor” and whose “days as handbreadths” (Ps. 39:5) is absurd. Even so, on that disgraceful day the crowds valued the temporary and finite over the eternal.

When we give place in our lives for the multitude of temporal demands that life throws at us; when we have time for that hobby, that evening out, that ball game, that new car, that nicer house, those nicer clothes, the latest electronic device, the newest books, those expensive yard decorations, the finest schools, the latest movies, that lavish dessert, our

favorite TV show, or the race—but we have no time to read our Bible, talk to our neighbor about the gospel, attend a Bible study or gospel meeting, be faithful in worship, attend a singing, have a brother or sister in our home, study a biblical doctrine we don't understand, talk to our kids about Jesus, or set aside time to pray—we look in the face of the Eternal One who became flesh for us, and say—"I choose Barabbas!"

## Conclusion

Scripture doesn't tell us anything more about Barabbas. Did he realize the invaluable life that was sacrificed that day in his place? Did he ever learn the truth about Jesus, the Messiah, who was offered that day as "the Lamb of God who takes away the sin of the world" (John 1:29)? Did he use his release as an opportunity to turn his life around and live righteously before God from that day forward, or did he return to even greater acts of insurrection and theft? We don't know. What we do know is that he, as a mortal, corruptible human being, eventually died and will one day stand before the judgment seat of the very One whose life was sacrificed in his place. Paul said, "we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad" (2 Cor. 5:10). Of Jesus, on the other hand, we know a great deal. Yes, that day He died a brutal death on the cross, but death held no power over this One who is "the King of kings and Lord of lords, who alone has immortality, dwelling in unapproachable light" (1 Tim. 6:15b-16a). He rose from death and is now "seated at the right hand of the throne of the Majesty in the heavens" (Heb. 8:1). He now reigns as "the King eternal, immortal, invisible" (1 Tim. 1:17).

We can choose Barabbas in our lives—it's up to us. Yet, if we do, what a sad realization it will be one day to recognize that the One we rejected, the One we did not choose, the One we exchanged for temporary, corruptible, and fleeting

things we chose in His place, is now before us as our Judge of all that we have done, "whether good or bad." Don't let that happen! Now, as the world asks of us, "Barabbas, or Jesus who is called Christ?" (Matt. 27:17), make the right choice. Declare now, "I choose Jesus!" 📖



Kyle Pope

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## Will Jesus Really Come Again? Debate on the AD 70 Doctrine

Bruce Reeves

Holger Neubauer

In July of 2020, Olsen Park hosted a four-night debate addressing the second coming of Jesus Christ.

Resolved: The Scriptures teach that Jesus of Nazareth will come again in the future to raise both the wicked and righteous for eternal judgment.

Affirm: Bruce Reeves

Deny: Holger Neubauer

Resolved: The Scriptures teach that Jesus of Nazareth returned the second and final time in the destruction of Jerusalem in A.D. 70.

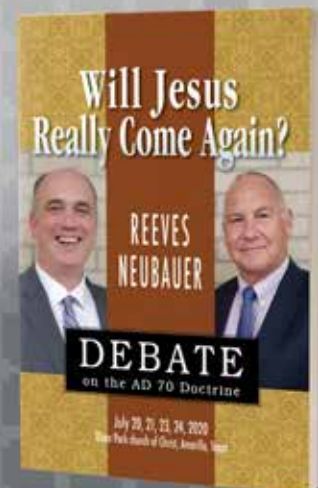
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# Why Do Families Homeschool?

by Diana Dow

Parents have been given the responsibility of teaching their children. Much thought and prayer is required for them to make the best educational choices for their family.

“Six-Year-Old Brings Knife To School.” That was the headline that caught this momma’s attention. There was no way I was going to send my five-year-old across the street to a school where weapons were being brandished by six-year-olds. I wasn’t the only one who started their homeschool journey over a seemingly silly incident. There was the mom who told me she pulled her child out of school because he was served green eggs and ham while learning about Dr. Seuss. I chuckled and tucked that amazingly creative idea away to be used at a later date. Then there was the mom who told me she wanted to homeschool so she wouldn’t have to get up early to take her kids to school. Admittedly, that momma was being honest, if nothing else.

If these seem like pretty lame reasons to homeschool, they are. Perhaps they would be better described as excuses to take the plunge. If the six-year-old with a knife, green eggs and ham, or sleeping late were the only reasons for choosing to homeschool, it wouldn’t be long before one’s child would be placed in public school. Homeschooling is hard. Parents who choose to homeschool need something more than an anecdotal excuse to undertake and continue this challenging task.

So why do families homeschool? Let’s go back to the beginning and see what God says about educating children. A child is a heritage (i.e., gift or reward) from God (Ps. 127:3). God has placed that child in the parents’ arms to bring him up to respect and reverence Him (Eph. 6:4).


God has given parents the responsibility of training (teaching, educating) their children (Deut. 11:19). God has commanded that the child obey his parents (Eph. 6:1). God has said that the obedient child honors his parents (Eph. 6:2) but the disobedient child brings shame upon them (Prov. 29:15).

This beautiful gift that God has given parents brings with it great responsibility, but He does not leave them without instruction. He tells parents they are to teach their children by talking to them—when they sit in their homes, when they walk down the street, when they go to bed at night, and when they arise in the morning (Deut. 11:19). Teaching children takes time. It takes effort. It takes consistency. This is God’s plan.

As a parent, I am to teach my child about God. I am to teach about the world He has created (Biology, Chemistry, Mathematics). I am to teach who we are, where we came from, and where we are going. I should instruct my children on how we view ourselves as members of society (history, geography, literature). To do this, I must give my child the tools that he needs to learn in his youth and to carry that learning throughout his life (reading, writing).

While it is the parents’ responsibility to teach their child, they may delegate some or all of his education to someone else, as with Samuel being taught by Eli or Paul being taught by Gamaliel. If a school or an individual will teach the child about God’s creation, His history, and His ways, then the parents may delegate as they see fit, keeping in mind that the parents are

ultimately the ones responsible to God for their child’s education.

So why do families homeschool? Having considered God’s word, researched the available options and spent much time in prayer, some determine to invest their time and energy into educating their children at home. Others have done the same and have chosen to delegate the teaching of their children to someone else. Both will need the strength and courage that can only come from their relationship with God and the gift of prayer. May we all pray for wisdom to make the right decision, strength to carry out what lies ahead, and courage to stand firm when others cast doubt. Whichever method we choose, let us support one another as we work towards the same goal, bringing our children up in the training and admonition of the Lord. 



Diana Dow

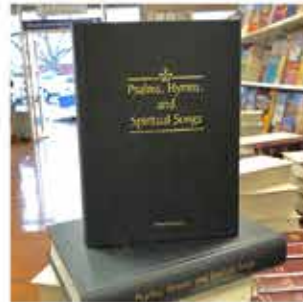
Diana homeschooled her six boys for twenty-nine years. She has lived in Sinton, TX for six years with her husband, Danny, who is the preacher at the Borden Street church of Christ. She maintains a website about teaching Bible classes at [biblesongsandmore.com](http://biblesongsandmore.com) and a website about homeschooling and other endeavors at [dandidow.com](http://dandidow.com). She can be reached at [dianaidow@gmail.com](mailto:dianaidow@gmail.com).



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# Progressivism in Entertainment

by Bruce Reeves

In considering the impact that the progressive movement has upon entertainment, let us realize that, ultimately, the battle is over the position Jesus Christ will occupy in our lives.

## Introduction

Entertainment is built into our culture and occupies significant space in our lives, whether or not we recognize it. There are legitimate reasons why we do so: Entertainment can help us relax and can provide a sense of adventure. Have you ever considered how much time and money we spend on entertainment? It is probably more than you realized.

There is nothing wrong with godly entertainment. However, sin has found its way into music, movies, professional sports, social media, advertisements, and even video games. These are all powerful influences in shaping cultural norms and beliefs, especially in those who let their guard down. While Christians can feel overwhelmed by the saturation of a godless culture (2 Pet. 2:7-9), *we can overcome the world and lead a transformed life* (2 Cor. 3:18; 1 Pet. 1:13-18; 1 John 4:4; 5:4-5).

When we compare the time that we spend in worship to God, Bible study, prayer, meditation, and conversations with our friends about Christ to the time spent in entertainment, social media, and sporting events, things may still be lopsided. In addition to the question of our time management and productivity, there is the agenda of the entertainment industry at large in advancing an ungodly way of thinking and living.

Today's entertainment is far-reaching and slowly desensitizes us to sexual immorality, violence, and unbelief. By soberly reflecting upon this topic, hopefully, we will learn how to

make sensible and righteous decisions regarding entertainment.

## The Downward Spiral

Music has moved from the Beatles hit song, "I Want to Hold Your Hand" (1964), to George Michael's brazen declaration, "I Want Your Sex" (1987), to Katy Perry's encouragement for sexual experimentation in her hit, "I Kissed a Girl" (2008), and now to Cardi B singing about X-rated details. The film and music industries have been preoccupied with eroticism for a long time. As Christians, we must have our eyes open to the diabolical and dark path of ungodliness in this sinful world (Eph. 4:17-20). Media rarely goes in one ear and out the other. It often remains in our minds, whether it is a lyric, phrase, or disturbing image. Someone may ask, "Does this make a difference in my decisions?" Well, the advertising industry believes it does. Consider the enormous sums spent on commercials during the Super Bowl and you will have the answer to your question! If we pour the wrong messages into our minds, our spiritual lives will be damaged.

