

Truth

Magazine

*Taking His hand,
helping each other home.*



®

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OPEN ISSUE

**“The gospel. . . has come to
you, just as in all the world
also it is constantly bearing
fruit and increasing. . .”
(Col. 1:5-6).**



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Taking His hand,
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“So I sent for you immediately, and you have been kind enough to come. Now then, we are all here present before God to hear all that you have been commanded by the Lord” (Acts 10:33).

“HE GAVE GIFTS TO MEN. . .”

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Jesus Christ established the church, along with its offices of revelation (apostles and prophets), oversight (pastors), and instruction (evangelists and teachers).

My Philippines Preaching Trip

by Mark Mayberry

In August 2022, I travelled to the Philippines along with Ron Halbrook and Trey Torno. We labored with Filipino brethren in Mindanao and also in Metro Manila.

Introduction

If memory serves, this is my eighth trip to the Philippines. Ron Halbrook has provided a detailed description of our activities that I plan to post to TruthMagazine.com. Instead of repeating information, I wish to share my assessment and observations from this month-long evangelistic endeavor.

I departed Houston on Monday, August 8. Today is Tuesday, August 30. Ron and I are currently at our motel in Manila, performing last-minute tasks, before we drive later this evening to Ninoy Aquino International Airport for our scheduled departure at 11:30 p.m. I should arrive in Houston on Wednesday afternoon, August 31. Since there is a 13-hour time difference between Manila and Houston, travel time will still approach or exceed 24 hours. Oh, well—it's better than the proverbial "slow boat to China."

I spent much of today reflecting upon the experiences of the last month, and share these thoughts in this editorial space.

Thanksgiving

First, I offer my thanks to my beloved wife, Shereilyn. She was a tremendous help in the preparation and packing for this trip. While I enjoy coming to the Philippines (and this trip was especially rewarding), I miss her greatly and long to feel her loving embrace.

Thanks to the brethren at Adoue Street for permitting me to do this work, and covering for me in my absence. I am very

blessed to labor with such a wonderful group of Christians.

I express my gratitude to the brethren and congregations who graciously provided funds that made this trip possible. Thanks to Ron Halbrook and Trey Torno for being such agreeable companions.

Ron and I have shared this experience on multiple occasions, and it has always been a pleasure and a privilege. However, it was my first time to work with Trey. An engineer by training and occupation, blessed with a godly wife and small child, Trey made substantial sacrifices to

visit the Philippines and labor with the brethren in Mindanao. It was a delight to labor with him—almost like seeing the Philippines with fresh eyes for the first time. Trey's love for the Lord, and the brethren, is inspiring.

Rushing to the Start

After the non-stop activities of the previous month (which included attending Truth Lectures in Athens, AL and taking part in our week-long VBS at Adoue Street in Alvin, TX), it was good to rest during much of the trip. However, the total travel time (including layovers



This newly constructed church building experienced a 5.9 magnitude earthquake for 30 seconds while I was preaching and remained intact and undamaged.

in Atlanta, Georgia, and Inchon, South Korea) was over twenty-four hours. By the time I arrived in Manila, I was exhausted. Rest and recuperation is a gift of God. After a day of recovery (in which we also picked up some needed supplies), we flew southward to Mindanao—the second-largest island in the Philippines, after Luzon, and the seventh most populated island in the world.

Visiting Earthquake Victims

During the first part of our trip, we spent a significant amount of time travelling to remote regions of Mindanao, visiting with brethren who lost their homes in a series of devastating earthquakes almost three years ago. American brethren contributed funds to help rebuild church buildings and homes that were destroyed. We visited many remote locations and frequently preached in these villages.

It was good to see that the recovery project was mostly complete. They have constructed these new homes and church buildings out of durable materials. Church buildings in the smaller villages



Children sitting on “pews” in remote mountain-top church building

are simply constructed—with floors of concrete, exterior walls of mortar/cinder-block (to a height of 4-5 feet) with the upper portion of the walls of bamboo lattice, which allows for air flow. The roofs are typically constructed of galvanized metal. Seating is a split bamboo bench with no back support. Some of the larger church buildings use more substantial material, but they appear both economical and well-constructed.



New home for Christians whose previous home was destroyed in recent earthquakes. Hundreds were built with donations from American brethren.

Individual homes were similarly constructed, but with bamboo walls and dirt floors. They built these homes of the same materials as described above, and have similar construction to other homes in the area.

I can't imagine the massive destruction cause by the earthquakes that struck Mindanao. Almost three years have passed, but the damage to infrastructure is still being repaired. Many bridges were rendered unsafe (several times we crossed bridges where only one vehicle at a time was permitted to cross the river). Roads were destroyed. Countless buildings and homes collapsed. This massive devastation covered a vast area of hundreds of square miles.

As Ron, Trey, and I visited these remote areas (sometimes together, sometimes separately), we preached gospel lessons and offered words of encouragement from the Bible. Here is the summation of some thoughts that I shared:

A Message of Hope

Although God created the world as a suitable habitation for humanity and pronounced it “very good” (Gen. 1:31), the idyllic conditions that Adam and Eve first knew in the garden of Eden were lost because of sin. We now live in a world under the curse of sin and death that was brought about because of Adam's transgression (Gen. 3; Rom. 5:12).

Since death reigns, illness, disease and misfortune are the common lot of all mankind (Heb. 9:27-28). Time and chance bring blessing or a curse, often without regard for the character of those who are affected (Eccl. 9:11).

God does not promise that His people will enjoy a life free from pain, drudgery, or tragic loss. However, He does promise to love and comfort us, to guide and keep us, and in the end, to save us—if we obey the gospel and remain faithful unto Him (Heb. 5:8-9).

One way that God comforted Judean brethren who faced famine in the days

of Claudius was through a generous gift from the saints in Antioch (Acts 11:27-30). One way that God comforts Filipino brethren who lost their homes and houses of worship in the recent earthquakes is through the generous benevolence from saints in America.

God's faithful servants often face mistreatment and misfortune because of their commitment to follow Him. Yet, God offers needed warnings, and necessary counsel—He sustains us through trials and temptations, and promises to perfect, confirm, strengthen and establish us (1 Pet. 5:6-11).

Common Tongue and Local Dialects

Preaching in the Philippines is challenging and also rewarding. There are many local dialects, and several major ones. Filipinos from different regions may (or may not) be able to communicate with brethren elsewhere. Yet, among the young, English is becoming well-known because they teach it in the schools. Almost all signage for businesses along the highways is in English. So, in the cities, we could preach in English and be understood by most of the audience. However, in the remote regions, we needed an interpreter, or at least someone who could summarize the message after we finished.

