

Truth

Magazine

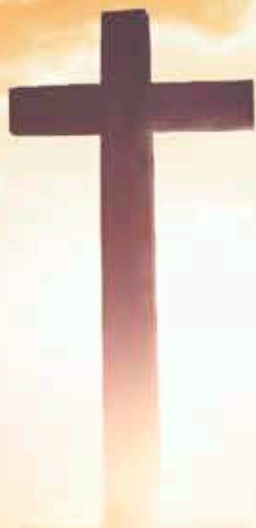
*Taking His hand,
helping each other home.*



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FEBRUARY 2022 | NO. 2 | VOLUME 66

REMEMBERING JESUS



**“Remember Jesus Christ,
risen from the dead,
descendant of David,
according to my gospel. . .”
(2 Tim. 2:8).**



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*Taking His hand,
helping each other home.*



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

Manuscripts should be sent to the editor:
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Subscriptions, renewals & other correspondence should be sent to:
Truth Magazine
220 S. Marion, Athens, AL 35611
subscriptions@truthmagazine.com

Book orders should be sent to:
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Forgetting and Remembering

by Mark Mayberry

The Bible repeatedly emphasizes the importance of remembering and the danger of forgetting. Let us heed these admonitions and make appropriate application to our lives.

Introduction

When an elderly husband and wife began forgetting little things, they visited their doctor, who suggested, “Many people find it useful to write brief notes to themselves.” The wife thought it was a good idea, but the husband (as husbands often do) balked. “I don’t need no stupid notepad! My memory is fine!”

After returning home, the wife said, “Honey, will you please go to the kitchen and get me a dish of Blue-Bell ice cream? Maybe you should write it down so you won’t forget?”

“That’s silly!” He exclaimed. “I can remember a dish of ice cream.”

“O.K.” says the missus, “Please put some strawberries and whipped cream on the top. Also, please bring a cookie. Now, can you remember all that?”

“Women!” He muttered. “A dish of ice cream with strawberries and whipped cream. And a cookie. *I. Can. Remember.* I don’t need to write it down.”

The husband goes into the kitchen; his wife hears pots and pans banging around. Finally, he emerges from the kitchen and presents her with a plate of bacon and eggs.

She looks at the plate and asks, “Hey, where’s the toast I asked for?”

The Danger of Forgetting

The *Merriam-Webster’s Collegiate Dictionary* says the verb “forget” means “(1) to lose the remembrance of: be unable to think of or recall (something); (2) to treat (a matter) with inattention or disregard.”

The International Standard Bible Encyclopedia contains an extensive discussion of forgetfulness. While it may simply denote the loss of memory (Gen. 40:23), it also carries the connotation of being heedless, ignoring something important, etc. It can communicate the concept of losing consciousness of something significant, such as forgetting God, His mighty deeds, His name, or the covenant with Him. “Forget” approaches the meaning “to unlearn” in such passages as Hosea 4:6, where the Lord accuses his people of having forgotten the law (parallel to “rejected knowledge”), etc. It may also connote “overlook, neglect, care little for” (Burke, 340-339).

General Admonitions

Before crossing over the Jordan to inherit the promised land, Moses warned Israel of the danger of forgetting God: “Beware that you do not forget the Lord your God by not keeping His commandments and His ordinances and His statutes which I am commanding you today. . .” (Deut. 8:11-20). Consider the folly of forgetting God: “The wicked will return to Sheol, even all the nations who forget God” (Pss. 9:17; cf. 50:22-23).

Specific Admonitions

Do not forget His benefits/blessings: “Bless the LORD, O my soul, and forget none of His benefits” (Ps. 103:2). **Do not forget His covenant:** “So watch yourselves, that you do not forget the covenant of the LORD your God which He made with you. . .” (Deut. 4:23-24).

Do not forget His deliverance: “Watch yourself, that you do not forget the LORD who brought you from the land of Egypt, out of the house of slavery” (Deut. 6:12). **Do not forget His words/laws:** “I shall delight in Your statutes; I shall not forget Your word” (Ps. 119:16). **Do not forget His works/deeds:** “They should put their confidence in God and not forget the works of God, but keep His commandments” (Ps. 78:7).

The Need for Remembrance

Sacred Scripture is replete with admonitions to “Remember!” The Greek word *mimnēskō*, translated “recall, remember” means “(1) to recall information from memory; (2) to think of and call attention to something or someone; (3) give careful consideration to” (BDAG, 652). The *Lexham Theological Wordbook* says it “refers to the action of bringing to mind past events, people, or words and applying that knowledge to the present.”

The verb “remember” occurs 168 times in the NASB, while “remembrance” is found another 16 times. Moses ordered Israel, “Remember the sabbath day, to keep it holy” (Exod. 20:8). Solomon said, “Remember also your Creator in the days of your youth. . .” (Eccl. 12:1). Jesus exhorted disciples, “Remember Lot’s wife” (Luke 17:32). Correcting the corruptions that had crept into their worship, Paul commanded the Corinthians:

For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread; and when He had

given thanks, He broke it and said, “This is My body, which is for you; **do this in remembrance of Me.**” In the same way, He took the cup also after supper, saying, “This cup is the new covenant in My blood; **do this,** as often as you drink it, **in remembrance of Me.**” For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until He comes (1 Cor. 11:23-26).

Biblical Examples

While the disciples did not understand the nature of Jesus’s ministry, after the resurrection they remembered his teaching and made accurate application. Namely, the resurrection of Jesus manifested His authority (John 2:18-22, esp. v. 22). The Jews mistakenly thought that the Messianic kingdom would be physical; yet, Jesus’s triumphant entry into Jerusalem manifested, not only His humility but also the distinctive spiritual nature of His reign (John 12:12-16, esp. v. 16).

Simon Peter serves as both a positive and a negative role model. After Judas betrayed Jesus, Peter found himself surrounded by enemies and facing mortal danger. When cowardice replaced supreme self-confidence, Simon thrice denied the Lord—remembering Jesus’s earlier warnings. . . but too late (Luke 22:31-34, 54-62; cf. Matt. 26:75; Mark 14:72; cf. Ps. 137:1-6).

After being baptized in the Holy Spirit on the day of Pentecost, Peter and the other apostles were granted much clearer understanding of God’s redemptive plan (Luke 24:45-49; Acts 1:4-8). Yet, even then, Simon needed an additional vision and demonstration of God’s purpose to understand the universality of the gospel message. After experiencing the vision at Joppa, and seeing the Spirit being poured out on the household of Cornelius, Peter remembered prior teaching of Jesus that applied to the current circumstances (Acts 11:1-18, esp. v. 16).

Biblical Admonitions

Paul’s commendable example among the Ephesians served as a reminder of Jesus’s example and exhortation: “In everything I showed you that by working hard in this manner you must help the weak and *remember the words of the Lord Jesus*, that He Himself said, ‘It is more blessed to give than to receive’” (Acts 20:25-38, esp. v. 35).

The aged apostle also exhorted Timothy to remember foundational facts about our Lord Jesus Christ (2 Tim. 2:8-13, esp. v. 8). “*Remember Jesus Christ. . .*” compresses the gospel into three words! In like manner, the parallel epistles of Jude and 2 Peter exhort readers to remember the words spoken beforehand by the holy prophets and inspired apostles of the Lord (2 Pet. 3:1-2; Jude 17-21, esp. v. 17).

Conclusion

The danger of forgetting is real. The prophet Hosea declared, “My people are destroyed for lack of knowledge. Because you have rejected knowledge, I also will reject you from being My priest. Since you have forgotten the law of your God, I also will forget your children (Hos. 4:6). Forgetting was distinct danger to ancient Israel, and remains a present peril to contemporary disciples. God will not forget us, but will we forget Him (Heb. 6:9-12)? Don’t forget to study your Bible daily! Don’t forget to pray! Don’t forget to serve others! Don’t forget to assemble! Don’t forget to worship!

The need for remembrance is great! The theme section of this issue of *Truth Magazine* focuses upon “Remembering Jesus.” Remembering Jesus, in His various roles and responsibilities, His past, present, and future glory helps us endure hardship and remain faithful. Accordingly, we offer the following articles for your consideration: (1) HIS PREEXISTENCE AND INCARNATION, by Tim Reeves; (2) HIS MINISTRY, by Mark Reeves; (3) HIS DEATH AND RESURRECTION, by Luke Reeves; (4) HIS EXALTATION, by Chris Reeves; (5)

HIS AUTHORITY, by Jacob Reeves; (6) HIS RETURN, by Steve Reeves. 

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The “Destruction” of the Soul

by Kyle Pope

Does Jesus’s warning to fear the One who can “destroy both body and soul in hell” teach the annihilation of the soul? If not, how should this statement be understood?

When Jesus sent out the twelve to teach, He warned: “And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell” (Matt. 10:28, NKJV). Some have used this text in defense of the false doctrine of the annihilation of the soul, yet the passage offers no such support for this error.

This is seen first in the very contrast Jesus offers. It is natural to fear those who can harm the body. As Christ warns of impending persecution, He addresses this most certain anxiety: a persecutor is limited in what he can do. As Luke’s account adds, after killing the body, persecutors “have nothing more that they can do” (Luke 12:4). As fearful as death may be, the persecutors’ capabilities must be kept in perspective. However, there is One, who, “after He has killed has power to cast into hell” (Luke 12:5). This One is God. Jesus’s point clearly relies on the premise that the soul survives the death of the body. This enables God to have power over the soul’s condition and abode after the death of the body. This reality demands a greater fear for the One holding *post-mortem* (i.e., “after death”) power, in contrast to those with only *pre-mortem* (i.e., “before death”) power.

Further, we should note that Luke’s phrase “power to cast into hell” is used synonymously with Matthew’s wording “is able to destroy both soul and body in hell.” As we have already seen, the contrast is *post-mortem* versus *pre-mortem* power. Some would contend that, even if the soul survives the death of the body, its existence is short-lived. They would argue that the phrase,

“cannot kill the soul,” infers that God can “kill the soul,” which they take to mean annihilation of the soul. If so, the contrast of *post-mortem* and *pre-mortem* power becomes a matter of timing, not different power. Kenneth Chumbley, in his commentary on Matthew, rightly points out: “Persecutors should not be feared for they can only harm the body, our mortal life. God, however, can do what man cannot: destroy our ‘soul and body’ the (whole person) in hell” (198). The earthly persecutor is unable to extend his punishment while God can.

If the issue is annihilation of the soul, the earthly persecutor would actually have power over the soul, in that his deeds would inflict the wound (physical death) that would lead to annihilation of the soul (whenever God gets around to it). While this would offer some reason to fear God over man, it actually leaves us with a dilemma regarding the two accounts of Matthew and Luke. Does Luke stop short in his description? That is, does he fail to explain that God “casts into hell” but then ultimately annihilates the soul? Both accounts lead immediately into statements about the valuation of sparrows (Matt. 10:29; Luke 12:6). If this is the actual meaning, how can we explain the omission? The answer is that both Matthew and Luke address the same thing. In other words, to “kill the soul” is to cast it into hell. This is not simply a delay in the extinction of life the earthly persecutor initiates, but it refers to a condition in which the living soul is spiritually dead as it faces continuing, ongoing, and unending decay and destruction of itself in hell.

This leads to the final aspect of this text used by annihilationists—the meaning of the words “kill” and “destroy.” By earthly appearance alone, death would seem to be defined as the absence of life. However, it is clear from Scripture that this is an insufficient definition. We see this from the first references to death in Scripture. When the man and the woman were prohibited from eating from the tree of the knowledge of good and evil, they were promised, “the day that you eat of it you shall surely die” (Gen. 2:17). The promise was not that they would die sometime in the future, but in “the day” they ate, they would die. When their sin took place, physical life continued, but the first couple was separated from God (Gen. 3:22-24). The same is said of the consequence of sin by their offspring. God declared to the Israelites, “your iniquities have separated you from your God” (Isa. 59:2). Paul told the Ephesians, “you He made alive who were dead in trespasses and sins” (Eph. 2:1). Before their conversion, the Ephesians had been physically alive, but spiritually dead because they were separated from God. Even physical death, upon consideration of further revelation from God, must be understood as a separation. James declared, “as the body without the spirit is dead, so faith without works is dead” (Jas. 2:26). The preacher of Ecclesiastes declared that in death, “the dust will return to the earth as it was, and the spirit will return to God who gave it” (Eccl. 12:7). So, both physical death and spiritual death are properly understood as the separation of either the spirit from

the body or the spirit from fellowship with God.

In Jesus's words in Matthew 10:28, how are we to understand the phrase "kill the soul"? If spiritual death in this life is defined as separation from God, why would we assume that it is any different in the age to come? In that case, the "more" that Luke says God is able to do to the departed soul involves a renewed separation from God after the spirit has returned to God for judgment. This is what the book of Revelation speaks of as the "second death" (Rev. 20:6).

In what sense, then, is it that God will "destroy both body and soul in hell"? "Destroy" in Greek is *apollumi*. Its use in Scripture defines its meaning. It is often used simply as an intensified synonym of the verb "to kill." Herod sought the infant Jesus that he might "destroy (*apollumi*) Him" (Matt. 2:13). The Pharisees took council how they "might destroy (*apollumi*)" Jesus (Matt. 12:14). Jesus told parables in which a king and a landowner "destroy" those who rebel against them (Matt. 21:41; 22:7). Additionally, Scripture often uses it of an undesirable condition of people or things. New wine put in old bottles makes "the bottles perish (*apollumi*)" (Matt. 9:17). Jesus came to save the "lost (*apollumi*) sheep of the house of Israel" (Matt. 15:24) and "that which was lost (*apollumi*)" (Matt. 18:11). Obviously, in this case, He was not seeking annihilated souls, but rather those in a condition of destruction and separation from God. Jesus taught that "whoever desires to save his life will lose (*apollumi*) it, but whoever loses (*apollumi*) his life for My sake will find it" (Matt. 10:39; 16:25). This is not teaching martyrdom as a guaranteed passage to salvation. Following Jesus may mean persecution (i.e., the destruction of the state of life one might prefer), but rejection of Jesus will lead to destruction of the soul (i.e., the destruction of the state of life that would be preferred eternally).

Kerry Duke, in his article on this text, explains it well:

We often apply a word in a physical way when the Bible uses it in a spiritual sense. Destroy in Matthew 10:28 does not refer to the destruction of a material object. It is spiritual destruction which has nothing to do with termination of being. . . The destruction of Matthew 10:28 is an end of a state of existence (one characterized by the opportunity to commune with God), not the end of existence itself ("Destroyed into Nothing?" *Firm Foundation* 112 [June 1, 1997]: 9).

An interesting proof of this is seen in the use of this word in the mouth of the unclean spirit who asked Jesus, "Did you come to destroy us?" (Mark 1:24). In a similar situation, the demon asked, "Have you come here to torment us before the time?" (Matt. 8:29). These parallel statements speak volumes! "Torment" is used as a synonym for destruction. Revelation 20:10 tells us that the Devil and his angels will be cast into the lake of fire, and "they will be tormented day and night forever and ever." If *apollumi* is used of the conscious eternal torment of demons, what reason would we have to conclude that Matthew 10:28 does not use it in the same sense? The destruction of the soul and body in hell is not annihilation but the ongoing eternal destruction of the living eternal spirit. *As distasteful as this thought may be, the way to address this horror is to teach men how it can be avoided, not to deny its reality.* **TL**



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Is Homeschooling Legal?

by Diana Dow

Laws regulating homeschooling vary from state to state. Become familiar with your state's laws.