Even popular video games are filled with the agenda of progressivism. There is of course the game "Grand-Theft Auto" which unabashedly presents all kinds of immorality for its players. Games like Marvel's Spider-Man (which was released in 2018) have been praised by the media for having the LGBTQ flag mural in the game. Multiple games are advancing an agenda that desensitizes youth regarding same-sex and immoral relationships. The

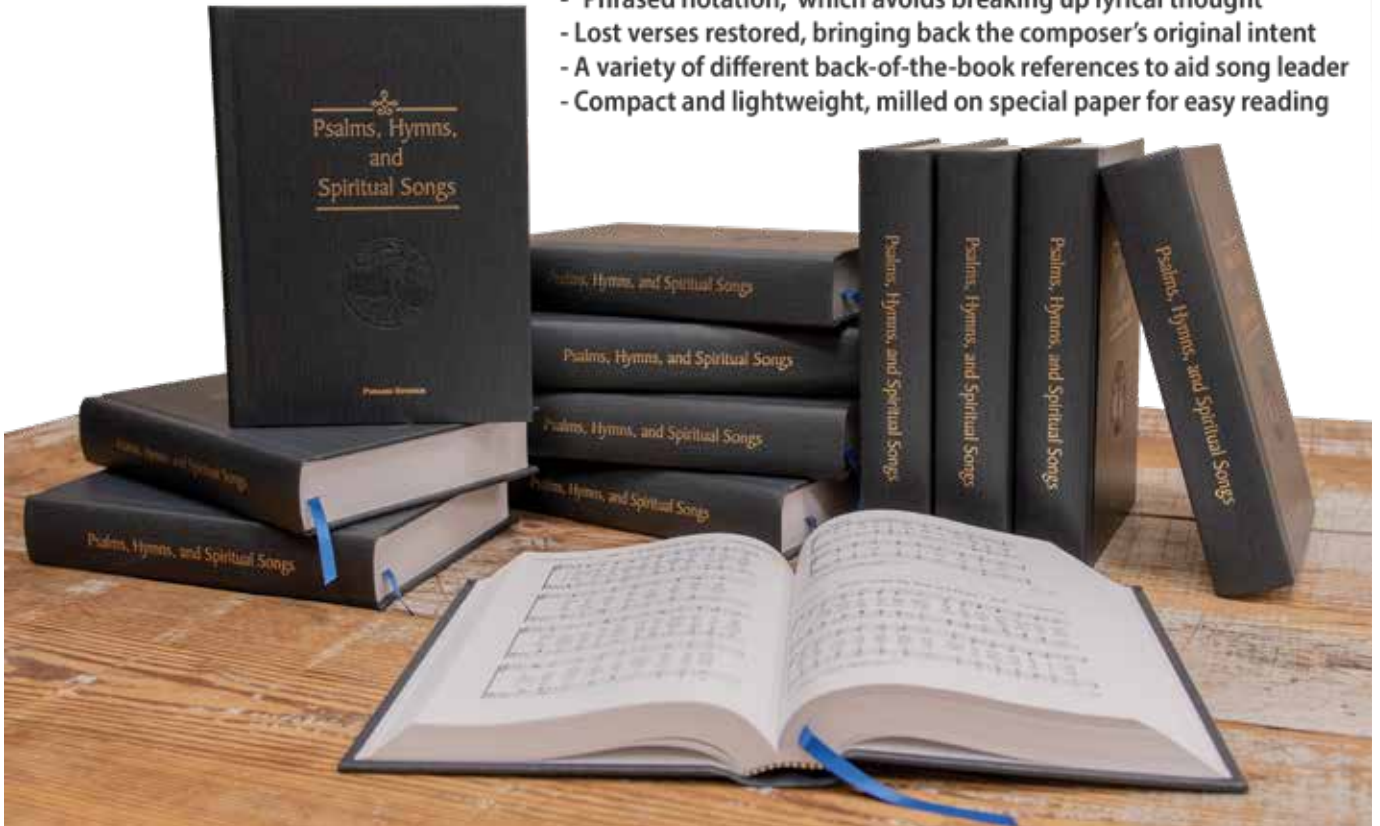
same goes for popular movies and the progressive push all around us. While we may convince ourselves that we will not act on the harmful messages we ingest, rest assured that those messages are affecting our attitudes and thoughts, which is what leads us into sin (Matt. 5:28; Jas. 1:13-16).

We have also seen the attack on the family through blurring the lines regarding the roles of men and women, gender distinctions, the authority of parents in the home, and the true nature of the marriage relationship (Matt. 19:4-6; Gal. 5:16-25; Eph. 5:22-33). Sarcastic rebellion against parents and sexual objectification of women is deemed humorous. Likewise, those who are religious are portrayed as uneducated bigots. This is all part of the construct of the narrative that an ungodly movement is using to undermine the authority of God and objective moral standards. Paul writes,

... Professing themselves to be wise, they became fools. . . therefore God gave them over in the lusts of their hearts to impurity, so that their bodies would be dishonored among them. . . For this reason, God gave them over to degrading passions; for their women exchanged the natural function for that which is unnatural and in the same way, also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error and just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those

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things which are not proper. . . haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents, untrustworthy, unloving, unmerciful; and although they know the ordinance of God, and those who practice such things are worthy of death, they not only do the same but also give hearty approval to those who practice them (Rom. 1:22, 24, 26-32).

Recognizing that there are multiple attacks on God's people through media and entertainment, what do we need to understand about this conflict and how we can overcome the wickedness of the world (1 John 2:15-17; 5:19-21)?

### We Are in a Battle

Ultimately, our battle is over the position that Jesus Christ will occupy in our lives. Will He come before our fleshly appetites, the approval of our friends, acceptance in society, and the philosophies of our culture (Col. 2:8-10)? We must put our full confidence in the King of kings as He leads us to victory (Rom. 8:35-39). God's grace transforms us into His new creation, a holy nation, royal priesthood, and special people (Rom. 12:2; 2 Cor. 5:17; 1 Pet. 2:5, 9). The Lord has delivered us from the bondage of sin through the freedom that is in Jesus Christ (Rom. 6:6-14, 16-17; 8:1-2). As we surrender to the Spirit's teaching, we bear His fruit and bring glory to Christ's name (Gal. 5:22-26). This requires us to engage in a spiritual battle every day (1

Cor. 9:24-27). The apostle encourages us to "be strong in the Lord and the strength of His might" by "putting on the full armor of God" (Eph. 6:10-11). He reveals that the nature of our battle is spiritual, "For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places. Therefore, take up the full armor of God, so that you will be able to resist in the evil day, and having done everything to stand firm" (Eph. 6:12-13).

Let us strive to ensure that our entertainment and media decisions are in harmony with the call of the gospel. Let us consider some guiding principles that will help us remain faithful to our Savior.

## Get into the Wisdom of the Word

Paul prayed the Colossians would be “filled with the knowledge of His will in all spiritual wisdom and understanding so that you will walk in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work” (Col. 1:9-10). The psalmist declared, “How blessed is the man who does not walk in the counsel of the wicked, nor stand in the path of sinners, nor sit in the seat of the scoffers! But his delight is in the law of the Lord, and in His law, he meditates day and night” (Ps. 1:1-2). The young preacher, Timothy, was encouraged to “flee from youthful lusts and pursue righteousness, faith, love, and peace, with those who call on the Lord from a pure heart” (2 Tim. 2:22).

We are to “walk as children of light” in all “goodness and righteousness and truth” as we “try to learn what is pleasing to the Lord” (Eph. 5:7-10). We must refuse to “participate in the unfruitful deeds of darkness, but instead, even expose them; for it is disgraceful even to speak of the things which are done by them in secret. . . so then do not be foolish but understand what the will of the Lord is” (Eph. 5:11-12, 17). David wrote that a young man keeps himself pure by treasuring God’s word in His heart (Ps. 119:11). By feeding on God’s word, we secure our conviction in His truth and devotion to His purpose (1 Thess. 5:21; 1 Tim. 4:7-16). Sacred Scripture provides spiritual nutrition, enabling us to grow in the love and fullness of Christ (Eph. 4:11-16; 1 Thess. 2:13; 2 Tim. 3:16-17).

The word of God serves as our one offensive weapon against the onslaught of Satan (Eph. 6:17; cf. Matt. 4:1-11). His truth prepares and equips us for spiritual warfare in our daily decisions (Eph. 6:14-15), taking thoughts captive to the obedience of Christ (2 Cor. 10:3-5), controlling our desires (1 Thess. 4:3-8), and following the wisdom of our Lord (Prov. 1:7; 1 Cor. 1:30-31; 1 Pet. 1:13-16).

## The Surrender of Prayer

Someone once said, “You can’t lose your footing when you are on your knees in prayer.” To pray in the Spirit is to pray in a manner that harmonizes with His revelation and teaching. When we pray with a spiritual mind, we will face temptation with an alert mind, a sober spirit, and sound judgment (Eph. 6:18; 1 Pet. 4:7). In prayer, we humbly cast our anxiety on the Lord and access His divine resources in overcoming our adversary who seeks those whom he may devour (1 Pet. 5:5-9). When we are being encouraged to partake of sinful entertainment, let’s pause for a moment and pray in order to regain our spiritual alertness (Rom. 13:11-14). God will not allow us to be tempted beyond our ability, rather He will provide a way of escape (1 Cor. 10:13). If it was important for the Son of God to spend time alone with His Father in prayer, it is crucial for us to do the same (Mark 1:35; Luke 5:16; 1 Thess. 5:17).

## Families Devoted to God

Christians are not masochists. Even the most loyal disciple enjoys a well-told story or a hard-fought game that goes into overtime. We can enjoy godly music, books, or movies. There are non-religious forms of wholesome entertainment. Yet, we must consume media wisely (1 Cor. 6:12). As parents, let us strive to be engaged in the lives of our children (Eph. 6:1-4). We need to know about their internet activity and monitor what they do. We can read reviews of movies beforehand and even encourage our family to do the same. If we are ambushed with an unbecoming message, let’s use the opportunity to emphasize God’s will. When our children get it right, affirm their decisions; when they get it wrong, engage in meaningful conversations. It is not a matter of rigid formalism; it is a matter of pursuing truth, goodness, and beauty with a balanced and godly perspective when consuming entertainment.

## Godly Relationships

There is power in having healthy relationships with fellow Christians. In creating us, God instilled a desire for relationships and fellowship (Gen. 1:26-27). In the early church, believers built each other up in the faith by spending time together (Acts 2:42, 46-47; 4:32; Phil. 2:1-3; Heb. 10:25). We can be a great help to one another through our examples, values, and choices (Rom. 12:5-18; 1 Cor. 15:33; 1 Pet. 4:1-3).

Another great help to us in fighting against the efforts of progressivism in our modern culture is to be a part of a living, thriving, and faithful congregation which offers caring leadership, in-depth and profitable teaching, transparent accountability, and encouragement. Compromising congregations exasperate the problem, but faithful churches are working to equip saints for the battle we face every day.

