

Truth

Magazine

Taking His hand, helping each other home.



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GOD-CENTERED EDUCATION

**“The fear of the LORD
is the beginning of
wisdom, and the
knowledge of the Holy
One is understanding”
(Prov. 9:10).**



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■ GOD-CENTERED EDUCATION

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Music touches the heart and resonates within the soul—teaching, soothing, challenging, etc. Let us, therefore, cultivate a love of music in our children. Our homes will be blessed, and our worship will be more meaningful.

■ FINDING GOD IN MATHEMATICS

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Mathematics (the abstract science of numbers, quantity and space) has a spiritual connection: It reflects the orderliness of the Creator, and the orderly lives of disciples (Greek: *mathētēs* derived from the root *math*, meaning “to learn”).

A God-Centered Life

by Mark Mayberry

This issue of *Truth Magazine* focuses upon the necessity of pursuing a God-centered education. Thanks to Kevin Maxey for selecting these topics and authors. My editorial serves as an introduction and overview of this theme.

God's promise to Abraham included three components: the land of Canaan, the nation of Israel, and the seed promise that pointed to Jesus Christ. The capital city of Jerusalem played a central role in both history and prophecy. Sadly, both Israel and Judah fell away, and suffered deportation and captivity.

In the prophetic book of Ezekiel, God expresses His disappointment with His people: "This is Jerusalem; I have set her at the center of the nations, with lands around her. But she has rebelled against My ordinances more wickedly than the nations and against My statutes more than the lands which surround her; for they have rejected My ordinances and have not walked in My statutes" (Ezek. 5:5-6). Nevertheless, Jeremiah delivered a message of hope to the exiles: "For I know the plans that I have for you," declares the LORD, "plans for welfare and not for calamity to give you a future and a hope" (Jer. 29:11). Such plans would be realized through the faithful remnant who lived God-centered lives (Isa. 2:1-4).

While the book of Revelation was written in an hour of distress in which saints on earth were being persecuted and the church seemingly faced the potential of extinction; yet, calm prevailed in heaven and victory was assured. John records, "... before the throne there was something like a sea of glass, like crystal; and in the center and around the throne, four living creatures full of eyes in front and behind. . ." (Rev. 4:5-11). In a later vision, John sees Jesus, the lamb of God, standing triumphantly in the center of the throne (Rev. 7:13-17).

Please notice the use of the word "center" in each of the preceding quotations: God set Jerusalem at the *center* of the nations. God's heavenly throne is situated in the midst of a crystal sea, and in the *center* and around the throne are four living creatures representing His power and perceptiveness. Jesus Christ, the captain of our salvation, stands in the *center* of the throne, serving as our Good and Great Shepherd.

Technically, the center (of something) is a point equidistant from all adjacent areas. Symbolically, the word "centered" describes a person who is stable and well-balanced, i.e., inwardly calm and steady. It also is descriptive of one who concentrates upon things that really matter, and is not distracted by temptations or trivialities. Like a tightrope walker uses a pole to maintain balance, we maintain equilibrium through living prayerful, purposeful, precept-driven lives. Let us, therefore, be focused (Phil. 3:13-14) and grounded (Eph. 3:16-19), having our hope centered upon Jesus Christ.

God-Centered Homes

Christians should cultivate God-centered homes. To enjoy happiness and harmony, our homes must be built upon divine precepts (Pss. 127, 128). As Solomon said, "Unless the LORD builds the house, they labor in vain who build it. . ." In contrast, he declares, "How blessed is everyone who fears the LORD, who walks in His ways. When you shall eat of the fruit of your hands, you will be happy and it will be well with you." A

God-centered life provides meaning to our labors, domestic structure, and an environment in which all members of the family can thrive.

God-Centered Education

Christians should embrace God-centered education. Elsewhere in this issue, you will find an excellent collection of articles (organized and arranged by Kevin Maxey) on the need for a God-centered education. As young people move toward maturity, the value of a good education becomes obvious. Yet, in progressing from dependency to independence, we must not leave God out of the picture. Instead, recall Paul's prayer for the Colossians, in which he asked that they 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 and increasing in the knowledge of God" (Col. 1:9-12).

Consider Moses

Moses spent the first forty years of his life as the son of Pharaoh's daughter, living in the king's palace, being educated in all the learning of the Egyptians (Acts 7:20-25). Yet, none of these privileges prepared Moses for his true calling—leading the people of Israel from captivity to freedom. During the next forty years, he learned leadership by serving as a shepherd. During the last forty years of his life, Moses learned obedience by submitting to God (Heb. 11:24-26).

Consider Solomon

Solomon's journey to wisdom and understanding—along with fame and fortune—began with humility. When the Lord appeared to Solomon at the start of his reign, offering to grant any wish he might ask, he said:

Now, O LORD my God, You have made Your servant king in place of my father David, yet I am but a little child; I do not know how to go out or come in. Your servant is in the midst of Your people which You have chosen, a great people who are too many to be numbered or counted. So give Your servant an understanding heart to judge Your people to discern between good and evil. For who is able to judge this great people of Yours? (1 Kings 3:7-9).

Subsequently, God blessed Solomon with wisdom, discernment and breadth of mind (1 Kings 4:29-34; 10:1-10, 23-29). Sadly, with the passing of time, Solomon drifted from his earlier dedication and turned aside to a lifestyle of depravity (1 Kings 11:1-8). Yes, the conclusion of Ecclesiastes suggests that he eventually came to his senses (Eccl. 12:13-14), but the damage had already been done.

Consider Saul of Tarsus

Despite being educated at the feet of Gamaliel, Saul of Tarsus was ignorant of God's true plan and purpose (Acts 22:3-5; 26:9-11). However, after his conversion, Paul's perspective changed dramatically. Addressing the Corinthians, he said, "I determined to know nothing among you except Jesus Christ, and Him crucified" (1 Cor. 2:1-5). Counting his credentialed past as worthless, Paul's present goal was that "I may gain Christ, and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ" (Phil. 3:8-9).

In every age, men haughtily dismiss divine wisdom. Sagacity scorns spirituality. The clay pot repudiates the Potter's precepts. Despite these denunciations, God's word endures (1 Pet. 1:22-25). His wisdom remains (1 Cor. 1:21-31).

God-Centered Service

Christians should offer God-centered service. Men frequently manifest a

misguided understanding of acceptable service. Apostate Israel wholeheartedly embraced the worship of idols (2 Kings 17:16-17); yet, like the Athenians, their devotion was rooted in ignorance, indulgence, and misguided zeal (Acts 17:22-23).

While we must present our lives as a living sacrifice, above all else our spiritual service of worship must be acceptable to God (Rom. 12:1-2; cf. Heb. 12:25-29). In other words, we must be obedient. Our words and deeds must conform to the revealed pattern (Rom. 6:17-18; 2 Tim. 1:13-14).

Exhorting his young apprentice, Timothy, to "be strong in the grace that is in Christ Jesus," the aged apostle compared discipleship to serving as a soldier, competing as an athlete and laboring as a farmer: Soldiers follow orders; athletes obey rules; farmers labor according to the laws of nature (2 Tim. 2:1-7).

God-Centered Suffering

Christians should seek a God-centered understanding of human suffering. When calamity strikes, people often ask, "Why me? Why mine?" In their anguish, they blame God—compounding their problems by committing blasphemy (Rev. 16:10-11).

The Book of Job is a treatise on human suffering. After calamity strikes Job (as recorded in chapters 1-2), the patriarch and his friends spend the next thirty-six chapters arguing about it. Note the summary and structure suggested by the *Holman QuickSource Guide to Understanding the Bible*:

The entire book may be organized into five sections, each with either a God-centered or a human-centered perspective: Job's suffering (1-2, God-centered); Job's disputes with his counselors (3-26, human-centered); Job's and Elihu's monologues (27-37, human-centered); God's answer (38-41, God-centered); Job's restoration (42; God-centered) (Easley, 116-117).

Jesus confronted commonly held misconceptions about calamity (Luke 13:1-5; John 9:1-3). Yes, there are times when human suffering is caused by our sinful choices. Yes, there are times when natural

disasters are an expression of divine judgment. Yet, because of our limited perspective, we should show caution in assessing causality. Some said that the collapse of the twin towers on September 11, 2001, represented God's judgment upon a sinful nation. Others assert that the COVID crisis reflects divine judgment upon this wicked world. Perhaps—Perhaps not. Certainly we believe in providence and prayer. We acknowledge God's omniscience, omnipotence and omnipresence. He provides and protects. He guides and governs. Yet, absent the authoritative voice of an inspired prophet, let us show restraint in offering such explanations or assigning blame.

Because we live in a world under the curse of sin and death, suffering is part of our existence. Sometimes we suffer because of our bad choices, and sometimes because of our good choices. We may suffer because of the choices of others. Sometimes we suffer for no discernable reason. We often don't understand—"Why?" Yet, in all this, remember Job: As calamity followed calamity, he manifested reverence and restraint (Job 1:20-22; 2:7-10). The patriarch retained God's favor until he was provoked by the ignorant accusations of his "friends" and retaliated by leveling unfounded accusations against God. Remember that Satan, not God, brought sin into the world. Recall also that suffering can bring benefits, such as increased maturity (Lam. 3:27-29) and continued faithfulness (2 Cor. 12:7-10).

Conclusion

Let us live God-centered lives by cultivating God-centered homes, pursuing God-centered education, offering God-centered service, and seeking a God-centered understanding of human suffering. ■■



Mark Mayberry
Editor

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

Does God Approve Loving Committed Homosexual Relationships?

by Kyle Pope

As modern religion embraces acceptance of sexual immorality, like-minded scholars now argue that homosexuality is not condemned in Scripture. In this study, Pope analyzes one simple verse, exposing the fallacy of this argument.

Homosexuality is a practice that was known throughout the ancient world and addressed in both biblical and extra-biblical literature.

The argument that modern proponents of homosexuality make is that biblical texts condemning its practice do not address loving relationships between free adults but condemn rape, cult prostitution associated with idolatry, or sexual relations with servants and children. The assertion is made that modern opposition to homosexuality by Bible believers stems from mistranslation or misunderstanding of biblical texts addressing its practice. The assumption underlying this argument is that a loving commitment sanctifies the nature of the sexual behavior. However, this ignores the fact that many types of sexual behavior are condemned in Scripture, regardless of any loving commitment that may have been involved in their practice. For example, premarital sex (Gen. 34:7), adultery (Lev. 20:10), incest (Lev. 18:6), and bestiality (Lev. 18:22) were all condemned regardless of any love or commitment involved in the behavior.

Leviticus 18:22

Consideration of one simple passage cuts through these faulty arguments and makes it clear that the Holy Spirit condemns homosexual behavior in any context or relationship: Leviticus 18:22.

Leviticus 18:22 reads: “You shall not lie with a male as with a woman. It is an abomination” (NKJV).

The Hebrew reads:

וְאֶת-זָכָר לֹא תִשְׁכַּב מִשְׁכַּבֵּי אִשָּׁה תוֹעֵבָה הוּא׃

This can be transliterated:

wə 'et-zākār lō' tiškab miškābē 'iššā tō 'ēbā hiw'

Here's how this can be broken down. The last two words *tō 'ēbā hiw'* are translated “it is an abomination.” This phrase is a feminine pronoun with a feminine noun that means literally “she [is] abomination”—referring to the behavior just described. This noun translated “abomination” is applied to things Israelites or sojourners in their territory were commanded not to practice (Lev. 18:26). Such behavior was part of the cause of Canaanite expulsion from the land (Lev. 18:27-28). The individual practicing such things was to be “cut off” from Israel (Lev. 18:29). This behavior was said to defile a person (Lev. 18:30), and to provoke the anger of God (Deut. 32:16).

The first three words, *wə 'et-zākār* are a conjunction joined to an untranslatable direct object marker and the noun *zākār*, meaning “male.” This indicates that the object toward which the verb in the sentence is directed is the noun meaning “a male.” This is the noun applied to gender in the creation of human beings—

“male (*zākār*) and female (*nəqēbā*) created He them” (Gen. 1:27b; cf. 5:2).

The fourth word is the negative particle *lō'*, meaning simply “no” or “not.” This forms the prohibitive portion of the verse. It indicates that whatever the verb describes is not to be done to the direct object of the verb.