"Is it legal?" I can't tell you how many times I heard this question in the early years of our homeschooling. Most often, the question came from my father-in-law. His concern was valid. Parents have been arrested for teaching their children at home. Parents, to whom God gave the responsibility to teach their children, have been arrested by a government that determined it could do a better job. It is important, as children of God, that we remember the One to whom we first answer. The responsibility to teach our children is not negated by civil laws of men. We must take our responsibility seriously and consider how and if the government schools can help us in our task (Deut. 6:7).

We live in a land that has determined who will teach the children, how they will be taught, what they will be taught and where they will be taught. As faithful children of God, it is our responsibility to obey the law of the land when it does not interfere with obeying God. Therefore, it is important to learn the laws concerning the education of our children (Rom. 13:1).

Massachusetts was the first state to enact compulsory attendance laws in government schools. The 1852 law required attendance for children between the ages of eight and fourteen. By 1918, all the states had compulsory attendance laws. As time has gone by, the compulsory attendance ages have extended to as young as five years old and as old as eighteen. Today, laws are being considered that would lower the age to

include children of four and even three years old.

Compulsory attendance age is the age a child must be enrolled in formal education. Do not confuse this with the minimum age a child can enter the local school system. The compulsory attendance age only determines when you must begin abiding by the laws of your state. In Texas, a child may enter kindergarten if he is five by September 1, but the compulsory attendance age isn't until age six by September 1. If you live in Idaho, the compulsory attendance age begins at age seven, at which time the laws of the state kick in. Until your child reaches the compulsory attendance age, enjoy the freedom of educating your child as you wish without state mandated requirements.

So, is home schooling legal? The short answer is, "Yes!" At the time of this writing, homeschooling is legal in all fifty states.

The long answer is that every state has its own laws, and these laws vary widely. In Oklahoma, the right for parents to homeschool their children was written in their constitution many years before the modern-day home school movement began to grow. In Texas, a home school is considered an unaccredited private school with no communication with the school district required. Some states are more regulated: requiring immunizations, keeping attendance, submitting personal information about the child to the local school district. Even the less regulated states, like Florida, may require filing an intent to homeschool,

and an annual evaluation performed by a certified teacher. At times, it may feel like we are being asked to "jump through hoops" to meet the legal requirements. Connecting with experienced, local homeschoolers who can answer questions and give advice will help you navigate the legal system in your state.

Laws change. Be aware of the constant battle in our legislatures for the hearts and minds of our children. If a law is too restrictive, or attempts to take over the role of the parents, get involved in the legal process to change it. In the meantime, it is important that we "dot the i's" and "cross the t's" of our state's home school laws. Pray for the continued freedom to educate our children according to God's will without fear of persecution. It is also helpful for the elders of a congregation who have home school families under their oversight to become aware of these laws. Being informed will help everyone understand what legal challenges the home school family faces (1 Tim. 2:1-2). **T**

Sources

For an interactive guide to the current laws in all fifty states, check out this website: (<https://hslsda.org/legal>).



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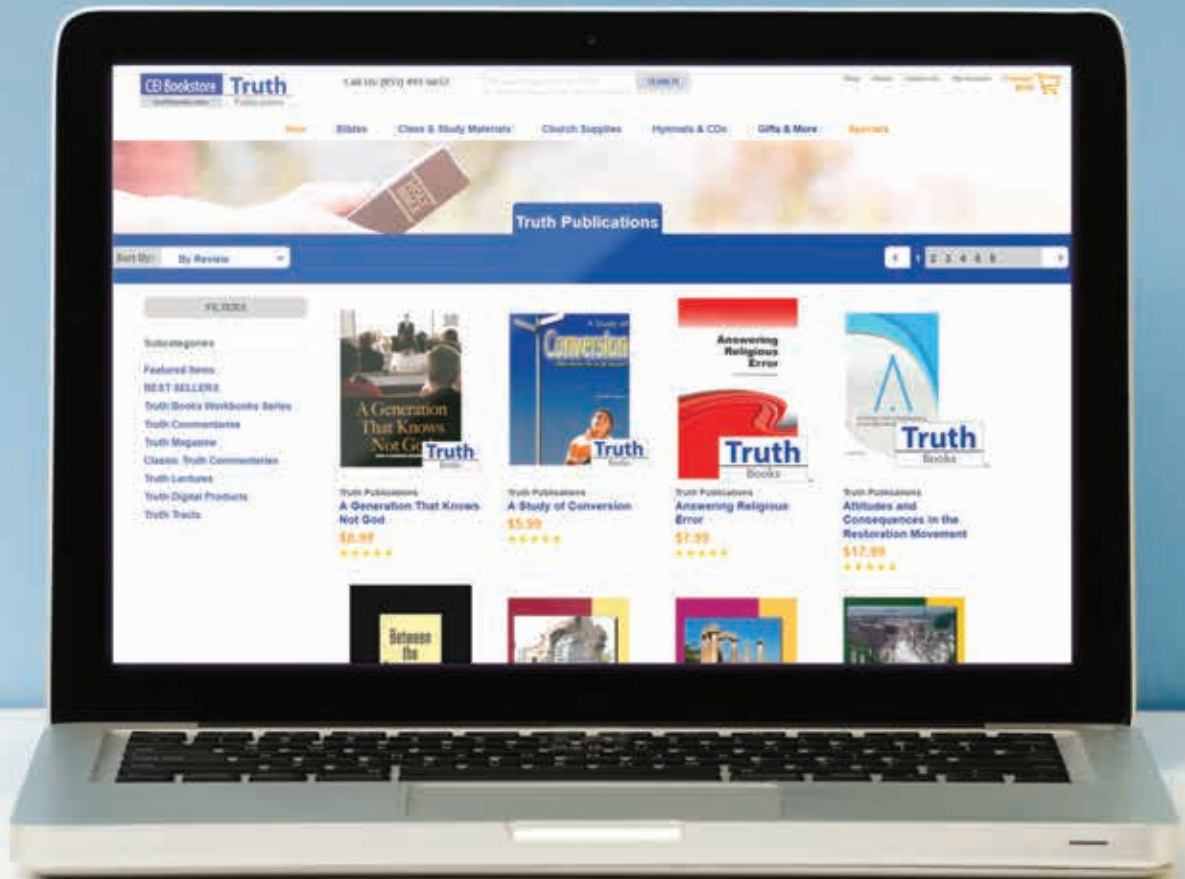
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Preaching in Foreign Lands

by John Humphries

Drawing upon a lifetime of experience, John offers insights on the benefits and blessings of foreign evangelism, along with potential perils and pitfalls.

The Lord commanded that the gospel be preached to all the nations (Matt. 28:18-20; Mark 16:15-16; Luke 24:47; Acts 1:8). While this command was given to the apostles, it did not end there. Those baptized were to be taught what the Lord had commanded the apostles (Matt. 28:20). “Go therefore” with the gospel is the Lord’s will for His people. The Bible indeed abounds with additional exhortations and examples that “all nations” are to be taught the gospel (Act 8:4; 11:19-21; 1 Thess. 1:8; Col. 4:2-6; 2 Pet. 3:15; Rom. 16:3-12). God’s people should use every door of opportunity for teaching the gospel (Col. 4:1-6; Rev. 3:8; 2 Thess. 3:1). The Book of Acts records the spreading of the gospel by those who carried the message, and those who sent them forth to preach and teach (Acts 13:1-3; 14:26-27). In the church at Antioch, there were “prophets and teachers” who carried on the preaching and teaching after Barnabas and Saul departed to preach the gospel in foreign lands.

Following the example of the church at Antioch, brethren who are able need to travel to foreign lands in order to teach the lost. There are several considerations (and suggestions) before going to foreign lands with the gospel. We will present these in no particular order of importance. Some may be more significant than others, depending upon which country one is targeting for gospel work. Some considerations also depend upon the length of stay.

Prayer is essential to beseech the Lord for wisdom and His blessings in going

overseas to preach the gospel (Jas. 1:5; Eph. 6:18-20; Col. 4:2-6; 2 Thess. 3:1-2).

I strongly suggested that folks read all that they can get their hands on concerning the history, culture, religion, visa requirements, etc. of the country they wish to visit. The more one knows, the better it may be for a more peaceful visit. Yet, realize that the *reading* is one thing, but *being there* may be a different matter. A region in a country may differ from another region in cultural and religious preferences, etc.

There is the matter of contacts within the foreign country. These contacts (brethren or interested souls) are most important as they know the language, culture and can guide or advise one properly. Also, determine that these contacts desire for American brethren to come and preach the gospel among them (cf. Acts 16:9-10). *Correspondence back and forth is vital to set things up.* If no one is meeting you at the airport, you may face immediate difficulties, especially if this is the first trip into this foreign land. This quickly becomes complicated by the lack of a translator and someone that can help with transportation and a suitable place to stay. Of course, if you are going overseas with another preacher who has previously visited the country, and has current local contacts, then the above warning does not necessarily apply.

It has also been this writer’s experience to go to a foreign city where there was no church of the Lord and preach Christ on the street corner in English (this was done many years ago in the Philippines where English is widely spoken). Several

interested souls heard the truth and were baptized into Christ, thus starting a small church in that city. Yet, this may not always work if there is a language problem where an interpreter is essential.

Once an understanding of a gospel visit to the foreign land is established, and the brethren and family are committed to the endeavor, there is the need to raise financial support for the effort. One must carefully consider the cost of airplane tickets, the cost of a passport, the necessity of obtaining a visa (which may or may not be required), the cost of in-country transportation, food, lodging, and any contingency monies needed, not only to preach, but also to teach Bible classes if such be arranged (1 Cor. 9:7; Phil. 1:5; 2:25; 4:15-16; 2 Tim. 2:2).

Proper clothing (depending upon the country, the time of the year, etc.) and needful toiletries should be taken. Good walking shoes (and possibly a hat for tropical countries) are important. A good flashlight may come in handy. Don’t forget pictures that can be used in giving reports on the trip. Getting into acceptable physical shape may also be helpful. One may need to do a lot of walking in a foreign land. If one has serious health issues, he may need to discuss this with his doctor before going into a third world country where medical treatment is not always available.

If someone has visited this foreign country, it would be wise to speak at length with them. They could be a useful source of information to help make the trip a lot easier. *This is especially true if*

one is planning to stay in a foreign country for several years.

Many countries will not allow extended visits. They will only permit a visit of several weeks or a few months. Longer stays require a different visa than a visitor or tourist visa. One must check on the visa details.

Once on the ground in the foreign land, there are matters of importance to keep in mind. If you are with a fellow preacher that has been there before, or a contact that has met you at the airport, then follow their guide in matters of food, water, money exchange, and culture. This is important because in many countries, drinking local water can make one very ill. Usually today, bottled water is available. That is the safe drink to have around the world. Food that has been cooked and served in clean containers is safer to consume. Wash hands with soap and water as often as possible. *Common sense is essential to help avoid having intestinal problems! Believe me, you don't want to suffer with this when you are thousands of miles from home!*

If one has a friendly doctor in the United States, then inform him of your plans to go to a foreign country and request a prescription for an antibiotic to take with you. If you get an infection, that will come in handy. Personal care physicians or travel medicine clinics can also make recommendations for any vaccinations or boosters that may be needed.

For communications, there are inexpensive phones and minutes overseas that can be purchased to stay in touch with home. Today, international phone plans are readily available. Some countries have computer cafes where one may access the internet.

Concerning the culture of a foreign land, please follow guidance offered by the local contact. As long as someone is not trying to get you to violate Scripture or your conscience, be as flexible as possible. In India, it would be insulting for a visitor to refuse hot tea (an important local custom) presented for

refreshment. Even if one hates hot tea, it is passable good manners to at least take the tea cup and lightly sip it at least once. Understand the customs in the foreign land and respect them. Remember that you are not in the United States! You are a guest in someone's country. Don't be the proverbial "ugly American." Do not unnecessarily offend the very people that you are trying to teach (1 Cor. 9:22).

Years ago, the 1970s and 80s, when visiting remote villages in India, we stayed in a mud hut with the bathroom consisting of a hole in the ground, a bucket of water, surrounded by walls of banana leaves woven together for modesty. After certain political changes and religious sentiments hardened against non-Hindus, it became unsafe for us to live in the villages with the brethren. Therefore, we determined to meet in the cities and invite the village preachers into the city to meet for a week of intensive day-long studies. They could return to their respective villages and share the Bible teaching with the people. The next week, we would have a different group of preachers with whom we would study. The groups would be from twenty-five to over fifty. In the evening, we would hold gospel preachings in places that afford safe travel.

Some countries are different, and American preachers can travel freely and safely. Nevertheless, it is wise to follow the advice of mature, wise local brethren in planning for preaching and teaching. Even in "safe" countries, there are areas where one should be cautious.

There is the consideration of whether one accepts the native brethren's invitation to stay in their home or stay in the motels of the foreign country. Certainly, that is up to the American visitor where one will stay. We have done both. It depends upon whether we were making a cross-country trip to be with brethren for preaching and classes. Sometimes it was impractical to stay with brethren on such trips. We would stop for the night and stay in a motel. If we were teaching and preaching in a city for several days, and were invited into

the home of brethren, we usually would accept such hospitality. Again, this is entirely up to the American brethren and their particular circumstances.

What native brethren have said is that, when Americans stay in an expensive (to the local brethren) hotel, they feel uncomfortable (as poor villagers) coming into such a place to call upon the Americans who are staying there. Take that into consideration for whatever it may be worth. One might stay in a safe and suitable hotel at night, but schedule Bible studies at another suitable location during the day.

Especially in third world countries, various local preachers will request that we find support for them when we return home. This is understandable, as they see the Americans as having unlimited resources. Some of these brethren may be worthy of support. This places the American preacher in a potentially difficult position. First, with many of the locals, the American preacher has no first-hand knowledge of their work. How can he recommend with full confidence someone that he has known for only a few days in a Bible class? Preachers going overseas need to be prepared to deal with this challenge without being perceived as harsh and uncaring. Sometimes a local preacher that has worked with the American brethren, and is trusted, will have a list of native preachers recommended for support. This is another challenging situation for the visiting American preachers, because it does not involve first-hand information and personal knowledge.

Some American evangelists have exercised questionable judgment, returning to America with a list of foreign preachers for their local congregation or other churches to support, despite possessing little or no first-hand knowledge of these men and their work. Later on, it becomes evident that these local preachers are frauds. Some are very "ecumenical." Namely, when the Baptists visit from the USA/UK/Canada (or where ever), then they are Baptist, etc. They

have different signs for various groups who come to visit.

The suggestion offered is to quietly and gently tell native preachers that their situation may be worthy (and with some, this may be true), but we do not have the funds presently set aside for their support. This is an accurate answer and is as gentle as possible under the circumstances.

Also, native brethren will request funds for a meeting place. Often their building is partially finished and they request funding to complete the structure. I suggested the same answer as above. If the American preacher understands and appreciates the brother and his work, then he must do as he thinks best under the circumstances. *However, never make promises you cannot keep.*

It is important to remember the commission that Jesus gave in Matthew 28. The Lord said to go and teach all nations, baptize them, and then teach them to obey all His commandments. In other words, the job is not finished at baptism. There must be additional teaching of the converts. This may mean a return trip to the foreign land to teach the baptized disciples the word (Acts 15:36; 2 John 12; 3 John 13-14).

In returning to the same foreign land to preach and teach, one can become more effective in dealing with the cultural and religious challenges that face foreigners. This is one advantage in targeting a particular country and continue working there.

Some faithful brethren have devoted themselves to full-time overseas teaching. These capable, knowledgeable teachers visit brethren in different countries in order to encourage them in the gospel—despite difficult and discouraging circumstances (2 Cor. 1:3-4). When opportunities present themselves, they preach the gospel to unbelievers as well. They perform a valuable service for the cause of Christ.