## Conclusion

We will all find areas in which we can do better in service to God, but let’s keep battling, trusting, serving, and living for the Lord and He will change and renew our hearts. **11**



Bruce Reeves

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# "When Will These Things Be?"

Questions on Eschatology

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# Examples of Mindfulness

by Matthew Bassford

Our worship must reveal thoughtfulness in the way we choose to worship, how we prepare for worship, and in the content of what we say.

## Introduction

Even though we serve God according to a different covenant and different laws than did the ancient Israelites, the fundamental attributes that God desires in His people have not changed since the beginning. Sometimes, people will argue that the Law of Moses was outward and ceremonial, whereas the commandments of Christ concern the inward man. This is nonsense. Indeed, the Old Testament commands the faithful to love God more frequently than does the New Testament!

The Biblical concept of love for God is much broader than most Americans would think. It is not merely concerned with emotions, but also with the will and the intellect. Mushy, content-free emotional outpouring has no place in the expression of our love for God, and it never has. Far from being a distraction from the warmth of our relationship with God in worship, intellectual involvement heightens our emotion and strengthens the relationship.

We see this clearly in the worship of godly people of old. Men such as Hezekiah, David, and Ezra were deeply devoted to God, but their devotion led them to seek Him mindfully rather than mindlessly. If we wish to express our love for God through mindful worship today, we have a great deal to learn from their example.

## Mode of Worship

As is true of the biblical discussion of worship generally, these examples show us that mindful worship means using the proper mode of worship. We see this in the worship of Hezekiah's time in 2 Chronicles 29:25-26. During this ceremony, Hezekiah actively required the Levites to use various instruments of music in worship.

At first glance, this would seem to be an argument for the use of the instrument in worship today. However, it really is a powerful argument for the opposite. Hezekiah didn't pass out the cymbals, harps, lyres, and trumpets because he enjoyed the sound of those particular instruments.

Rather than being an emotional decision, it was a rational one. Hezekiah consulted the commandments of God repeated through His prophets David, Gad, and Nathan. From those commandments, he learned that God required the use of instruments in the tabernacle/temple worship of Israel. In obedience to that requirement, Hezekiah instructed the Levites to adopt the instrument.

Today, this is precisely the same thought process that we must follow. Our decisions about modes of worship can't be based on personal inclinations. Rather, we must ask, "What has God commanded?" Here, our inquiry should not concern itself with the requirements of the Law of Moses, which has been nailed to the cross with Christ. Instead, we must look to

the New Testament, for the law of Christ continues in force to this day.

Once we ask the right question and look in the right place, the answer is simple and clear: Repeatedly, the writers of the New Testament urge the people of Christ to worship Him with singing. Not once do they instruct us to bring the instrument into our worship. If our goal truly is to express our love for God through mindful worship, this is all we need to know.

## Approach to Worship

The Old Testament also shows us what a mindful approach to worship looks like. Many texts illustrate this principle, but one of the most interesting concerns David's preparations for the construction of the temple in 1 Chronicles 28-29. As per Philippians 4:18, his forethought and generosity represent a God-pleasing sacrifice, as much as the animals he offered in 1 Chronicles 29:21.

David's preparations are twofold. First, he devises plans for the construction of the temple and its furnishings, and he gives them to his son Solomon. 1 Chronicles 28:11-18 records the tremendous amount of detail those plans contained. Second, as reported by 1 Chronicles 29:1-5, he devotes a tremendous amount of his personal treasure to the project, tons of precious metals and other valuable commodities.

Besides pleasing God, David's careful work has another spiritually significant effect. In 1 Chronicles 29:5-9, after showing the people what he has given,

he asks them what they were going to contribute. They respond bountifully and enthusiastically, providing Solomon with everything that he needed to carry out this great work.

David's painstaking preparations provide a powerful example for worship leaders today. God is worthy of our care and forethought. We must prepare wisely if we wish to help His people worship.

Sometimes, wisdom leads us not to do something. It might seem godly to script out a 15-minute opening prayer, but how many Christians could say the "Amen" at the end of that prayer without lying? So too, disciples who aren't crack sight readers are going to struggle to worship with an unfamiliar hymn led before the Lord's Supper on Sunday morning. There are wiser ways to "sing a new song!"

However, when a worship leader plans his work with care and wisdom, it will be obvious to the congregation. Just as David's example inspired the Israelites to give their best, thoughtfulness in leading songs and prayers will stir the congregation up to new heights of worship!

## Content of Worship

Finally, of course, let us ensure that the content of our worship is thoughtful. Ephesians 5:18-19 and Colossians 3:16 teach us this today. Yet, long before Paul ever penned those words, spiritual depth is evident in every line of the psalms and the prayers uttered by ancient Israelites. Once more the Scriptures offer us multiple examples from which to choose, but it's instructive to consider the great penitential prayer of Ezra (Ezra 9:6-15).

Contextually, Ezra discovered that the Jews had a serious spiritual problem. Many of them had been intermarrying with the people of the land, thus inviting retribution from God. When Ezra hears this unwelcome news, he tears his clothes and collapses until evening, attracting the attention of a large crowd. Thus, his prayer was offered for the ears of his audience and the ears of God.


In it, he contrasts the faithlessness of the Jews with the graciousness of God. They wickedly abandoned Him, but after seventy years of captivity, He compassionately restored them to the land. Now the sin of mixed marriages invites God to wipe them out completely, and it leaves them without excuse.

This prayer shows Ezra's thoughtfulness in two ways. First, it is instructive. He takes his audience on a tour of the core narrative of the Old Testament: God's faithfulness and Israel's faithlessness. It cites the prophets who condemn exactly what the Jews are doing.

Second, it is timely. It highlights the sin in which the people are currently engaged. It explains the seriousness of their spiritual predicament, implying the powerful need for immediate action.

So too, worship leaders today should strive to enlighten and inspire the congregation. Sad to say, as diligent as song leaders can be in sniffing out false doctrine in hymns (sometimes finding false doctrine where none exists), brethren are all too blind to the peril of hymns that say nothing and teach nothing. By contrast, a good hymn pierces the heart of the singer with the word of God, inspiring worshipers to more devoted discipleship.

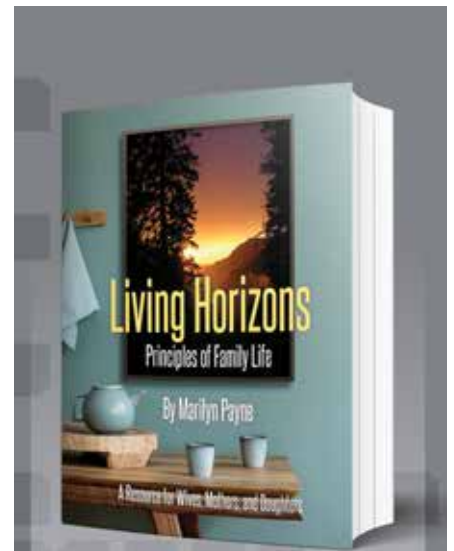
## Conclusion

The kindest thing to be said about mindless worship is that it is easy. Nevertheless, it falls far short of what God expects from His people. When we engage our minds in deciding how to worship, how to prepare, and what to offer, we fulfill His design and glorify Him. May it never be said that we have presented to God what was meaningless to us! 



Matthew Bassford

Matt has worked with the Jackson Heights congregation in Columbia, TN, for almost four years. He and his wife, Lauren, have two children. His website is [hisexcellentword.blogspot.com](http://hisexcellentword.blogspot.com). He can be reached at [mandlbassford@gmail.com](mailto:mandlbassford@gmail.com).



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by Bobby L. Graham



## QUESTION.

## Should someone attend with folks who teach error in order to teach them?

## ANSWER.

### Question

After studying the Bible, a Baptist friend agreed he needed to be baptized for remission of his sins. He was scripturally baptized. However, he plans to continue worshipping with the Baptists to teach as many as he can. He also now refuses to eat with them in their fellowship hall after learning that it is unauthorized. Please comment.

### Answer

All should rejoice that the man has learned better about his Baptist baptism, because it is not scriptural baptism. It fails in its purpose, which is to show one has already been saved and in the change of status it produces by putting one into the Baptist Church. Because it is not baptism into Christ for the forgiveness of one's sins, as taught in the New Testament (Acts 2:38), it falls short also of being "in the name of the Lord Jesus," i.e., by His

authority (Acts 19:5). It is also good that he knows better than to take part in their church-sponsored fellowship meals. We should commend this individual for the changes he has made.

On the other hand, he is currently engaging in unscriptural worship, as he continues to worship with the Baptists, despite his refusal to eat in their fellowship hall. At least in his singing with instrumental music and in his failure to observe the Lord's Supper each first day of the week, he does not submit to Christ's teaching and authority (Col. 3:17). Possibly this is a good time to point out that the Lord will not judge anybody based on whether he does more things right than wrong! One's good does not cancel the bad. One would be hard-pressed to find such teaching in the Scriptures. Judgment will take place according to the unchanging standard of God's word (John 12:48; Rom. 2:2, 16; Rev. 20:12).

If possible, I would make my appeal to the person's recognition of Christ's authority (Matt. 28:18-20; Eph. 1:22-

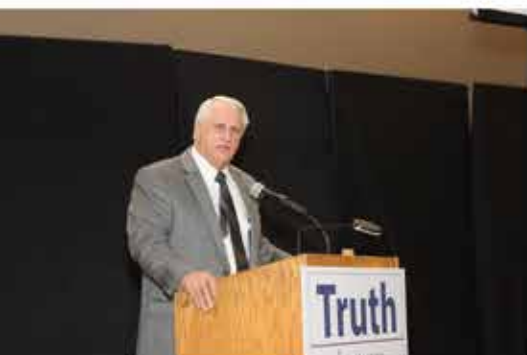
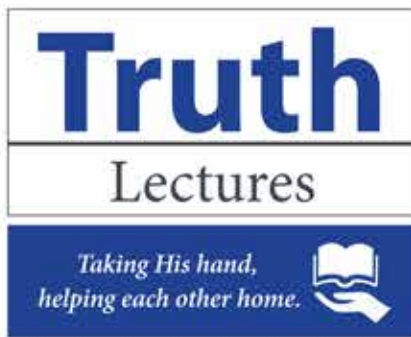
23; 5:23). His authority covers baptism, as well as all that He commanded for us after our baptism, as stated in Matthew's account of the Great Commission in chapter 28. In other words, it extends to our worship. Baptism is the dividing line between sin and salvation/sinner and saint, but it does not indicate that submission to Christ's authority can then cease. If he respects that authority and appreciates his salvation from the Lord, then he should willingly comply in all matters. His example then would speak louder to his Baptist friends. **T**



Bobby L. Graham

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





# Jericho

by Trent and Rebekah Dutton

Jericho is one site you must visit while in Israel. It is critical to the Old Testament narrative and a prime location from which to view the Jordan Valley.