The remaining words in the passage form a verbal phrase—*tiškab miškābē 'iššā*. The first word is the verb. It is from the root *škab*, in the 2nd person singular masculine form. It is in the imperfect, which in Hebrew is how the future is expressed—that is “You (masculine) shall.” *Škab* means simply “to lie down,” but the context determines if it means to lie down in sleep (Gen. 19:4; 28:11), to lie down in death (Gen. 47:30), or to lie down for sexual intercourse (Gen. 19:34-35; 26:10; 34:2; 39:7, 10). So, the verb, with the negative particle is “You (masculine) shall not lie down” and it is directed towards the noun *zākār* (“male”). The context makes it clear it is not talking about sleep or death. Rather, it is saying “You (masculine) shall not lie down for sexual intercourse towards a male.”

However, that's not all in this verbal phrase. *Miškābē 'iššā* are two nouns in a construct form connecting them together and further describing the nature of the verbal action. *'Iššā* means “woman” and is singular in form. *Miškāb* means “bed,” and is formed from the verb *škab* used in this passage. The *-ē* ending connects it to *'iššā*

and also indicates that it is plural in form. According to a lengthy entry on *skab* and *miškab* in the multi-volume *Theological Dictionary of the Old Testament*, like the verb *miškab* can apply to the place of sleep, sex, or death, but when used as a plural with a singular subject it describes sexual behavior. So, in this passage it essentially means “beds of a woman.” In other words, “in the beds of intercourse with a woman.” To express this sense, most English translations use the adverb “as” to indicate that the nature of the “lying with a male” prohibited is “as” one lies down in sexual intercourse with a woman.

Nothing is said in this passage about love, commitment, age, class, rank, or idolatry as qualifying this prohibition. It simply and clearly condemns sexual relations of men with men identifying it as an “abomination.” This makes it clear that God does not approve of homosexual behavior, regardless of the love or commitment that exists between the parties involved in its practice. **TL**

Sources

Ringgren, Helmer, Heinz-Josef Fabry, and G. Johannes Botterweck. *Theological Dictionary of the Old Testament (TDOT)*. Grand Rapids, MI: Eerdmans Publishing House, 1977-2012.

For Additional Study

On August 15, 2021, I preached a sermon entitled “An Argument We Must Answer” countering a scholarly article by Robert K. Gnuse entitled “Seven Gay Texts: Biblical Passages Used to Condemn Homosexuality.” *Biblical Theology Bulletin* 45.2 (2015):68-87. Files from this sermon are available at olsenpark.com and the video may be viewed at <https://player.vimeo.com/video/587537757>.

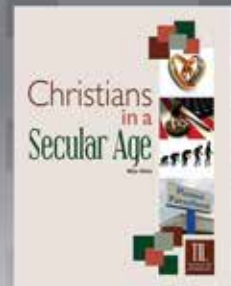
For a thorough (although explicit) treatment of the meaning of Leviticus 18:22 written by a denominational scholar, see: Honeycutt, Willie E. “The Meaning and Continuing Relevance of Leviticus 18:22 and 20:13.” *Liberty*

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Kyle Pope

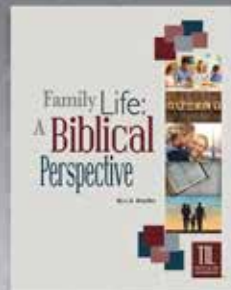
Kyle preaches for the Olsen Park church of Christ in Amarillo, TX. He has written several books published by Truth Publications, including THINKING ABOUT AD 70: CHALLENGING REALIZED ESCHATOLOGY. Visit truthbooks.com for more info. The church website is olsenpark.com. He can be reached at kmpope@att.net.



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Take Time to Be Holy

by Sherelyn Mayberry

“But like the Holy One who called you, be holy yourselves also in all your behavior” (1 Pet. 1:15).

In the song *Take Time to Be Holy* (PHSS # 598), the writer expresses many thoughts about fulfilling the commandment to be holy. He emphasizes the fact that it takes time. In Ephesians 5:15-16, the Scriptures teach us to walk carefully as the wise and make the most of our time. Effort and diligence are required for this holy walk. To be holy is to be like God (Lev. 11:44; 19:2; 1 Pet. 1:14-16). One who is consecrated, or sanctified, is set apart to God's service and His purpose for humanity. We must make this goal a top priority.

How does one become holy? Speak to the Lord in prayer and ask Him to help you. As you abide in Him, He will aid you on this path to holiness (John 15:7). Abide in Him in His love by keeping His commandments (John 15:10). How do you know His commandments? Feed on His word given by the Holy Spirit, which will guide you to all truth (John 14:17). Then you can be clothed with Him in baptism (John 16:13; Gal. 3:27-29). This is the beginning of your walk in sanctification. Then, make friends of God's children. Forming bonds with faithful Christians and relying upon God lift us up and provides strength to overcome evil (Eccl. 4:9-12). Also, a loyal friend will say what needs to be said (even when it hurts), thus exhorting us to greater holiness. When we or others face adversity and feel weak, brothers and sisters in Christ are there to build each other up (Prov. 17:17; 27:6). By choosing to obey God, you will receive a blessing

from Him. He will bless you, keep you, and give you peace (Deut. 11:26-27; Num. 6:24-27).

How is time spent wisely? The reality is “you are just a vapor that appears for a little while and then vanishes away” (Jas. 4:14). So, spend your life with Jesus who is revealed in God's word. When Peter and John were arrested and brought



before Annas and Caiaphas, Peter spoke of the salvation found only in Jesus. When the rulers observed the confidence with which he spoke, they were amazed and recognized that they had been with Christ. We must spend time with our Savior. Trust in His promises (Acts 4:10-13). Look to Jesus as your example. Strive to be like the Savior. Paul imitated Christ. Be like Paul (1 Cor. 11:1). Then, others will see your Christ-like example and you may positively affect them. Spend your life wisely. Do not walk in an unruly way, but act in a disciplined manner (2 Thess. 3:7). Walk in the love of Jesus by offering

yourself in a living sacrifice of service (Eph. 5:2; John 13:5-15).

What is the effect of being holy? Holiness brings a peaceful calm into your heart. In anxious moments, pray and make requests with thankfulness. The avenue of prayer is open to holy individuals. If you walk in God's paths, the peace of God will guard your thoughts and mind (Phil. 4:6-7). Also, the fruit of the Spirit will be evident in your daily life. Your attitudes will reflect self-control in putting away fleshly desires and living as the Spirit directs, set apart from the world (Gal. 5:22-25). Finally, you will be fitted for service for eternity. Those who are greatest will be servants like Jesus (Matt. 20:26-28; 23:11-12). Holiness teaches us to love our neighbor as ourselves, so through love we will serve one another (Gal. 5:13-14). A woman who is holy has eternity set in her heart and her lifetime is filled with doing good (Eccl. 3:11-12). Therefore, let us serve Almighty God with gladness and joy now, and anticipate experiencing the Lord's lovingkindness in eternity (Ps. 100:2,5). **TL**



Sherelyn Mayberry

Sherelyn is the wife of Mark Mayberry, who labors with the Adoue Street congregation in Alvin, TX, as an evangelist and elder. She can be reached at sherelynmayberry@live.com.

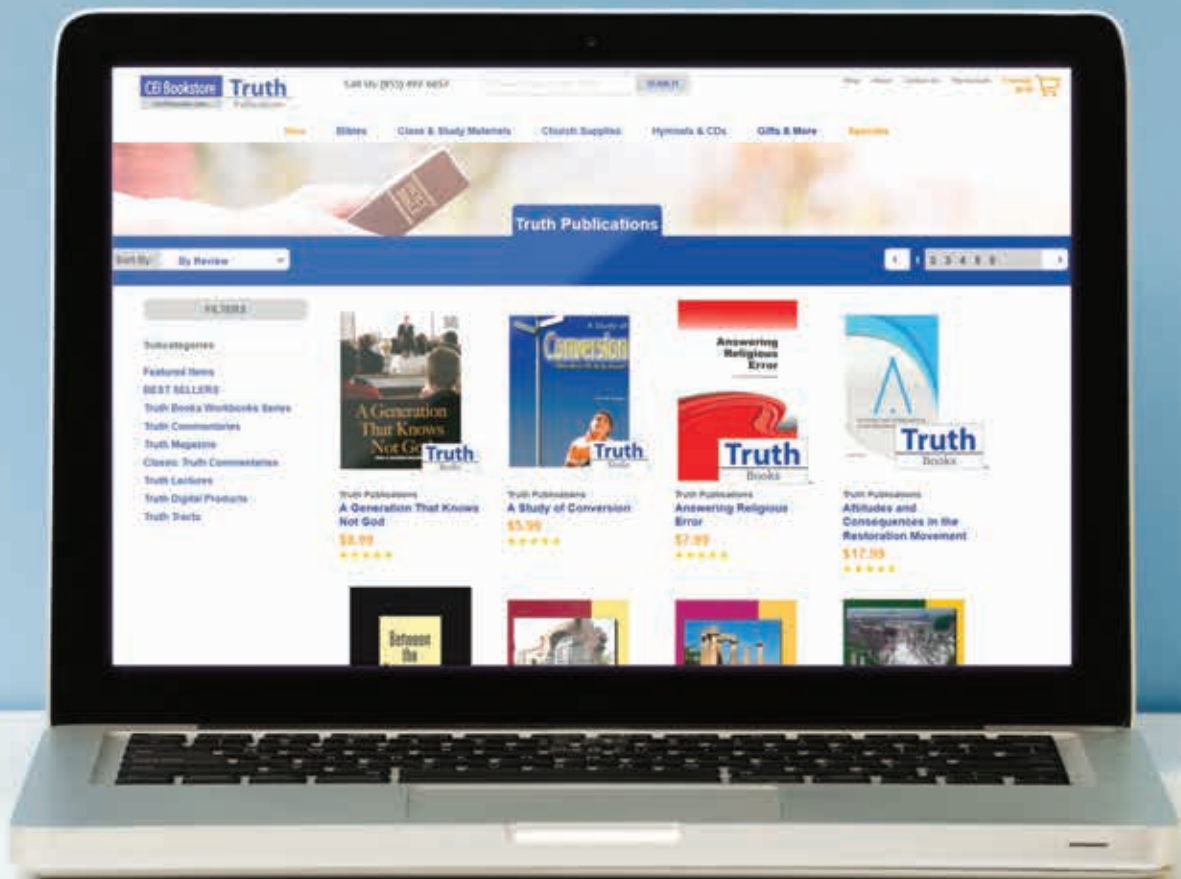
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Preaching as a Young Man

by John Humphries

In this issue, brother Humphries begins a new series, in which he shares his experiences from a lifetime of preaching—offering observations on the challenges that evangelists face in youth, maturity, and old age.

A young man may have it in his heart from an early age to preach the gospel. Others may make that decision in their teens or a little later. No matter the age, it is a good, worthy work for a young man to desire to proclaim the unsearchable riches of Christ to a lost and dying world.

In addition to the desire, there is the necessity of studying the Scriptures, preparing a lesson, and then getting up before people and presenting the lesson (practice, practice, practice). Often young men seek an older, experienced, and trusted preacher (or more than one) for guidance (2 Tim. 2:2). Some young men go off to a school operated by brethren to gain knowledge. Others attend technical school, or some university, in order to learn how to “make tents” (Acts 18:1-4; 20:34) so that they can support themselves and preach where adequate financial support is not available. Many young men take advantage of training programs that some churches provide, where a prospective evangelist may work with an older, experienced preacher (and usually a good eldership) in order to gain knowledge and experience. In other words, one must make adequate preparation to preach the gospel (1 Tim. 4:15-16; 2 Tim. 2:15).

Many young men have said, “I love to preach.” It certainly is good to love what one is doing, yet let us go a little further into this motivation to preach the gospel of Christ. Love for preaching ought to be based upon a deep love for God, people, and God’s word (Matt. 22:34-40; Pss. 119:47, 48, 97). A teacher, many years ago, stressed the importance of developing a “love of learning” in

the heart. “Love of learning” is an oft-repeated phrase that lingers in the memory. Love for God, one’s neighbor, and the word of God must lead one to develop this “love of learning” in order to grow spiritually and also have something to share with others (i.e., preach).

Out of this deep love, a man should “gird up the loins of (his) mind” and proclaim the unchanging and everlasting gospel that first echoed throughout the city of Jerusalem two thousand years ago, thrilling the hearts of men and women, and subsequently spreading throughout Judea, Samaria, and the entire Mediterranean world. Preach the word in a manner that is sound and true, without addition, subtraction, or change of any kind. Preach it because of love for the truth and hatred of every false way. Preach it without fear or favor of any man, but humbly in the fear of the Lord. Preach it with long-suffering from the depths of one’s heart and with all the fervor and zeal that one can muster. Preach it because one is afraid not to preach it. Preach it in such a way that the highly learned will know the truth, and that even the most unlearned can understand the simple but profound message of the cross. Preach it when it is in season and proclaim it fearlessly when it is out of season. Preach it as an alert watchman on the wall who must warn the people concerning the spiritual dangers of the world. Preach it in love for the Lord and with unfeigned love for the lost souls of all humanity.