Crazy Traffic and Corny Signs

On days when we visited various villages, spending hours driving from place to place, we experienced a colorful and exciting aspect of life in the Philippines. Filipino drivers operate on some collectively embraced “chaos theory” where western rules of the road have little meaning. Yet, we survived the Asian version of the Baja 1000 with some scares but no scrapes.

Roads vary in quality. Some are as good as in the US; others will loosen your fillings. In the mountains, its madness—with potholes large enough to swallow my lowly Toyota Corolla.

In the countryside, and often near the city, cattle graze beside the road, and sometimes wander into traffic. Chickens, dogs, and cats wander into traffic. Vehicles are of every description: Jeeps, motorbikes, tricycles, taxis, lumbering trucks, large buses, etc.

Checkpoints are common. Drivers must stop, lower their windows, and sometimes open their trunks. Armed police officers look in the vehicle for miscreants and munitions. Since Americans are welcome, our presence usually resulted in quick approval, and we continued without incident.

American influence is everywhere evident. Outside of Digos City, we passed a community named “Tennessee Homes,” and another entitled, “Take Me Home, Country Road.”

A large sign over the entrance to a city park exhorted patrons, “Be honest, even if others are not. Be honest, even if others will not. Be honest, even if others cannot.” I understand the first two admonitions, but am a little fuzzy on the meaning of the third. Calvinistic predestination, perhaps?

One sign promoted “Sham Motorcycle Parts,” which is probably named after the owner, who is unaware of the word's negative connotation in English.

“Moamar's House of Decor,” advertising a home decorating business, adorned the side of a dilapidated shack—reflecting either hope for better days or busted dreams.

I have enjoyed hot tea, cold tea, sweet and unsweet tea, green tea and English tea, but I have never consumed “Holy Tea,” which was the name of a small street-side business we passed.

Studies in the Apocalypse

Ron and I held a three-day class on the Book of Revelation. The sessions were well-attended, with crowds number over 100 each day. Classes started at 9:30 a.m. and continued for at least an hour. Following a five-minute break, we started another session. We usually took an hour for lunch and a short nap. Classes resumed at 1 p.m. and continued until 5 p.m. Question and Answer (Q-n-A) sessions at the end of the day were an important part of the learning process.



Trey Torno, Garcia Malayang, Mark Mayberry, Ron Halbrook, and Julie Notarte

Fatigue and Frailty

Most days are filled with long journeys, multiple preaching appointments (frequently followed by baptisms), personal discussions, picture-taking (with the obligatory, “One More, One More!”), punctuated by “Hello!” and “Goodbye.”

I typically wake up at 5:30 a.m. We left the motel between 7:30 and 8:30, and returned around 5:30-6:30. By the end of the day, we were completely exhausted. My mind is usually mush by the time I could glance at a few emails and deal with the most pressing issues. Mornings are better for me because the body and mind are (somewhat) refreshed but the window of opportunity is small. So . . . mind-mush and haste make for a mishmash.

Eventually, exhaustion took its toll, and I was “under the weather” for the last few days of our trip—gradually losing my voice, until I could only speak in a gravelly whisper at my last preaching appointment. Raindrops started pounding the tin roof overhead, resulting in an abridged twenty-minute lesson,



Filipino songbook in regional dialect

instead of the normal length of 1 1/2 to 2 hours.

Preachers and Preaching

We were privileged to spend time with many brethren who have dedicated their lives to the preaching of the gospel: Brother and Sister Jonathan Carino from Cebu, Jolly Julom in General Santos City, the Julie Notarte family from Digos City in Mindanao, along with brother Frank

Isla, the Balbin family in Davao, Rody and Tessie Gumpad from Tuguegarao City in Luzon, etc.

These brethren, along with a host of others too many to mention, serve the cause of Christ by preaching and teaching, exhorting and encouraging, reproving and rebuking, etc. They labor in difficult and sometimes dangerous settings. They struggle with limited resources. Yet, often their families follow in their footsteps—I met many father and son preachers.

Like the life of a flower. . . so are the days of our lives. We bloom (sometimes brightly) and then gradually fade. I have been fortunate to spend my life in service to God, surrounded by faithful brethren who are committed to walking in the light. Yet, time moves on. . . Many Filipino men who have effectively preached the gospel and promoted the cause of Christ are aging. Time takes its toll. Leaders in the Lord’s church eventually pass away. Younger men must arise to stand in the gap, and continue the work.

The fact that so many Filipino preachers have sons who also preach gives me confidence in the future. My hope and prayer is that these sons (and son-in-laws) will accept the responsibilities that come with leadership. May they remain true to the gospel message. May their hearts be aflame with the love of truth and the souls of humanity. 🙏



Bible of Older Filipino Preacher



Mark Mayberry
Editor

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The Revelation of Jesus Christ

by Kyle Pope

In this article, Kyle examines the biblical phrase, "the revelation of Jesus Christ," and discusses its significance in various contexts.

In the opening words of Peter's first epistle, after speaking of the salvation of his readers, the apostle writes:

In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ (1 Pet. 1:6-7, NKJV).

His hope for them is that their faith, after this time of testing, will lead them to "praise, honor, and glory" at a time he refers to as "the revelation of Jesus Christ." To what time is Peter referring? What does the Holy Spirit mean by His use of this phrase?

The Phrase in the New Testament

Four times in Scripture we see this phrase. First, in Paul's letter to the Galatians, he explains of his teaching, "For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ" (Gal. 1:12). Unlike Peter's usage, this describes a process rather than a point in time. Paul's teaching was revealed to him directly by the Lord. Another example of its use comes in the opening words of the book of Revelation. It begins:

The Revelation of Jesus Christ, which God gave Him to show His servants—things which must shortly take place. And He sent and signified it by His angel to His servant John, who bore witness to the word of God, and to the

testimony of Jesus Christ, to all things that he saw (Rev. 1:1-2).

This could be taken several ways. It could refer to the book as a whole as a prophetic revelation from the Lord. It could, like Paul's use, refer to the process of revelation to John. That is, this vision about Jesus Christ came to John by direct revelation. It could, like Peter's use, be referring to a point in time which would "shortly take place" or at some point subsequent to "things which must shortly take place." John could even combine elements of all these ideas in recording many things involved in the "revelation of Jesus Christ."

The fourth instance of the phrase comes only six verses after Peter's use in 1 Peter 1:7. He urges his readers, "Therefore gird up the loins of your mind, be sober, and rest your hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ" (1 Pet. 1:13). Like verse 7, this also speaks of a time it calls "the revelation of Jesus Christ." Since it comes in the same context and within the same epistle, this verse, together with the surrounding text, likely offer the best clues to understand Peter's meaning.