In our recent articles, we have hit the most important locations to visit if you have only a few days in Israel, and, as we wind down our virtual tour, Jericho is one of those must-see locations.

In this day trip from Jerusalem, you will visit one of the most well-known Old Testament sites whose narrative fascinates children and adults alike. The events that take place in and around Jericho begin with God stopping the Jordan River and then bringing down the city walls. These events give us the critical connection between the wandering in the wilderness, the beginning of the invasion and conquest, and settlement in the land of Canaan.

The road from Jerusalem to Jericho is a valuable “site” to see in its own right. As with so many routes when traveling

the land, you see what the Biblical writers saw and understand these writers had first-hand knowledge of the land. Be it going “up to Jerusalem,” the treachery of the road between Jericho and Jerusalem (where thieves could hide), or the dry heat of the Jordan Valley, you can see, feel, and understand these details. They may only be mentioned in passing or serve as the backdrop for the biblical story, but experiencing those details allows one to better understand and teach these narratives.

The site boasts an interesting archaeological record before, during, and after the invasion and conquest period—the typical period of interest from a biblical studies perspective. One of the most prominent features visible from

previous excavations is the Pre-Pottery Neolithic round tower, with a base of approximately 30 ft. and preserved height of approximately 25 ft. This tower and evidence of plant domestication at the site make it an important location for the study of early communal settlements and origins of agricultural practices. Later, from the Middle Bronze II (1950-1550 BC) and Late Bronze (1550-1200 BC) periods, there are multiple iterations of built, destroyed, and rebuilt fortifications. Some of these destructions are likely attributable to Egypt. Egyptian ties are clear at the site, with scarabs found depicting pharaohs of the Thirteenth Egyptian Dynasty (1781-1699 BC). The Middle Bronze II period includes defensive structures with mud-brick



*Side view of the extremely weathered tel with the large center excavation trench visible.*



*The road through Wadi Qelt from Jerusalem to Jericho, with Jericho in the distance.*

walls on stone foundations that were later replaced with built-up terraces

and large ramparts (OEBA 4-5). From this period, and visible today from

previous excavations, is a rubble rampart supported by a large Cyclopean Wall, an architectural style using large stones, often unworked or worked only to fill gaps in the wall without mortar or other bonding methods. The Late Bronze period follows with less fortification activity, some site desertion, and several interesting tombs ranging from the early fifteenth to mid-thirteenth century. It is within these layers that the walls and fortifications of Joshua's narrative likely would have stood and fallen.



*Neolithic tower thought to be associated with one of the earliest sedentary settlements in existence.*

As is common with sites in this region, following the Iron Age, occupation went to the Babylonians, Persians, Greeks, and then Rome. During the Hellenistic period, the primary site of Jericho shifted slightly to the southwest, closer to Wadi Qelt and the Herodian palace there, which is described in the otherwise seemingly contradictory statements of Matthew 20:29 and Luke 18:35. Occupation continued past Rome into the Byzantine and Islamic periods and into the modern era.

**Continued on Page 34**

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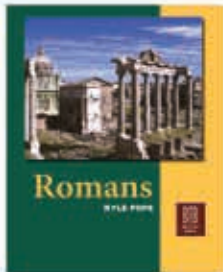
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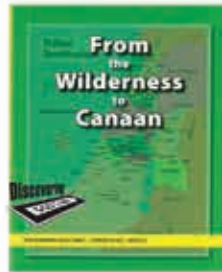
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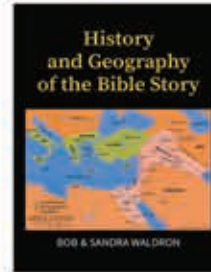
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# The Power of the Word

by Steven Deaton

We must “preach the word” because the gospel of Jesus Christ is God’s power unto salvation. Doing anything else represents a failure to keep the divine charge.

## Introduction

There is subtle influence, as well as not-so-subtle pressure, to not preach the word. In our increasingly secular, humanist, godless culture, preaching the word is not only less popular, but downright despised. Preaching truth goes against the current; unless we are deliberate, we will drift down the river of compromise. Thus, we need to be reminded to “Preach the word! In season and out of season” (2 Tim. 4:2).

## The Word Saves

There is a reason the Spirit gives the charge to “preach the word.” It is “living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart” (Heb. 4:12). It alters the eternal destiny of souls, turning them from damnation to salvation (Rom. 1:16; Eph. 3:7; Col. 1:5-7, 13; Mark 16:15-16).

The word stands alone as the means by which men know the only true God and His Son. It is what draws men to the Lord (John 6:44-45). Nothing else enlightens the mind or informs the spirit in this way. No other body of knowledge leads to salvation of the soul. Therefore, we are to preach it.

There are repeated examples of the power of the word in Acts; how it was used to convict men of their sin and turn them to Christ for salvation. Among those impacted by the word were Samaritans, previously bewitched by

sorcery, with even Simon believing and being baptized (Acts 8:9-13). Amazingly, many of the Jewish religious leaders, who previously had been violently opposed to Christ, heard the word and were obedient to it (Acts 6:7). On Pentecost, those guilty of murdering Christ were cut to the heart and submitted to the command of God (Acts 2:37-41). That is power, and that is why we are to preach the word.

## The Word Is the Mind of God

The unique power of the word comes from the fact that it is the mind of God. Jesus told the apostles that the Holy Spirit would guide them into all truth (John 16:13). Read John 16:13-15 and note the process by which this occurred. The Father shared His will with Christ who shared it with the Spirit who then gave it to the apostles (cf. John 12:49). Therefore, the apostles literally revealed the mind of God.

Paul put it this way: “God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God” (1 Cor. 2:10). Thus we see that the “word” is from the mind of God. It is God’s will for humanity—His guide for life and godliness (2 Pet. 1:3).

As the mind of God, the word is perfect, containing no deficiencies or weaknesses (Pss. 19:7; 18:30). No man or group of men can improve upon it. If a man could live 1,000 years, he could not research, experiment, meditate, or gain experience that would lead to enhancing the word in any way.

Still, men attempt to improve upon the gospel by preaching other words (Gal. 1:6-7; 2 Cor. 11:4).

## What “Other Words” Are Preached?

You name it and it has been preached—from the seemingly sensible to the absolutely absurd. It is common in the denominational world with the likes of Osteen, Hagee, and Hinn. This is to be expected.

What is sad is the reality that some “gospel preachers” lean heavily on words other than God’s inspired word. Some fill their lessons with (1) emotion-laden anecdotes, (2) humorous tales, (3) extra-biblical illustrations, (4) personal opinions and feelings, (5) trendy self-help advice, etc. (You can likely add to this list).

You may or may not understand the point being made here. So, to be clear, we are referring to a lesson where about 70-80% of it is spent talking about things other than the Bible. It might look like this: one to two minutes reading a Bible passage followed by 10 to 15 minutes or more with anecdotes, humor, quotes from non-inspired men, or extra-biblical illustrations. Yes, such lessons can entertain and even be emotionally stimulating, but to label them as “gospel preaching” is dubious.

## Why Do Some Preach Other Words?

The question naturally arises why some “gospel preachers” fail to keep the charge to preach the word. There are many reasons with one or several applying in a given situation: (1) lazy study habits, (2) focus on (and consumption of) other words, (3) to tickle ears, (4) to appear sophisticated, (5) poor training, (6) because they are allowed to do so by the congregation, (7) loss of faith in the power of the word, etc.

There is simply not enough space to elaborate on all the above, but we want to note the following: Too many preachers are enamored with popular speakers, whether in or out of religious circles. They see the influence and following of these luminaries and move to mimic their style and material. Tied to this may be the issue of rejection; rejection of the word by most of the world. When men who preach other words gain widespread popularity and a large following, it may tempt some brethren to pursue the same path. That path, however, is one that lacks confidence in the word. In other words, the deciding factor of what to preach is not truth versus error, but a large following versus a faithful few.

In contrast, Paul stated that his preaching was not with “persuasive words of human wisdom, but in demonstration of the Spirit and of power that your faith should not be in the wisdom of men but in the power of God” (1 Cor. 2:4-5). Because he faithfully preached the word, Paul was rejected and relentlessly harassed from town to town. Few responded to the inspired message, but he kept preaching it. We must be ready to accept this reality and do the same.

## A Place for Illustrations

Before you think we are saying any illustration, or information beyond Scripture is sinful, consider the following.


Paul referenced pagan poets (Acts 17:28). So, extra-biblical illustrations or information are not sinful; at times, they

can be effective. Note, however, that in the recorded lessons and letters of Paul this is done extremely sparingly. He was not in the habit of using Homer, Plato, or Aristotle as the foundation of his material with some Scripture sprinkled in.

There are more than enough Bible events, examples, and exhortations to illustrate any lesson or point. The Old Testament is there for our learning, so let us fill our lessons with illustrations from Moses, not Maxwell (Rom. 15:4).

## A Charge to Keep

The charge to preach the word is weighty because it is offered in light of Christ’s return and His final judgment (2 Tim. 4:1). This command comes from the Holy Spirit and carries the force of divine authority. To resist, ignore, or neglect it is to resist, ignore, or neglect submission to Almighty God and will bring eternal consequences for the one who speaks and those who listen.

Remember, we are not striving to get people to “join a community of believers,” but to commit mind, body, and soul to the cause of Christ. The means and method given by God to accomplish this is nothing more and nothing less than to “preach the word!” 