Brethren in the United States frequently receive emails/letters/messages from individuals living in

foreign countries. The writer claims to be an evangelist in need of financial assistance. They report on their work and accomplishments. They make an emotional appeal using words and pictures. Brethren with good intentions will send funds without attempting to verify the information. Apart from a trustworthy recommendation from someone who has direct and personal knowledge of his work, this is a mistake. The emails may be from someone who is neither a gospel preacher nor even a Christian. There are many charlatans parading as “minister of light” (2 Cor. 11:12-15). They are frauds using the internet to bilk money out of brethren. Before responding to these appeals from overseas, brethren should always contact someone who goes to that part of the world and ask about the person claiming to be a gospel preacher (1 John 4:1).

Then Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd. Then He said to His disciples, “The harvest truly is plentiful, but the laborers are few. Therefore, pray the Lord of the harvest to send out laborers into His harvest” (Matt. 9:35-38). **11**

We Labor Together

By John Humphries

*In the beginning, the Word was there.
Through Him, the worlds were made;
But man rebelled, sin's everywhere,
Deception—the devil's trade!*

*Yet God did plan to save us all;
The good news is made known;
But we must heed this gospel call,
Or in vain, the seed is sown!*

Christ shed His blood, it stained the sod.

*Now a crown adorns His brow;
The world ignores the Son of God,
But he reigns in heaven now!*

*God loved us so; He gave the best
For all mankind on earth;
Through Christ the lost may find sweet rest;
We must proclaim His worth!*

*Christ is the Way, there is no other;
The sinner's only plea.*

*The gospel makes us all one brother
With those across the sea!*

*With precious souls, eternity bound,
There is no time to waste.*

*The final trumpet soon may sound,
So now we must make haste!*

*Some cannot go, but they can send.
There's work to do for all;
Support and prayers, our efforts blend.
Ring out the gospel's call!*

*We love the Lord, our neighbor too,
And sincere love will show.*

*The fields are white, the laborers few.
God's love the lost must know!*



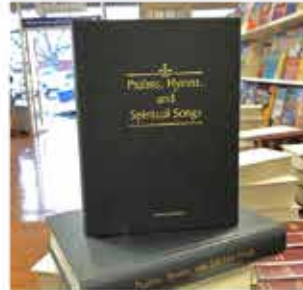
John Humphries

John has labored with churches of Christ in MD, PA, VA, NY, KY, and AL, and engaged in evangelistic efforts 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 KY and AL. He has authored commentaries on Isaiah, Jeremiah and Lamentations for the Truth Commentary series. He currently lives in Calvert City, KY, with his wife, Edna. He can be reached at humphries.john@aol.com.

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The Holy Spirit's Divine Nature

by Shane Carrington

Like the Father and the Son, the Holy Spirit is a distinct, divine personality worthy of adoration and service.

Introduction

We hear a great deal about the Father and the Son. Each possesses unique roles and responsibilities. Both are worthy of our adoration, worship, and trusting submission.

If the Holy Spirit is also a divine person (Acts 5:3-4), a reality to which Scripture abundantly attests, He deserves the same. Let's explore the divine nature of the Holy Spirit and some associated implications.

The Godhead/Trinity

The term "Godhead" (Rom. 1:20, KJV) means "divine nature" (Thayer, 285). While the Bible clearly teaches that there is "one God" (Deut. 6:4-6; Mark 12:28-31), it also reveals that there are three distinct persons who are fully divine (Matt. 3:16; 28:19). The terms "Godhead" and "God" mean divine nature in contrast to multiple, competing false gods (cf. Deut. 32:39; Isa. 44:6-20; 45:5-6).

The first chapter of Genesis offers our first hint at multiple divine persons:

Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule. . . ." God created man in His own image, in the image of God He created him; male and female He created them (Gen. 1:26-27).

This mystery is more fully revealed in the New Testament. While we understand that the Father (Eph. 1:3) and Son (John 1:1, 14) are divine, it is equally important to recognize that the Holy Spirit is divine (Acts 5:3-4). These Three are singular in "name" or nature (Matt. 28:19), but

diverse/differing in activity (Matt. 3:16-17). How can this be true?

Consider the church. Jesus said we are "one" (John 17:20-23), but we are not the same person. Similarly, the Godhead Three are "one" in purpose, yet they are Three persons with distinct responsibilities. The Father did not personally reveal the message of salvation (John 16:13-15), Jesus did not design the plan of salvation (Eph. 1:3-4), and the Holy Spirit did not die upon the cross (John 16:13-15). Yet they are "one," harmoniously bringing salvation's opportunity to humanity (Matt. 28:18-20). The Three are one, yet no one is all three.

The unity of the Godhead Three models the harmony God wants from His people (John 16:12-15; 17:20-23), but the Three are unified beyond what mere disciples may accomplish. The divine Three who are "one" set the perfect example of the unity for which the many human disciples must strive. We are a work in progress (Eph. 4:1-6).

Sacred Scripture clearly proclaims *One True God* composed of *Three Distinct Persons*. This Godhead functions with three categories of responsibility which operate in perfect harmony. Using the illustration of building (cf. Matt. 16:18-19), God the Father is the designer (Eph. 1:3ff), the architect drawing up the blueprint/plan of salvation. The Son is the builder (Eph. 1:3ff), who, through His life, death, and resurrection, enacted the Father's plan. The Holy Spirit performed the finishing work (Eph. 1:13-14; 3:2-5; 6:17), revealing and confirming the plan

of the Father and the redeeming work of the Son, convicting the world through the Word that He has made known (John 16:7-15; Eph. 1:13; 3:1-6). Thus, the Three are "one"—while no one is all Three—working together in perfect harmony. Being fully blessed by any One is to be blessed by all Three.

The fact that all Three persons possess divine nature does not imply that they are equal in authority, a principle which we understand in regard to humanity (i.e., a husband and wife are equally human, but differ in authority [1 Cor. 11:2-3; Gal. 3:28]). The Son is divine, yet He is under the authority of the Father (John 5:26-27, 30; 6:38; 14:28; Matt. 28:18; 1 Cor. 11:2-3; 15:23-28). The Holy Spirit is divine, but operates under the authority of the Father and the Son (John 16:12-15)—"He will not speak on His own initiative" (or "authority," NKJV), "but whatever He hears He will speak." Thus, the Holy Spirit is equal in nature while submitting to the authority of the Father and the Son.

The Holy Spirit: Divine Like the Father and Son

Numerous Scriptures declare the divinity of the Spirit. Some stand alone; others possess greater power in combination with related statements. Consider:

The divinity of the Holy Spirit is plainly stated. In Acts 5:3-4, "God" equals "the Holy Spirit" against whom lying was lethal. He is mentioned often with the Father and Son in contexts describing their divine activities and fellowship

(Matt. 28:18-20; Rom. 1:1-5; 1 Pet. 1:1-2; Eph. 2:17-22; 4:4-6; 2 Cor. 13:14; etc.).

He is one in name (authority, glory, reputation, activity) with the Father and Son (Matt. 28:19-20). “The Three are one, but no one is all three.” He is at the heart of our spiritual unity (Eph. 4:1-3) along with “one Lord” (Eph. 4:5; Jesus, see Eph. 1:3, 15; 3:11; 5:19-20; etc.) and “one God and Father” (Eph. 4:6).

We can “grieve the Holy Spirit of God” (Eph. 4:30). Since the context is about holy living, this emphasizes His divinity. This also alludes to ancient Israel who “grieved His Holy Spirit” (Isa. 63:7-14), thus showing the Spirit’s divinity. Further, He is the one by “whom you were sealed for the day of redemption,” which shows His divine nature.

He guided the apostles into “all truth” (John 16:13). Only a divine person could guide into “all” truth.

He is necessary in our regeneration—being born again through His work (John 3:3-5; Titus 3:5). Only a divine person can regenerate us.

The works attributed to Him declare His divine nature. He was involved in the Messiah’s birth (Matt. 1:18-21), our new birth (John 3:3-5), Jesus’s resurrection (Rom. 1:4; 8:11), and our final resurrection (Rom. 8:11).

He is omniscient, doing what no human can do: “the Spirit searches all things, even the depths of God” (1 Cor. 2:10-12). Only a divine person can do that: “the thoughts of God no one knows except the Spirit of God” (2:11). He knows the mind of God, thus He is God, as is the Father.

He is omnipotent: Apostolic miracles (which transcended nature) were performed “in the power of signs and wonders, in the power of the Spirit” (Rom. 15:19; the context references all Three, vv. 15, 19).

He is omnipresent: David asked, “Where can I flee from your Spirit?” (Ps. 139:7-10)—thus He is God with all things before His view.

He is eternal: The writer of Hebrews refers to “the eternal Spirit” (Heb. 9:14), identifying a characteristic which only a divine person can claim.

Conclusion

Brethren frequently discuss the divinity of the Father and Son. They are worthy of love, worship, and submission. Since the Holy Spirit is also God (Acts 5:3-4), He is worthy of the same. Consider three important points:

The Holy Spirit is worthy of our love and worship. The Father and Son are God, thus worthy of devotion. Only God deserves such (Exod. 34:14; Rev. 22:9).

See, I have set before you today life and prosperity, and death and adversity; in that I command you today to love the Lord your God, to walk in His ways and to keep His commandments and His statutes and His judgments, that you may live. . . (Deut. 30:15-16a).

Since the Spirit also is God, He too is worthy of love and worship.

The Spirit revealed the unchangeable word. Changing Scripture is changing God’s word; men have no right to do so (Deut. 4:1-2; Rev. 22:18-19). That also means that the Holy Spirit is worthy of our complete submission, for He revealed that word (John 16:7-15). Because the Spirit is God, we must submit to the word that He revealed, rather than rebelliously “quench[ing] the Spirit” (1 Thess. 5:19).

Paul commanded, “Do not grieve the Holy Spirit” (Eph. 4:30), thus sinning against Him. To sin against the Spirit is to sin against God, for He is God. Rather, honor Him as God—as we honor the Father and the Son.

Since the Holy Spirit is a divine person, referring to Him as “it” is highly inappropriate. Describing either the Father or Son in that manner would be viewed as blasphemous, for they are persons, not mere energy forces (John 15:23-24; 1 John 2:20-24). Our reverence for the Third Person of the Godhead should lead us to the same conclusion about using an impersonal pronoun in

reference to Him (1 John 2:24; 4:13-14; Matt. 12:22-32; 28:19), for He is a person, not a mere mystical energy force.

Because they are God, we should love, worship, and submit to the Father, Son, and Spirit. They are worthy! May we glorify and honor God. 🙏

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Shane Carrington

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

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

By Bobby L. Graham

QUESTION.

What about Job's wife/wives?

ANSWER.

Question

The book of Job ends by saying that the Lord blessed the latter days of the patriarch, not only with material wealth, but also with seven sons and three daughters (Job 42:10–17, esp. v. 13). If someone affirms that Job had these children by another wife because of what his wife said in 2:9, how should I respond?

Answer

The Bible is a complete revelation of the mind of God to man, focusing on the redemption of humanity undertaken by Jesus the Messiah (2 Tim. 3:16-17). On the other hand, the Lord does not always give us all information about which we wonder (Deut. 29:29).

We do not know exactly when Job lived, nor do we know how long his afflictions continued. There are other

questions raised about him which the Lord does not address in the book bearing his name. We simply do not know whether Job married another wife, by whom God blessed him with the seven sons and three daughters, after his afflictions ended (Job 42:13).

Perhaps this is a good time to deal with the conclusions or inferences drawn by people from Bible statements. Inferences can be necessary or unnecessary. The former are justified because they are required by the available information, while the latter are unjustified, depending on insufficient information—that is, an assumption or supposition.

The Bible does not provide enough information to affirm that Job had a second wife. We know that his first wife was anything but a helper suitable for him, encouraging and strengthening him. She even urged him to renounce God and die (Job 2:9). Job denounced her as one of the foolish women in the following verse. Besides not being the wife that Job needed (at least during the time of his deepest distress), she also would likely


have been “old and worn out,” according to some commentators.

Gleason L. Archer, Jr. said of this situation when Job had an additional ten children at the end of the book:

Who could have mothered all these children? Presumably not Job's first wife, who must have been worn out after bearing her husband the first ten children. Nor is it likely that she and Job even reconciled after her renunciation of the Lord in 2:9, and Job's rebuke of her as a “foolish woman.” We may safely assume that Job obtained a new and younger wife, with whom he enjoyed a happy and peaceful life (*The Book of Job*, 115-116).

At least Archer admitted his assuming what he did, but many do not act so honestly. Their unnecessary inferences rest upon assumption, which they do not acknowledge. Admission of such by Archer, however, does not remove supposition as his basis for drawing his conclusion. We do not know that Job and his first wife parted ways. We also do not know that she was unable

to bear additional children, though the human condition might tend in that direction. When God brought special blessings upon Job, could he not also have blessed Job's wife with the ability to bear the children later in life? No, I am not affirming that He did this; but we do not know enough to infer or conclude that another wife entered the picture of Job's life.

I know of no evidence in the book of Job showing that Job had any other wife. I believe that his first and only wife was the mother of all of his children. Of course, she would have been older; but that would have been no obstacle when God was intending to bless Job. In the absence of better evidence, I have to conclude that Job's first wife remained with him and later bore these additional children. To do otherwise would be to draw an unnecessary inference. 

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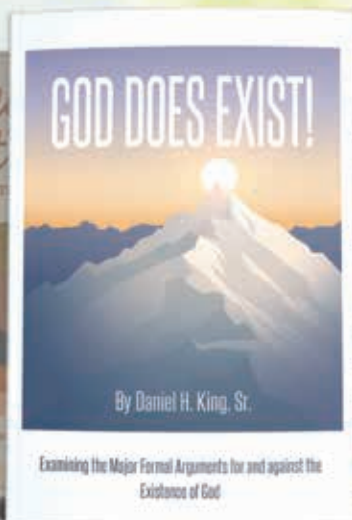
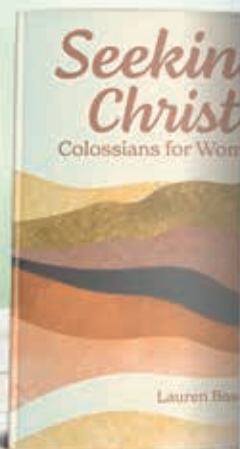
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A Visit to Dan

by Barry Britnell

A walk around the ancient site of Dan is a visual reminder that the places, people, and events that we read about in the Bible are real.

Traveling around Israel is a very interesting experience, and it is different for every single person. We all like different things. Some people like the serenity of Galilee; others like the crowds and activity in the Old City of Jerusalem. (Hint: I like them both!) Yet, one place that usually ranks high on everyone's list is a visit to the site of Dan.

We can read about the Israelite settling of Dan in the book of Judges. When Joshua and the people entered the land of Canaan, God instructed the people to drive out all the inhabitants of the land.

The Lord spoke to Moses in the plains of Moab by the Jordan at Jericho, saying, "Speak to the people of Israel and say to them, "When you pass over the Jordan into the land of Canaan, then you shall drive out all the inhabitants of the land from before you. . . But if you do not drive out the inhabitants of the land, then those of them who you let remain shall be as barbs in your eyes and thorns in your sides, and they shall trouble you in the land where you dwell" (Num. 33:50-52, 55).

Unfortunately, the Israelites did not listen to all that God commanded. They failed to drive out all the people of the land. This disobedience had an almost immediate impact. In Judges 1, we read:

The Amorites pressed the people of Dan back into the hill country, for they did not allow them to come down to the plain (Judg. 1:34).