Clues in the Context

Let us notice what these verses say about things that will happen at "the revelation of Jesus Christ." We noted earlier that Peter says it is a time when the faithful will receive "praise, honor, and glory" (1:7). In verse 13, he also describes it as a time when "grace" will "be brought" to believers. Before this, Peter spoke of an "inheritance" that

cannot "fade away" which he describes as "reserved in heaven" (1:4) that they will receive at this time. This is set in synonymous parallel with what Peter calls their "salvation ready to be revealed in the last time" (1:5). This "salvation" of their "souls" he calls "receiving the end of your faith" (1:9).

So, from the context, we can determine that the time the apostle refers to as "the revelation of Jesus Christ" is a time called "the last time" when grace, praise, glory, honor, and salvation come to the faithful. It is a time when not only Christ is revealed, but salvation is revealed. This salvation is when the "end" (i.e., the goal and termination) of faith is accomplished. Has this already happened? No. At that time, this inheritance in heaven will be "incorruptible" and "cannot fade away" (1:4). Now Christians can be lost (cf. 2 Pet. 2:20-22). At the "revelation of Jesus Christ" those found in Him will receive a grace that brings an incorruptible inheritance.

"When the Lord Jesus Is Revealed from Heaven"

While the phrase "revelation of Jesus Christ" is found only four times, many passages address the revealing of Jesus Christ. For example, the gospel of Christ's incarnation is a revelation of Jesus. Paul told Timothy that God's grace, "has now been revealed by the appearing of our Savior Jesus Christ, who has abolished death and brought life and immortality to light through the gospel" (2 Tim. 1:10). This is not the same thing Peter

describes. Yes, Christians have now received grace in Christ, but Peter is discussing a grace yet to be brought as “the end” of our faith (1 Pet. 1:9, 13). The Hebrew writer explains that Christ “has appeared to put away sin by the sacrifice of Himself” (Heb. 9:26), and yet “He will appear a second time, apart from sin, for salvation” (Heb. 9:28). This echoes Peter’s teaching—salvation comes at the “second” appearing or “revelation of Jesus Christ.”

Paul told the brethren in Thessalonica that God will give those “who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels, in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ” (2 Thess. 1:7-8). What does this text say will happen at Christ’s revelation? First, He will be “revealed from heaven” accompanied by “His mighty angels.” This did not occur in His first appearing, nor has it yet happened. Second, He will take “vengeance on those who do not know God” and “on those who do not obey the gospel.” This also did not happen at His first appearing, nor has it happened yet.

Later, in Peter’s first epistle, he tells us more about this future “revelation of Jesus Christ.” In discussing the suffering Christians must endure, he urges them, “rejoice to the extent that you partake of Christ’s sufferings, that when His glory is revealed, you may also be glad with exceeding joy” (1 Pet. 4:13). In the next chapter, to elders he writes, “The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed” (1 Pet. 5:1). These texts promise that at Christ’s revelation, those who have shared Christ’s suffering will see His glory and partake of it. John wrote, “Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is” (1 John 3:2). John teaches that at Christ’s revelation, “we shall see Him as He is”

(cf. Rev. 1:7)—something that has not yet happened. Like Peter, John teaches that we shall share in His glory when, in some measure beyond simply imitation, “we shall be like Him.” That, too, has not yet taken place.

The promises and blessings associated with Christ’s second appearing (or revelation) should cause the believer to look forward to it, prepare for it, and anticipate it. In a final reiteration of his words in the first chapter, Peter tells the elders, “when the Chief Shepherd appears, you will receive the crown of glory that does not fade away” (1 Pet. 5:4). John urged the faithful, “abide in Him, that when He appears, we may have confidence and not be ashamed before Him at His coming” (1 John 2:28). Paul urged Titus to live “soberly, righteously, and godly in the present age, looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ” (Titus 2:12-13). This shows that Christ’s “appearing” (or revelation) is distinct from “the present age.” The Christian should strive to be “without spot” and “blameless until our Lord Jesus Christ’s appearing” (1 Tim. 6:14) because “the Lord Jesus Christ. . . will judge the living and the dead at His appearing and His kingdom” (2 Tim. 4:1). This has not yet happened, but it will. Paul described it as a “Day” in which “there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing” (2 Tim. 4:8). May we all long for and *love* “His appearing.” May you long for and “rest your hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ” (1 Pet. 1:13). **T**



Kyle Pope

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Running the Race: It's Better with a Friend

by Lindsay Mast

As Solomon affirmed, "Two are better than one. . ." (Eccl. 4:9-10). This is true, not only in running a physical race but also in our spiritual race.

"Sounds great, sign me up!

When do we leave?"

It was the text I didn't know I needed. I had a last-minute chance to join a team for an overnight relay that would be held three states away. They needed two people, so I reached out to a sweet young woman I know. Katy responded: "Let's do it!"

I would've been fine to go alone. I've done it before. I'd have filled the 14-hour round trip with podcasts and lattes. I'd have met people and enjoyed our weekend as teammates. In the end, I'd feel accomplished—and have a new medal.

However, this time, having a friend along was an unexpected delight. Despite our twenty-five-year age gap, the weekend Katy and I spent together proved a point God has known all along: running the race is better with a friend.

Why is that so hard to admit? We barrel solo through so much. We refuse help. We may even experience jealousy of others who have a companion, yet we don't make the call that would bless both of us!

Here are a few things the Bible says about friendship that might motivate us to call in some reinforcement.

Friends strengthen and help us (Eccl. 4:9-12).

The race Katy joined me on proved particularly difficult. We both needed help. The temperature soared to 95 degrees. Recent rains made the Kentucky mud deep and slick. We saw strong runners demoralized by the conditions. She messaged me from the course to say it was slow going. "Just stay upright," I texted back. Meanwhile, her updates helped me prepare mentally for my turn.

In other little ways, we helped each other. I made dinner. She brought snacks. We made each other laugh.

Running the race with a Christian friend provides encouragement and companionship. We may have faith that we aren't alone, but to experience a friend in the race is tangible proof of God's faithfulness.

A friend is a source of advice and counsel (Prov. 27:9, 17, 12:26).

Katy may be young, but after excelling on a highly competitive cross-country team and running in brutal Florida heat, she's mentally tough. Spiritually, she's got a heart for evangelism, and I learn from her. I've got quite a few years on her, though, and for many matters, she turns to me. It's never tit-for-tat, but having a Christian friend to whom you can confide matters. You can trust her guidance: when rooted in truth, it has your best eternal interests at heart.