Preach the gospel, not to tear down or destroy any good, but to build up and edify the spirits of all who have ears to

hear. Preach as though the message you present is the last opportunity that you have to help some wayward traveler find their way and walk with the Lord. Preach, not to seek praise and approbation for one’s self, but to magnify and glorify the precious name of the Lord. Preach only from the book that comes from God’s hand. Stay away from the philosophies and doctrines of men. From the book of God, preach what is needed, to whom it is needed, and when it is needed. Finally, preach the truth with the fullest of confidence that the word of God contains the answer to any (and all) spiritual problems that impact troubled humanity.

The prophet Jeremiah faced opposition to the truth that he was proclaiming to Israel. It will eventually be the same with the young evangelist if he boldly preaches the truth (2 Tim. 3:10-14; 4:5). Jeremiah became discouraged and depressed because of the derision and verbal abuse that was heaped upon him (Jer. 20:7-8, 14-18). The prophet even suffered physical abuse (Jer. 20:1-2; 38:9). He was tempted to give up and quit preaching, but the truth was in his heart “like a burning fire” and he had to proclaim it to Israel, whether they would receive it or not (Jer. 20:9; cf. Ezek. 3:7-9)!

This passage suggests several thoughts concerning preachers and preaching. There are some that consider preaching as a select career. Because the church is paying them a salary, they are obligated to present a sermon or two on Sunday, etc. They have to “get up a lesson” and say something because they are hired to fulfill a responsibility. They may possess fine speaking skills and can impress an

audience, but basically they are a hireling. Then there are others that are studious and will thoroughly research a subject or passage and have good material to present in their lessons. They love to do research, and usually have something edifying to say to the people, but without deep, heartfelt enthusiasm. In contrast, Jeremiah indicates that there is also a preacher with a “burning fire” in his heart, that not only has something to say, *but has to say it!* (20:9). Preachers of all ages would do well to study carefully the prophets in the Old Testament. A statement worthy of prayerful consideration and serious application is this: “Get into the prophets and let them get into you!”

While we do not suggest “showboating” or making a spectacle in the pulpit, we need to put sincere earnestness into our effort. Ezekiel was given some most interesting instructions concerning the admonitions that he was to present to Israel: “Thus says the Lord God, ‘Clap your hand, stamp your foot and say, “Alas, because of all the evil abominations of the house of Israel, which will fall by sword, famine and plague!”’ (Ezek. 6:11). Concerning this verse, John Gill writes, “These are gestures of persons in distress and agony, who, to show their trouble and grief, smite one hand against the other; or smite with the hand upon the thigh, as in Jeremiah 31:19; and ‘stretch out’, or ‘make a distension with the foot’ (d); as it is in the Hebrew text; extend their thighs; throw out their feet; stamp with them; beat the earth, and make it shake, as the Syriac version; all expressive of anguish and sorrow” (Exposition on the Bible). Now we certainly need to preach with dignity and proper decorum, but we also need to put some life into our sermons!

No matter how noble the motivation and earnest the preaching may be, there will occasionally be some that will criticize—giving the young preacher a hard time (2 Tim. 4:12; 1 Cor. 16:10-11). Many young evangelists have been accosted by an older member during a class or after a sermon. Often, such

irritation has no significant merit or justification. Men have become discouraged, disillusioned, and even driven out of preaching because of mistreatment that got out of hand. Yet, like Jeremiah, if an evangelist has taught the truth in love, he must learn to put this hurt behind him. He needs to keep on preaching the word of truth to the people. Young preachers may need to seek the advice, guidance, and reassurance of a trusted, mature brother or sister in Christ—or seek counsel from an experienced, trusted preacher. At the same time, it may also be true that he may have used immature judgment in choice of words, engaged in inappropriate actions, or even misused a passage of Scripture. A wise, mature eldership would be wonderful at times like this! In any case, young preachers should learn from the experience and not give up (1 Pet. 2:19-23; 2 Tim. 4:5). On occasion, this writer has asked a critical brother or sister to pray for him. Sincere prayer is always a good thing in all circumstances, and, at the same time, it is difficult to be praying for the preacher and still be upset with him! This approach can defuse tense, stressful situations.

If a young evangelist has the advantage of working with a church with elders, this can be a wonderful opportunity for proper guidance in dealing with brethren, reaching the lost, and selecting timely lessons to present on Sunday. He needs to meet regularly with the elders to discuss his responsibilities and opportunities, as well as receiving updates on spiritual needs of the brethren that he may address in lessons. Often the elders will require such meetings with the preacher. It is especially good for the younger preacher so that he may obtain needed guidance. Elders should also take the lead in dealing with spiritual problems that require mature wisdom and action. This can save the young preacher from considerable grief. He may lack the wisdom and experience to handle some situations properly. Young preachers, therefore, are wise to lean upon a good, sound eldership. Sadly, many young preachers have been “hung out to dry”

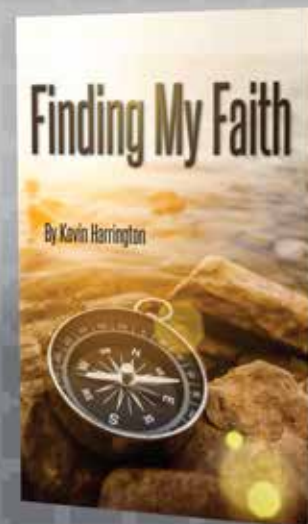
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because there was no strong leadership to deal properly with problems that arise in a local church.

The young evangelist must preach the truth in love, and the eldership must deal with the application of the truth as needed. This is as it should be, yet sometimes the young preacher must go it alone if there are no elders and the brethren will often look to him for answers and action. In such situations, young preachers need to consult an older-wiser preacher for advice should there be no one in the church where he preaches that can otherwise guide him. There isn't a congregation that doesn't eventually have challenges that might create confusion or even trouble. Look at the church in Corinth and the churches addressed in Revelation 2-3. We must pray daily that we may walk wisely (Eph. 5:15-16). Always remember James 1:19-20!

Paul charged the young evangelist, Timothy, that he must keep himself pure (1 Tim. 4:12; 2 Tim. 2:22). Young preachers (and some not so young) have stumbled in this area, and have gotten themselves into great difficulty and sin (Prov. 6:27-29, 32-35; 7:6-9, 21-27; 9:17-18; cf. 5:15-23). Should a need arise for the evangelist to visit a lady, he should take his wife with him. If this is not possible, then take another person with him when he visits a lone female. All too often, it has happened that "counseling" some sister in Christ concerning marital (or other) problems ends up becoming an adulterous situation. Things can get out of hand. Preachers (young and old) should avoid being with the opposite sex without another person being with them. If for nothing else, it is certainly advisable for appearances' sake to avoid questions of impropriety. As Paul said, "keep yourself pure" and avoid any compromising situations with the opposite sex (1 Tim. 5:2).

As a beginning evangelist, one should carefully select the books and materials needed to build a helpful library. It is wise to consult with older, experienced, and trusted preachers

and get their suggestions for a good, basic library. This can help the young preacher avoid wasting his money, keep him from purchasing books that may be detrimental to his spiritual growth and work. Of course, many young preachers purchase electronic libraries that have thousands of books at the touch of a computer key. Even here, it is good to ask other preachers about these programs as to which, in their judgment, offer the best selections, best price, and ease of use.

Preachers (of all ages) need to read with care what is available (either printed books or via the internet). Realize that, while there may be some useful information, denominational writers are not sound in all of their doctrine. If they were, they would be members of the Lord's church and not remain in their respective denominations. Some gospel preachers seem to have become far too impressed with the writings of gifted and scholarly sectarian authors. We certainly cannot take the view that it is wrong to read these writings, but I urgently suggest that every work be scrutinized most carefully in the light of what the word of God says about a given subject. Furthermore, from the audience's standpoint, it becomes burdensome to listen to a constant reading of "the scholars" rather than a clear and concise declaration of God's word.

Sadly, some have accepted erroneous teachings from constantly reading after denominational writers. *Impressive academic credentials and great intellect do not guarantee doctrinal soundness.* Just remember, that, in New Testament times, the Sanhedrin was composed of the most learned men of their day. Many were first-rate scholars in the Hebrew, Aramaic, Greek, and no doubt other languages, including the Latin that their Roman occupiers spoke. They most certainly had keen intellect among them as well. Despite their great learning, their knowledge of the Old Testament, Jewish history and traditions, and superior intellect, they were ignorant of the Messiah and the nature of His kingdom. As a result, they rejected

Jesus as the Christ (Acts 3:17; 13:27; 28:23-24; Luke 23:34). They failed in properly understanding the application of justice, mercy, and faith; as a result, they were "blind guides" (Matt. 23:23-24; 15:14). The bottom line is to be careful concerning what you read, be mindful when the author strays from the truth, and determine to only follow the word of God* (Isa. 8:20; 1 Pet. 4:11; John 17:17; 8:31-32). Don't just echo the views of denominational writers, but "Preach the word" (2 Tim. 4:2)! Make certain that you have no reason ever to be ashamed in your exposition of the text, but strive so that the Lord always gives His approval (2 Tim. 2:15). Only then may one save both himself and those that hear him (1 Tim. 4:16). **TL**

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John Humphries

John has preached the gospel in Maryland, Pennsylvania, Virginia, New York, Kentucky, Alabama, and in numerous foreign countries, including over forty trips to India. He preached his first gospel sermon in South Carolina in 1955. He has served as an elder for churches in Kentucky and Alabama. He has authored commentaries on Isaiah, Jeremiah and Lamentations for the Truth Commentary series. John currently lives in Calvert City, KY, with his wife, Edna. He can be reached at humphries.john@aol.com.

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Examples of Devotion

by Matthew Bassford

Biblical examples of devotion challenge us to manifest love and loyalty, constancy and commitment—in worship, in service, and in suffering.

Introduction

The transition from the old covenant to the new covenant is one of the most dramatic in the Bible, particularly in its implications for worship. Animal sacrifices of the Law of Moses have been replaced with the sacrifice of Christ and the Lord's Supper under His law. Tithing has been superseded by giving as we are prospered. The instrumental music of the temple cult has given way to speaking to one another in psalms, hymns, and spiritual songs.

Nevertheless, these changes in form conceal a continuity in the heart that God wants to see from His worshipers. Decades of Bible-class generalizations to the contrary, even the Old Law never was about checking off worship boxes. Isaiah 1:10-15 reveals the lie to such mischaracterization! Instead, God expected the Israelites to come before Him, not merely with the outwardly correct form, but also with devoted hearts.

Indeed, these two things go together. Whenever anyone insists that their adherence to God's worship commandments doesn't matter because their heart is good, we should be deeply skeptical. If your heart is so good, why aren't you determined to honor God through your obedience?

The converse is also true. If a worshiper only is concerned about form and doesn't worship with heartfelt commitment, that lack of inward involvement inevitably will erode outward obedience. Tithing mint, dill, and cumin

is no substitute for working justice, mercy and faithfulness!

God calls us to be devoted worshipers, inwardly, outwardly, intellectually, and emotionally. The One who has given everything for us expects us to give our all to Him. However, in this pursuit, He does not leave us without guidance. Rather, biblical examples of godly worshipers in all times teach us what devotion looks like.

The Devotion of David

One of the best examples of devoted worship in Scripture is the Israelite king David. Unsurprisingly, the man after God's own heart revealed a heart for God in the way he praised Him. There are many texts, including half the Psalms, that reveal David's devotion, but one of the most striking is his great prayer in 2 Samuel 7:18-29.

Contextually, this story begins with David's misguided determination to build a permanent temple for God. God then uses the prophet Nathan to warn David away from this inappropriate if well-intentioned course (please note, by the way, that devoted worshipers do not continue in unauthorized worship once they realize it is unauthorized). David is not to build a house for God; instead, God will build a house for David. David's lineage, kingdom, and throne all will endure forever.

This is a big deal! Any student of the Old Testament knows how important having descendants was to God's old-covenant people. Now David knows that

his line never will perish. Of course, this news is better than even David can understand fully (though he understood more than most) because it turns out to be a prophecy that his heir will be the Son of God.