By the time we get to the end of Judges, the Danites were tired of being pushed around by the Amorites and looked for another place to live. In Judges 18, we read:

The people of Dan. . . came to Laish, to a people quiet and unsuspecting, and struck them with the edge of the sword and burned the city with fire. And there was no deliverer because it was far from Sidon, and they had no dealings with anyone. It was in the valley that belongs to Beth-rehob. Then they rebuilt the city and lived in it. And they named the city Dan, after the name of Dan their ancestor, who was born to Israel; but the name of the city was Laish at the first (Judg. 18:27-29).

Today, a visit to the site of Dan is unforgettable. While there are many things to see, much of the site has yet to be excavated. Let us take a brief walk around the site, and I will point out a couple of items of interest.

Jeroboam's High Place

After the kingdom divided, Jeroboam led the northern kingdom of Israel. From

a morality standpoint, Jeroboam was not the leader that he should have been. However, from a political standpoint, Jeroboam did everything he could to succeed. He knew that if the people returned to Jerusalem (which was in the southern kingdom of Judah), that they would not want to return. So, Jeroboam had places built so that the people could worship there.

So the king took counsel and made two calves of gold. And, he said to the people, "You have gone up to Jerusalem long enough. Behold your gods, O Israel, who brought you up out of the land of Egypt." And he set one in Bethel, and the other he put in Dan (1 Kings 12:28-29).

This place of worship, mentioned in 1 Kings 18, can be seen as you walk around the site today. It comprises an area for a large altar, as well as a place for the golden calf to rest. This wide area would



Beth Rehob



Bronze Age Gate

have been visible to anyone walking by the city. In later periods, additions and modifications have been made to the complex. Looking at it reminds you that this single decision, made by Jeroboam, started the people down a path which eventually led to their downfall.

Bronze Age Gate

On the eastern edge of the site, there is a very large ancient gate. It is a beautiful arched gate with many of the original mud bricks still intact around it. Many archaeologists date this gate to approximately 1800-2000 BC, which



Jeroboam's High Place

would put it around the time of Abraham. The dating of this gate is significant because of a story recorded in Genesis 14. In that chapter, we read:

Then the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboiim, and the king of Bela went out, and joined battle in the Valley of Siddim with Chedorlaomer king of Elam, Tidal king of Goiim, Amraphel king of Shinar, and Arioch king of Ellasar, four kings against five. . . So the enemy took all of the possessions of Sodom and Gomorrah, and all their provisions, and went their way. They also took Lot, the son of Abram's brother, who was dwelling in Sodom. . . When Abram heard that his kinsman had been taken captive, he led forth his trained men, born in his house, 318 of them, and went in pursuit as far as Dan (Gen. 14:8-9, 11-12, 14).

Verse 14 states that Abraham and his men went "as far as Dan." If you can conclude from that verse that Abraham went into the city of Dan,

then it is entirely possible that Abraham went through this gate.

Conclusion

So, what is the point of studying about these places? It reminds us that the places in the Bible are real. The people were real. The stories we read in the Bible are real. Once you have been reminded of that, then it is up to every single one of us to determine in our own lives what we are going to do with that information.

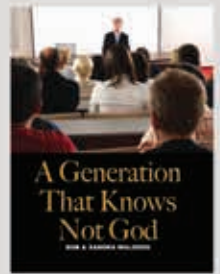
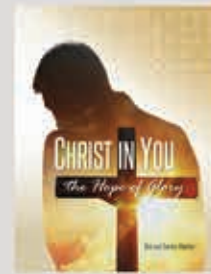
Bonus thought question: If the city of Laish was not called Dan until the end of the period of the judges in Judges 18 (about 1100 BC), then how could Moses refer to the city as "Dan" in Genesis 14 (which he wrote around 1400 BC)? **T**



Barry Britnell

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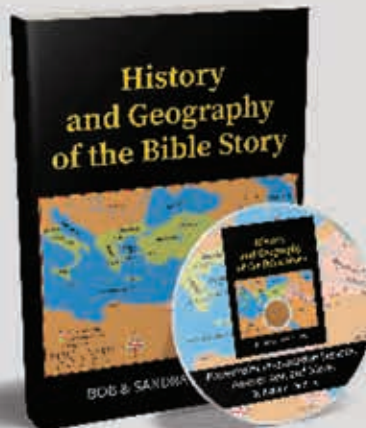
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His Preexistence & Incarnation

by Tim Reeves

Remembering that Jesus left His glory to suffer humiliation as a man should move us to serve Him lovingly and faithfully.

Introduction

“In the beginning was the Word. . . and the Word became flesh.” With these two declarations, John asserts the truth of Jesus’s prior existence, and that He later entered the world as a man (1:1, 14). His preexistence goes hand in hand with the fact of His deity. Hence, John also asserted, “the Word was with God, and the Word was God.” So begins the fourth gospel account, which emphasizes the deity of Jesus while bearing out his true humanity.

John used the Greek imperfect tense when stating that in the beginning Jesus “was being,” or “was (already) existing,” and not that He “came into being” then, as the Greek aorist would signify. In contrast, when stating that the Word *became* flesh, he used the aorist tense because that was a one-point-in-time event. Jesus referenced His prior existence in heaven when He prayed the Father to glorify Him “with the glory which I had with Thee before the world was” (John 17:5). This eternal condition that He shared with the Father is what Paul referred to, saying, “although He existed in the form of God, did not regard equality with God a thing to be grasped,” that is, *to be held on to at all costs*. Instead, Jesus “emptied Himself,” leaving that glorious condition, “taking the form of a bondservant, and being made in the likeness of men” (Phil. 2:6-7). Moreover, “though He was rich, yet for your sake He became poor, that you through His poverty might become rich” (2 Cor. 8:9).

When antagonistic Jews wished to kill Him while claiming to be children

of Abraham, Jesus retorted, “If you are Abraham’s children, do the *deeds* of Abraham. . . this (i.e., desire to kill Me) Abraham did not do.” In fact, “Your father Abraham rejoiced to see My day, and he saw it and was glad.” When they misconstrued that to mean Jesus had seen Abraham, Jesus made the even more startling assertion, “Truly, truly, I say to you, before Abraham was, I am” (John 8:58). That may not make for *good English*, but it is precisely the way to express and emphasize, not only the preexistence, but also the eternal existence of the person of Jesus. Jesus used the aorist when saying that Abraham “*was*” that is, “came into being” at a point in time past. Jesus did not merely assert, “before Abraham was, *I was*.” Rather, He affirmed, “*I am*.” He used the present tense of His own existence. This can only signify the timeless, eternal nature of His person. Further, by saying, “I am” (as also John 8:24, 28) Jesus no doubt intended to identify Himself with Jehovah, who revealed Himself to Moses, saying “I am who I am. . . say, ‘I am’ has sent me to you” (Exod. 3:14). These Jews evidently understood Jesus correctly to be claiming to be God, “Therefore they picked up stones to throw at Him” (v. 59).

His incarnation fulfilled several purposes in God’s scheme. By coming in the flesh, Jesus was the best manifestation of God to man, and “we beheld His glory, glory as of the only begotten of the Father.” Since the Son “is in the bosom of the Father,” He is in the best position to reveal Him to man. So John declares, “He has *explained* Him” (1:18), not merely by words, but showed by His

very manner and personality the true nature and character of God. He is not just an impersonal, impressive force, but a powerful, personal God—holy yet loving—who longs to redeem man so that He might enjoy a relationship with man now and in eternity. That is what we see in Jesus and His lifestyle. In this way, Jesus could reply to Philip’s sincere but uninformed demand to “show us the Father” by saying, “He who has seen Me has seen the Father” (John 14:8-9). At His incarnation, Jesus fully became “Immanuel,” i.e., *God with us!*

The writer of Hebrews gives several reasons for the incarnation and explains that, in becoming a man, Jesus “has been made for a little while lower than angels. . . that, by the grace of God, He might taste death for every one” (Heb. 2:9). God, as God alone, cannot die; yet, in becoming man, Christ could and did. “Since then the children share in flesh and blood, He Himself likewise partook of the same, that through death He might render powerless him who had the power of death, that is, the devil. . .” (vv. 14-15). For God to forgive sin righteously, His decreed penalty for sin (i.e., death) had to be paid, and only by a sinless One whose death would not be for His own sin but could serve as a substitute for that of others. Consider the writer’s explanation in chapter 10:

For it is impossible for the blood of bulls and goats to take away sins. Therefore, when He comes into the world, He says, “Sacrifice and offering Thou hast not desired, but a body Thou hast prepared for Me. . . Behold I have come. . . to do Thy will, O God.” By this

will we have been sanctified through the offering of the body of Jesus Christ once for all (10:4-10).

Further, he states, “it was fitting,” (i.e., *exactly appropriate* to the demands of God’s purpose) “in bringing many sons to glory, to perfect the author of their salvation through sufferings” (2:10). The Son of God became man, so that men may become sons of God. Suffering perfects as it tests and “teaches” obedience: “although He was a Son, He learned obedience from the things which He suffered; and having been made perfect, He became, to all those who obey Him, the source of eternal salvation” (Heb. 5:8-9). Similarly, Paul emphasized that His humiliation involved “becoming obedient to the *point of death*, even death on a cross” (Phil. 2:8). *One does not learn obedience from doing what he already wants to do, but from what he does not want to do in his own will and desire, and yet doing it because it is God’s will.*

We must appreciate Jesus’s willingness to identify completely with the plight and experience of man: “Therefore, He had to be made like His brethren in all things, that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted” (Heb. 2:17-18). Being as He was (i.e., an *older brother*), the writer of Hebrews urges us to “draw near with confidence to the throne of grace” appealing for help from our sympathetic high priest (4:14-16).

By referring to the Lord Jesus as the “last Adam” and the “second man” (1 Cor. 15:45, 47), we understand that He became a man to demonstrate and fulfill God’s original intention for a man. That intention involved never acting independently from God, but only always living in fellowship with God, and with His help. Jesus could assert, “He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him” (John 8:29). Paul said that Adam is a “type of Him who was to

come” (Rom. 5:14). This implies, at His coming, that Jesus was the *antitype* of Adam; that which accurately corresponds to Adam, without, however, the curse and consequences of personal sin. Hooray for this Man who fulfilled God’s plan!

Conclusion

Interestingly, we never read of Jesus “emptying Himself of His humanity,” or something to that effect, when He ascended back to Heaven. Rather, Paul continues to speak in present tense of the “man Jesus” in His current role, saying, “There is one God, and one mediator also between God and men, the man Christ Jesus” (1 Tim. 2:5). This likewise fits with the statements that Jesus presently exists in bodily form (Col. 2:9), albeit with a glorified, heavenly body (Phil. 3:21; 1 Cor. 15:49). Now, He underwent this change *to man* without ever abandoning His deity. There is something very profound in the apparent fact that Jesus was willing to take on this change permanently; all for the purpose of redeeming man to God. **■**



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His Ministry

by Mark Reeves

In recalling Christ's ministry, we better appreciate how He lived free from sin, that His miracles proved His divinity, and that His mission was to seek and save the lost.

Introduction

Sometimes we wish we knew more of Jesus's thirty-some-odd years on this earth. Yet, the Holy Spirit chose to record His sinless life, the miracles He performed, and His mission to save the lost. Let's recall some important aspects of His earthly ministry.

Remember His Manner of Life

At the *very beginning* of His public ministry, Satan comprehensively tempted Jesus regarding the lust of the flesh, the lust of the eyes, and the pride of life (Matt. 4:1-11; cf. 1 John 2:16). Jesus did not succumb. At the *end* of His ministry, there existed the temptation to avoid the cross (Mark 14:36), which could have been accomplished through legions of angels (Matt. 26:53). Rather than fall, He prayed, "yet not My will, but Yours be done" (Luke 22:42). So it was throughout His ministry—Jesus never gave in to sin.

Jesus challenged others to quit sinning (John 5:14; 8:11), but only after first submitting Himself to the same scrutiny. "Which one of you convicts Me of sin?" (John 8:46), He asked of His opponents. As Jesus was being tried, He posed the challenge, "If I have spoken wrongly, testify of the wrong; but if rightly, why do you strike Me?" (John 18:23). In *none* of these instances do we hear a "peep" from His adversaries! Jesus could make such confident assertions because "in Him there is no sin" (1 John 3:5). Sin is inconsistent with His nature, and also should be with His disciples (3:3-10)!

He avoided sin by resisting the siren call of popularity and earthly grandeur (John 6:14-15), and not entrusting Himself to men (2:24-25). He prayed often, knowing that "the spirit is willing, but the flesh is weak" (Matt. 26:41). He filled Himself with Scripture in order to slay temptation as with a sword (Matt. 4:4, 7, 10; cf. Eph. 6:17; Heb. 4:12; Rev. 1:16).

Because He lived a sinless life, at His "trial" they had to work hard to obtain testimony against Him, and even so, they were unsuccessful (Mark 14:55). The Sanhedrin summoned false witnesses, but their testimony was inconsistent (14:56). An objective outsider, Pilate, the Roman governor, examined the case and announced Jesus's innocence *no less than three times* (Luke 23:4, 14, 22)! Pilate's wife added her testimony (Matt. 27:19), and even Judas confessed that he had betrayed "innocent blood" (Matt. 27:4). Alas, it wasn't any flaw in Jesus's *character* that put Him on the cross—rather, it was the Jews' envy (Matt. 27:18), Pilate's cowardice (cf. Mark 15:15; John 19:12-16), and a mob mentality (Mark 15:11; Matt. 27:24; Luke 23:23)—all occurring by God's predetermined plan (Acts 2:23; 3:18; 4:28). No wonder Jesus could, with His dying breath, calmly say, "Father, into your hands I commit My spirit" (Luke 23:46).

Peter states plainly that Jesus "committed no sin" (1 Pet. 2:22). The Lord Himself asks His disciples to follow His example (John 13:15; cf. 1 Cor. 11:1). When we remember Jesus's sinless life,

let's renew our resolve to remove sin from ours!

Remember His Miracles

When we remember Jesus, we need to remember *the miracles He did*, because they powerfully demonstrate His deity. Jesus Himself was so confident in their force to produce belief that He said, "If I do not do the works of My Father, do not believe Me" (John 10:37). He laid it on the line. He asks no one to believe in Him just because He says so. In essence, He says, "Look at the miracles that I perform." When the unbiased do, they proclaim with Nicodemus, "No one can do these signs that You do unless God is with him" (John 3:2). It's that simple. You would have to come with a predisposition *against* them to not be moved by them.

We remember the vast *diversity* of Jesus's miracles over the realm of nature (walking on water, calming winds, turning water into wine), over the human body and physical malady (healing the mute, deaf, blind, paralyzed, and others), over the demonic realm (casting out demons), and over life itself (resurrecting the dead). In contrast, the modern "faith healer" *appears* to be more of an "internal medicine specialist," treating only "illnesses" that cannot be verified. Consider the contrasting characteristics of Jesus's miracles:

- Immediate (Mark 1:42; 2:12)
- Diverse (Mark 1:34)
- Complete (Mark 1:31b, 44; 2:12)

The inspired gospel writer John said he recorded Jesus's "signs" so that we might "believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name" (John 20:30-31). Let's look and live!

Remember His Mission

When we remember Jesus, we will recall His *spiritually focused mission*. He was sent into the world to save it (John 3:17) and give it abundant life (10:10). So, at His birth, heaven announced that He would be a "Savior" (Luke 2:11). He lived His entire life to give it "a ransom for many" (Matt. 20:28). Between His birth and the cross, He came "to seek and to save that which was lost" (Luke 19:10).