A true friend is known by her reliability, loyalty and willingness to sacrifice (Prov. 20:6, 18:24).

When you tell a relay team captain you're joining a race, *and* that you're bringing a friend, you better mean it. Being down even one runner means lots of extra miles to cover. Yet, I knew if Katy committed, she'd show up and do her best.

That's rare, though. It's hard to find reliable people. Even well-meaning people often prove otherwise. Knowing your friend is reliable and will stay loyal is one characteristic that makes Christian friendship so sweet and special.

Time may test your friendship. You may have to sacrifice for them. Katy and I both stayed injury-free that weekend, but had one of us gotten hurt, I'd have stepped in for her, and I know she would do the same. Find a loyal friend. Be the loyal friend, too.


Christian friendship should be guarded (Prov. 16:28, 27:9; John 15:13-15).

When you find friendship with a fellow child of God, guard it. Forgiveness and assuming best interests should be a hallmark of your relationship. Don't believe gossip, but go to her directly. Too many friendships end because we believe a story that the other person could've easily cleared up.



Christian friendship gives us a glimpse of our friendship with God (Rom. 5:10, John 15:12-16).

Of course, no friend has ever been more helpful, loyal, forgiving, and loving than Jesus Christ. His sacrifice for us has even provided access to friendship with the Father. How Jesus cares for us should be the ultimate example of how we approach friendship. The blessings we receive—the laughter, the good times, the wise counsel, are all just an earthly sample of His care.

Running the race is hard. Doing it with a true friend makes it better. Search out someone who you can bless, and enjoy the gifts they have to give you in return. Make the call. Send the text. Share the run. 



Lindsay Wolfgang Mast

Lindsay Mast has dozens of medals from marathons, half marathons and overnight relays, but is eager for the only prize that matters: heaven. She left a career as a broadcast journalist to raise and homeschool her three children. She and her husband, David, worship at the Intown congregation in Atlanta, GA. She can be reached at lbwolfgangmast@gmail.com.

How are Sinners Made Righteous?

by Bruce Reeves

Many are confused about the concept of imputation. Bruce examines this subject from a consistent biblical perspective.

Introduction

It is without apology or hesitancy that Christians proclaim the true grace of God. Peter wrote, “I have written to you briefly, exhorting and testifying that this is the true grace of God. Stand firm in it” (1 Pet. 5:12). In an epistle that encourages faithfulness to Christ, we are exhorted to stand firm in the defense and knowledge of the Lord’s saving grace (Phil. 1:5-7; 2 Pet. 3:18). Not only does our Savior provide forgiveness, but He also transforms us through the renewing of our minds (Rom. 12:1-2). How are we made righteous? Are we declared righteous because God has forgiven us? Or does Jesus’s perfect life serve as a divine umbrella over us so that God does not see our sins?

The Biblical Portrait of God’s Grace

We are not saved by earning or meriting our salvation. Such would be impossible for those who have sinned against a holy God. Sin defiles us before His presence and separates us from His fellowship (Isa. 59:1-2). In His love and mercy, our Father offers us hope of eternal life (Eph. 2:4-10; Titus 3:3-7). Yet, the question remains: “How can God receive sinners into His presence?” The gospel declares the Lord to be both “just” and the “justifier” of those who believe in Jesus (John 3:16; Rom. 3:23-26; 5:6-8). Therefore, let us consider the power of Christ’s forgiveness.

Scriptural Warnings against False Views of Grace

Jude warns of “ungodly persons” who “secretly slipped in” among God’s people, having “crept in unnoticed,” to “turn the grace of our God into licentiousness. . .” (Jude 4). Licentiousness refers to behavior that lacks moral restraint and indulges in fleshly lusts. Divine grace leads us to “deny ungodliness and worldly lusts” and to “live soberly, righteously, and godly in the present age” as we anticipate the return of Christ (Titus 2:11-14). The New Testament writers frequently warn their readers of those who would abuse grace to justify rebellion against God (Rom. 6:1, 14). Peter warns of those who attempt to use their freedom in Christ as a “covering for evil” (1 Pet. 2:16). Paul likewise warns of those who misuse the liberty of the Lord for satisfying the flesh (Gal. 5:14) and continue taking part in sin (Rom. 6:1). Even those who have been converted can, through their freewill, depart from the Lord and be enslaved again to the bondage of sin (Gal. 2:21; 5:4; Heb. 3:12-14; 10:26-29; 2 Pet. 2:20-22). Many false theories that disrupt our brethren today are regurgitated denominational errors of the past. These concepts are often repackaged in a way that overtakes those who are naive, uninformed, or dissatisfied with the truth. We especially see this among those intent on reshaping the gospel’s message to conform to society rather than transforming the lost.

A Popular, but Dangerous Mechanism of Calvinism

Often when we think of Calvinism, we focus on the TULIP theory, which we have addressed in previous articles. Whether we are considering Classic Calvinism or moderate/soft Calvinism, the mechanism that causes this theological system to work in the minds of proponents is what is identified as “the imputation of the perfect life of Jesus to the believer.” Unfortunately, there are some among our brethren that have failed to see the danger of this doctrine. As a result, they either do not teach about it or have embraced it. It is not unusual to see this teaching manifest itself in those who want to expand fellowship on an ecumenical level. Accepting the imputation of the perfect life of Jesus is no small matter.

The triple imputation of Calvinism is as follows:

- The transfer of Adam’s sin to all of humanity resulted in total depravity and inability
- The transfer of the sins of humanity to Christ’s soul on the cross
- The transfer of the personal righteousness of Christ/moral perfection of God to believers

James Orr presents the Calvinistic interpretation when he says: “. . . The term ‘imputation’ has been used in theology in a threefold sense to denote the judicial acts of God by which the guilt of Adam’s sin is imputed to his posterity; by which the sins of Christ’s people are imputed to Him; and by which the righteousness

of Christ is imputed to His people” (“Imputation,” Editor, ISBE, Vol. II, 1462-1463).

It is always essential for diligent Bible students to define terms because error redefines biblical terms unbiblically. For example, the word “impute” does not mean “transfer” or “replace.” The Greek word that is translated as “impute” occurs thirty-nine times in the New Testament, and eleven of those are found in Romans 4. The word is an accounting term, meaning “to reckon,” “put to one’s account,” or “credit,” but it does not communicate the concept of transfer.