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# In Season and Out of Season

by Shane Carrington

As Jesus prepared Himself (both before and during His public ministry), preachers and teachers today must diligently do the same.

## Introduction

We live in an inconvenient time for preaching the word of God. Our culture's mantra is, "Don't preach to me!" Some say, "We need less preaching and more fireside chats." Others object, "Oh no, not another sermon! Why can't we sing more?"

Contrary to culture, Scripture resoundingly rings in our ears: "Preach the word; be ready in season and out of season; correct, rebuke, and exhort, with great patience and instruction" (2 Tim. 4:2). Obviously, there is a genuine need for readiness.

## "Paul, Why Should We Preach the Word?"

We should preach the word because we live in "the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom" (2 Tim. 4:1). The nearness of God and the coming judgment demand it. Preaching the word prepares lost souls for faithful service in the present. Ultimately, it will enable us to meet Him in peace on the last day. We honor Him and lead others to Him by preaching the word.

Further, because "the time will come when

they will not tolerate sound doctrine. . ." (2 Tim. 4:3-4). Fertile soil requires timely preparation before the season for planting is past. Good hearts, properly prepared, need the good word of God sinking deeply into them before the tempter does his work of distraction, dissimulation, and delusion. Preach the word while hearts are tender toward the truth, recognizing that such seasons can be fleeting.

For these reasons Paul urged us to readiness in preaching God's word "in season and out of season" (2 Tim. 4:2).

## Readiness "In Season and Out"

Most translations render the phrase exactly this way. Two different renderings are, "whether the time is favorable or unfavorable" (New Revised Standard Version) and "whether convenient

or not" (Holman Christian Standard Bible). The sense of the phrase is to be ready to preach at all times, regardless of convenience, comfort, or public acceptance.

Preaching on immodesty in our culture, for example, will always run against the grain—"out of season." Even when congregations hold strongly to God's will on this subject, our culture at large does not. Be ready and preach God's truth, regardless. In our pluralistic world, preaching Jesus as the only essential Savior is also "out of season." The idea that there is only one right way is appalling to our society's senses. Be ready and preach Jesus anyway (John 14:6).

That neighbor, friend, or relative who is outside of Christ needs His soul-saving word. Prepare yourself with





prayer, study, and thought. Then teach that dear soul the gospel whether “in season or out.” Preachers mounting pulpits also need to prepare themselves for this kind of personal work. They should help equip their fellow disciples with tools to take that word to others as well. Did Jesus and Paul only “preach the word” in public forums? Neither should we. Imitate Paul, who said, “I did not shrink from declaring to you anything that was beneficial. . . teaching you publicly and from house to house” (Acts 20:20). Always be ready to preach Christ from a faithful heart of love, urging and equipping fellow believers. As Marshall Patton wrote, “The responsibility of the charge is too serious, time is too precious for apathy in any measure, souls are at stake, and their eternal destiny depends on it. . .” So, “Preach the word!”

### Readiness Requires. . .

Paul’s letters to Timothy and Titus richly equip us to work in God’s vineyard. Readiness to “preach the word in season and out of season” requires several things. We need:

#### Awareness

We need constant awareness of God’s presence (2 Tim. 4:1). This is both a comfort and a challenge. What a comfort to know He is with us as we do His will! What a challenge to know His daily expectations! He is ever near, so be prepared—and preach.

#### Preparedness

Preparedness for the coming day of judgment is also essential (2 Tim. 4:1). All will stand before God and give an account of their time here on earth. Lost souls need the gospel before it is too late. The weak need strength, the strong need continued growth, all need comfort in a broken, uncertain world. Be prepared and preach because both we and our hearers will face the judgment one day.

#### Knowledge

Our fellow disciples need to grow in knowledge (2 Tim. 2:14). This is achieved, not only by topical lessons, but through broad-based, contextual mining of God’s word. Preachers also need an understanding of the spiritual dangers of life and the deficiencies with which disciples struggle. Preach the word concerning these areas, not just showing them what is wrong, but equipping disciples with tools to overcome. A balanced approach fosters spiritual health (2 Tim. 2:22-26). May deep thankfulness for God’s grace and truth move us to readiness and action. So, “Preach the word!”

#### Diligence

We must be dedicated workers. “Be diligent to present yourself approved to God as a worker who does not need to be ashamed. . .” (2 Tim. 2:15). Some tease preachers, saying, “You only work two days a week” or “All you have to do is go on the internet to find an outline to preach.” Do such statements suggest that preachers don’t have real jobs? While it may be true that some men who are supported to preach don’t take their work seriously, nevertheless Paul commands:

Take pains with these things; be absorbed in them, so that your progress will be evident to all. Pay close attention to yourself and to the teaching; persevere in these things, for as you do this you will save both yourself and those who hear you (1 Tim. 4:15-16).

Take time each week—and use your vacation time—to relax and recharge. Spend time with your family. Yet, you must also be active and organized. Prepare your mind and heart. *Work hard* in preaching and teaching both publicly and privately. Preparation to preach requires diligence in study, thought, and effort. Do the work of preparation, then “preach the word.”

#### Precision

Timothy must also become skilled at “accurately handling the word of truth” (2 Tim. 2:15). This requires diligent, fervent, open-minded, God-centered study of Scripture. Spend more time with the word than with books written about the word. When you read other books, read with discernment; no mere human author gets everything right. Closely consider the context. Learn what it meant “then and there” (i.e., when originally written). Then turn attention to proper application for “here and now.” Finally, handle the word accurately in presentation: “speaking the truth in love” (Eph. 4:15), coupling faithful proclamation with “great patience and instruction” (2 Tim. 4:2). “Preach the word!”

#### Conclusion

We live in an inconvenient time for preaching the gospel of Jesus Christ. Immorality and acceptance of sin characterize our culture. Rejection of the Bible, the church, and the Christ is rampant in our society. Preaching the word is “out of season.” Preach it anyway!

What our culture often vocally opposes is exactly what they desperately and unwittingly need. So, “Preach the word!” We need faith, love, and courage. Believe God’s word. Love it. Faithfully practice it. Patiently proclaim it. May we equip ourselves in Him to “be ready in season and out of season” and “preach the word!” **T**



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# Reproving and Rebuking

by Steve Reeves

The work of an evangelist requires courage to confront and rebuke error. He must also patiently use the word of God to reprove and convince the sinner of his need to repent and obey the Lord.

## Introduction

“Preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching” (2 Tim. 4:2). Paul mentions four things in this passage that a preacher should incorporate when he proclaims the word: reproof (convince, NKJV), rebuke, exhortation, and teaching. I spoke to several Christians, including some fellow preachers and elders, to prepare for this article. I asked them about their understanding of the words reproof and rebuke. For some, there seemed to be a lack of clarity as to the meaning of these two words, so let us begin by defining them.

## Rebuke

Most widely used conservative translations render the Greek word *epitimaō* as “rebuke.” Rebuke is the action of *telling* someone that they are wrong or at fault. The recipient may or may not be at fault. Nothing in the word *proves* guilt. In Matthew 16:22, Peter “rebuked” Jesus, but offered no proof (reproof or conviction) of his rebuke because there was none! Jesus was not wrong about suffering, being killed, and being raised the third day. Thus, Mark states that Jesus subsequently rebuked Peter (8:33)! Explaining his rebuke, Jesus said, “You are not mindful of the things of God, but the things of men.”

## Reprove

Our second word, “reprove” (i.e., convince, NKJV or correct, NASV), is

from the Greek word *elegchō*. It means to convince one of a fault, to convict the conscience, or to refute one who contradicts sound doctrine. It describes the process of taking the word of God and *showing* one why he is wrong. Paul uses this word in Titus 1:9, stating that an elder must be able, by sound doctrine, “to exhort and convict (ASV, NKJV), convince (KJV), rebuke (ESV), or refute (NASV) those who contradict.” The Greek word *elegchō* also occurs in 2 Timothy 3:16, where Paul states that the inspired word of God is profitable for “reproof.” Therefore, in order for a *rebuke* to be effectual, one must take the word of God and *reprove* or refute the ways of a sinner with the goal of convincing him of his need to repent.

## Considerations for Preachers

Some men are willing to rebuke a sinner without taking the time to reprove or convince them with teaching, correction, or instruction in righteousness. Think about it in your own life. Were you ever motivated to change simply because someone told you that you were wrong without telling you why? Such action is unprofitable because it doesn’t bring about a conversion. James reminds us that one who *converts* a sinner from the error of his way shall save a soul from death (Jas. 5:20).

Some are willing to reprove without rebuking the sinner for his sin. They will generally rebuke error, but won’t apply it to specific situations or persons. Nathan, in dealing with King David’s sin, didn’t speak his “parable” and then tell David

to go home and think about it. He said, “*Thou art the man*” (2 Sam. 12:7)! On the day of Pentecost, Peter didn’t merely say that some lawless men somewhere crucified Jesus. He said, “*You crucified and killed by the hands of lawless men*” (Acts 2:23, ESV). We will never prick the hearts of men with vague preaching (Acts 2:37). Gospel preaching must be in love (Eph. 4:15) and with grace (Col. 4:6), but it must be specific and to the point!

Some minimize or omit reproof and rebuking in their preaching. They desire to preach the truth but leave error alone. Decades ago, a brother told me that if I would just tell folks what God wanted, they would know what He didn’t want! Such men will preach lessons instructing men in righteousness and lessons exhorting them to greater faith, but see no need for what they call “negative preaching.” However, what they call negative preaching (reproving and rebuking), is shown in Scripture to produce positive results! Peter’s stern reproof of Simon the magician brought about his repentance (Acts 8:20-24). Paul’s rebuke of the Corinthians in the matter of the fornicating brother (1 Cor. 5), brought about their repentance, “clearing” themselves of sin (2 Cor. 7:9-11) and leading to the repentance of the brother so the Corinthians could “forgive” him (2 Cor. 2:1-11). None of this would have taken place apart from Paul’s direct rebuke (2 Cor. 7:8-9).