He did that *personally*, while here on earth. So, when He conversed with a woman of another race and culture about water at a well, He eventually turned the conversation to spiritual things so that she might have eternal life (John 4:14). It could have been a despised tax-collector, like Zacchaeus (Luke 19:1-10), a pagan centurion (Matt. 8:5-13), or an outcast leper (e.g., Luke 17:11-19); no matter the person, Jesus was always willing to provide for his physical need while pointing out that *faith in Him* is the key to spiritual healing.

He also did that *indirectly* by teaching His followers to seek the lost after His return to heaven. Consider Matthew chapter 18. Even here, where His teaching can seem harsh to us, we observe His *concern for the lost*. He begins by teaching us not to be a source of stumbling to others (vv. 6-7), or to oneself (vv. 8-9). Even the drastic "self-amputation" that Jesus recommends (vv. 8-9) is for the purpose of saving one's life! Is Jesus concerned about *just one* person being lost, or is He not too disturbed until there are *many* in danger of perdition? The illustration of the one lost sheep (vv. 12-14) would forever answer with a resounding *just one!* "Church discipline" (vv. 15-20) is to "win," that is, save the sinning brother, or at least save the church from his influence. In Peter's

question and Jesus's response through a parable, we learn of the elements needed to prevent oneself or one's brother from being lost: remembering our own forgiveness (vv. 32-33) and a willingness to forgive others (v. 35) as often as necessary (v. 22).

Jesus was not only on a mission to save—He was *focused* on it. To teach someone the good news was in fact His "food" (John 4:34). Remember how He began each day before sunrise (Mark 1:35) and continued working late after sunset (1:32)? When folks were clamoring for more from Him, He had the concentration politely to refuse: "Let us go somewhere else to the towns nearby, so that I may preach there also; for that is what I came for" (Mark 1:38).

Conclusion

Paul asked Timothy to remember Jesus Christ (2 Tim. 2:8) for *practical* reasons. So, as we remember Jesus's sinless manner of life, let each of us make every effort to *purify* "himself, just as He is pure" (1 John 3:3-5). As we recall Jesus's miracles, let's allow them to produce a world-conquering *faith* in us (1 John 5:4). When we harken back to Jesus's spiritual mission, may we *make it ours*—to look beyond this material world and *seek salvation* for ourselves and those around us (cf. 1 Tim. 4:16). **1**



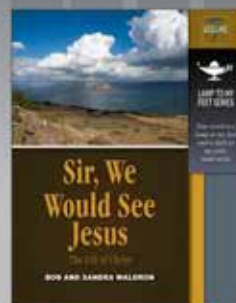
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His Death and Resurrection

by Luke Reeves

We remember Jesus's death as the perfect atonement for our sins and His resurrection as the validation of our faith.

Introduction

“Do this in remembrance of me” is a familiar phrase to Christians. A direct reference to Christ's command in Luke 22:19 and echoed in 1 Corinthians 11:24, it has become the motto of our weekly remembrance, known as the Lord's Supper.

Remembrance and reflection transform the otherwise mundane acts of eating and drinking into a special moment during our worship. As we contemplate Jesus's death and resurrection, we should keep two principal ideas in mind: the significance of Jesus's death lies (1) in the fulfillment of prophecy and (2) the perfect atonement for our sins. Furthermore, the power of His sacrifice derives from His resurrection, a demonstration of His sovereign power and victory over the ultimate consequence of sin—death.

We are accustomed to honoring a person after his death. Funerals, memorials, and celebrations of life are common forms of expressing our appreciation for the deceased and condolences to the bereaved. We consider ourselves to have benefitted from his death; we feel that we have lost rather than gained.

Death is framed differently at military funerals. While the fallen soldier will certainly be missed by his friends and family, we recognize his death as a price paid for our freedom and security. Under these circumstances, we shift our thoughts toward what we have gained

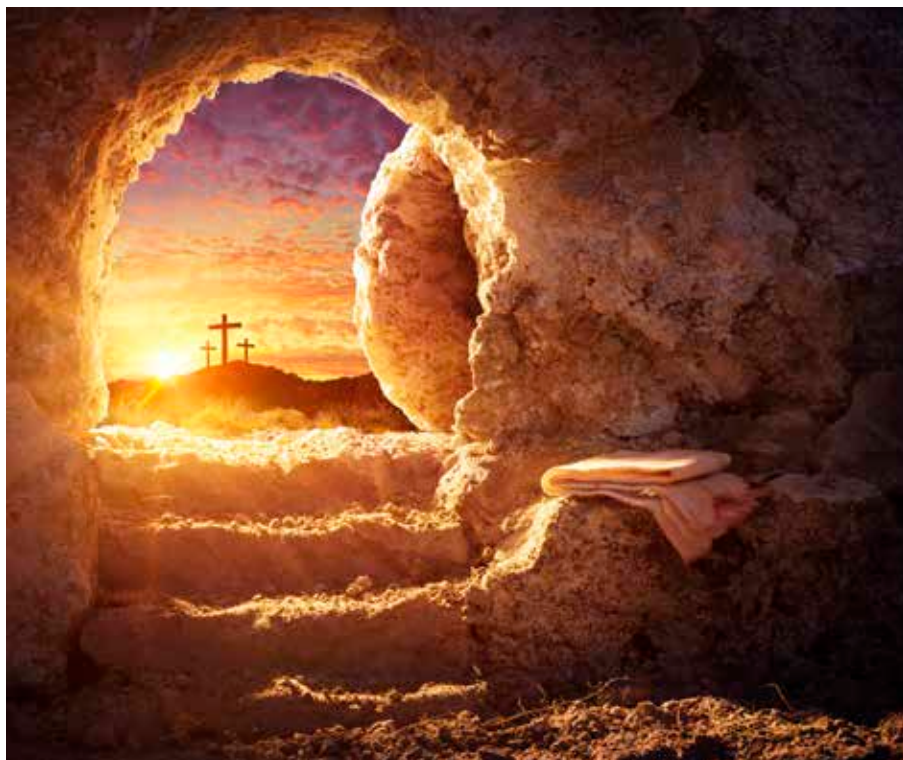
from his death, and share a sense of indebtedness.

Remembering the death of Jesus is like the latter scenario—to a much greater degree. We don't remember to contribute anything to His legacy per se. Instead, we recognize our indebtedness to Him and soberly reflect upon our hand in His crucifixion. The analogy, of course, is imperfect. As honorable as a soldier's death may be, it's a sacrifice with lesser impact. Military conflicts take a lot of lives before peace is declared—one life is never sufficient. Rarely does a soldier die voluntarily. Jesus's sacrifice, on the

other hand, is the perfect sacrifice. His death was sufficient to atone for the sins of *all humanity*. He died under complete submission.

The Biblical narrative clearly highlights the significance of the crucifixion. John the Baptist recognized it early in Jesus's ministry, proclaiming, “Behold, the Lamb of God, who takes away the sin of the world!” (John 1:29). Hear it again: *The sin of the world.*]

Jesus's atonement was powerful—so powerful—that it warranted the establishment of a new covenant. By



saying, “This cup that is poured out for you is the new covenant in my blood” (Luke 22:19-20), Jesus indicated that a transition was occurring from the atonement provided by the Mosaic Law to the establishment of something greater. The old covenant was imperfect. It was time for it to be superseded by a new pact made perfect in the sinlessness of Christ.

What was the basis for this new covenant? 1 Corinthians 11:23-25, mirroring Luke 22, states that it is the body of Christ that was given for us and His shed blood that paid the price of our sins. In offering Himself as a perfect sacrifice, Jesus replaced both the human high priest and the animal sacrifices of the Old Testament. In doing so, He “died to sin once for all” (Rom. 6:10).

If the Jews had understood the Scriptures, they would have recognized that Jesus Christ was destined to die. Old Testament prophecy foretold the coming of the Messiah and His ultimate crucifixion. The psalmist referenced His suffering, writing, “For dogs encompass me; a company of evildoers encircles me; they have pierced my hands and feet—I can count all my bones—they stare and gloat over me; they divide my garments among them, and for my clothing they cast lots” (Ps. 22:16-18).

Prophecy would go beyond foretelling the crucifixion, detailing the psychological torture Christ would undergo as well. In the moments leading up to His death, Jesus finds Himself increasingly alone, left to fend for Himself before the Jews that sought to kill Him. The psalmist elaborates on this event poetically, stating, “Many bulls encompass me; strong bulls of Bashan surround me; they open wide their mouths at me, like a ravening and roaring lion” (Ps. 22:12-13) Denounced by many, denied by the apostle Peter, and abandoned by His closest disciples who fled, Jesus faced the cross alone. The prophet Isaiah brought attention to this in chapter 53: “He was despised and rejected by men, a man of sorrows and acquainted with grief; and as one from whom men hide their faces he was

despised, and we esteemed him not” (v. 3).

A perfect atonement and precise fulfillment of prophecy, the death of Jesus was a critical element in the plan for our redemption. It established a new covenant through which we have a direct connection with our Father. Jesus’s command aside, the nature of His sacrifice alone warrants our reflection. Let us remember that He died in *our* stead (1 Pet. 2:25; Gal. 2:20b)!

While we focus on the sacrifice of Jesus, let’s not forget an equally important event that followed—the resurrection. The apostles emphasized it greatly in their letters. Why so? Because the resurrection would be the ultimate evidence of His power as the Son of God. In the letter to the Romans, the apostle Paul wrote that Jesus “was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead” (Rom. 1:4) Throughout His ministry, Jesus used signs and miracles to prove His divinity. Some of these included the resurrection of the dead (i.e., Lazarus; etc.). Nevertheless, raising *Himself* from the dead would be an act of sovereign power.

Moreover, we are assured that the Father shows us the same power used to raise the Son. Ephesians 1:17-21 states, “You may know. . . the immeasurable greatness of His power toward us who believe, according to the working of His great might that He worked in Christ when He raised Him from the dead and seated Him. . . far above all rule and authority and power and dominion.” Knowing this power will enlighten the eyes of our heart and serve as our source of hope.

The resurrection also validates our salvation. 1 Corinthians 15:14 states, “If Christ has not been raised, then our preaching is in vain and your faith is in vain.” The apostle Paul reiterates this later, writing that, without the resurrection of Jesus, “our faith is futile,” and we would “still be in our sins” (1 Cor. 15:17) Paul’s axiom goes to great lengths to

highlight the event’s significance—and with good reason. Everything that Jesus ever claimed and promised hinges on His reappearance. Through it, Jesus’s “I am” statements have authority, and His promises of our resurrection are made sure.

To be more specific, Jesus’s resurrection doesn’t just designate Him as powerful—it crowns Him as Victor over death. At that moment, He would ultimately “destroy the one who has the power of death, that is, the devil” (Heb. 2:14), and “draw all people” to Himself (John 12:31-32). What a powerful conclusion to God’s plan! In the resurrection, the sacrifice on the cross is made complete, and we can come to Jesus.

Conclusion

The gravity of Jesus’s death and resurrection merit our remembrance, but not in the way we pay respects to an old friend or a fallen soldier. Rather, it prompts us to reflect on His death as a fulfillment of prophecy as well as our atonement; we remember His resurrection as a demonstration of His power over death. This is the foundation of our faith. Therefore we preach a “Christ [who was] crucified” and “raised from the dead.” ■



Luke Reeves

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His Exaltation

by Chris Reeves

History is littered with fallen heroes and forgotten martyrs; in contrast, Jesus Christ is now exalted at God's right hand—triumphant and victorious.

Introduction

The apostle Paul gave Timothy a short, but meaningful command in 2 Timothy 2:8: “Remember Jesus Christ. . .” Sometimes the most profound statements of Scripture can be the shortest. You would think that every Christian would remember Jesus Christ; yet Paul commands Timothy to do it. It is so important to remember Jesus Christ. It is easy to forget him and his words for us today. In our fast-paced world of work, school, cell phones, computers, social media, and virtual meetings, we need to slow down and remember Jesus Christ.

The “remember Jesus Christ” of Paul's command does not suggest age or infirmity (i.e., “You are getting old and forgetful, so you need to remember.”). Timothy was not old and forgetful. Rather, the apostle is saying, “You need to pay attention and focus on the important truths of life.” Paul wanted Timothy to carry on the work of an evangelist and pay attention and focus on Jesus Christ as he did his work. Today, there are conflicting voices in society, and we need to focus on the true words of Jesus Christ. There are distracting activities and we need to focus on the priorities of Jesus Christ. There are opposing desires (“I think. . .” “I feel. . .” “I want. . .”) and we need to focus on the wishes of Jesus Christ. In these changing and unsettled times, we need to focus on the fixed principles of Jesus Christ.

Each week, many Christians rightly remember the death of Jesus in the memorial of the Lord's supper. Yet, there is so much more to remembering Jesus

than remembering his death. We should also remember Jesus's ascension into heaven and his present exaltation. In this article, I want to examine the present exalted status of Jesus and what it means for us today. As we run the Christian race, we are to be looking to Jesus, who is presently seated “at the right hand of the throne of God” (Heb. 12:2).

Jesus alluded to His ascension back into heaven early in His ministry (John 6:62), at the end of His ministry (John 14:12; 16:10, 28; 17:11), and during His post-resurrection appearances (John 20:17). He came from the Father and was going back to the Father. When Jesus finally did ascend up into heaven, Luke records that the apostles returned to Jerusalem with “great joy” (Luke 24:50-53). Why did they have “great joy”? You would think they would have been depressed, despondent, and downhearted that Jesus was gone. Yet, they were happy! They apparently knew some truths about His ascension and exaltation that made them rejoice. We need to know the same.

The ascension of Christ completes His exaltation (Acts 2:33; 5:31) and glorification (John 17:5; 1 Tim. 3:16). When Jesus ascended, He “passed through the heavens” (Heb. 4:14) and has been “made higher than the heavens” (Heb. 7:26). He is now exalted and glorified (honored) because He is now “seated on the right hand of God” which is a place of honor (Col. 3:1). How did the ascended Jesus appear to Stephen? He saw “the Son of man standing on the right hand of God” (Acts 7:55-56). How did the ascended Jesus appear to Saul?

He saw “a light from heaven, above the brightness of the sun” and heard the voice of Jesus (Acts 26:13-16; see also Acts 18:9-10). How did the ascended Jesus appear to John? He saw “one like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle” (Rev. 1:12-18; 5:5-12; etc.). These inspired observers saw an exalted and glorified Christ.

What does the ascension of Jesus show? First, it shows that Jesus is different. He is not from this world like the rest of us are (John 3:13, 31-36; 6:38, 42). He came from heaven and returned to heaven. No one else has ever done this. Do we believe that Jesus is different? We should! Second, it shows that Jesus is still working. He is not idle or retired. Jesus maintains an ongoing heavenly ministry. This ministry started with Him being with His apostles on their great commission (Matt. 28:20; Mark 16:19-20) and it continues with us today. Let's consider now and remember what Jesus did, is doing, and will do, as it relates to His ascension and exaltation.

We need to remember what Jesus did in the past when He was exalted. Jesus sent the Holy Spirit to the apostles when He ascended. Jesus said, “but if I go, I will send him unto you (John 16:7; see also Luke 24:49; John 15:26; Acts 1:5, 8; 2:1-4, 33). The sending of the Holy Spirit allowed the apostles to be guided into all the truth and to verify that truth with miracles. Today, we are the recipients of this body of truth as it is contained in the New Testament. Are we reading and obeying this body of truth?