In response to this unanticipated promise, David worships. However, the content of his worship is revealing. To use the language of John 4, he clearly is worshiping in spirit and in truth. He praises God emotionally, but his praise focuses in specific detail on the nature and character of God. He is deeply thankful, but does not express his thankfulness using a dozen repetitive thank-you's. Instead, he thoughtfully explains why. Even 3000 years later, his prayer remains both enlightening and moving. All of us can say, along with him, "Who am I . . . that you have brought me this far?"

The Devotion of the Apostles

We see similar devotion expressed in the worship of the apostles in Acts 4:23-31. Like David, they are provoked to praise God, not by what God already has done, but by what He has promised. However, unlike David's situation, their position seems considerably less promising.

The day previously, Peter and John had been doing the Lord's work, healing the lame man and proclaiming the Christ. However, even though they had broken no laws, their good work led to their arrest, and a night spent in jail. The next morning, the high council of their people calls them to account for their

“unauthorized” preaching. With the help of the Holy Spirit, Peter turns the Sanhedrin’s accusation around on them, but the confrontation ends with the same people who had killed Jesus threatening to harm the apostles also.

It is in the face of this threat that the apostles join in worship—exalting exalt God’s power and noting that He had previously predicted the troubles they faced (Ps. 2). Yes, these wicked men killed the Anointed One, but in so doing, they only carried out God’s purpose.

The apostles then pray for boldness, but it is the unspoken rest of Psalm 2 that provides their motivation. In it, David reports that the nations will rise against the Messiah, but He will shatter them with a rod of iron. The Sanhedrin and their Roman overlords may seem menacing, but Christ will ultimately triumph.

The apostles’ behavior highlights another aspect of devotion. Their emotional, content-rich prayer shows that their whole selves are engaged, but they also are wholly focused on God. Their powerful enemies do not concern them. Only His power does. If we are as God-focused in our worship today, He will bless us as surely as He blessed them.

The Devotion of Job

God’s blessing should stir our devotion even when, and perhaps especially when, its presence is not obvious. Starting with the crucifixion of the Lord Himself, the Scripture records many episodes of the suffering of the faithful, but one of the most striking worship responses appears in Job 1:20-22. At this point, Job’s sufferings have not yet been completed, but he already has endured enough to bring any of us to our knees. This same day has seen the destruction not only of his fortune, but also of his children. I know what it’s like to lose one child. I can’t imagine what it’s like to lose all ten of them!

However, when Job falls to the ground, he does so in worship. His next words are surely among the most difficult to speak

in the entire Bible. He says, “Naked I came from my mother’s womb, and naked I will return. The Lord gives, and the Lord takes away. Blessed be the name of the Lord.”

Later, Job calls God to account for what has happened to him (and God still does not charge him with sin), but his initial response is magnificent. It shows an incomplete understanding of what has befallen him (though God allowed his suffering, Satan directly caused his misery), but it also reveals a deep connection to God. Through all of Job’s tragedies, the name of the Lord continues to be blessed!

So too, our mind-and-heart connection to God in worship should not be severed by anything that happens to us in our lives, whether good (which is more of a problem than Americans think) or bad. Even on the worst day of our lives, He still deserves our praise, and if we will only seek, we will find all the reasons we need.

Conclusion

Worshipping with devotion is a difficult goal to achieve, but it’s an important one. From the beginning, the God who searches the hearts has wanted the hearts of His people to be lifted up to Him. The greatest heroes of faith are frequently great because of the greatness of their worship. If we too offer our entire selves wholly to God through all of our days, it will transform not only our worship but also our lives. **T**



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. He can be reached at mandlbassford@gmail.com.

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by Bobby L. Graham

QUESTION.

Is it scriptural for a congregation to assemble in the parking lot?

ANSWER.

Question:

During last year's pandemic, our congregation met in the parking lot. Is this a scriptural arrangement for worship?

Answer:

I certainly hope it is scriptural, because during 2020, I not only met in such an arrangement, but also preached there several times. Of course, the Lord has never asked me about such matters, nor does He need to do so. The Lord knows what He wants, and reveals His mind in the Bible. We need to ask Him about it. Let's see "what the will of the Lord is" (Eph. 5:17).

He desires that His people gather themselves together to remember Christ, to worship Him, and to edify each other (Acts 20:7; 1 Cor. 14:23; 16:1-2; Eph. 5:19; Col. 3:16; Heb. 10:25). A common

purpose is essential for this to happen. Meeting together has certain essentials like conformity to the New Testament pattern for worship (1 Cor. 11:22-23). In contrast, time and place details are expedients which facilitate our meeting together as a church, but have no bearing on whether the assembling is scriptural.

As a matter of general option, a congregation may gather in a basement of a private dwelling, on the top floor of a luxury high rise, in the woods, in a rented hall, or in a parking lot. Does each place mentioned have advantages and disadvantages? Certainly. Some of them make each choice either more or less desirable. Being undesirable does not, however, make it an unscriptural place to assemble for worship.

One brother reportedly said such a meeting in a parking lot was not conducive to eating the Lord's Supper together (It appears his own judgment was being expressed). Someone added that those gathered could not worship



“in one accord” (I wonder how he could detect their purpose of heart). I am unsure what it would take to satisfy all brethren on this matter, but I have concluded it is easy for people to become cranky, especially when the Bible says nothing about the particular scruple one holds.

In the rather large Jerusalem church in Acts 2, Luke notes that the 3,000 were “in one accord” daily as they met in the temple (Acts 2:46). Did they meet in the entire temple complex, or did they somehow squeeze into some of the adjoining rooms? No man today knows the answer! Some forty years ago, some brethren advocated the practice of an entire city church meeting at different gatherings, basing it on the unjustified speculation that the Jerusalem church did so. Wherever they met, I am pretty sure they all could not see all the rest. If having all others in sight is essential, or if all must occupy the same room, the person insisting on such has probably created a demand that would be impossible to meet.



Is it unscriptural for parents to sit in a nursery or take a child outside the building during the Lord’s supper? Do they thereby disqualify themselves to eat and drink in remembrance of Christ? Does their temporary absence also disqualify the rest from eating, because they constitute less than the full number? Be careful where you tread and how far you go in pursuing such scruples (1 Cor. 4:6); you just might create some traditions like those of the Pharisees (Mark 7:7-8)! I have heard that some brethren have a so-called scriptural objection to a parking-lot meeting, but I lack much information about why they think it wrong. **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 bobbygraham@pclnet.net.


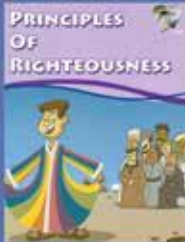
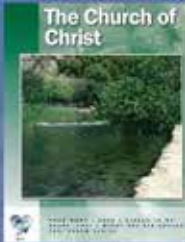
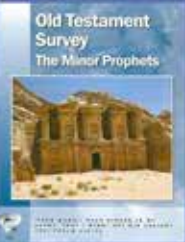
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You Just Need to Be There

by Barry Britnell

Traveling to Israel can have a very powerful impact on the traveler. . . and the people of Israel. Our experiences on a recent trip reminded me of an important spiritual lesson.

For all of us who write these articles for *Truth Magazine* about the geography and archaeology of the lands of the Bible, 2020 was a tough year. Because of the COVID-19 pandemic, we were unable to travel to the lands that we so dearly love.

However, we knew that, one day, we would be able to return. For me, that was in July 2021. Through prayer, hard work, and a bit of luck, I could finally take a tour group back to Israel. Making the trip was not easy for me or the travelers in my group. Besides having to be vaccinated, we had to pass four different COVID tests and complete much more paperwork than usual.

Yet, our hard work paid off; we were able to travel everywhere we wanted to go, see everything we wanted to see, and do so with almost no crowds. Overall, it was a wonderful trip, and I was thrilled to be traveling once again.

With almost zero visitors in well over a year, I knew that the tourism industry of Israel would be desperate to see people again. However, I was not mentally prepared for what we experienced. Their gratitude for our group was overwhelming. Let me give you a few examples.

The people in Israel (and especially those who work in the tourism industry) were deeply grateful to see us walking around their parks, sleeping in their hotels, and eating in their restaurants.

When we landed, we were greeted at the airport by the staff of the local travel agency that I use to help me coordinate the tour. They brought us gifts and we took plenty of pictures. However, their main purpose for meeting us was to simply say, “Thank you for coming.”

During the first night in Tiberias, the hotel staff served us dinner. After we said our prayer, one of the owners came to us and said, “You are the first group to stay here since March 12, 2020. Thank you so much for coming.”

When visiting the ancient city of Hazor, the gentleman in the ticket booth passed along a message through our guide: “Tell them ‘Thank you’ for coming.”

We went into a small deli just north of Jericho which was operated by two Palestinian brothers. Upon leaving, one of them flagged me down and said, “Thank you for coming.”

At Kando’s Store in Bethlehem, the owner gathered my group around him to talk to them. He started off by saying, “Your group is the first group to come into my store since March 6, 2020. Thank you so much for coming.”

When we arrived in Jerusalem, the Ministry of Tourism invited my group to their downtown office. We took a picture and shook hands while they continually said, “Thank you for coming.”

Overall, our small group had almost no financial impact on the country of Israel, but that mattered not. What mattered was that we were there. After sixteen months of not seeing any tourists, they were thrilled to see us. Everywhere we went, we were greeted with smiles, friendship, and genuine gratitude. Our simple presence gave them hope for a brighter tomorrow in which they would be able to do all the things that they love to do.

I am often asked, “Why do you keep going back to Israel?” The answer is simple: I love learning new things. When I am there, an hour does not go by in which I do not learn something new.



Caption 1: Our tour group sitting in an empty dining room while in the Galilee



Caption 2: Our tour group walking down the Mount of Olives toward Jerusalem on a normally crowded street

On this trip, I learned many things, but the lesson that I will always remember is this: *Sometimes you just have to be there for others.* Just simply being there had a positive impact on everyone with whom we came into contact.

We see this in the Bible. In John 11, Jesus and His disciples headed to Bethany because Lazarus had passed away. As they approached the city, Martha ran out to meet Jesus. The very first words out of her

mouth were, “Lord, if you had just been here”. A bit later, Mary comes to greet Jesus. Like her sister, her first words were “Lord, if you had just been here”.

Never underestimate the power and positive influence of just being there for others. Like many of you, I know people who are sick and suffering. I am not a doctor, so I do not know what to say to ease their suffering. Yet, I can be there for them. I can send a text or call and let

them know they are not alone. Just be there for people.

Do you know someone who has lost a loved one? Most people do not enjoy going to visitations or funerals. It is awkward and we rarely know what to say. Perhaps we do not have to say anything. Perhaps we just need to be there for them.

What about our worship assemblies and Bible classes? As much as I enjoy singing with my brethren, studying with my brethren, and praying with my brethren, I equally enjoy just *being* with my brethren. Truly, one highlight for me is to see my brethren arrive at the church building. Just the fact that they are there is a positive influence on me.

In the future, when I think about my tour in 2021, I will always remember the lesson that I learned: *Never underestimate the power of just being there for others.* 📺



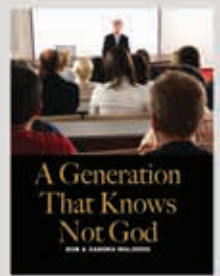
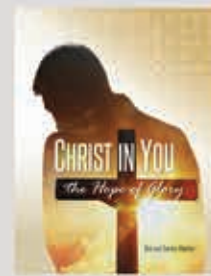
Caption 3: Our tour group enjoying a morning boat ride on the Sea of Galilee



Barry Britnell

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

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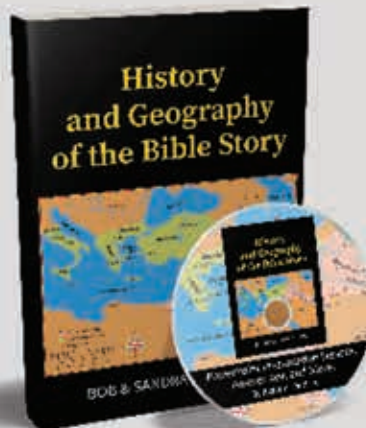
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God-Centered Education

by Kevin Maxey

God-centered education obeys Scripture, exposes folly, glorifies God, equips youth, inspires learning, and unites families.

Introduction

As “progressive” leaders insist on removing God and biblical values from education, many concerned parents find it increasingly difficult to keep God central in their children’s education. How can Christians successfully educate and raise their children in “the training and admonition of the Lord” while living in an increasingly godless society (Eph. 6:4)? Is it possible for parents to equip children with righteous discernment in an academic culture that constantly blurs the line between good and evil (Heb. 5:14; Isa. 5:20)? Whether your children are public-, private-, or home-schooled, sobering challenges abound.