Some won’t reprove or rebuke—*out of fear*. Perhaps it is fear of reprisal, like the Jews stoning Stephen upon his rebuke (Acts 7). Earlier in his letter, Paul

reminded Timothy that, “God gave us not a spirit of fearfulness; but of power and love and discipline” (2 Tim. 1:7). Men of God must take courage to “reprove” like John the Baptist, who told Herod that his marriage was “not lawful” (Luke 3:19; Matt. 14:8). Some have said, “If I rebuke them, I’m afraid that I’ll drive them away from the church!” However, if one is in sin and you don’t reprove them, then they will “wander away” (2 Tim. 4:4, ESV), nevertheless!

### Considerations for Listeners

Paul feared that some among the Galatians would view him as an enemy for telling them the truth (Gal. 4:16). Yet, some of them were turning to a different gospel (1:6) which would bring them to damnation (1:7-9). Paul had to warn them! He wasn’t their enemy, but their friend. We should be thankful for those who would point out sin in our lives so that we may be moved to repentance! The writer of Proverbs stated, “Better is open rebuke than love that is hidden” (27:5).

Some don’t want to hear reproof or rebuke because they don’t wish their behavior to be exposed. Jesus said, “This is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. For every one that doeth evil hateth the light, and cometh not to the light, lest his works should be reprov’d (i.e., exposed, NKJV)” (John 3:19-20). Lessons exposing immodesty, covetousness, gossip, error in marriages, error in worship, and any denominational error are simply not to be tolerated by some!

The godly and humble listener, however, regards a rebuke as a blessing. “Faithful are the wounds of a friend, but the kisses of an enemy are deceitful” (Pro. 27:6). After receiving a stern reproof from Peter, Simon asked Peter to pray for him (Acts 8:24). We should have such love and humility.

The passage before us (2 Tim. 4:2) sums up the “whole counsel” of God’s word (Acts 20:27). As godly listeners, we should not simply tolerate this kind of

preaching, we should *demand* it! How else shall we be conformed to the image of God’s Son (Rom. 8:29)?

### What Is Our Goal?

The goal of every preacher should mirror the goal of our Lord. Jesus said, “The Son of man came to seek and to save that which was lost” (Luke 19:10). The gospel of Jesus Christ, the gospel that saves, is corrective in nature. It both instructs us in what we should do and what we should not do. It addresses obedience in all things and exposes all disobedience (2 Cor. 10:5-6). “Reprove” and “rebuke” are not bad, negative words. They are essential parts of God’s word, which along with instruction and teaching, give the sinner a clear view of the path that leads to eternal life.

### Conclusion

When a brother is walking in sin, let all who preach not count him as an enemy, merely rebuking him, but admonish him as a brother (2 Thess. 3:15). Let all urgently, in love and patience, seek to save those in sin, “snatching them out of the fire” (Jude 23). **IT**



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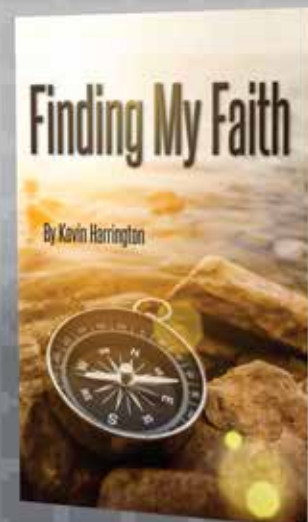
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# The Need for Exhortation

by David McClister

Exhortation is strong encouragement to obey the gospel and be faithful to its inspired message.

According to the Bauer-Danker-Arndt-Gingrich lexicon, the various occurrences of the Greek word that is translated “exhort” in our Bibles can be put into five groups. Our concern here is with one of them, the one that is operative in 2 Timothy 4:2, namely the meaning “to appeal to, to urge, to encourage.” One way to understand a word is to note other terms that are used roughly synonymously with it. So, in 1 Thessalonians 2:11, Paul said “just as you know how we were exhorting and encouraging and imploring each one of you.” The idea of exhorting is to promote or press an idea or action. (In the following quotations from the Bible, I have italicized the English word that represents the Greek term under discussion. Quotations are from the NASB.)

Given the basic meaning of the word, perhaps the first question that arises is “Encourage, urge, or appeal—to do what?” Again, the context reveals the answer. The basic charge to Timothy is “preach the word,” that is the gospel, the word of God. In that context, exhortation is part of, or a way to accomplish, what Paul charged Timothy to do in fulfilling his work as an evangelist. To exhort is to urge someone to follow the gospel, to encourage them to follow the example and teachings of Christ.

As someone once said, exhortation marks the transition from the indicative of the gospel (what the gospel is) to the imperative of the gospel (how we should live). Acts 2:40 captures the essence of it. After Peter preached the gospel, he “kept on *exhorting* them, saying, ‘Be saved from this perverse generation!’” That is, Peter encouraged them to obey the gospel they had just heard. Paul did the same thing in 1 Thessalonians 4:1:

need arises). This is how Paul’s words to the Ephesian and Macedonian Christians are characterized in Acts 20:1-2: “After the uproar had ceased, Paul sent for the disciples, and when he had *exhorted* them and taken his leave of them, he left to go to Macedonia. When he had gone through those districts and had given them much *exhortation*, he came to Greece.” That is, Paul encouraged them to faithfulness.

The need for exhortation arises from two fundamental considerations. First, living a Christ-like life, and following His teachings, is easier said than done. We all come short of it in many ways. Living the Christian life is difficult enough, but it would be even more difficult to try to do it alone. This is one reason the Lord has put Christians together in the local church, because we benefit from the strength, examples,

and encouragement of each other. Thus the well-known verse: “Let us consider how to stimulate one another to love and good deeds, not forsaking our own assembling together, as is the habit of some, but *encouraging* one another; and all the more as you see the day drawing near” (Heb. 10:25). It may take the form of encouraging the fainthearted and helping the weak (1 Thess. 5:14). Exhorting can be of a positive nature,



“Finally then, brethren, we request and *exhort* you in the Lord Jesus, that as you received from us instruction as to how you ought to walk and please God (just as you actually do walk), that you excel still more.” Ephesians 4:1 has the same idea: “Therefore I, the prisoner of the Lord, *implore* you to walk in a manner worthy of the calling with which you have been called.” In fact, preaching to Christians may consist mainly of exhortation (as the

as in 1 Timothy 1:3, where Paul said, “As I urged you upon my departure for Macedonia, remain on at Ephesus so that you may instruct certain men not to teach strange doctrines.” Even stronger, in 2 Thessalonians 3:12, Paul couples exhorting with commanding. It can also have a negative sense, as in Titus 2:15, which says, “For the grace of God has appeared, bringing salvation to all men, instructing us to deny ungodliness and worldly desires. . . These things speak and exhort and reprove with all authority.” In this sense, exhortation is similar to warning and reproof. Either way, the idea is to urge fellow-Christians to stand in the faith, excel in it, and to persevere. By such encouragement, we help each other be strong in our commitment to the Lord.

This brings us to an important point: Exhorting or encouraging in the New Testament is not simply speaking kind or motivating words to another person, or like giving someone a secular “pep talk.” In the New Testament, exhorting is always on the basis of the word, the gospel, and the relationship with Christ that it creates. God’s word is the source of our encouragement: “For whatever was written in earlier times was written for our instruction, so that through perseverance and the *encouragement* of the Scriptures we might have hope” (Rom. 15:4). Paul also speaks of “*encouragement* in Christ” (Phil. 2:1). Biblical exhortation is specifically rooted in, and aimed at, the believer’s relationship with God through the gospel. We have not exhorted someone in the biblical sense if we have not mentioned God’s word or their relationship with the Lord Jesus.

The second reason exhortation is needed involves the “big picture” of things. Jesus has come and dealt the death blow to Satan and his kingdom of sin and death. By His death, He has liberated us from our imprisonment to sin (2 Tim. 2:26), and by His resurrection, He has broken the power of death (Heb. 2:14). The outcome for Satan and those who follow him has been determined. There is no way the enemy can win. All

that remains is for Jesus to bring us into the final aspect of this great victory when He raises His saints from the dead in the end (1 Cor. 15:50-58). In Paul’s words, the time in which the world lay in darkness has begun to end. The light has now dawned with the victory of Jesus. It will culminate in the full shining of His glory, when the darkness will be fully destroyed. He calls all people now to join Him in His kingdom of light, life, and righteousness.

... it is already the hour for you to awaken from sleep; for now salvation is nearer to us than when we believed. The night is almost gone, and the day is near. Therefore let us lay aside the deeds of darkness and put on the armor of light. Let us behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh in regard to its lusts (Rom. 13:11-14).

The reason exhortation is needed is because our hope of eternal life with God and Christ is at stake. Now, more than ever, is the time for us to be faithful and strong. To fall from faithfulness is to miss out on the impending, eternal salvation, joy, and heavenly glory that is coming for God’s people. Thus Paul said, “We urge you not to receive the grace of God in vain” (2 Cor. 6:1).

We exhort each other because we love each other. We do not want anyone to fall short of the heavenly rest that God has promised to the faithful (Heb. 4:1). We must always exhort after the example of the meekness and gentleness of Christ Himself (2 Cor. 10:1), but *always* with a sense of the magnitude, seriousness, and urgency of our situation. **TL**



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# Preaching with Great Patience

by David Halbrook

Preaching requires patience, which refers to the state of remaining tranquil while awaiting an outcome or being able to bear up under provocation (BDAG).

## Introduction

Paul told Timothy to “preach the word. . . with great patience.” Moreover, Jesus Himself is the model evangelist. We know more about His work than any other prophet or gospel preacher in Sacred Scripture. As Matthew, Mark, Luke, and John recorded Jesus’s earthly ministry, they were also preserving a record of the prince of preachers. Among the qualities that shine in His work is His great patience. The evangelist who reads of Jesus’s patience can learn to model Him. Saints, especially overseers, who read of His patience might recognize some strains and demands shared by evangelists today. All who preach the word or share in the life and work of men preaching the word will benefit by learning how Jesus preached the word with great patience.