Paul wrote that Jesus “gave gifts unto men” when He ascended (Eph. 4:7-11; see Ps. 68:18). Specifically, the “gifts” were in the form of men who occupy offices of service (apostles, prophets, evangelists, pastors, and teachers) that were given to the New Testament church to reveal the truth, proclaim the truth, and guard the truth. These “gifts” were given “for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ” (Eph. 4:12). Thanks to Jesus, we still have evangelists, pastors, and teachers to help us be spiritually complete in our work and edification.

We also need to remember what Jesus is doing in the present while He is exalted. Paul wrote that He “is at the right hand of God, who also makes intercession for us” (Rom. 8:34). Our Lord is currently interceding as our “High Priest” (Heb. 3:1; 4:14-16; 7:25; 8:1-2; 9:24) and our “Advocate” (1 John 2:1-2). Are we patiently praying and waiting for the Lord’s answer?

Additionally, the Lord Jesus Christ is presently ruling and reigning at the right hand of God with all authority over the nations (Acts 2:33-36 [Ps. 110:1]; Eph. 1:19-22; Heb. 1:3-4; 10:12-13; 21; Rev. 1:5; 11:15). Peter wrote that Jesus “is on the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto Him” (1 Pet. 3:22; see also Mark 16:19). The right hand of God is the place of authoritative “power” (Matt. 26:64). Are we submitting to Jesus’s rule and reign as the “Lord of lords and King of kings” (Rev. 17:14; 19:16)? Yes, Jesus is our Savior. He is the “Lamb of God” who takes away the sins of the world (John 1:29). Yet, He is also Lord. Jesus is the “Lion that is of the tribe of Judah” (Rev. 5:5). He is royalty and ruler, and as such, we must remember to bow before him daily. Because Jesus is presently exalted at God’s right hand, “every knee should bow and every tongue should confess that Jesus Christ is Lord (Phil. 2:9-10). This bowing and confessing should be reverently done by all *now!*”

Conclusion

Finally, we need to remember what Jesus will do in the future because He is exalted. He is presently preparing heaven for the saved (John 14:2) and will return from heaven in a visible form for all to see. He will not be gone forever. Jesus is going to return to judge the world and take His saints home to be with Him (Acts 1:9-11; 3:20-21). Are we ready for His return? Will we repent and be baptized for the remission of our sins? Will we be spending eternity in heaven with Jesus? *Friends, remember the exaltation of Jesus Christ!* **📖**



Chris Reeves

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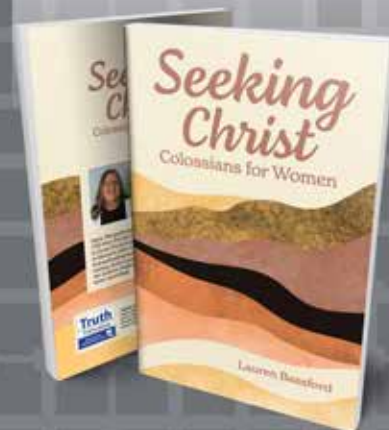
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His Authority

by Jacob Reeves

While many balk at the concept, the Scriptures repeatedly affirm that Jesus possesses all authority. He has the right to control our lives, the resources to command our obedience, and the power to punish rebellion.

Introduction

Today, we have a problem with authority, do we not? For a moment, let's forget the biblical concept and just think about our lives as Americans. We don't like authority! Think about Merriam-Webster's definition of authority: "the power to give orders or make decisions; the right to direct or control something." Such language makes many folks cringe. We pride ourselves on being independent and in control. Take our current political climate, for example. The question of "government control" is a hot topic. We argue about how much authority the federal government should have in our lives. There are many discussions today about the role that the police (authorities) should play in our communities and lives. Many of us would complain if our employer seemed to be a domineering authority figure. We enjoy the feeling of being in control or having power in our daily pursuits. There is a separate discussion to be had on how the Christian should view authority outside of the church. My focus in this article is on the view that Christians should have of the ultimate authority figure, the Lord Jesus Christ.

In this series, we are discussing how to properly "Remember Jesus." Let us remember the authority of Jesus. There are so many areas of application that we could consider, but I want to focus on three: (1) the authority of His teachings; (2) His authority as the Good Shepherd; and (3) His authority as head of the Church. Hopefully, this will spark

beneficial thought on the proper view of the authority of Jesus Christ.

The Authority of His Teachings

I believe that it is incredibly important to acknowledge the authority of the teachings of Jesus Christ. Firstly, what qualifies Jesus as being authoritative? After all, Jesus claims, "All authority has been given to Me in heaven and on earth" (Matt. 28:18, NKJV). He is qualified to make such an assertion because He is God (John 1:1; 10:30; Col. 1:15-18). If that isn't a good enough qualification, then what is? Surely we can admit that the Creator possesses ultimate authority over all mankind.

Jesus is also qualified to have authority because He will be our ultimate judge (Acts 10:42; 2 Cor. 5:10). If we recognize that Jesus is qualified to be an authority figure, then what logically follows is that His teachings are also authoritative. *All* of His teachings are authoritative. This is where we run into some trouble. Many religious people do not have a problem with *most* of Jesus's teachings. They are quick to commend passages such as, "Judge not, that you be not judged" (Matt. 7:1, NKJV), or His statement to the woman caught in adultery, "Neither do I condemn you" (John 8:11, NKJV). They love passages such as John 15:9, or 1 John 4:19, which affirm the love that Christ has for us.

Sadly, many pick and choose the words of Jesus that they want to highlight—accentuating some, ignoring others. How many pull verses out without preaching the *whole* of Christ's

teachings? Consider the two passages I just referenced. Many emphasize verse 1 of Matthew 7 without acknowledging that verse 5 implies that you can judge others under certain conditions without being a hypocrite. What about the woman caught in adultery? Clearly, Jesus is *not okay* with her lifestyle. He tells her to go and "sin no more." There are two important things there: first He tells her she is, in fact, sinning, and second that she should not do it anymore. If we are to understand the teachings of Christ as authoritative, that must include *all* of His teachings, even the ones that we may not like. This includes the teachings of Christ on the sin of unauthorized religious activities (Matt. 7:21-23), or God's law on marriage and divorce (Matt. 19:3-9), which demands obedience from the reader. Both passages run completely counter to popular notions of our day, which claim, "Jesus loves me no matter what." All of His teachings are authoritative.

His Authority as the Good Shepherd

We often study the "I am" statements of Jesus: I am the bread of life, I am the light of the world, etc. One of my favorite "I am" statements of Jesus is, "I am the good shepherd" from John 10 (He also says, "I am the true shepherd"). I believe that a shepherd is in a position of authority over his flock; and since that is my favorite "I am" statement of Jesus, I wanted to include it in this article.

Walvoord reminds us that the concept of shepherding a flock would've been easy to grasp for first-century readers.

The shepherd/sheep relationship would be observed daily. The Bible uses the idea of a shepherd to refer to individuals in leadership positions: God in Psalm 23, the wise man in Ecclesiastes 12, Peter in John 21, or the elders in Ephesians 4. It is easy to see how a shepherd is in a position of authority. Sheep follow the shepherd upon hearing his voice (John 10:27). As the Good Shepherd, Jesus also provides a better quality of life for His sheep (John 10:10). There are echoes of this idea in the 23rd Psalm where the Shepherd leads His sheep to green pasture and still waters.

As a shepherd, Jesus is in a position of authority over His flock, but He will not force any sheep into His flock. Look at the conversation that Jesus has with the Jews in John 10, starting in verse 25:

Jesus answered them, "I told you, and you do not believe. The works that I do in My Father's name, they bear witness of Me. But you do not believe, because you are not of My sheep, as I said to you. My sheep hear My voice, and I know them, and they follow Me. And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand."

If you deny the authority of Jesus, as these Jews did in John 10, you will not be in His flock. However, submitting to the voice of the Good Shepherd has a tremendous reward: "*They may have (life) more abundantly*" (10:10, NKJV).

The Head of the Church

The last aspect of Christ's authority on which we focus is His role as head of the church (Col. 1:18; Eph. 5:23). In Colossians, Paul states that, in His role as head, Christ is "preeminent" (1:18). In the original, this means "to have the first place" (Thomas); in English, it is defined as "having paramount rank, dignity, or importance" (Webster). In Ephesians 5, Paul mentions how Christ, as the head, is the church's Savior and that the church submits to Him. These and other passages clearly reveal Christ's ultimate authority.

What do we do with this information? If we claim to follow Christ, let's make sure we are looking to Him and His teachings for our direction. Do we elevate man to the status of Christ? Do we derive our direction (collectively and individually) from sources other than the New Testament? If so, we are not looking to the correct authority. "Any religious organization that exalts man and his authority to the place and preeminence of Christ Jesus cannot identify as the New Testament church over which Christ is head" (Wharton, 1987). If our direction as a church comes from the words of our head, then let's *read them!* I would hope this knowledge would cause us to want to value His words even more and consume them on a more frequent basis. *Read His words daily and live by them!*

Conclusion

As mentioned at the start of this article, many today have a problem with authority. Hopefully, this study helps us understand that Jesus Christ possesses *all* authority (Matt. 28:18-20). If we acknowledge this authority, we must submit to it. If you distort or ignore the words of Christ, you are not submitting to Him. If you choose to not live by His teachings, you are not submitting to Him. However, recognizing His authority and choosing to follow Christ has tremendous benefits. Our Lord said, "Come to Me, all you who labor and are heavy laden, and I will give you rest" (Matt. 11:28, NKJV). So, on whose authority do we pattern our lives? Christ's! Let's remember the authority of Jesus Christ. 🙏

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His Return

by Steve Reeves

Remembering that Jesus will return provides motivation and strength to resist the moral decay surrounding us today.

Introduction

After Jesus had ascended into heaven, an angel appeared reminding the apostles that Jesus was going to return (Acts 1:9-11). Before the gospel was first preached on Pentecost, before persecution of the church arose, disciples needed to remember the words of Jesus, “If I go and prepare a place for you, I come again” (John 14:3). The apostle Paul instructed the Corinthian church that the Lord’s supper served to remind us of His death as well as His return (1 Cor. 11:26).

Today, Christians are surrounded by cultural rot that seems to grow day by day. At work, they are pressured to keep silent about moral issues by “woke” managers and administrators. At schools and universities, students are pressured to accept and approve the immoral behavior of the LGBTQ+ movement. It’s in the military, the boardroom, social media, and promoted by advertisers and companies everywhere. Now, more than ever, Christians need to remember the promised return of Jesus. The events and the results that surround His return provide motivation to resist this moral decay and strengthen us to be found “watching” and “ready” for His return (Matt. 24:42, 44).

Watching and Ready for What?

Many, in religious circles today, seek to emphasize only one aspect of Jesus’s return: taking of the righteous to heaven. They speak little of the punishment of the wicked. Some religious groups don’t believe that such punishment will occur.

Some don’t believe in hell’s existence, while others speak of a temporal punishment and not an eternal one. When the Holy Spirit spoke of Christ’s return, he revealed that several events or proceedings would take place. His return would usher in more than just a pathway to eternal life in heaven. In a recent ad on TV, the announcer asked, “When you die, are you going to heaven or not?” The first part of the question is good! We should be ready at Jesus’s return or upon death, to go to heaven! What does “or not” mean? Some will say, “If you miss heaven, you’ve missed it all.” True! Yet, as one preacher noted, “If you miss heaven, hell is all that’s left”!

Jesus’s Return Ushers in the Resurrection of All

His return is heralded with a shout and the trumpet of God: “For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first” (1 Thess. 4:16). Paul declared, “The trumpet will sound, and the dead will be raised” (1 Cor. 15:52). It will be a resurrection of both the righteous and the wicked, for the Lord affirmed, “The hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of judgment” (John 5:28-29).



Resurrection Is Followed by Judgment

The preceding verses also indicate that judgment follows the resurrection. In His revelation to John, Jesus said that death and Hades give up the dead and they will be “judged every man according to their works” (Rev. 20:13). Paul used the resurrection of the dead and the subsequent judgment of the world in his appeal to the Athenians to repent. He said, “The times of ignorance, therefore God overlooked; but now he commandeth men that they should all everywhere repent: inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead” (Acts 17:30-31).

Jesus and the Judgment

The return of Jesus will usher in our accountability to His words. He himself said, “He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day. For I spake not from myself; but the Father that sent me, he hath given me a commandment, what I should say, and what I should speak” (John 12:48-49). His words are the same as the Father’s words. One cannot separate the will of the Father and the will of Jesus, for they are one and the same. A member of the Jehovah’s Witness religion once asked, “Who is going to judge us, God or Jesus?” The answer is both! Paul told the Athenians that God, “will judge the world in righteousness by the man whom he hath ordained” (Acts 17:31). Jesus said, “For neither doth the Father judge any man, but he hath given all judgment unto the Son; that all may honor the Son, even as they honor the Father” (John 5:22-23). That is why we must obey the gospel of Jesus Christ (Mark 16:15-16), and then, as a Christian, observe all that he commanded (Matt. 28:20).

Jesus and the Nature of Judgment

Jesus said that the time of his return will be without warning and at a time that we don’t expect (Matt. 24:36-44). Paul told the Thessalonians that, “the day of the Lord so cometh as a thief in the night” (1 Thess. 5:2). Should this frighten us? Should we live our lives in constant fear? No! Jesus gave us the “formula,” if you would, so we might anticipate and welcome His return with confidence. He mentioned two things in Matthew 24. The first: *Watch*. “Watch therefore: for ye know not on what day your Lord cometh” (v. 42). The second: *Be ready*. “Therefore, be ye also ready; for in an hour that ye think not the Son of man cometh” (v. 44). He then spoke four parables, in the remainder of the chapter and continuing in chapter 25, that addressed the *nature* of judgment. Their theme: Watch and be ready.

Four Aspects of Judgment

The four parables in Matthew 24:45-25:46 contain four aspects of life and judgment. If we consider these, there will be no fear of Jesus’s return. In each of the parables there is (1) a responsibility or command given, (2) time given to obey or disobey, (3) there’s a time of accountability that comes unexpectedly, and finally, (4) judgment is given as reward or punishment.


In the parable of the servants (24:45-51), both were responsible for taking care of the “household” while the master was absent. Time was given to obey or disobey (v. 48). He came back unexpectedly (v. 50), blessed the faithful servant (v. 46) for doing what he was told, and punished the evil servant who had spent his time getting drunk and beating his fellow servants (v. 50). Watch and be ready.

The ten virgins (Matt. 25:1-13) were given a responsibility, had time to prepare, then unexpectedly the bridegroom came (v. 6). The “judgment” (opening and closing of the door to the feast) found five to be “ready” and five not. There was no second chance for

those who were unprepared. Jesus’s point is found in verse 13, which says, “Watch therefore, for ye know not the day nor the hour.” Watch and be ready! One can see this same theme repeated in the last two parables as well.

Conclusion

Let us also welcome His return! If we are being faithful as a servant, prepared and ready for His return, using our talents, and serving others (Matt. 25:21, 23, 34-40), we will hear “well done good and faithful servant” at his return! Are you ready? Have you obeyed the gospel? Are you faithful? Watch and be ready!

“Now may the God of peace himself sanctify you completely, and may your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ” (1 Thess. 5:23). 