The goal of this special issue is to encourage parents to strengthen their commitment to God-centered education.

Defining God-centered Education

Three education models are relevant to this issue: (1) the “no-God” model, (2) the “some-God” model, and (3) the “all-God” model. The “no-God” model is man-centered, *denigrating* God from all subjects. The “some-God” model is multi-centered, *segregating* God from all other subjects. This model includes the study of God in education, but considers God separately from math, history, science, etc. The “all-God” model is God-centered, *integrating* God within and throughout all subjects.

Many good religious parents follow the “some-God” education model. This typically looks like students having a

math class, a science class, a history class, etc., followed by a separate Bible class in a private religious school, home, or church setting. While all Bible study is certainly beneficial, carefully consider the significant advantages of implementing an assimilative God-centered approach to education. This theocentric approach incorporates God inside and throughout every subject of learning. God-centered education enriches both the heart and mind when students find God in every subject. God promises, “Those who seek me diligently will find me” (Prov. 8:17). This special issue will show how students can find God in math, science, history, language, and music.

Consider the following benefits of a God-centered education:

God-centered Education Obeys Scripture

Moses commands parents to integrate divine instruction throughout all walks of life: “You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. . . . You shall write them on the doorposts of your house and on your gates” (Deut. 6:7-9). David directs our ears to hear the ever-present theological instruction of the universe: “The heavens declare the glory of God; and the firmament shows His handiwork. Day unto day utters speech, and night unto night reveals knowledge. There is no speech nor language where their voice is not heard” (Ps. 19:1-3). Paul asserts that God revealed Himself in nature,

explaining, “For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse” (Rom. 1:20; Col. 2:2-3). The study of God must not be limited and segregated. Open your eyes and see the universe as God’s classroom.

God-centered Education Exposes Folly

Proud godless educators ironically deny the source from which their own education originates. The created foolishly rejects the Creator. “Even the stork in the heavens knows her times, and the turtledove, swallow, and crane keep the time of their coming, but my people know not the rules of the Lord” (Jer. 8:7). Animals have more understanding than the fool. “The ox knows its owner, and the donkey its master’s crib, but Israel does not know, my people do not understand” (Isa. 1:2-3). Even “dumb” donkeys know who their master is.

History repeatedly shows that the pursuit of education without God is doomed to fail. The wise men of Egypt, Babylon, Greece, and Rome were unable to prevent their nation’s demise (Ps. 9:17; Exod. 8:18-19; Dan. 2:27). “Professing to be wise, they became fools” (Rom. 1:22). Knowledge acquisition without God is an empty pursuit (Eccl. 2:12-17). In 2012, Harvard’s student newspaper, *The Red Crimson*, reported that suicide rates for Harvard University undergraduate students over a five-year period were nearly twice the national college student

average. Additionally, when including students who committed suicide during leaves of absence, that rate doubled again. “Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world?” (1 Cor. 1:20). Christ-like parents, be on guard. “See to it that no one takes you captive by philosophy and empty deceit” (Col. 2:8).

God-centered Education Glorifies God

Man is not the source of knowledge acquisition and wisdom creation. “The fear of the Lord is the beginning of knowledge” (Prov. 1:7; 9:10). Wisdom existed prior to man’s creation. In the beginning, John proclaims, was the Logos; the same Logos who spoke the universe into existence, took on flesh, and dwelt among men (John 1:1, 14; Gen. 1:1-3ff). “By the word of the Lord the heavens were made, and by the breath of His mouth all their host. . . For He spoke, and it came to be; He commanded, and it stood firm” (Ps. 33:6, 9). Solomon affirmed, “The Lord by wisdom founded the earth; by understanding He established the heavens; by His knowledge the depths were broken up, and clouds drop down the dew” (Prov. 3:19-20; 8:27). God-centered education teaches our children to understand that God is the sole source of wisdom in *all* areas of study. “For the Lord gives wisdom; from His mouth come knowledge and understanding” (Prov. 2:6). Again, “If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him” (Jas. 1:5).

God-centered Education Equips Youth

God placed Moses in the academic halls of Egypt, equipping him to lead Israel from slavery. “Moses was instructed in all the wisdom of the Egyptians, and he was mighty in his words and deeds” (Acts 7:22). Young Samuel was not reared in an intellectually passive environment. From

a very young age, God educated Samuel to be a faithful priest, prophet, and judge (1 Sam. 2:26). Wise elite from Babylon took notice of the superior intellectual aptitude of young Daniel, Hananiah, Mishael, and Azariah. God made these faithful young students imperial advisors. They were “skillful in all wisdom, endowed with knowledge, understanding learning, and competent to stand in the king’s palace” (Dan. 1:3-5). Educated at the feet of Gamaliel (Acts 22:3), Paul’s diligence in study enabled him to reason adeptly with Jewish leaders, Roman rulers, and Greek philosophers. Even twelve-year-old Jesus modeled the importance of children increasing in wisdom: “Jesus increased in wisdom and in stature and in favor with God and man” (Luke 2:52).

God-centered Education Inspires Learning

Renown scientists like Copernicus, Kepler, Galileo, and Newton found God in their scientific discoveries. Galileo asserted, “The laws of nature are written by the hand of God in the language of mathematics.” Johannes Kepler proclaimed, “The chief aim of all investigations of the external world should be to discover the rational order and harmony which has been imposed on it by God.” Isaac Newton described God as a divine engineer who is “very well skilled in mechanics and geometry.”

God-centered education adds eternal purpose and meaning to all subjects. For example, math displays the order of God, science demonstrates the design of God, history points to the providence of God, language reflects the authority of God, and music reveals the beauty of God. God-centered education inspires students. A student may not like math, but when he sees God in math, he will learn to love math. A child may not enjoy science, but when she sees God in science, she will learn to love science.

God-centered Education Unites Families

Finally, parents must not confine their children’s education within the walls of the secular classroom. God-centered education, instead, unites families around the throne of God. God calls engaged parents to immerse their families’ daily walk and talk with divine instruction (Deut. 6:1-9). The reach of this theocentric education is multigenerational, reaching even to children’s children (Deut. 6:2). Abraham united his family with divine instruction, teaching “his children and his household after him to keep the way of the Lord by doing righteousness and justice” (Gen. 18:19). The study of God united Lois, Eunice, and Timothy around the throne of God (2 Tim. 1:5; 3:14-15). God-centered education enables the Lord to build the house (Ps. 127:1). All education becomes praise to the Creator, recognizing Him as the Source.

Conclusion

Satan understands the battle for the souls of men begins in the mind. Determine now to reclaim all education for the glory of God. “For the weapons of our warfare are not of the flesh but have divine power to destroy strongholds. We destroy arguments and every lofty opinion raised against the knowledge of God” (2 Cor. 10:4-6). 📖

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Kevin Maxey

Kevin has worked with the Port Royal church of Christ in Spring Hill, TN, since 2009. He completed his doctorate in Education at Lipscomb University in 2019. He and his wife, Jennifer, have five children. The church website is springhillchristians.com. He can be reached at maxeyspringhillchristians@gmail.com.

Finding God in Science

by Joshua Gurtler

We should encourage our children to find God in science by exploring nature—bolstering their faith in the Christ, preparing for attacks by secularists, and responding to the same with a reasoned, rational, and scriptural response.

Introduction

What is science? Science originally meant knowledge, as in 1 Timothy 6:19-21, which exhorts “. . .avoiding vain babblings, and oppositions of *science* falsely so called” (KJV). Science, here, is from the Greek *gnosis*, meaning “knowledge” or “knowing.” During recent centuries, however, science has more commonly come to mean the methodologies or techniques used to gain knowledge, as *Merriam-Webster’s* third definition states: “knowledge or a system of knowledge covering general truths or the operation of general laws especially as obtained and tested through scientific method.”

The Scientific Revolution Is Rooted in Belief in the God of the Bible

Humanists often affirm that science only began to flourish after the western world was unshackled from the dark ages and authority of “the church” during the ensuing Age of Enlightenment—and that the Bible and science are diametrically opposed. However, the roots of modern science are grounded in the work of Bible believers. While operational science had many false starts in ancient Arabia, China, Greece and Rome, it was birthed and flourished in Bible-believing western Europe.

During this period, believing scientists were governed by two biblical

assumptions. First, they assumed the Creator designed the universe to function in an orderly manner with established *laws*. They based this belief on the fact that God is “not the author of confusion”



(1 Cor. 14:33), nor is He fickle and capricious, changing laws at will, as did the pagan gods. The stability of natural laws and patterns is stated in Genesis 8:22, which affirms, “While the earth remains, seedtime and harvest, cold and heat, winter and summer, and day and night shall not cease.” Furthermore, we are told that Christ holds all these laws in place: “who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power” (Heb. 1:3), and “He is before all things and in Him all things hold together” (Col. 1:17, NASB). Naturalists, objecting to the Bible as the foundation for science, have no grounds on which to stand, because without an intelligent designer, there would be no natural “laws,” and we would live in a purposeless,

happenstance universe, resulting in unpredictable natural phenomena with no scientific repeatability.

Second, these early believing scientists assumed God gave mankind the task of scrutinizing creation from Genesis 1:28, where He told Adam to “fill the earth and subdue it.”

In short, they were attempting to find God’s hand in nature by investigating how it works. This pursuit led directly to formation of the scientific method. As explained by Rodney Stark, “Science was not the work of western secularists or even deists; it was entirely the work of devout believers in an active, conscious, creator God” (See Note #1). As Dr. Peter Harrison, Professor at Oxford University, stated, “Had it not been for the rise

of the literal interpretation of the Bible and the subsequent appropriation of Biblical narratives by early modern scientists, modern science may not have arisen at all” (See Note #2).

Ten Early Creation Scientists

Some of these early creation scientists, either involved in developing the scientific method or in its application, include Gerardus Mercator (1512-1594), cartography; Francis Bacon (1561-1626), the classical scientific method; Galileo Galilei (1564-1642), astronomy, physics; Johannes Kepler (1571-1630), astronomy; Blaise Pascal (1623-1662), the barometer, probability, hydrostatics; Robert Boyle (1627-1691), gas dynamics, chemistry; Isaac Newton (1642-1727), law of gravity,

law of cooling, spectrum of light, co-inventor of calculus, dynamics, reflecting telescope; Gottfried Wilhelm Leibnitz (1646-1716), co-inventor of calculus, mathematics; Carolus Linnaeus (1707-1778), biological classification system, taxonomy; and John Dalton (1766-1844) gas law, atomic theory.

It's Really a Battle Over Worldviews

Science should be about discovering the most logical or likely solution, not simply the most naturalistic explanation, no matter how absurd the conclusion. Bible believers are accused of being narrow-minded, failing to consider all evidence. The naturalists' worldview, however, is the constricted one, wherein they only accept naturalistic explanations. Their worldview also denies the possibility that an omnipotent God and past biblical events molded the earth's landscape and affected the history of nature.

Operational Science vs. Origin Science

Generally, two types of science exist today—only one follows the scientific method: *operational science*. Operational science (birthed by Bible-believing scientists) conducts experiments to determine how natural processes work. On the other hand, *origin science* (which includes Neo-Darwinism) does not use the scientific method; instead, it employs assumptions based on circumstantial evidence to explain what happened in the past. Conflicts between believers and unbelievers arise, not based on operational science, but based on origin science. This is because these two groups begin at two different starting points. Unbelievers start with a purely naturalistic worldview, while believers start with a biblical worldview.

God Is the Father of Science

If God created everything (Gen. 1:1), then He expects man to learn from nature, gaining knowledge and applying it

through wisdom (Prov. 4:5,7; Ps. 19:1-4). God is the Father of science as the “first cause” of all things: “Every house is built by someone, but he who builds all things is God” (Heb. 3:4). The apostle Paul says we can see God's hand in nature. He said, “For since the creation of the world, His invisible attributes are clearly seen, being understood by the things that are made” (Rom. 1:20). We are also told that nature can only hold together because Jesus upholds “all things by the word of His power” (Heb. 1:3) and “in Him all things hold together” (Col. 1:17).

We should teach our children that God cannot be “put in a test tube.” That which is spirit is not subject to the scientific method and the laws of operational science (John 4:24). Nonetheless, we have a world of scientific evidence supporting intelligent design. If one could put God in a test tube, He wouldn't be God, He would be creation, because only the created can be tested by operational science. Only the Christian worldview makes sense of the ordered, law-abiding creation around us. Therefore, we should seek to understand how nature functions, hence finding God in science.