Despite his Presbyterian background, Albert Barnes correctly commented on the scriptural use of the term “impute”:

I have examined all the passages, and as the result of my examination have come to the conclusion, that there is not one in which the word is used in the sense of reckoning or imputing to a man that which does not strictly belong to him; or of charging on him that which ought not to be charged on him as a matter of personal right. The word is never used to denote imputing in the sense of transferring, or of charging that on one, which does not properly belong to him. The same is the case in the New Testament. The word occurs about forty times and in a similar signification. No doctrine of transferring, or of setting over to a man what does not properly belong to him; be it sin or holiness, can be derived, therefore, from this word. Whatever is meant by it here, it evidently is declared that the act of believing is that which is intended, both by Moses and Paul (Barnes, *Romans*, 96).

Nevertheless, Calvinists argue the very opposite. *The Philadelphia Confession of Faith* states: “Those whom God effectually calleth, He also freely justifieth. . . not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ’s active obedience unto the whole law, and passive obedience in His death for their whole and sole righteousness by faith,

which faith they have not of themselves; it is the gift of God.”

Calvinist David Landon wrote, “The apostle Paul gives both sides of this exchange in one verse. . . That being ‘made the righteousness of God’ is by the imputation of Christ’s righteousness to us follows from the parallel that Paul draws from Christ being made a sinner. . . Our sins are imputed to Him. In like manner His righteousness is imputed to us” (Landon-Sharp Debate).

Has This Ever Been a Problem in Churches of Christ?

S.H. Hall said, “Though we fall short, if we will come into and are faithful till death, all we lack in attaining sinlessness He will supply from His own perfect life. . . Those who do this are complete in Him, because all that they lack is supplied from His perfect life, and because of this can be presented in Christ in the judgment” (*Sower*, May/June 1986).

When brethren become enamored with the teachings of writers such as John MacArthur, John Piper, and Tim Keller, or even the past writings of men such as Ed Fudge, Bruce Edwards, or Arnold Hardin, they often adopt the language, phrases, and slogans that are rooted in unbiblical models and systems regarding God’s grace and fellowship.

At first, some do not grasp the concepts lying behind the terms and phrases, but it is only a matter of time before they do so. The catalyst for their departure is that they persist in drinking deeply from the wells of false teachers without discernment, which promotes dissatisfaction with the truth of the gospel. When we hear teaching that indicates that either God’s personal perfection or Jesus’s perfect life “replaces” or is “laid upon” our unrighteousness, or that the Lord sees Christ’s perfect life instead of our sins, as though we were living under a divine umbrella, we must beware! Some may seek to rationalize such expressions to mere semantics, but this teaching is conceptually false and central to Calvinistic perspectives.

The Sufficiency of the Atoning Blood of Christ

The gospel declares that we are made righteous through divine forgiveness, which occurs by grace through faith, thanks to the death of Christ, the cleansing of His blood, and His resurrection from the dead (Matt. 26:28; Rom. 5:9; 1 Cor. 15:3-4; Eph. 1:3, 7; Heb. 9:26; 1 John 1:7-2:2). One concern regarding the Calvinistic imputation theory is the question of whether one is ever actually made righteous or if God looks the other way. The writer of Hebrews declares the sufficiency of the atoning sacrifice of Christ to sanctify us: “By this will we have been sanctified through the offering of the body of Jesus Christ once for all. . . For by one offering He has perfected for all time those who are sanctified” (Heb. 10:10, 14). The conditions of the gospel do not deny the sufficiency of the death and resurrection of Christ to save us, but rather confess the power of His grace (Acts 2:38; 22:16; Rom. 6:3-4; Gal. 3:26-27; Col. 2:11-13; 1 Pet. 3:21). Peter wrote, “He Himself bore our sins in His own body on the cross, so that we might die to sin and live in righteousness; for by His wounds you were healed” (1 Pet. 2:24).

In defense of Reformed Theology, Charles Hodge states, “So when righteousness is imputed to the believer, he does not thereby become subjectively righteous” (3:145). The doctrine of the transfer of guilt or righteousness portrays justification as an elaborate shell game and has been described by critics as “legal fiction.” In stark contrast, biblical justification by the blood of Christ makes the sinner right with God because his sins have been purified (1 Pet. 1:18-23; 2 Pet. 1:18-10). Well-known Calvinistic apologist James R. White comments in his book, *The God Who Justifies*: “It produces no change in the individual to whom the imputation is made; it simply alters his relation to the law” (White, 114). Calvinists argue that regeneration partially changes one’s depraved nature before one has faith and that the unconditionally elected are irresistibly

given the irrevocable gift of faith. Yet, they argue that even the saved continue to be sinfully depraved. So, which is it? Are we still depraved, wretched, spiritually enslaved, and dead as in Romans 7 or have we been freed from the bondage of sin in the transforming grace of God as in Romans 6 and 8? Reformed teachers technically define justification as strictly legal or forensic because of their view of triple imputation. Neo-Calvinists among our brethren have wrongly asserted the imputation of the personal righteousness of Christ to present erroneous views of grace and unity to defend the acceptance of those who are teaching and practicing error (2 John 9-11).

Examining Proof-Texts

Matthew 6:33 says, “But seek first His kingdom and His righteousness, and all these things will be added to you.” To argue that this verse speaks of the transfer or replacement of Christ’s personal righteousness to the believer reflects a neo-Calvinistic perspective that violates both the immediate and remote context of Scripture. The righteousness of God in Matthew 6:33 reiterates Jesus’s message of practical discipleship in the Sermon on the Mount (Matt. 5: 6, 10, 12, 20). “His righteousness” refers to living in harmony with God’s purpose and teaching.

In Romans 4:1-8, Paul presents the means of our justification as being the Lord’s forgiveness, the sacrifice of Christ, and the surrender of faith in Jesus. The terms “account” or “impute” are translated as “credited” in the NASB. One’s faith is credited as rightness before God, not another person’s faith. This occurs when God forgives a person of his sins and he obeys the gospel (Rom. 1:5, 16-17; 6:16-17; 16:26; cf. Eph. 2:8). Therefore, the apostle references Psalm 32:1-5 as he emphasizes forgiveness. Righteousness is put to our account because our “lawless deeds have been forgiven.” God mercifully forgives our sins by means of Jesus’s sacrifice through the condition of the obedience of faith. The Lord’s righteousness speaks of how

He makes us right with Himself in the gospel (Rom. 10:3).

Romans 5:10 says, “For if while we were enemies we were reconciled to God through the death of His Son, much more having been reconciled, we shall be saved by His life.” Paul’s point is that both the death and resurrection of Jesus save us (1 Cor. 15:3-4). The “life” in this passage speaks of the “resurrection life” of our Lord (4:24-25; 5:6-8; 8:34; 1 Cor. 15:20-22; Heb. 7:25). Those who appeal to this verse to defend the Calvinistic view of imputation do so despite the context and because of their preconceived notions.