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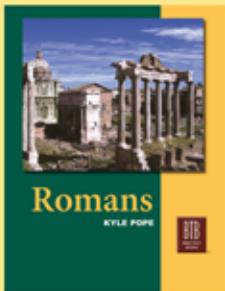


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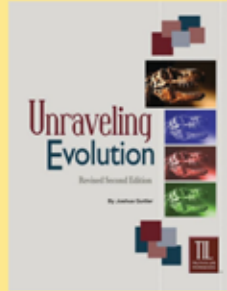
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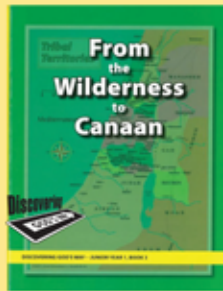
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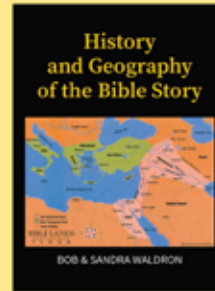
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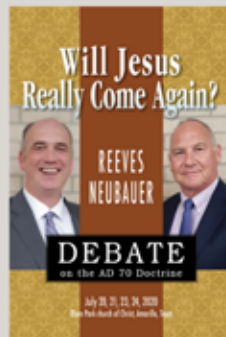


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am & 6:00 pm | Wed. Bible Study 7:30 pm
866-5615 | roseavenue.org

LONG BEACH

Church of Christ

3433 Studebaker Rd.
Sun. Bible Study 9:50 am | Worship 10:45
am & 5:30 pm | Wed. Bible Study 7:00 pm
JP Flores | (562) 420-2363 or Mark Reeves
| (562) 377-1674 | justchristians.org

SAN DIMAS

Church of Christ
449 W. Allen Ave., Suite 120, San Dimas,
CA 91773
Sun. Bible study 10:00 am | Worship
11:00 pm & 4:00 pm | Wed. Bible Study
7:30 pm
909-788-9978 | sandimaschurchofchrist.
com

COLORADO

FORT COLLINS

Poudre Valley Church of Christ

126 West Harvard St. | Suite 6
Sun. Bible Study 9:30 am | Worship 10:30
am
Evangelist: Richie Thetford | poudreval-
leychurchofchrist.org

MONTROSE

San Juan Church of Christ

1414 Hawk Parkway, Unit C
Sun. Worship 11:00 pm | Bible Study 2 pm
& 1:30 pm
249-8116 | sanjuanchurchofchrist.org

FLORIDA

DESTIN

South Walton Church of Christ

64 Casting Lake Rd.
Sun. Bible Study 9:00 am | Worship 10:00
am & 6:00 pm | Wed. Bible Study 7:00 pm
622-3817 | southwaltonchurchofchrist.
com | Location change coming in 2022:
497 Church St Santa Rosa Beach, FL
32459

GENEVA

Church of Christ

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

MARY ESTHER

Church of Christ

6 Ln. Dr.
Sun. Bible Study 9:30 am | Worship 10:30
am & 5:00 pm | Wed. Bible Study 7:00 pm
Evangelist: Joey Rankin (850) 244-9222

ORLANDO

Church of Christ at S. Bumby

3940 S. Bumby Ave.
Sun. Communion: 9:30 am | Bible Study
10:00 am | Praise & Preaching: 10:55 am
(No pm Service) | Wed 7:00 pm
Evangelist: Ken Chapman
Office: (407) 851-8031 | bumby.org |
Note: Call for current worship and Bible
study times.

PANAMA CITY BEACH

Beach Church of Christ

8910 Front Beach Rd.
Sun. Bible Study 10:00 am | Worship
11:00 pm & 6:00 pm | Wed. Bible Study
7:00 pm
234-2521

SEFFNER

Church of Christ

621 E. Wheeler Rd.
Sun. Bible Study 10:00 am | Worship
10:50 am & 6:00 pm | Wed. Bible Study
7:30 pm
Evangelist: Bobby Witherington | (813)
684-1297 | seffnercoc.org

GEORGIA

PINE MTN. VALLEY

Church of Christ

Route 116 (near Callaway Gardens)
Sun. Bible Study 10:00 am | Worship
11:00 pm & 6:00 pm | Wed. Bible Study
7:30 pm
Evangelist: Tommy W. Thomas | (706)
628-5117 or 628-5229 | pmvchurch.com

IDAHO

BLACKFOOT

Church of Christ

370 N. Shilling | P.O. Box 158-83221
Sun. Bible Study 10:00 am | Worship
11:00 pm | Wed. Bible Study 7:30 pm
785-6168 or 681-1552

IOWA

DES MOINES

Church of Christ

1310 N.E. 54th Ave.
Sun. Bible Study 9:30 am | Worship 10:40
am | Wed. Bible Study 7:00 pm
262-6799

ILLINOIS

DOWNERS GROVE

Church of Christ

1236 63rd St. (Dir: 1.5 miles E of I355)
Sun. Bible Study 9:00 am | Worship 9:55
am & 6:00 pm | Wed. Bible Study 7:30 pm
Evangelist: Steve Wolfgang | (630) 968-
0760 | dgcoc.org

ChurchDirectory

GLEN ELLYN

Glen Ellyn Church of Christ

796 Prairie Ave.
Glen Ellyn, IL 60137
Sun. Bible Study 9:30 am | Sun. Worship
10:30 am & 5:00 pm
Evangelist: Keith E. Brown | (630) 858-
2290 & (630) 377-3990

MATTOON

Southside Church of Christ

1100 S. 17th St.
Sun. Bible Study 9:30 am | Worship 10:30
am & 6:00 pm | Wed. Bible Study 7:00 pm
234-3702

SOUTH HOLLAND

Southeast Church of Christ

16224 S Vincennes Ave.
Sun. Bible Study 9:00 am | Worship 10:00
am & 4 pm | Wed. Bible Study 7:00 pm
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 am | Worship 10:30
am & 6:00 pm | Wed. Bible Study 7:30 pm
Evangelist: Brian Anderson | (812) 944-
2305 or (812) 948-9917 | clarksvillechur-
chofchrist.org

JAMESTOWN

Church of Christ

Sun. Bible Study 9:30 am | Worship 10:25
am & 4 pm | Wed. 7:00 pm
676-6404 | jamestowncoc.com

NOBLESVILLE

Stony Creek Church of Christ

15530 Herriman Blvd, 46060
Sun. Bible Study 10:00 am | Worship
11:00 am | Wed. Bible Study 7:00 pm
Evangelist: John Smith | preacher-
john54@att.net | (317) 501-8035 or (317)
501-0249 or (317) 701-1204

OOLITIC

Church of Christ

400 Lafayette Ave. | P.O. Box 34
Sun. Bible Study 9:45 am | Worship 10:30
am & 6:00 pm | Wed. 7:00 pm | 279-4332

PEKIN

Church of Christ

(First St. & Karnes Ct.)
Sun. Bible Study 9:45 am | Worship 10:30
am & 5:00 pm | Wed. Bible Study 7:00 pm
Evangelist: Jeremy Goen | (812) 967-3437
or 967-3520 | pekinchurchofchrist.com

KANSAS

TOPEKA

17th Street Church of Christ

5600 SW 17th St, Topeka, KS 66604
Sun. Bible Study 9:15 am | Sun. Worship
10:30 am | Wed. Bible Study 7:00 pm
235-8687 or (785) 273-7977 |
17thstreetchurchofchrist.org

KENTUCKY

BEAVER DAM

Church of Christ

1235 Williams St.
Sun. Worship 10:00 am | Bible Study After
am Worship & 6:00 pm | Wed. Bible Study
7:00 pm
Evangelist: Jerid Gunter | (270) 274-4451

BENTON

Fairdealing Church of Christ

8081 US Hwy 68-East, Benton, KY 42025
Sun. Bible Study 9:00 am | Worship 10:00
am | Wed. Bible Study 6:00 pm
354-9451 | fairdealingmarc@gmail.
com | churchofchristatfairdealing.com |
Conveniently located near Kenlake State
Resort Park on the western shore of
Kentucky Lake.

BRANDENBURG

Brandenburg Church of Christ

612 Broadway
Sun. Bible Study 9:45 am | Worship 10:30
am & 5:00 pm | Wed. Bible Study 6:30 pm
Evangelist: Charles J. White | (270)
422-3878

CAMPBELLSVILLE

Sunny Hill Dr. Church of Christ

107 Sunny Hill Dr.
Worship 9:30 am & 11:30 am | Bible
Study 10:30 am | Wed. Bible Study 7:00
pm | Evangelist: Steve Lee | (270) 789-
1651 | sunnyhillcoc.com

CANEYVILLE

Caneyville Church of Christ

103 N. Main St. | P.O. Box 233
Sun. Bible Study 10:00 am | Worship
10:45 am & 5:00 pm | Wed. Bible Study
7:00 pm | Evangelist: Jarrod Jacobs (270)
589-4167 or (270) 274-3065

DANVILLE

Church of Christ

385 E. Lexington Ave.
Sun. Worship 10:00 am | Bible Study
11:15 am & 5:00 pm | Wed. Bible Study
7:00 pm | Evangelist: B.J. Sipe | (859)
236-4204

FLORENCE

Northern Kentucky Church of Christ

18 Scott Drive, Florence, KY 41042
Sun. Worship 9:30 am & 5:30 pm | Sun.
Bible Study 10:30 am | Wed. Bible Study
7:00 pm
371-2095 | nkcofc.com

FRANKLIN

31-W North Church of Christ

1733 Bowling Green Rd.
Sun. Bible Study 9:00 am | Worship 10:00
am & 6:00 pm | Wed. Bible Study 7:00 pm
Evangelist: Steve Monts | (270) 776-9393
| 31wchurchofchrist.com

LEITCHFIELD

Mill St. Church of Christ

733 Mill St. Hwy 62 E.
Sun. Bible Study 10:00 am | Worship
10:55 am & 5:00 pm | Wed. Bible Study
7:00 pm
Evangelist: Dan McMahan | (270) 971-
1492 | millstreetchurchofchrist.org

LOUISVILLE

Valley Station Church of Christ

1803 Dixie Garden Dr.
Sun. Bible Study 9:30 am | Worship 10:30
am & 6:00 pm | Wed. Bible Study 7:00 pm
Evangelist: Michael Hardin | michaelhar-
din1123@att.net | (502) 937 2822

Shepherdsville

Hebron Lane Church of Christ

3221 East Hebron Lane
Sun. Bible Study 9:00 am | Worship 10:00
am | Wed. Bible Study 7:30 pm
Evangelist: Ron Halbrook & Connie W. Ad-
ams | (502) 957-5115 or (502) 955-1748 |
hebronlanechurchofchrist.com

LOUISIANA

GONZALES

Southside Church of Christ

405 Orice Roth Rd. | 70737 (Baton Rouge
area)
Sun. Bible Class 9:30 am | Worship 10:30
am & 6:00 pm | Wed. Bible Study 7:00 pm
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 10:00 am | Worship
11:00 pm & 5:00 pm | Wed. Bible Study
7:00 pm | 256-9396

MAINE

PORTLAND

Church of Christ

856 Brighton Ave. (Breakwater School) |
Leave Maine Turnpike at Exit 48
Sun. Bible Study 10:00 am | Worship
11:00 pm w/ second service immediately
following am worship | Mid-week Bible
Study (please call for times & places)
839-3075 or 839-8409

MICHIGAN

KENTWOOD

W. Michigan Church of Christ

3084 Creek Drive SE, #1-C, Kentwood, MI
49512 | P.O. Box 8446, Kentwood, Mich.
49508 (Grand Rapids area)
Sun. Worship 11:00 am | Sun. Bible Study
12:30 pm | Wed. Bible Study 7:00 pm |
Evangelist: Joseph Gladwell | cedar-
springs98@gmail.com

ROSCOMMON

N. Michigan Church of Christ

414 South Main Street
Sun. Bible Study 10:00 am | Worship
11:00 am | Wed. Bible Study 6:00 pm
Evangelist: Ryan Thomas | (810) 837-
1302 or (989) 389-3226 | northernmichi-
ganchurchofchrist.com

MISSISSIPPI

CLINTON

McRaven Rd. Church of Christ

301 McRaven Rd. (120, exit 36)
Sun. Bible Study 9:00 am | Worship 10:00
am & 6:00 pm | Wed. Bible Study 7:00 pm
Evangelist: Leonard White | (601) 925-
9757 or 924-2645

MERIDIAN

7th St. Church of Christ

2914 7th St.
Sun. Bible Study 9:00 am | Worship 10:00
am

Grandview Church of Christ

2820 Grandview Ave.
Sun. Bible Study 10:00 am | Sun. Worship
11:00 pm | Wed. 6:30 pm
Ron Cooper: (601) 934-3675 | roncoo-
per@bellsouth.net
Ricky Ethridge: (601) 737-5778 | ricky-
marsha@bellsouth.net

SOUTH HAVEN

Church of Christ

2110 E State Line Rd. (Exit I-55) (Memphis area)
Sun. Bible Study 9:30 am | Worship 10:30 am | Wed. Bible Study 7:00 pm
Evangelist: James A. Brown | Building (662) 342-1132

MARYLAND

SEVERN

Southwest Church of Christ

805 Meadow Rd, Severn, MD 21144
Sun. Bible Study 10:00 am | Sun. Worship 11:00 pm & 6:00 pm | Wed. Bible Study 7:30 pm
Evangelist: Brandon Trout | (410) 969-1420 or (410) 551-6549 | swcofchrist.com

MISSOURI

BLODGETT

Blodgett Church of Christ

422 N Linton St., Blodgett, MO 63824
Sun. Worship 10:00 am | Wed. Bible Study 7:00 pm
Evangelist: Russell Rice | (573) 475-0417

BLUE SPRINGS

Southside Church of Christ

4000 SW Christiansen
Sun. Worship 9:00 pm | Bible Study 10:00 am | Worship 11:00 pm | Wed. Bible Study 7:00 pm
Evangelist: Brett Hogland | (816) 228-9262

BRANSON

Eagle Rock Rd. Church of Christ

432 Eagle Rock Rd.
Sun. Worship 9:30 am | Bible Study 10:30 am | Sun. Evening Worship 2 pm | Wed. Bible Study 6:00 pm
Evangelist: Philip North | (417) 239-1036 | primrosenor@suddenink.net | eaglerockroadchurchofchrist.org

CAPE GIRARDEAU

Cape County Church of Christ

2912 Bloomfield Rd
Sun. Bible Study 9:15 am | Worship 10:00 am | Wed. Bible Study 7:00 pm
Seth McDonald & Jerry Lee Westbrook | (573) 837-1001 | capecountycoc@gmail.com | capecountycoc.com

FAIR GROVE

Church of Christ

217 N. Orchard Blvd.
Sun. Bible Study 9:00 am & 10:00 am | Worship 11:00 pm | Wed. Bible Study 7:00 pm
Evangelist: Walter Myers | (417) 830-8972 or (417) 736-2663

KENNETT

Church of Christ

703 Harrison St.
Sun. Bible Study 10:00 am | Worship 11:00 pm & 6:00 pm | Wed. Bible Study 7:00 pm
Evangelist: Nolan Glover | (573) 888-6778 or (870) 650-1648 | westsidechurchof-christ.us

SAINT JAMES

Church of Christ

685 Sidney St.
Sun. Bible Study 9:30 am | Worship 10:15 am & 5:00 pm | Wed. Bible Study 7:00 pm
Evangelist: Lynn Huggins | (573) 265-8628

SAINT JOSEPH

County Line Church of Christ

2727 County Line Rd.
Sun. Bible Study 9:00 am | Worship 9:50 am | Wed. Bible Study 7:00 pm
279-4737 | countylinechurchofchrist.com

NEBRASKA

BEATRICE

Church of Christ at 7th & Bell

Bell St & S 7th St. Beatrice, NE 68310
Sun. Bible Study 9:00 am | Worship 10:00 am & 6:30 pm
233-4102 or (402) 228-3827 | churchof-christ7bell.org