Encouragement for Parents Teaching Children

Parents can help children discover God in science by exploring the world around them, finding God in His intelligently designed animals, insects, trees, flowers, etc. Parents can point out the intricate workings of the stellar creation in the nights' skies (Ps. 19:1-6). Object lessons of science can be taught in activities such as hiking, camping, fishing and spending time in nature, while relating to them all the splendor of the Creator's marvelous hand on their individual levels of understanding.

Advice for Students Studying Science in the Secular School System

As Christians, we should strengthen our faith in the Creator's word, with which we can “extinguish all the flaming

arrows of the evil one” (Eph. 6:16; 1 Pet. 3:15). That doesn't mean we will always have all the answers. Children need to be taught to be “wise as serpents and harmless as doves” (Matt. 10:16). Young people often will not have a well-thought-through response to complicated questions. Teach your children, in this case, to regroup by discussing these questions with godly Bible teachers, and reading good apologetic materials and then respond with a reasoned defense.

Above all, children should be taught to grow their relationship in the Lord and “put on the whole armor of God, that you may be able to withstand in the evil day, and having done all to stand” (Eph. 6:13). In this way, they can know God through his written revelation as well as find God in an exploration of the natural world—through science. ■■

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Joshua Gurtler

Joshua worked locally with churches in Alabama and Georgia before moving to Pennsylvania where he works as Senior Lead Research Scientist for the USDA Agricultural Research Service, investigating food-borne pathogenic bacteria. He has written the workbook “Unraveling Evolution” published by Truth Publications. He frequently lectures on creation vs. evolution and intelligent design. Joshua resides in Phoenixville, PA, with his wife, Jana, and their three children. He can be reached at gurtljb@gmail.com.

Finding God in Music

by Matthew Bassford

Music touches the heart and resonates within the soul---teaching, soothing, challenging, etc. Let us, therefore, cultivate a love of music in our children. Our homes will be blessed, and our worship will be more meaningful.

Introduction

Wherever beauty is, God is there, too. He is the Author of beauty, and He designed human beings to appreciate it. There is, of course, an entire branch of evolutionary psychology that aims to explain why people have a sense of aesthetics. However, all these explanations fail in the face of the Darwinian imperative of survival. Why make an aesthetically satisfying spear when a crudely utilitarian spear made in half the time will kill the deer just as effectively? Nonetheless, human beings invariably choose the former course.

Rather than resorting to strained attempts to explain our love of beauty as evolutionarily adaptive, we should allow it to guide us to our Creator. Beauty is orderly, and it reveals to us the order and design of the universe. Who has not marveled at the loveliness of the curves and arcs in a seashell? Each is an expression of the complicated mathematics embedded in the DNA of the creatures that created them.

The same is true of music. On the Western musical scale, C_4 (middle C) is a vibration of about 261.63 Hz. Double the rate of vibration, and you arrive at C_5 , one octave up. Halve it, and you produce C_3 , an octave down. A quarter note is twice as long as an eighth note, and half as long as a half note.

Every musical note can be described precisely using math. Every song ever created represents a series of

mathematical relationships, note to note, chord to chord. Really, Beethoven wasn't a musical genius. Rather, he was a mathematical genius who expressed his creativity using a keyboard instead of a chalkboard.



All of this makes music sound incredibly dry, yet it is anything but. When all that math makes our eardrums vibrate, we perceive not numbers but beauty. Indeed, we perceive beauty of such intensity that it stirs us to the depths of our souls. The joy that music evokes is the joy of encountering the handiwork of God. If Beethoven was a genius, how much more of a genius is the One who invented the relationships that Beethoven exploited?

When God is so evident in music, it follows that a godly education ought to be a musical education. Unsurprisingly, our increasingly godless society is also increasingly losing touch with music. 150 years ago, most people possessed some measure of musical accomplishment. The only picture I have of my great-great-

grandfather is of him sitting on the front porch with his banjo in his lap.

Today, that is no longer true. We need only listen to worldly people attempt to sing "Happy Birthday" to learn how innocent of musical accomplishment they are! Piano sales have languished for decades. Active participation in making music has been replaced by passive reception.

Even there, Americans are not what they once were. Pop music today is mathematically much simpler than pop music 50 years ago. Its dynamic range is narrower, its rhythms less complex, its chord progressions less sophisticated. Those who have lost the ability to create music also have lost the ability to appreciate it.

It is not too much to describe this atrophy of our musical selves as a work of the evil one. The devil thrives in realms of disorder and spiritual deadness. If we wish to counteract his efforts, let us ensure that our children are alive to music.

This begins with connecting them to our sacred tradition of hymnody. If music is of God, the command to teach and admonish one another in psalms, hymns, and spiritual songs makes perfect sense. It combines our intuitive awareness of the divine in music with an explicit acknowledgement of His glory.

Even the pattern of our worship shows His wisdom. For the denominational audience watching a praise band onstage, music is about someone else. For a

congregation of the Lord's people joined in song, music is about us. It is beauty that we create together, in which every voice contributes to the whole.

Our song also unites us. Research has shown that singing together in a group causes the pulse and breathing rates of the participants to sync up. We literally become of one heart and one soul! Singing also causes our brains to release dopamine, providing a pleasurable natural high. It's hard to imagine an activity that would be better at creating group cohesion, which (in part) is why God commanded us to engage in this one.

The more that children involve themselves in singing hymns, the more united they will be with the church and with God. As always, we teach them to do so first by our example. Children who see their parents singing heartily in worship learn that it's important (this also is one reason of many why "children's church" is a terrible idea). On the other hand, children with parents who participate reluctantly or not at all learn the opposite lesson.

The instruction that begins in a congregational setting ought to continue in a family setting. When my wife was growing up, my father-in-law led his family in singing on the way to services three times a week. Today, all of his musically adept children are faithful Christians. I don't mean to suggest that this is entirely because of his drive-time efforts (though anecdotally, it seems to me that young people who love to sing are less likely to fall away), but it did set a positive tone.

For other families, the living room might be a better setting for devotions than the minivan. For the investment of five minutes a day and \$50 worth of hymnals, any family can sing a hymn daily from now until when the kids move out. Given the hours we spend on social media and the hundreds of dollars we blow on Amazon, is this too much to ask?

Additionally, there are ways to combine family worship with family study. As I write, I'm putting the

finishing touches on a metrical psalter called *Worshiping with the Psalms*. A metrical psalter contains paraphrases of all 150 psalms into rhyme and meter (like "Hallelujah! Praise Jehovah!" is a paraphrase of Psalm 148). I also have suggested familiar tunes to be used with each of my paraphrases. For instance, my paraphrase of Psalm 65 can be sung to the tune for "Joyful, Joyful, We Adore Thee". I hope that this psalter will find a place in homeschooling and family devotions.

The process would be simple. Read the psalm. Sing the psalm together. Talk about the psalm. There are 183 paraphrases (I split some psalms, most notably Psalm 119, into multiple paraphrases), enough to sing through twice in a year or once in a normal school year. I am confident that anyone who completes the cycle will emerge, not only with a better appreciation of the Psalms, but also with a better appreciation of God.

Conclusion

Regardless of the means we choose, it is beyond dispute that God is the source of music, and He created it for us to seek and find Him. Music does not belong to the unbeliever. Rather, it belongs to us because we belong to Him. When we introduce our children to music, especially sacred music, we introduce them to Him, too. **T**



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. He can be reached at mandlbassford@gmail.com.

Unraveling Evolution

(revised second edition)

by Dr. Joshua Gurtler

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Finding God in Language

By Jennifer Maxey

Language is the principal method of human communication, consisting of words used in a structured and conventional way and conveyed by speech and/or writing. It is also the means by which God communicates with us, and we with Him.

Introduction

Ten years ago, I began tutoring students in English grammar and composition. This intensive course lasts three years and involves a significant commitment of time and energy. After my second “Parent Orientation Meeting,” one mother passionately voiced a series of pointed questions: “Why should my children study all this information about language? How can this help them see God? When are they really going to use this? Or at least, why do they need this level of instruction at their ages?” “This just seems pointless to me. Do you think God really cares if my kids do grammar? It’s only words.” To be honest, I was taken aback with the tone and questions, and had no ready answer, so we simply moved forward with the rest of our meeting. However, over the next few days, I seriously considered whether the teaching and learning of language is, in fact, a valid use of my time, or anyone else’s. My conclusion, in brief, follows.

What Is Language?

Language is an attribute of Deity. In Genesis 1, our Almighty God used language to create our world and all that is in it. He *spoke* and it was so. The phrases, “And God said. . .,” “And God called. . .,” “And God blessed. . .,” are used fifteen times in the first chapter of the Bible.

Jesus Christ is the **Word**, which was with God in the beginning. John 1 tells us, “All things were made through Him,

and without Him nothing was made that was made.” This **Word** that was Deity with God before the world, became flesh, and has become our Lord and Savior.

God Gifted Humanity with Language

This attribute of Deity was passed on to mankind in the created world, and is a part of the fulfillment of the Godhead’s desire to “. . .make man in our own



image, after our likeness” (Gen. 1:26). Through faith in the revealed Word, we know that this gift of language was from the beginning. God brought the animals before Adam, and “whatever the man called every living creature, that was its name” (Gen. 2:19). On the day the Lord breathed into Adam’s nostrils the breath of life, Adam communicated and conversed via the medium of language.

We are beings created by an Almighty God who Himself possesses the attribute of language. He did not create language for us. Language was already with God in eternity, and in His wisdom, He has bestowed it upon mankind. At a minimum, knowledge of this profound fact should turn our attention to the concept of language as an object of study. Yet, there is more to consider.

God Chose Language as a Medium to Reveal Himself

To the beautiful, bountiful created universe, God added the written word—language—as His chosen method of revealing Himself to humanity. Our timeless God, over a span of 1500 years, revealed Himself and His plan to patriarchs, kings, princes, sheep-herders, prophets, fishermen, and apostles through language. In His providentially preserved Word, God reveals to us His nature, His ways, His wonders, and His plans that He put into place before He created the earth (Eph. 1:4). For the rest of our physical lives, we will be studying the preserved language of God.

God Chose Language as the Medium of Prayer

Not only do we need an understanding of language to comprehend the Bible, but we also have been given language as our primary tool to communicate with God Himself. Each time we concentrate our thoughts in prayer and praise to God—each time we utter a thanksgiving or ask a blessing—we use the medium of words to reveal our innermost thoughts and desires to the Creator.

God Chose Language as the Medium of Teaching the Lost

“For faith comes through hearing, and hearing by the word of God” (Rom. 10:17). God has set language as the

primary tool of each believer, to be used to tell others the good news of salvation in Christ. In His wisdom, God chose the medium of words for the “. . . casting down of strongholds, casting down imaginations, and every high thing that exalts itself against the knowledge of God” (2 Cor. 10:5).

While an unbridled tongue is a tool of Satan, “set on fire by hell” (Jas. 3:6), one who guards his tongue and governs it by God’s will accomplishes much good. When properly used, language is not a weapon of warfare that is “of the flesh. . .” (2 Cor. 10:4), but we already knew that. Language is of Deity.

God Chose Language as a Medium of Judgement

In the end, God will judge humanity with the same medium He used to create all things. God’s Son, the Incarnate Word (John 1:1), and the words spoken by Him, will judge. “The words that I have spoken will judge him on the last day” (John 12:48). To that standard of judgement, God adds one more dimension. He adds our own words as judgement: “For by your words, you will be justified; and by your words, you will be condemned” (Matt. 12:37). As each person gives an account of the words that he has spoken, God judges every individual’s stewardship of the gift of language.

Do the Details Matter?

Education toward mastery of language demands commitment of time, resources, and effort. Graduating to proficient use of language in both written and spoken form entails tedium and practice. Thus, wise stewards of time may question the necessity. What benefit can this study and dedication of time bestow? In what way can a knowledge of “direct objects” versus “indirect objects” enrich life? Is it necessary to know what an infinitive does? Why does it matter if the endings are for accusative or ablative case? So the questions go. Let us consider.


Jesus Reveals that Details Matter

Because they did not believe in any resurrection of the dead, the Sadducees’ question centered on what might happen in an hypothetical afterlife. Jesus answered them, saying, “Have you never read?” Consider the following:

Have you not read that which was spoken unto you by God, saying, “I AM the God of Abraham, the God of Isaac, and the God of Jacob.” Therefore, God is not the God of the dead, but of the living (Matt. 22:31-32).