## Toward the Lost Who Appear Hardened

Jesus’s harshest words were directed at people who repeatedly demonstrated hard hearts, being unwilling to acknowledge and live by the truths they already knew. When Jesus rebuked them for rejecting the righteousness of God, the multitudes were fully aware (Matt. 5:20; 6:2, 5; cf. also 7:28–29). Yet, Jesus did not avoid such men. Even after three years of ongoing exchanges with them, Jesus did not quit. In the last week of His life, even when they rudely interrupted Him while He taught in the temple, Jesus patiently listened to their objections and responded in a way that

kept the attention of anyone who was listening to the contrast between what was from heaven and what was from men (Matt. 21:23-27). When they avoided His question, Jesus did not feverishly rant and review their history of such dodges, but patiently pressed His point in a parable. As they repeatedly pressed Him but refused to respond substantively, Jesus never “dressed them down” with bitterness, wrath, anger, clamor, evil speaking, or malice (Matt. 22; Eph. 4:31). Even when He warned the multitudes and His disciples of them (Matt. 23), His verbal attacks were centered on matters which He knew to be true, not gossip, tale bearing, or lies, even though the religious leaders persisted in such assaults. Jesus Christ preached the word with *great*

*patience*. What an impression this must have made on the multitudes and on the disciples who would later face these same enemies and types of attacks (Acts 3-8).

To you evangelists, when the scoffer and skeptic of our age mocks you (possibly through a public comment on Facebook or in a “Letter to the editor” of a local newspaper), remember that you know little about them personally. Unlike the religious leaders of Christ’s day, many hard-hearted people today have never been exposed to the true law of Christ. Patiently offer to convince them, before you rebuke. Especially in public forums (either online or in face-to-face discussions with witnesses), do not be afraid to expose the error you



have observed from them and remind them of the truth they have heard from you. At some point, you may recognize the futility of casting your pearls before swine. Even Jesus recognized the time when debate was useless (Matt. 7:6; Luke 22:66-69). His previous answers were not forgotten, and your words also may later arise in their minds, though unknown to you. When the hard-hearted ones and scoffers are your brethren, you face another challenge requiring great patience. Paul was preparing Timothy to face this challenge (2 Tim. 4:3). Timothy had some knowledge of the life of Jesus and of Paul to help him in such times, as do we. Speaking the truth in love requires great patience.

Elders, and all saints, continue giving evangelists the time that preaching the word publicly and from house to house requires (Acts 20:20). Great patience requires time for forethought, reflection, and prayer.

### Toward Those Who Appear “Not Far From the Kingdom”

The time and truth Jesus invested with hard-hearted religious leaders was not wasted because others witnessed these encounters. Jesus knew the hearts of all who watched and listened. He recognized that some were “not far from the kingdom” (Mark 12:34). Even “secret disciples,” like Joseph of Arimathea, eventually became emboldened (John 19:38). Among the many hypocrites, there were a few who were secretly weighing what they observed (John 3:1; 7:50). Nicodemus, for example, finally “had enough” of the council’s stubbornness and stood with the disciples. Who else eventually acted likewise in Jerusalem during and after the day of Pentecost? We know many priests did (Acts 6:7). The fruit of Jesus’s patience continued after His ascension.

Fellow-evangelists, we cannot see the hearts of others as did Jesus. Yet, we also encounter sinners who appear to be “near the kingdom”—people who grow dear to us and in whom we see great potential,

though they are currently deceived by the doctrines and commandments of man. While their eternity is an urgent matter, you cannot rush their growth, so show great patience in your teaching. Thoroughly convince before you rebuke. After you rebuke, you might have to convince again, for repetition is an essential part of teaching and learning (2 Pet. 1:12). Consider how many times they have heard the error that you are countering. Though your loving, urgent exhortations may seem unheeded, your conduct among them is also speaking. While you work, wait, and hope to see fruit, let your anxiety for them be relieved in prayer for them (Phil. 4:6-7). By great patience, possess your soul and potentially win theirs (Luke 21:19; 1 Cor. 9:19-22).

### Toward New Saints

The Lord’s work among the disciples is among His greatest demonstrations of patience. The background, immaturity, misunderstandings, ego, competitiveness, covetousness, and future mission of the original twelve disciples proved the great patience of Jesus.

Evangelists, you enjoy the blessed opportunity of taking part in the conversion of sinners. As you convince, rebuke, and exhort the lost, you learn where they have been and the great struggle they endure while diligently seeking the Lord. You see their heart pricked by the gospel and then the brightness in their eyes when they decide to follow Jesus. Weeks or months later, they may be growing in leaps and bounds. Perhaps they begin showing signs of being like the rocky soil (which is a painful process for a preacher to observe). As you journey through the peaks and valleys, remember the great patience of Jesus. Peter walked on water. . . then sank. Peter declared his willingness to die with Jesus. . . then denied Him. In all this, remember the great patience of Jesus and *wait on the Lord* (cf. Ps. 27).

Elders, and all saints, your personal involvement in the conversion of others may vary from case to case. Naturally, when you are involved in their conversion, it is much easier to remain engaged (Matt. 28:19). At other times, you must find ways to involve yourselves in the lives of these new Christians. There is a host of reasons why this is essential, but among them is that new disciples need to see and hear the gospel from multiple sources. On an ongoing basis, they need to hear encouragement from, receive hospitality from, and be convinced of the love of many disciples.

Evangelists move. They also sin. Over time, they hopefully mature. While we are trying to lead others to Christ, a single evangelist cannot bring every new saint to maturity. Like Paul and Apollos, one plants, another waters, but God gives the increase (1 Cor. 3:6). Since we are fellow workers, let us be supportive of one another’s work. When an evangelist has been closely involved in the conversion of a sinner, ask his advice on how you can help this new saint grow.

### Conclusion

I hoped to write about having great patience with the church among you, great patience with brethren from whom we are divided, and also how to respond when patience is lacking. However, I am certain I am not essential to your understanding of such things. Whether you are an evangelist, hope to be an evangelist someday, are married to an evangelist, are an elder overseeing an evangelist, or are a spiritual sibling of an evangelist, I am confident that the great patience of Jesus will instruct you in preaching the word with great patience or in encouraging your brothers who do the work of an evangelist. ■



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# The Importance of Instruction

by Nathan L Morrison

A significant part of preaching involves offering instruction in righteousness. If sinners and saints are to know what they must do to please God, we must properly emphasize biblical instruction.

## Introduction

In his second letter to Timothy, Paul “solemnly” charged him before God and Jesus to “preach the word” (2 Tim. 4:1-2, NASB). What a privilege it is to be called to preach the good news of salvation, the word that can save one’s soul (Jas. 1:21)! Gospel preachers today stand in the esteemed company of the apostles, men like Timothy and Titus, the early church writers, and countless others down through time. What responsibility falls upon the one who proclaims the saving word of God! Paul solemnly charges this young preacher “in the presence of God and of Christ Jesus” to preach the word. Then he offers six ways that young Timothy may accomplish this, closing out his exhortation by emphasizing the importance of instruction.

## The Work of the Preacher

In today’s world, evangelists are frequently assigned works and titles not found in the inspired word of God. Many people view the work of a preacher as an entertainer or stand-up comedian. Others count him as counselor, charity administrator, or social events planner. In contrast, consider the biblical pattern, as set forth by the inspired apostle. In his second (and final) letter to Timothy, Paul instructed his young apprentice in the work of a preacher:

He must retain the standard of sound words (2 Tim. 1:13). Guard the truth entrusted to him (2 Tim. 1:14). Teach faithful men who will teach others (2 Tim. 2:2), suffer hardship as a good soldier of Christ (2 Tim. 2:3; 3:10-13),

avoid useless arguments that are unprofitable (2 Tim. 2:14), study to handle accurately the word of God (2 Tim. 2:15; 3:14-15), correct the opponents of the truth (2 Tim. 2:24-26). Finally, Paul commanded Timothy to preach the word of God (2 Tim. 4:1-4).

## The Importance of Instruction

Gospel preachers serve as instructors of divine truth. Instruction involves telling/showing someone how something is accomplished. I am a visual learner. If it is not something with which I am familiar, I benefit from seeing an example, illustration, or even better yet, in today’s world, a video! By spending time with Paul, Timothy learned many things from the apostle, not just through his words, but also through his conduct. Sometimes Paul’s instruction was verbal: “which you have heard from me,” or “which you have heard from me in the presence of many witnesses.” Sometimes it was visual: “Now you followed my teaching, conduct, purpose, faith, patience, love, perseverance, persecutions, and sufferings.” Timothy observed these qualities in Paul’s preaching and practice. He learned how to preach, what to preach, as well as the purpose and goal of preaching. He also learned how to endure hardships, sufferings and persecutions. Through it all, Paul was instructing Timothy on how to be a faithful disciple of Jesus Christ. In like manner, evangelists today instruct others on how to be obedient to the “words of eternal life” (John 6:68). This is accomplished, not just by our preaching and teaching, but also by demonstrating

discipleship in our daily lives, and in how we respond to the storms of life.

## The Goal of Instruction

In Paul’s first letter to Timothy, he started off his exhortation by offering this reminder: “The goal of our instruction is love from a pure heart and a good conscience and a sincere faith” (1 Tim. 1:5). This brief exhortation reminds us of the overall purpose of preaching.

### *A Pure Heart*

Sin is a heart problem (Mark 7:14-23). Preachers instruct sinners on how to cleanse sin from their lives, beginning with obedience to the gospel in baptism in the name of the Father, the Son, and the Holy Spirit for the forgiveness of sins (Matt. 28:18-20; Acts 2:38; 22:16). Through faith, repentance, and baptism, we are transformed from being a sinner to becoming a saint. By conforming to the gospel pattern, we become children of God with pure hearts!

Preachers instruct saints to be pure because God is pure (1 John 3:3). The instruction to maintain a pure heart includes guarding one’s thoughts, actions, and influence (2 Cor. 10:3-5; Phil. 4:7-8; 1 Thess. 5:21-22; 2 Pet. 3:17).

### *A Good Conscience*

Isaac Walton once wrote, “Look to your health; and if you have it, praise God, and value it next to a good conscience.” In order to guard our lives,



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*Taking His hand, helping each other home.*

saints must develop, or train, their consciences.