NORTH CAROLINA

CHARLOTTE

Charlotte Church of Christ

5327 S. Tryon Street
Sun. Bible Study 9:30 am | Sun. Worship 10:30 am | Wed. Bible Study 7:30 pm
525-5655 | charlottechurchofchrist.org

Winston Salem

Winston Salem Church of Christ

2800 South Main St., Winston Salem, NC 27127
Sun. Bible Class: 9:30 am | Sun. Worship 10:45 am | Wed. Bible Study 7:00 pm
784-5058 | wschurch.com

OHIO

Knollwood Church of Christ

1031 Welford Dr, Beavercreek, OH 45434 (located a few miles E of Dayton)
Sun. Short Worship: 9:30 am | Bible Study 10:05 am | Sun. Worship 11:00 am | Wed. Bible Study Adults: 1:00 pm & All ages: 7:00 pm
Evangelist: Heath Rogers | (937) 426-1422 | knollwoodchurch.org

DAYTON

West Carrollton Church of Christ

28 W. Main St., 45449
Sun. Worship 9:00 pm | Bible Study 9:30 am | Worship 10:25 am | Wed. Bible Study 7:00 pm | Evangelists: Michael Grushon (937) 866-5162 or Alan Beck (937) 469-3311 | wc-coc.org

FRANKLIN

Franklin Church of Christ

6417 Franklin-Lebanon Rd. 45005
Sun. Bible Study 10:00 am | Worship 10:45 am | Tues. Bible Study 6:30 pm
Evangelist: Josh Lee | (937) 789-8055 or (937) 746-1249 | franklin-church.org

MANSFIELD

Southside Church of Christ

687 Mansfield-Lucas Rd.
Sun. Bible Study 10:00 am | Worship 10:45 am | Wed. Bible Study 4:30 pm
James Bond: (419) 564-3878 or Mr. Kim Walton: (419) 651-3488 | Bldg: (419) 522-8982 | northsidecofc.us

NEW LEBANON

New Lebanon Church of Christ

1973 W Main St.
Sun. Bible Study 9:30 am | Worship 10:30 am, & 5:00 pm | Wed. Bible Study 7:00 pm | vangelist: Bruce Hastings (937) 687-7150 or (937) 478-0367

MARIETTA-RENO

Marietta-Reno Church of Christ

80 Sandhill Rd. Reno, OH 45773
Sun. Bible Study 9:30 am | Worship 10:30 am & 6:30 pm | Wed. Bible Study 7:00 pm
Evangelist: Mark Childers | (304) 615-1091 | (740) 374-9827 | mariettareno-churchofchrist.org

NORTHWOOD

Frey Rd. Church of Christ

4110 Frey Rd. (Toledo Area)
Sun. Bible Study 10:00 am | Worship 11:00 pm & 6:00 pm | Wed. Bible Study 7:00 pm | Evangelist: Donald Jarabek | (419) 893-3566 & (567) 694-5062

OKLAHOMA

MCALESTER

North A St. Church of Christ

2120 No. A St.
Sun. Bible Study 9:45 am | Worship 10:45 am & 5:30 pm | Wed. Bible Study 7:00 pm
Evangelist: Rob Lungstrum | (918) 931-1362 or (918) 423-3445

OREGON

SWEET HOME

Church of Christ

3702 E. Long St.
Sun. Bible Study 10:00 am | Worship 11:00 pm & 7:00 pm | Wed. Bible Study 7:30 pm
Bldg: (541) 367-1599

PENNSYLVANIA

PHILADELPHIA

Mt. Airy Church of Christ

7222 Germantown Ave, Philadelphia, PA 19119
Sun. Bible Study 10:15 am | Sun. Worship: 11:15 am | Tues. Bible Study: 7:00 pm
Evangelist: James H. Baker, Jr. | (215) 248-2026 | mtairychurchofchrist.org

SOUTH CAROLINA

SUMTER

Woodland Church of Christ

3370 Broad St. Extension
Sun. Bible Study 9:30 am | Worship 10:30 am & 5:30 pm | Wed. Bible Study 7:00 pm
Evangelist: A.A. Granke, Jr. | (803) 499-6023

WEST COLUMBIA

Airport Church of Christ

4013 Edmund Hwy. (Hwy. 302)
Note: See our web site for 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 | (Located .8 mi. N. of Hwy. 50/Jas. Campbell)
Sun. Bible Study 9:30 am | Worship 10:30 am & 3:30 pm | Wed. Bible Study 7:00 pm
388-5828 or (931) 381-7898 | mooresvillepikecoc.com

ChurchDirectory

COSBY

Cosby Church of Christ

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

KINGSTON SPRINGS

Kingston Springs Church of Christ

350 North Main St.
Sun. Bible Study 9:00 am | Worship 10:00 am & 5:00 pm | Wed. Bible Study 7:00 pm
Evangelist: Steve Walker | kscoc.com

MOUNT PLEASANT

Locust St. Church of Christ

108 Locust St.
Sun. Bible Study 9:30 am | Worship 10:30 am & 5:00 pm | Wed. Bible Study 7:00 pm
Evangelist: Daniel H. King, Sr. | (931) 379-3704 or (931) 964-3924 | lscoc.com

MURFREESBORO

Cason Ln. Church of Christ

1110 Cason Lane
Sun. Bible Study 9:00 am | Worship 10:00 am & 5:00 pm | Wed. Bible Study 7:00 pm
Bldg: (615) 896-0090 | casonlanechurch.org

Northfield Blvd. Church of Christ

2091 Pitts Ln, Murfreesboro, TN 37130
(located at the corner of Northfield Blvd and Pitts Lane)
Sun. Bible Study 9:30 am | Sun. Worship 10:30 am & 6:00 pm | Wed. Bible Study 7:00 pm
Evangelist: David Bunting | (615) 893-1200 | GodsRedeemed.org

NASHVILLE

Hillview Church of Christ

7471 Charlotte Pike
Sun. Bible Study 9:00 am | Worship 10:00 am & 5:00 pm | Wed. Bible Study 7:00 pm
Evangelist: Lee Wildman | (615) 952-5458 or (615) 356-7318

Perry Heights Church of Christ

423 Donelson Pike
Sun. Bible Study 9:00 am | Worship 9:55 am & 6:00 pm | Wed. Bible Study 7:00 pm
Evangelist: Johnny Felker | (615) 883-3118 | perryheights.faithweb.com

TEXAS

ALLEN

Twin Creeks Church of Christ

1414 W. Exchange Pkwy
Sun. Bible Study 9:00 am | Worship 10:00 am & 5:00 pm | Wed. Bible Study 7:00 pm
Evangelist: Jerry King (214) 504-0443 & (972) 727-5355 | twincreeksoc.com

ALVARADO

I-35 Church of Christ

E. Service Rd. off I-35, N. of Alvarado
Sun. Bible Study 10:00 am | Worship 11:00 pm & 6:00 pm | Wed. Bible Study 7:00 pm | 295-7277 or 790-7253

ALVIN

Adoue St. Church of Christ

605 E. Adoue St., Alvin, TX 77511
Sun. Bible Study 9:30 am | Worship 10:30 am & 5:00 pm | Wed. Bible Study 7:30 pm
Evangelist: Mark Mayberry | ascoc.org

BAYTOWN

Church of Christ at Pruett & Lobit

701 North Pruett St.
Sun. Bible Study 9:45 am | Worship 10:40 am & 6:30 pm | Wed. Bible Study 7:00 pm
Bldg (281) 422-5926 or Weldon (713) 818-1321 | biblework.com

BEAUMONT

Dowlen Rd. Church of Christ

3060 Dowlen Rd.
Sun. Bible Study 9:30 am | Worship 10:30 am & 6:00 pm | Wed. Bible Study 7:00 pm
Evangelist: Max Dawson | (409) 866-1996 | dowlenroad.com

DICKINSON

Dickinson Church of Christ

2919 Main St/FM 517 E., Dickinson, TX 77539
Sun. Bible Study 10:00 am | Sunday Worship 11:00 am & 6:00 pm | Wed. Bible Study 7:00 pm | (713) 298-6673

EDNA

Church of Christ

301 Robison St.
Sun. Bible Study 9:30 am | Worship 10:30 am & 6:00 pm | Wed. Bible Study 7:00 pm
Evangelist: Phillip Stuckey | (361) 782-5506 or (361) 782-2844 | ednachurchofchrist.org

EL PASO

Eastridge Church of Christ

3277 Pendleton Rd.
Sun. Bible Study 9:30 am | Worship 10:30 am & 5:00 pm | Wed. Bible Study 7:00 pm
855-1524

GALVESTON (BACLIFF)

Bacliff Church of Christ

4303 18th St, Bacliff, TX 77518
Sun. Bible Study 9:00 am | Sun. Worship 10:00 am & 6:00 pm | Wed. Bible Study 7:00 pm | Evangelist: Richard Lay | bacliffchurchofchrist.org

FORT WORTH

West Side Church of Christ

6110 White Settlement Rd. 76114
Sun. Bible Study 9:30 am | Worship 10:30 am & 6:00 pm | Wed. Bible Study 7:30 pm
738-7269

GRANBURY

Old Granbury Rd Church of Christ
4313 Old Granbury Rd, Granbury, TX 76049
Sun. Bible Study 9:30 am | Sun. Worship 10:30 am & 6:00 pm | Wed. Bible Study 7:00 pm
Evangelist: Chip Foster | (817) 913-4209 or (817) 279-3351 | oldgranburyrdchurch.org

HOUSTON

Fry Rd. Church of Christ

2510 Fry Rd. (77084)
Sun. Bible Study 9:30 am | Worship 10:20 am & 6:00 pm | Wed. Bible Study 7:30 pm
Evangelist: Mark White | fryroad.org

IRVING

Westside Church of Christ

2320 Imperial Dr. (Located close to DFW Airport)
Sun. Bible Study 9:00 am | Worship 9:50 am & 6:00 pm | Wed. Bible Study 7:30 pm
Evangelist: Mark Roberts | (972) 986-9131 | justchristians.com

LUBBOCK

Indiana Avenue Church of Christ

6111 Indiana Ave, Lubbock, TX 79413
Sun. Bible Study 10:00 am | Sun. Worship 9:00 am & 11:00 pm | Wed. Bible Study 7:00 pm
795-3377 | lubbockchurch.com

MANSFIELD

Northside Church of Christ

1820 Mansfield Webb Rd, Mansfield, TX 76063
Sun. Bible Study 9:30 am | Sun. Worship: 10:20 am & 5:00 pm | Wed. Bible Study 5:30 pm.
Evangelist: Tom Roberts (817) 996-3926 | northsidecofc.us

NACOGDOCHES

Stallings Dr. Church of Christ

3831 N.E. Stallings Dr.
Sun. Bible Study 9:30 am | Worship 10:20 am & 6:00 pm | Wed. Bible Study 7:00 pm
Evangelists: Randy Harshbarger & Jay Taylor

SAN ANTONIO

Pecan Valley Church of Christ

268 Utopia Ave. (Dir: I-37 S.E. Exit Pecan Valley)
Sun. Bible Study 9:30 am | Worship 10:30 am & 5:00 pm | Wed. Bible Study 7:00 pm
Evangelist: Jesse Garcia | (210) 660 0409 | pecanvalleychurchofchrist.org

SHERMAN

Westwood Village Church of Christ

314 N. Tolbert
Sun. Bible Study 9:30 am | Worship 10:30 am & 5:00 pm | Wed. Bible Study 7:00 pm
Evangelist: Ronald Stringer

TEMPLE

Leon Valley Church of Christ

4404 Twin City Blvd.
Sun. Bible Study 9:30 am | Worship 10:30 am & 6:00 pm | Wed. Bible Study 7:30 pm
Evangelist: Jason Garcia (yourfriendjigar@gmail.com) or (leonvalleychurch@gmail.com) | (254) 939-0682 | leonvalleychurch.org

TEXARKANA

Franklin Dr. Church of Christ

2301 Franklin Dr.
Sun. Bible Study 9:30 am | Worship 10:15 am | Wed. Bible Study 7:00 pm
Evangelist: Bryan Garlock
772-0746 | txkchurch.com

WACO

Sun Valley Church of Christ

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

VIRGINIA

CHESAPEAKE

Tidewater Church of Christ

217 Taxus St.
Sun. Bible Study 10:00 am | Worship 11:00 pm & 6:00 pm | Wed. Bible Study 7:00 pm
Evangelist: Steven Matthews | (757) 436-6900 | tidewaterchurchofchrist.com

RICHMOND

Courthouse Church of Christ

8330 Doublecreek Court, Chesterfield,
VA 23832 (Located in teh Metro Area;
Courthouse Rd. at Double Creek Ct. 2.2
miles S of Rt. 288)
Sun. Bible Study 9:30 am | Worship
10:30 am & 5:00 pm | Wed. Bible Study
7:00 pm
Evangelist: Nathan L. Morrison | (804)
778-4717 | courthousechurchofchrist.
com

Forest Hill Church of Christ

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

RIDGEWAY

Church of Christ

2970 Old Leaksville Rd.
Sun. Bible Study 10:00 am | Worship
11:00 pm & 5:30 pm | Wed. Bible Study
7:00 pm
956-6049 | churchofchristatridgeway.
com

ROANOKE

Blue Ridge Church of Christ

929 Indiana Ave. N.E. (5 min. from
Roanoke Convention Center)
Sun. 1st Lesson 9:15 am | Bible Study
10:00 am | Worship 11:00 pm | Wed.
Bible Study 7:30 pm
Evangelist: Brent Paschall | (540) 344-
2755 | blueridgecoc.org

VIRGINIA BEACH

Southside Church of Christ

5652 Haden Rd.
Sun. Bible Study 10:00 am | Worship
11:00 pm
Robert Mallard (757) 464-4574

WASHINGTON

BELLINGHAM

Mt. Baker Church of Christ

1860 Mt. Baker Hwy.
Sun. Bible Study 9:30 am | Worship
10:30 am & 6:00 pm | Wed. Bible Study
7:00 pm
Evangelist: Joe Price | (360) 752-2692
or (360) 920-6965 | bibleanswer.com/
mtbaker

TACOMA

Manitou Park Church of Christ

Meeting at Gray Middle School, 6229 S.
Tyler St., Tacoma, WA 98409
Note: Please see webpage for updated
meeting location and times.
Sun. Bible Study 10:00 am | Worship
11:00 pm | Wed. Bible Study 7:00 pm
(Online) | 242-3098 | tacomachurch@
gmail.com | tacomachurch.com

WEST VIRGINIA

CLARKSBURG

Westside Church of Christ

7 Old Davisson Run Rd
Sun. Worship 9:30 am
622-5433 | westsidechurchofchristwv.
net

FAIRMONT

Eastside Church of Christ

1929 Morgantown Ave.
Sun. Bible Study 10:00 am | Worship
10:45 am & 6:00 pm | Wed. Bible Study
7:00 pm
363-8696 or (304) 844-2437

MOUNDSVILLE

Moundsville Church of Christ

210 Cedar Ave, Moundsville, WV 26041
Sun. Bible Study 9:30 am | Sun. Worship
10:30 am & 6:00 pm | Wed. Bible Study
7:00 pm
Evangelist: Tony Huntsman | (304) 845-
4940 | cedarsower.com

CANADA

CALGARY, AB

Northside Church of Christ

803 20A Ave NE, Calgary AB T2E 1S1
Sun. Bible Study 10:00 am | Sun. Wor-
ship 11:00 am & 6:00 pm | Wed. Bible
Study 7:00 pm
+1 (403) 452-5116 | churchofchristcal-
gary.com

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