Based on the tense of a verb (God said “I am,” not “I was”), Jesus showed the patriarchs enjoyed continued existence beyond the grave, thus proving that there is a resurrection and condemning the Sadducees for not recognizing this truth. On the tense of a verb, he held them responsible.

Language is Profoundly Important

If something so sublime as the resurrection from the dead hangs on the tense of a verb, then the study of language is a worthwhile endeavor for every believer. If we hope that our children will one day attain spiritual maturity, having the Word of God written on their hearts and in their minds, then we should not shrink back from doing our part to ensure they are “handling aright the Word of God” (2 Tim. 2:15). 

Now I commend you to God, and to the Word of His grace, which is able to build you up, and to give you the inheritance among all those who are sanctified (Acts 20:32).



Jennifer Maxey

Jennifer works and worships with her family at the Port Royal congregation in Spring Hill, TN. She can be reached at maxeyspringhillchristians@gmail.com.

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Finding God in History

by Steve Wolfgang

For Christians, one of the most important elements in their worldview is the evidence of God in nature and in history, including the Bible.

Introduction

“The past is a foreign country—they do things differently there.”¹

Since “history” means many things to various people, definitions are obligatory. Basic meanings include: (1) Whatever actually occurred; (2) material evidence from that time—physical artifacts, inscriptions, and documents such as letters, interviews, after-action reports, “official” chronicles, eyewitness memoirs, etc. (3) those records that have survived to be used by historians²—often referred to as “primary sources,” and (4) “secondary” accounts produced by historians using many of the above resources—that is, how historians choose to tell stories of the past, writing from various perspectives and selecting portions of the available evidence to privilege as sources.

Historical knowledge is never exhaustive, uncorrectable or absolute. 1 Corinthians 13 isn’t speaking specifically about history, but the words apply nonetheless: “We know in part. . . [as] in a

mirror dimly.” Still, history is arguably the broadest of subjects, since one can write a history of nearly anything. Even so-called “prehistoric” eras have produced evidence, albeit non-documentary, used by scientists to imagine or conjecture about their historical meaning.³

History is about far more than merely learning facts, biographies, and timelines. It also can teach how to think analytically, argue logically, and communicate persuasively. Each generation asks new questions and consults previously-unused evidence—especially as historians’ ranks are increased by women and minorities.⁴ Even Biblical writers chose

selective information to tell the story they recorded (John 21:25).

For Christians, one of the most important elements in their worldview is the evidence of God both in nature and the human past. Indeed, “All history. . . must be held by Christians to be a story with a divine plot.”⁵ In contrast to a cyclical view of history, widespread in ancient and oriental civilizations, where events regularly recur as with seasonal patterns of nature, Christians see this “plot” through a linear view of history as a process moving towards a climax determined by God.⁶

Finding God in History: Read Your Bible

The most obvious place to look for God in history is, of course, the Bible. God is revealed as the Creator of life in all its diversity. Paul taught Athenians that “the God who made the world and everything in it, being Lord of heaven and earth. . . made from one man every nation of mankind to live on all the face of the earth, having determined allotted

¹ David Lowenthal, *The Past Is a Foreign Country* (Cambridge University Press, 1985).

² One typical example: of millions of pay vouchers issued to the Roman legions over several centuries, only six and a fragment of seventh are known to survive. See Steve Wolfgang, “Mesopotamia,” *In the Beginning: Studies in Genesis* (Truth Publications, 2018), 179-180, citing Edwin Yamauchi, *Stones and Scriptures* (Philadelphia: Lippincott, 1972), 146ff.

³ Stephen J. Gould explains: “As a paleontologist and evolutionary biologist, my trade is the reconstruction of history. History is unique and complex. It cannot be reproduced in a flask. Scientists who study history, particularly an ancient and unobservable history not recorded in human or geological chronicles, must use inferential rather than experimental methods.” *The Panda’s Thumb: More Reflections in Natural History* (New York: Norton, 1988), 27-28.

⁴ Mark Noll clarifies: “Historians must select what to include and not to include [and] decide how to slant what is written, and they must highlight certain themes at the expense of others [including] the experiences of women, nonwhites, and ‘ordinary’ people who did not leave extensive written records.” *A History of Christianity in the United States and Canada*, (Eerdmans, 2019), 1.

⁵ C.S. Lewis, *The Discarded Image: An Introduction to Medieval and Renaissance Literature* (Cambridge University Press, 1964), p. 69, Kindle Edition.

⁶ John Warwick Montgomery’s volumes on such matters were helpful to me as a young history graduate student. Begin with *Where Is History Going? A Christian Response to Secular Philosophies of History* (Zondervan, 1969).

periods and the boundaries of their dwelling place” (Acts 17:24, 26, ESV).

In the Old Testament, God acts in historical events, displaying his power in the Exodus and other events (Ps. 136 and other “historical” Psalms). God cares about human events and interacts on the world stage, raising up and casting down kings (Exod. 15:1-4ff; Dan. 2:21). Biblical events intersect those of world empires, such as Egypt, Assyria, Babylon, Persia, Greece, Rome, etc. Records and artifacts of those empires often correlate and illuminate what is recorded in Scripture, rather than, as many suppose, being merely mythological or fictional.⁷

The Bible not only describes God’s actions in ancient history, but explains *why* such things happened. Common events which might easily be interpreted as natural phenomena (for instance, the frequent occurrence of locust plagues in the Ancient Near East), are instead identified in Joel’s case as God’s “army” (2:11-14). The collapse and captivity of the Israelite nation are explained by the biblical historian not simply as the frequent rise and fall of empires; rather, “this occurred because” of Israel’s

⁷ James Hoffmeier and Dennis Magary, *Do Historical Matters Matter to Faith? A Critical Appraisal of Modern and Postmodern Approaches to Scripture* (Crossway, 2012); and Kenneth A. Kitchen, *On the Reliability of the Old Testament* (Eerdmans, 2003).

spiritual decadence and disobedience (2 Kings 17:7).⁸


Without doubt, God is sovereign and still operates in human affairs, though, like much of history, determining divine intervention from natural phenomena (or God’s use of such events) is not always knowable. Fallen humans have a seemingly limitless capacity for misinterpreting events—and even God’s revelation—thus contemporary occurrences have become fodder for uninspired and misguided authors to see “the hand of God” where it is not. God has been blamed falsely for hurricanes, epidemics, and various social upheavals. As one historian observes, “God has been on every side of every social issue I have ever studied; He has participated in every war on every side; He is a Democrat and a Republican, high tariff and low tariff, a fascist and a communist.”⁹ God has His

⁸ One excellent curriculum, incorporating rather than ignoring Biblical events in the timeline of history, used in home-school programs such as Classical Conversations, is Susan Wise Bauer’s *Story of the World*, based on adult texts such as her *History of the Ancient World* (Norton, 2007).

⁹ Ed Harrell, “Peculiar People: Rationale for Modern Conservative Disciples,” in *Disciples and the Church Universal* (Nashville: DCHS, 1967), 43. Harrell, Gaustad, Boles, et. al. *Unto A Good Land* (Eerdmans, 2005) skillfully

own purposes, which are not always plain to mortals.

Conclusion

God’s decisive actions culminated in the life, teaching, and victorious resurrection of Jesus, and His eternal purpose continues to unfold through Christ’s church and the promise that history will end with Jesus’s return in judgment. From the beginning, God’s intervention in history, often in judgment or mercy, points to His triumphant conclusion of history: “Jesus wins” in the cosmic struggle between good and evil! 

Note

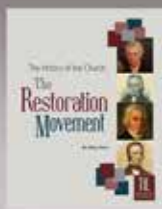
Resources in the notes, and other material, may be ordered from Truth Publications.

integrates often-ignored religious matters into the broader tapestry of history, as does Thomas Kidd’s textbook, *American History* (Nashville: B&H Academic, 2019).



Steve Wolfgang

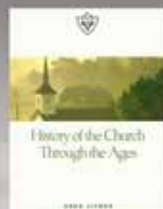
Steve has worked with the church in Downers Grove (suburban Chicago) since 2008. He and his wife, Bette, have two adult children and three grandchildren. His blog, *eklektikos*, can be read at stevewolfgang.wordpress.com. He can be reached at stevewolfgang@aol.com or wolf@uky.edu.



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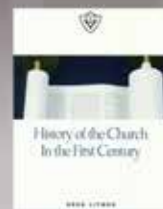
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Finding God in Mathematics

Anonymous

Mathematics (the abstract science of numbers, quantity and space) has a spiritual connection: It reflects the orderliness of the Creator, and the orderly lives of disciples (Greek: *mathētēs* derived from the root *math*, meaning “to learn”).

A teacher and fallen away Christian, explaining his condition, said that he was much closer to God on his tractor rather than being in worship. If he senses the presence of God in the wonders of nature, should this not beget a desire to know and worship that Being? This is beautifully articulated in Psalm 19. Recognizing the glory of God in His creation (vv. 1-6) should lead us to discover and discern the mind of God as revealed in Sacred Scripture (vv. 7-14). In an open-minded study of mathematics, this connection to (and dependence upon) an intelligent Creator should arouse in us a desire to know that Creator.

What if mathematics leads us to see the Lord? Many have turned to unproven theories that claim order came out of chaos. Allegedly, life came from a mass of junk that came from. . . they know not where. . . and know not how. . . from such suppositional slime. . . sublime order emerged. Unbelievers assert that chaos begets order. Yet, such claims are baseless: All experience and evidence tells us the opposite.

In the study of mathematics, we rely on some basic elements that are deeply ingrained in our thinking. Mathematics depends on the constant nature of the world that we are trying to measure. God’s word assures us that all nature is created and sustained by the Lord (Heb. 1:1-3). Our measurements are usable because of this constancy in nature. We count on intelligence rather than chaos to study any area of mathematics or any area of science, since mathematics measures

this intelligence and makes sense of every such area.

Take the measurement of the surrounding earth. In about AD 300, Euclid formulated the concepts of Geometry that we use in school and surveying today. He built it on knowledge that had been amassed from before the great building works of the Egyptians, back at least to 1500 BC.

How do we account for measuring an infinitely complicated world with a system existing for 3500 years? Is there even the least evidence of any change in our earth system that would affect our existing measurement methods? One might surmise that relativistic mathematics suggests such a change, but it is usable only in interstellar distances, having no effect on earth measurements. Even the use of relativity relies on our centuries of known mathematics.

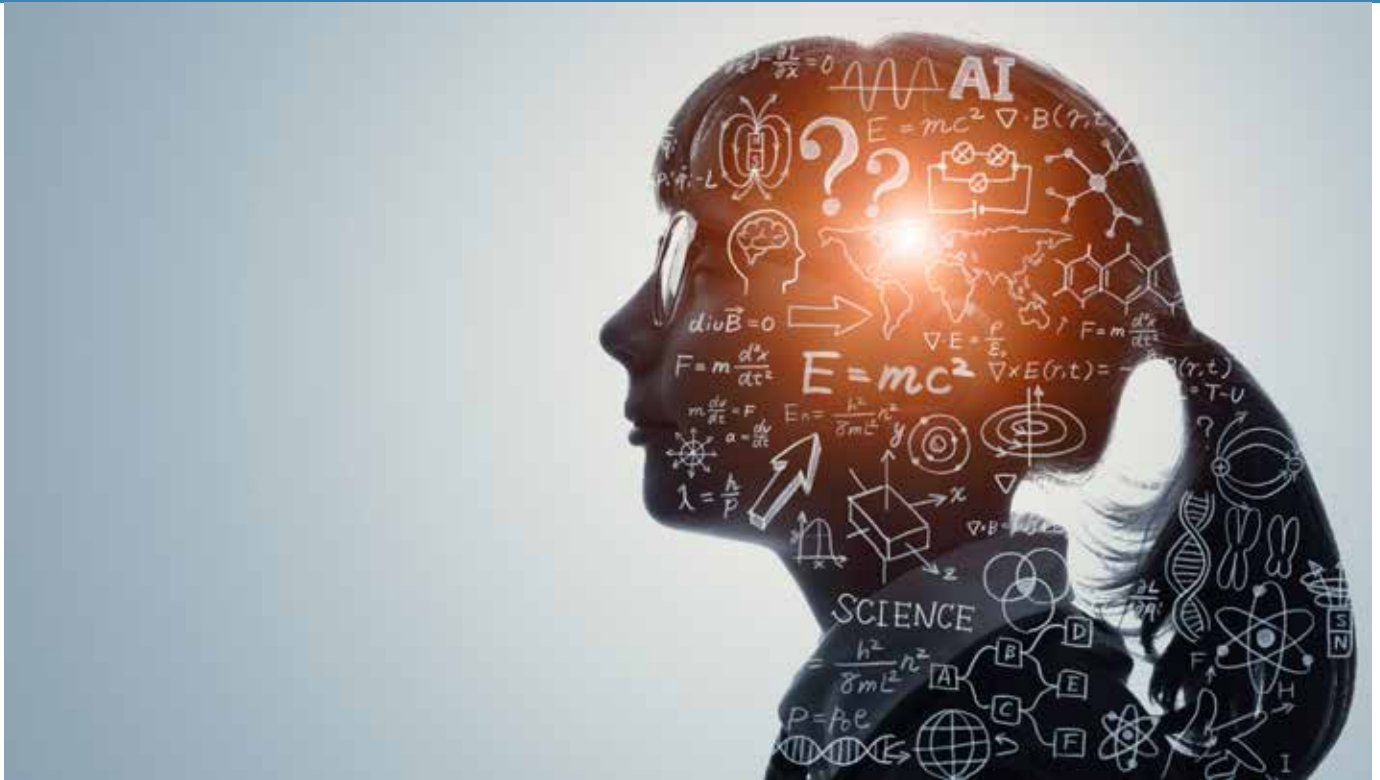
A gross misuse of mathematics that clouds the thinking even of many researchers who study archaeology is making extreme extrapolations from present facts. The well-taught mathematician knows that, though interpolation is a useful tool, extrapolation is fraught with deadly pitfalls. Extrapolation is the extending of known data far, far beyond its limits. Years ago someone noted the growth of population and extrapolated to a point in the not too distant future when every person on the globe would have only one square foot of land on which to stand. Ensuing history did not support such scare-mongering. The true mathematician recognizes that the

intelligent control, which is so obvious, must some way be ensuring our course. If it were not so, then our mathematics would cease to work.