Paul frequently spoke of the conscience: He said, “I also do my best to maintain always a blameless conscience both before God and before men” (Acts 24:16). However, a word of warning is in order. Before his conversion, Paul had a good conscience, despite his opposition to Christ and mistreatment of the saints (Acts 22:4; 26:9-11). Paul persecuted the Way to the death, imprisoned disciples, and pressured them to blaspheme because he thought this was his duty, since he “lived as a Pharisee according to the strictest sect of our religion” (Acts 26:5). Despite his good conscience, Saul was still in sin. After his conversion, Paul had a good (and cleansed) conscience because he was acting in obedience to the will of God (Acts 23:1; 26:19-20).

Preachers instruct sinners to be obedient to the word of God in baptism, for that is where having “a good conscience” starts (1 Pet. 3:21-22). Once we come to a knowledge of the truth, we must but hold to the faith (1 Tim. 1:19) and not violate our consciences (Jas. 4:17). When we sin, we should repent and seek God’s forgiveness (Acts 8:22; 2 Cor. 7:9-11).

### *A Sincere Faith*

There is a correlation in holding on to one’s faith and maintaining a good conscience (1 Tim. 1:19). To have a “sincere faith” is to have a faith free of hypocrisy. Hypocrisy has no place in the life of a child of God, for it can hinder one’s prayers (Jas. 1:6-8). Paul wrote to the saints at Rome saying, “Let love be without hypocrisy. Abhor what is evil; cling to what is good” (Rom. 12:9). Peter said that believers must lay aside “all malice and all deceit and hypocrisy and envy and all slander” and desire the “pure milk of the word” (1 Pet. 2:1-3). Paul knew of Timothy’s “sincere faith,” which first was seen in his mother and grandmother, who had taught him from childhood (2 Tim. 1:5). By the blood of Jesus, we can have confidence to “draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water” as we hold fast our confession of hope (Heb. 10:19-25). Preachers instruct sinners to put aside lying and be honest. Dishonesty is a trait of the old self that is put to death in baptism (Rom. 6:3-7; Col. 3:8-11).

### **Conclusion**

Instruction is an important work of preaching. It is accomplished through teaching but is most impactful when reflected in the preacher’s life! The Corinthians saw Paul’s good conscience manifested in his sincere and godly conduct (2 Cor. 1:12). Sinners and saints alike can benefit in seeing the word of God in action!

God’s inspired word is profitable for teaching and “instruction in righteousness” so that saints may be “equipped for every good work” (2 Tim. 3:16-17, NKJV). A great responsibility of preaching is instruction in righteousness, so that alien sinners and children of God may know what is expected of them. In all the other aspects of preaching the word, don’t forget the importance of instruction! **T**



Nathan Morrison

Nathan has labored with the Courthouse church of Christ in Richmond, VA, for four years. He and his wife, Becky, have two children. The church website is [courthousechurchofchrist.com](http://courthousechurchofchrist.com). He can be reached at [nmorrison1939@gmail.com](mailto:nmorrison1939@gmail.com).



*Remains of New Testament Jericho's Herodian palace.*

What is likely the site's most attractive attribute is its vantage point of the Jordan Valley. From Jericho, you have

an unobstructed view of the Jordan Valley and river, and any approaching foe would be easy to spot. It also oversees



*Cyclopean wall visible at the bottom of the photo, with other excavation trenches and cuts.*

the crossroads between the fords of the Jordan and the major routes into the hill country and to the coast, making it a checkpoint for travelers and caravans. In this dry and thirsty land, the site boasts an ancient spring that features in the events of 2 Kings 2:19-22. Today, if you ride the cable car from this site to the Greek Orthodox monastery clinging to mountainside above (featuring a restaurant and, of course, gift shop), you will take in a view that is second to none—a drone shot perspective that reinforces these attributes. The full setting of the Jericho narrative is laid out before you: the miraculous parting of the Jordan, the Hebrew nation pouring across from the plains of Moab, and the spies coming to and fleeing the city. The surrounding hills that comprise the ridge rising up from the Jordan Valley provide a location in which the spies could have hidden and then later “went on their way.”

Jericho is one site on the short list for your quick trip to Israel. As we have stated in caveats before, try not to go and spend less than a week or week and a half. If you only have a few days, hit the sites we have covered in our past few articles. If you can, travel with the authors that contribute to this column. They can help you unravel sites like Jericho, where it is often hard to decipher what is left behind on the ground from years of excavation and preservation, or the lack of preservation. 📖

## Sources

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**Trent & Rebekah Dutton**

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

## ALASKA

### ANCHORAGE

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

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

## ALABAMA

### BIRMINGHAM

#### *Pine Ln. church of Christ*

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

#### *Vestavia Hills church of Christ*

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

## FLORENCE

#### *College View church of Christ*

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

## MOBILE

#### *West Mobile church of Christ*

129 Hillcrest Rd.  
Sun. Worship: 9-9:30 a.m. | Bible Study: 9:30-10:30 a.m. |  
Worship: 10:30-11:30 a.m.  
Wed. Bible Study: 7 p.m.  
(251) 342-4144 or 342-2041  
Evangelist: Ken Sils (365) 307-8048

## MONTGOMERY

#### *Ashburton Dr. church of Christ*

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

#### *Eastbrook church of Christ*

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

## PARRISH

#### *McArthur Heights church of Christ*

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

## SCOTTSBORO

#### *Eastside church of Christ*

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

## ARKANSAS

### CONWAY

#### *Eastside church of Christ*

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

#### *Hwy 65 church of Christ*

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

#### *Prince St. church of Christ*

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

### FORT SMITH

#### *South 46th St. church of Christ*

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

## HARRISON

#### *Capps Rd. church of Christ*

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

## JONESBORO

#### *StoneRidge church of Christ*

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

## LITTLE ROCK

#### *Church of Christ*

7115 West 65th St.  
Sun. Bible Study: 9 a.m. | Worship: 10 a.m. & 5 p.m.  
Wed. Bible Study: 7 p.m.  
Evangelist: Don McClain, Res. (501) 847-6677  
Study (501) 856-1062

## MARVELL

#### *Marvell church of Christ*

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

## PINE BLUFF

#### *Hwy 79 S church of Christ*

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

## POCAHONTAS

#### *Westside church of Christ*

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

## TEXARKANA

#### *Church of Christ*

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

## WALDRON

#### *Westside church of Christ*

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

## ARIZONA

### GLENDALE

#### *Church of Christ*

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

## TUCSON

#### *Church of Christ*

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

## CALIFORNIA

### BELLFLOWER

#### *Rose Ave. church of Christ*

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

## FOLSOM

#### *Church of Christ*

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

## LONG BEACH

#### *Church of Christ*

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

## OCEANSIDE-VISTA

#### *Church of Christ*

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

## COLORADO

### FORT COLLINS

#### *Poudre Valley church of Christ*

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

## MONTROSE

#### *San Juan church of Christ*

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

## DELAWARE

### MILTON

#### *Lighthouse church of Christ*

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

## FLORIDA

### DESTIN

#### *South Walton church of Christ*

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

### FORT LAUDERDALE

#### *Northside church of Christ*

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

### FORT MYERS

#### *Southside church of Christ*

13641 Learning Court  
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m. & 6 p.m.  
Wed. Bible Study: 7 p.m.  
Evangelist: David P. Schmidt  
(239) 433-2838 or 482-2158

## FROSTPROOF

#### *Frostproof church of Christ*

40 W. "A" St. | Frostproof, FL 33843  
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m.  
Wed. Bible Study: 7 p.m. | (863) 635-2607 or 635-4278

## GENEVA

#### *Church of Christ*

Ave. C & 2nd St.  
Sun. Bible Study: 9:30 a.m. | Worship: 10:45 a.m.  
(407) 349-9998

## KEY LARGO

#### *Key Largo church of Christ*

100695 N. Overseas Hwy.  
33037 m. 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: 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 Thomerson Park Rd.  
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m. & 6 p.m.  
(270) 579-8074 & (270) 646-0498 | peterscreekcoc.com

## BEAVER DAM

### *Church of Christ*

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

## BENTON

### *Fairdealing church of Christ*

8081 US Hwy 68-East  
Sun. Bible Study: 9:00 a.m. | Worship: 10:00 a.m.  
Wed. Bible Study: 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/

## 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. Duval (405) 340-3189  
or (405) 513-6691, seminolepointe.church

## OREGON

### SWEET HOME

#### *Church of Christ*

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

## PENNSYLVANIA

### PHILADELPHIA

#### *Church of Christ*

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

## SOUTH CAROLINA

### COLUMBIA

#### *Lower Richland church of Christ*

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

## SUMTER

#### *Woodland church of Christ*

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

## WEST COLUMBIA

### *Airport church of Christ*

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

## TENNESSEE

### COLUMBIA

#### *Mooresville Pike church of Christ*

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

## COSBY

#### *Cosby church of Christ*

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

## JACKSON

#### *Sunset View church of Christ*

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

## JOHNSON CITY

#### *Brookmead church of Christ*

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

## JONESBOROUGH

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

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

## KINGSTON SPRINGS

#### *Kingston Springs church of Christ*

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

## MT. PLEASANT

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

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

#### *Smoky Mt. church of Christ*

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

## MEMPHIS

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

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

## CONROE

#### *Woodland Hills church of Christ*

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

## CORPUS CHRISTI

#### *Hwy. 9 church of Christ*

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

## DICKINSON

#### *Church of Christ*

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

## DALLAS

#### *Methodist St. church of Christ*

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

## DUNCANVILLE

#### *Whispering Hills church of Christ*

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

## EDNA

#### *Church of Christ*

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

## EL PASO

#### *Eastridge church of Christ*

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

## FORT WORTH

#### *West Side church of Christ*

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

## GRANBURY

#### *Church of Christ*

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

## HOUSTON

### *Fry Rd. church of Christ*

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

### *Spring Woods church of Christ*

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

## IRVING

### *Westside church of Christ*

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

## LANCASTER

### *Pleasant Run church of Christ*

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

## LUBBOCK

### *Indiana Ave. church of Christ*

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

## LUFKIN

### *Timberland Dr. church of Christ*

912 S. Timberland Dr.  
Sun. Bible Study: 9 a.m. | Worship: 9:50 a.m. & 6 p.m.  
Wed. Bible Study: 7 p.m.  
Evangelists: Harold Hancock & Reagan McCleeny  
(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  
oakwoodrdcc@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

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