Romans 5:19 says, “For as through one man’s disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.” Paul neither says that Adam’s sin was imputed to us, nor that Christ’s perfect obedient life is imputed to us. Rather, he says that sin entered the world through Adam’s one trespass (Rom. 5:12-18). He also teaches that it is through Christ’s obedient act of dying for humanity on the cross that the free-gift of salvation is offered (Rom. 5:19-21; cf. 3:23-26; Phil. 2:6-8; Heb. 5:8-9). Calvinists face a serious problem here. If the argument is made that this affirms an automatic imputation of humanity’s sin to all of Adam’s posterity, how can they escape the logical conclusion of the universal imputation of righteousness to all mankind, resulting in universal salvation?

In Philippians 3:8-10, Paul expresses his desire to “gain Christ, and. . . be found in Him, not having a righteousness which is derived of the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith, that I may know Him. . . .” Advocates of this teaching assume that the phrase “righteousness of God” refers to the transfer of the perfect life of Jesus or moral perfection of God to the believer. However, “the righteousness of God” refers to the condition of being right with God by His forgiveness through faith (Gal. 3:10-14).

Consequences of Calvinistic Imputation

The logical consequence of this teaching, despite the protestation of its defenders, is a denial of the sufficiency of Christ’s sacrifice for our justification and sanctification (Heb. 10:10, 14). The doctrine also allows the believer to continue in sin without God crediting that sin to his account, thus denying personal responsibility (1 Cor. 6:9-11; cf. Ezek. 18:4, 20-32). This view of Calvinism undermines the transformation of God’s grace (Rom. 6:3-4; 12:1-2; 2 Cor. 3:18; 2 Pet. 1:4). God’s grace does not leave us in the enslavement and bondage of sin, but transforms, redeems, and restores us into the image of Christ (Eph. 4:22-24). Therefore, let us praise God for His forgiveness, sacrifice, and renewal. ■

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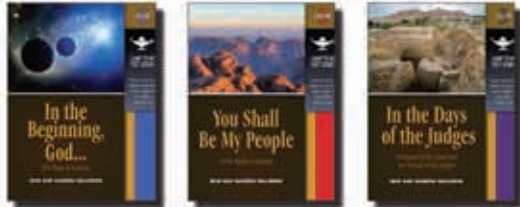
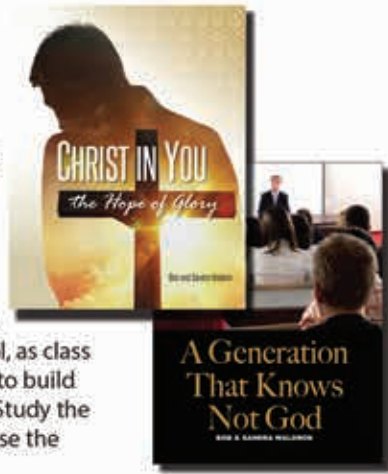
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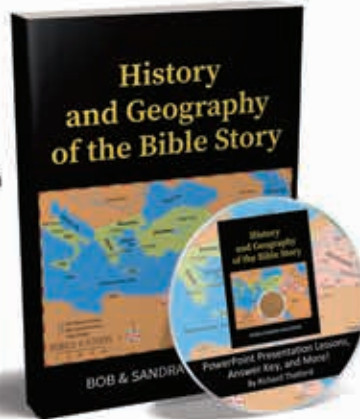
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Armed for Battle

by Shane Carrington

As the strength of the Lord armed David for victory over the giant, Christ enlivens, equips, and emboldens us to battle Satan through the powerful word revealed by the Holy Spirit.

Introduction

No one can successfully threaten God, but that does not prevent them from trying. Speaking of Jesus, the prophet declares,

Why are the nations in an uproar and the peoples devising a vain thing? The kings of the earth take their stand and the rulers take counsel together against the Lord and against His Anointed, saying, “Let us tear their fetters apart and cast away their cords from us!” (Ps. 2:1-3; cf. Acts 4:23-28).

Men cannot attain victory over God, but they can lead God’s people away from the truth about Him.

When young David joined the army of Israel, many attempted to discourage him, including his brothers, the Philistines, and Goliath (1 Sam. 17). The enemy was visible and frightening (v. 26), and David’s fellow soldiers refused to engage. His king gave him worthless armor and hollow, uninspiring words. Rather than being distracted by these, David trusted God, who gave him victory.

Satan attacks our faith and our resolve to honor Jesus. The war rages, stirred by this invisible enemy. He attacks our hearts, minds, lives, and souls. He threatens our society, institutions, and our children. Satan tries to produce uncertainty, conflict, and anxiety in us. His manner of attack arises in unusual ways, for he wages an unconventional war.

From a worldly perspective, our enemy’s efforts appear powerful and effective, but God delivers us to victory

through His grace. God gave victory to David so that “all this assembly may know that the LORD does not deliver by sword or by spear; for the battle is the LORD’s and He will give you [i.e., Goliath] into our hands” (1 Sam. 17:47).

Satan’s Multifaceted Attack

Satan is described as a wild animal—“a roaring lion”—lashing out against God’s people (1 Pet. 5:8). He is intelligent and calculating, knowing precisely how to inflict the greatest damage (Eph. 6:11-12). His attacks against God manifest themselves in many ways, including how he tempts us. Every time the devil attacks disciples, he is attacking God (Acts 9:3-5).

Satan is always at the heart of human sin (Gen. 3; Eph. 6:10-20; 1 Pet. 5:8-9; etc.).

The one who practices sin is of the devil; for the devil has sinned from the beginning (1 John 3:8).

Our sins violate the holy will of God.

Everyone who practices sin also practices lawlessness; and sin is lawlessness. You know that He appeared in order to take away sins; and in Him there is no sin (1 John 3:4-5).

When we sin, we are at that moment siding with the devil, whether or not we realize it. Sometimes, these transgressions are described as sins against the Holy Spirit. He can be:



- Lied to (Acts 5:3-4)
- Grieved (Eph. 4:30)
- Blasphemed (Mark 3:20-30)
- Quenched (1 Thess. 5:19-22)
- Resisted, rejected, and rebelled against (Acts 7:51-53)
- Insulted (Heb. 10:26-31)

Like the Father and the Son, the Holy Spirit deserves better than this. Satan prowls about, opposing God and His people. May we choose God's side, and repent when we fall short.

Equipped by the Holy Spirit

As soldiers of Christ, we fight in a spiritual war. The enemy looms, encircling us with temptation, raging to allure us toward sin. "The kings of the earth take their stand and the rulers take counsel together against the Lord and against His Anointed" (Ps. 2:2).