Someone might argue that the measure of the realm of nature itself shows a variability that suggests chaos. In arguing such, one overlooks the statistic branch of mathematics. Even though we cannot predict the outcome of a single event, yet we can measure and predict events as averages, which will be very accurate. Statistics bring order out of seeming disorder so that even in what seems to be chaotic we see the underlying intelligence of biology and again, not chaos.

Statistics can be used to illustrate the truth of the gospel. Consider the Bible: How do we know it is inspired? Sacred Scripture constitutes a single volume of sixty-six books written over a period of about 1500 years by many different writers. If this were done, even starting today, in not too many years, we would see many contradictions. If you tried to follow every medical treatise by a number of authors for the nearly 100 years that I have seen, the result would be disastrous. Read several histories of World War II by different historians with diverse viewpoints. The results reflect many disagreements and differing conclusions.

How did such a diverse collection of authors, living over a span of 1500 years, dwelling in different cultures, possessing varying levels of education, write such a volume? Again, mathematics comes to our aid in figuring probabilities that prophecies written hundreds to thousands of years ago by many writers



could have occurred as prophesied. Many mathematicians have picked just one prophecy and figured the probability that it would be demonstrably fulfilled. The resulting probability is so infinitesimal that it should be fulfilled accidentally as to render it impossible. Yet, it was fulfilled. Furthermore, the prophecy was so definite that the result had to be accepted. Biblical prophecies used were not like those of Nostradamus, so nebulous that they could be fitted to whatever situation develops.

As a test case, please consider the prophecy of Isaiah 44:28 about the acts of one Cyrus (a pagan king who knew not God), who would send the Israelites back to Jerusalem with orders to rebuild it. This prophecy was given about 200 years before it came to pass. It named a man, not yet born, of a nation, far from the time it would come to power, to order a specific people not yet in captivity, to return to a specific city not yet destroyed and rebuild the temple which still stood at that time. Yet, it occurred in every detail. Many of the prerequisite events were triggered by men of enemy nations. Prophecies of men, given in vague malleable terms, can sometimes seem to come to pass, but

nothing Nostradamus said can compare to this precise prophecy. No, he doesn't even come close. Trying to compute the probability of this event convinces us that this prophecy is inspired by an infinitely higher intelligence and power than possessed by any man.

It would also be instructive to consider the probability of Zechariah 11:12-13 made some 400 years before Jesus was betrayed. The prophecy reads,

And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD (KJV).

The price was paid for someone. The amount was *thirty pieces of silver*. Yet, the silver was not kept but rather cast to the potter in the house of the Lord. It sounded strange to include all these diverse specific elements. The probability of it being fulfilled would certainly be infinitesimal. Judas contracted for the sale of Jesus for *thirty pieces of silver* but did not keep it. Rather, he cast it down in the house of

the Lord, but it ended up in the hands of the potter. All of this was accomplished by Judas, who was the traitor, and by the enemies of Jesus who would never, ever do anything to support His claims. Our statistics tell us that all this could not happen except by divine intervention.

In studying mathematics we are brought to even stronger faith that (1) there is an intelligent Creator, (2) He is Jehovah, the Author of all Scripture, (3) we should obey His will, and (4) all our lives depend on His unchanging nature. **TL**

Editor's Note

The author of this article, affectionately called "Papa," is beloved by his family and brethren. A man of deep faith and scholarship, he has had a profound influence on countless individuals over the course of his ninety-two years of life. While deferring to his request, "Mark, I beg your indulgence to not having any identification but a line saying 'From a math teacher for 43 years.' I must also say that "Papa" has been one of the anchors in my life, an individual for whom I have the greatest affection and highest regard.

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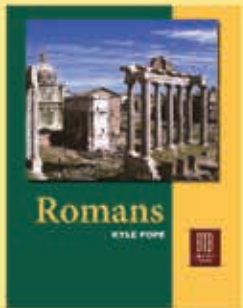
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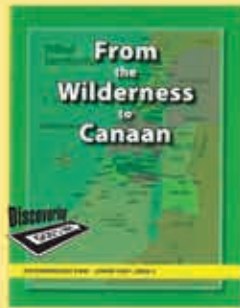
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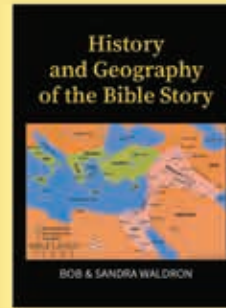
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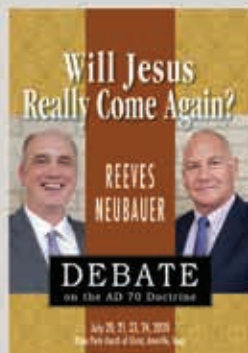
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2323 South 46th St.
Sun. Bible Study: 9:45 a.m. | Worship: 10:30 a.m. & 5 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: John Hagenbuch
Bldg: (479) 782-0588 | churchofchristfortsmith.com

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

FOLSOM

Church of Christ

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

LONG BEACH

Church of Christ

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

OCEANSIDE-VISTA

Church of Christ

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

COLORADO

FORT COLLINS

Poudre Valley church of Christ

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

MONTROSE

San Juan church of Christ

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

DELAWARE

MILTON

Lighthouse church of Christ

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

FLORIDA

DESTIN

South Walton church of Christ

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

FORT LAUDERDALE

Northside church of Christ

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

FORT MYERS

Southside church of Christ

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

FROSTPROOF

Frostproof church of Christ

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

GENEVA

Church of Christ

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

KEY LARGO

Key Largo church of Christ

106695 N. Overseas Hwy.
33037 m.m. 100.7 on US 1
Sun. Bible Study: 10 a.m. | Worship: 11 a.m. & 6 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: William LeDent (305) 451-1194

MARY ESTHER

Church of Christ

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

MIAMI

Church of Christ

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

Flagler Grove church of Christ

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

Church of Christ

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

OCALA

Anthony church of Christ

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

ChurchDirectory

ORLANDO

Azalea Park church of Christ

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

Church of Christ at S. Bumby

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

Pine Hills church of Christ

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

PALMETTO

Palmetto church of Christ

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

PANAMA CITY BEACH

Beach church of Christ

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

SEFFNER

Church of Christ

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

GEORGIA

CENTERVILLE

Centerville church of Christ

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

COLUMBUS

River City church of Christ

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

CONYERS

Rockdale church of Christ

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

PINE MTN. VALLEY

Church of Christ

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

SAVANNAH

Coastal church of Christ

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

VALDOSTA

Church Of Christ

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

IDAHO

BLACKFOOT

Church of Christ

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

IOWA

DES MOINES

Church of Christ

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

GRINNELL

Church of Christ

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

ILLINOIS

CHICAGO

Church of Christ

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

DOWNERS GROVE

Church of Christ

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

GLEN ELLYN

Glen Ellyn church of Christ

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

MATTOON

Southside church of Christ

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

SOUTH HOLLAND

Southeast church of Christ

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

INDIANA

CLARKSVILLE

Clarksville church of Christ

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

GREENWOOD

Greenwood church of Christ

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

HOBART

Church of Christ

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

INDIANAPOLIS

Castleton church of Christ

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

JAMESTOWN

Church of Christ

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

OOLITIC

Church of Christ

400 Lafayette Ave. | P.O. Box 34

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

PEKIN

Church of Christ

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

PLAINFIELD

Church of Christ West

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

SAINT LEON

Church of Christ

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

SALEM

Westside church of Christ

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

TRAFALGAR

Spearsville Rd. church of Christ

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

KANSAS

TOPEKA

17th St. church of Christ

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

KENTUCKY

AUSTIN

Peter's Creek church of Christ

856 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.
Churchofchristfairdealing.com | (270) 227-3262
(Dir: Conveniently located near Kenlake State Resort Park on
the western shore of the lake.)

BRANDENBURG

Brandenburg church of Christ

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

CAMPBELLSVILLE

Sunny Hill Dr. church of Christ

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

CANEYVILLE

Caneyville church of Christ

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

DANVILLE

Church of Christ

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

FRANKLIN

31-W North church of Christ

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

HODGENVILLE

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

LEITCHFIELD

Mill St. church of Christ
733 Mill St., Hwy 62 E.
Sun. Bible Study: 10 a.m. | Worship: 10:55 a.m. & 5 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: 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 (primosenor@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) 469-3111
wc-coc.org

FRANKLIN

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

FREMONT

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

HAMILTON

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

HILLIARD

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

MANSFIELD

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

NEW LEBANON

New Lebanon church of Christ

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

MARIETTA-RENO

Marietta-Reno church of Christ

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

NORTHWOOD

Frey Rd. church of Christ

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

UHRICHSVILLE

Church of Christ

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

OKLAHOMA

MCALESTER

North A St. church of Christ

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

OKLAHOMA CITY

Seminole Pointe church of Christ

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

OREGON

SWEET HOME

Church of Christ

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

PENNSYLVANIA

PHILADELPHIA

Church of Christ

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

SOUTH CAROLINA

COLUMBIA

Lower Richland church of Christ

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

SUMTER

Woodland church of Christ

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

WEST COLUMBIA

Airport church of Christ

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

TENNESSEE

COLUMBIA

Mooresville Pike church of Christ

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

COSBY

Cosby church of Christ

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

JACKSON

Sunset View church of Christ

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

JOHNSON CITY

Brookmead church of Christ

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

JONESBOROUGH

11-E church of Christ

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

KINGSTON SPRINGS

Kingston Springs church of Christ

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

MT. PLEASANT

Locust St. church of Christ

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

KINGSFORT

Kingsport church of Christ

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

MARYVILLE

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: 9:00 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 McClenny
(936) 634-7110 or 632-7070

MANSFIELD

Northside church of Christ

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

NACOGDOCHES

Stallings Dr. church of Christ

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

PLANO

Spring Creek church of Christ

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

SAN ANTONIO

Grissom Rd. church of Christ

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

Pecan Valley church of Christ

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

SHERMAN

Westwood Village church of Christ

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

TEMPLE

Leon Valley church of Christ

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

WACO

Sun Valley church of Christ

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

THE WOODLANDS

Woodlands church of Christ

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

VIRGINIA

CHESAPEAKE

Tidewater church of Christ

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

CHESTER

Chester church of Christ

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

RICHMOND

Courthouse church of Christ

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

Forest Hill church of Christ

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

RIDGEWAY

Church of Christ

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

ROANOKE

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

VIRGINIA BEACH

Southside church of Christ

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

WASHINGTON

BELLINGHAM

Mt. Baker church of Christ

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

SEQUIM

Sequim church of Christ

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

TACOMA

Manitou Park church of Christ

(meets at Gray Middle School)
6229 S Tyler St.
Sun. Bible Study: 10 a.m. | Worship: 11 a.m.
Wed. Bible Study: night 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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