Satan and his forces also stand against the Messiah by standing against His church. "Beloved, I urge you as aliens and strangers to abstain from fleshly lusts which wage war against the soul" (1 Pet. 2:11). We must "stand firm against the schemes of the devil. For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places" (Eph. 6:11b-12).

We fight this spiritual war with unconventional means: "the whole armor of God" (Eph. 6:10-20). Every facet of this armor relates to God's word.

- "Having girded your loins with truth" (Eph. 6:14), which is the word of God (John 17:17).
- "Having put on the breastplate of righteousness" (Eph. 6:14), which comes through the word of Jesus (Eph. 5:6-17).
- "Having shod your feet with the preparation of the gospel of peace" (Eph. 6:15), which is the word of God.
- "Taking up the shield of faith" (Eph. 6:16), which "comes from hearing. . . the word of Christ" (Rom. 10:17).

- "Take the helmet of salvation" (Eph. 6:17), which comes from the word of God (Rom. 1:16-17).
- "And the sword of the Spirit, which is the word of God" (Eph. 6:17).
- "Pray at all times in the Spirit" (Eph. 6:18) means to pray in harmony with the Spirit-revealed word of God, "the sword of the Spirit" (v. 17).

This war can neither be fought nor won by carnal means, like human philosophy, personal opinion, or human tradition. Neither can it be engaged through recreation, entertainment, or other things popular in our modern world.

For though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ (2 Cor. 10:3-5).

Victory only comes through the plan of the Father, the redemptive work of Jesus, and the revealed word of the Holy Spirit (Eph. 1:3-14; 3:3-5; 6:10-20).

Therefore, Arm Yourself!

We need fortification inside our minds and hearts (Eph. 4:18-19a; 5:17-18; Gal. 5:16-17, 22-23). Our information and motivation need to be godly.

We need strength as we make outward decisions about our activities, friends, and also what congregation we join (Acts 9:26; Eph. 4:17, 19b; 5:3-5; Gal. 5:19-21). Making godly choices protects us from spiritual harm and death—strengthening us to shine God's light and cast down Satan's strongholds.

Are we prepared for the battle if we are dressing immodestly, drinking alcohol, cursing, or dancing? What if we lack knowledge of God's word or discernment to make wise decisions? In these cases, rather than engaging in the battle with Christ and against Satan, we will fight for

the wrong side, opposing the side of truth and righteousness.

Satan is deceptively strategic in the ways of spiritual warfare. However, we can be wiser than he if we will listen to and wield the sword of the Holy Spirit (see Eph. 6:17; Heb. 4:12; 1 John 4:4).

Conclusion

The Holy Spirit arms us through His powerful word (Eph. 6:10-20), equipping us to battle Satan successfully. However, if we turn against the Holy Spirit's message, we defeat ourselves.

We are drawn in battle array against Satan. Like David, God equips us for victory.

The days are evil (Eph. 6:13); dress appropriately (Eph. 6:14-18)! **■**



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By Bobby L. Graham



QUESTION.

How Can I Teach My Friends the Gospel without Offending Them?

ANSWER.

You can't do this if you teach the whole gospel. Jesus didn't do it either. The apostles also failed to do this. No amount of "friendship" will ever accomplish it. I do not minimize trying to teach our friends using close, trusted relationships that we have cultivated through time, nor do I minimize the importance of "speaking the truth in love" (Eph. 4:15) or being "as wise as serpents and as harmless as doves" (Matt. 10:16). Rather, I simply state that it is impossible to teach some people the truth of the gospel without offending them. Not all have the right attitude toward truth. Some have already made up their minds about what they believe, and will not hear or heed the gospel.

In Matthew 10, Jesus sought to prepare His disciples for this eventuality. They preached a simple kingdom message and showed their divine credentials for teaching it (10:5-8). They did not impose

their care upon unbelievers (10:9-13). Nevertheless, some still would not accept them (10:14-15). Jesus's longest comments focused on the likely persecutions they would experience from unbelievers (10:16-31). Despite opposition, He still expected them to confess Him faithfully before men (10:32-33)!

If they had trouble believing Him in these matters, they needed to learn that, by its nature, His teaching would divide people—believers from unbelievers, even in the same family (10:34-39). Some would receive the gospel they proclaimed and receive a reward (10:40-42).

Young and old alike must understand these matters and be duly prepared for rejection. Being prepared also entails the development of humility, meekness/gentleness, perseverance, and love. All of these virtues stand out in the teaching of Jesus in Matthew 10 as He prepared His disciples to teach others, and all of them also stand out in His own efforts to teach people. Jesus gave people the benefit of the doubt when He began teaching them. As He saw later their hardness of

heart and stubbornness of will, He grew more pointed in His efforts. Only as a last resort, when making a final appeal, did He use the kind of approach found in Matthew 23. Jude counsels a similar approach for disciples of the Lord, with distinctions depending on attitudes: "On some have compassion, making a distinction; but others save with fear, pulling them out of the fire, hating even the garment defiled by the flesh" (vv. 22-23).

I do not intend my beginning words of warning to discourage any from the noble work saving souls. Begin with what they already believe from the Bible, stressing that all must believe everything which the Bible teaches. Move later to areas of dispute or difference. However, never think that you can avoid such entirely. Teach all you can, using all the righteous means you can, in whatever the Bible teaches on any matter, so you can take as many to heaven with you as possible. **TL**



Bobby L. Graham

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Gezer: A Lesson on Power and Faith

by Luke Chandler

A massive Canaanite tower at biblical Gezer reminds Christians about the importance of living by faith. Does this archaeological parable touch your heart?

On a long, oval hill east of Tel Aviv once stood the remarkable biblical city of Gezer. (It is pronounced 'GEH-zur, similar to "to-Gether," not 'GEE-zur, which sounds like an ungracious term for certain seniors!)

Gezer's position allowed it to observe much of Canaan's coastal plain to the west and control access to the mountains of Ephraim to its east. Broad, fertile fields surrounded the city. The international highway connecting Egypt to Asia passed by Gezer, providing wealth to its inhabitants.

Biblical history attests to Gezer's importance. Joshua destroyed its army in the field during the conquest (Josh. 10:33). A few centuries later, a Pharaoh asserted himself with a military campaign that captured and destroyed Gezer, though he had to turn it over to a young and powerful king Solomon, along with his daughter. Solomon rebuilt Gezer as an administrative center, extending his government's direct reach to the international highway (1 Kings 9:15-17). Gezer also became a Levitical city with a bloc of its inhabitants coming from the clan of Kohath (1 Chron. 6:66-67).

The ancient site of Tel Gezer was extensively excavated in the late-nineteenth century with particularly destructive results. Rather than excavate selected areas with precision, the diggers divided the entire tel into 10-meter strips, dug up each section in turn, and dumped the debris into the previously excavated strip! In other words, they used shovels to turn the entire site upside down and ten meters off. The resulted

jumbling of habitation layers limited later attempts to understand more of Gezer's past. Recently, a group of archaeologists succeeded in identifying the Egyptian destruction level and Solomon's rebuilt city level in a spot the early excavators missed.

Fortunately, even Gezer's brutal excavations produced stunning discoveries. The Iron Age (i.e., kingdom-era) gate has a similar design to other gates of the same period, which brings

to mind Solomon's building projects in 1 Kings 9:15. "This is the account of the forced labor that King Solomon drafted to build. . . Hazor and Megiddo and Gezer." The similar design of Gezer's gate to those at Hazor and Megiddo suggests a central architect, indicating the growing Israelite government in Canaan.

One of the most impressive discoveries from Tel Gezer is its Middle Bronze Age gate and a massive tower alongside, which would have been in



Caption 1: The foundation for Gezer's massive Middle Bronze tower is to the right of the black tarp. The original Canaanite tower was several times higher, intimidating any potential foes including the Israelite spies.



Caption 2: Luke standing on the foundation of the Middle Bronze tower at Tel Gezer. The original tower would have reached several times Luke’s height, intimidating any foes including the Israelite spies.

use when the Israelite spies entered Canaan (Num. 13). In verse 21, the text says they spied out the land up to Rehob, near Lebo-Hamath, which is north of Damascus. Gezer easily falls within the range of their mission, and its location by the international highway means the spies likely viewed the city’s formidable fortifications, including its massive tower.

Gezer’s Middle Bronze tower was designed to intimidate foes, and reflects the physical defenses that discouraged the Israelite spies. In their report, they noted that “the cities are fortified and very large” (Num. 13:28). Ten of the spies concluded the planned conquest of Canaan was impossible. An army of tent-dwelling Bedouins against massive fortifications like those at Gezer? Against big people and powerful fortifications, Israel believed an invasion would be disastrous despite God’s promise of victory. Except for

Joshua and Caleb, the people opted for sight instead of faith.

We know the rest of the story. God collapsed the fortifications of Jericho (Josh. 6) and drew the Canaanite armies away from the fortified cities at Ai (8:10-23), Gibeon (Josh. 10:5-13), Lachish (10:33), and by the waters of Merom (11:5ff). God’s providence allowed Israel to bypass the fortifications and defeat Canaanite armies in the open. Physical walls and towers turned out to be non-factors and Israel took control of the land as God promised.

The formidable Canaanite tower at Gezer holds a lesson for modern-day Christians. Do we live by faith or by sight? (Heb. 11:1) If we have faith to seek Him and His kingdom first, He promises to provide what we need (Matt. 6:24-33). Sight can be a distraction from Satan. More importantly, God promises eternal

life in a realm we cannot yet see (Heb. 12:1-2). Do we believe this? The tower at Gezer is a visible reminder that we must live by faith to receive our promised inheritance in His kingdom. **T**



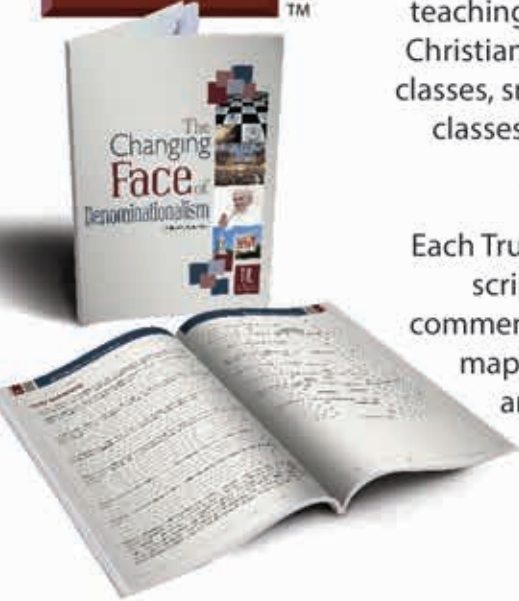
Luke Chandler

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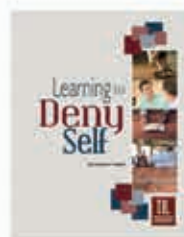
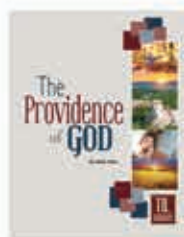
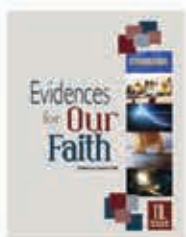


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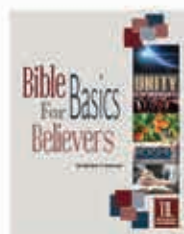
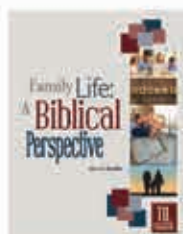


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Upcoming Changes to Your Truth Magazine Subscription

A Letter from the Editor

The last several years have been challenging for Truth Publications with the pandemic, economy, and supply issues. The board appreciates how everyone connected with this organization, especially how Lance Taylor and the excellent staff at CEI Bookstore, pulled together—applying their considerable talents to streamline operations, improve efficiencies, and help us meet the needs of our customers. As our truthbooks.com website prominently states, “You and your church need trustworthy books and resources. We publish and provide Bible-based products to help everyone grow spiritually.”

To achieve this end, we must operate from a sound financial footing, adjust to changing economic conditions, and adapt new technologies that help us accomplish our purpose. Along with most of the publishing industry, we have shifted to a “Print on Demand” model of operation. Instead of printing thousands of copies of each item in our inventory, we print limited quantities and reorder as needed.

The changes that are sweeping the publishing industry also affect *Truth Magazine*. Except for a few national publications, which are largely supported by advertising, most religious, academic, and professional journals have gone digital.

Throughout 2022, it has been especially difficult to maintain the production schedule of the print version

of *Truth Magazine*. We have experienced difficulties in getting the magazine printed, challenges with distribution via the U.S.P.S, supply chain issues in which the printer had to stop production until they received paper, ink, or parts, and escalating costs that have staggered a formerly healthy economy.

As a result, the Executive Committee has recommended to the board that we shift *Truth Magazine* from print PLUS digital distribution to focus solely on the digital distribution of this product and its growth. We have been developing our digital channels for several years, mastering the different formats, and seeking to increase the quality and breadth of our offerings.

Truth Magazine is available on the Amazon Kindle platform as a monthly periodical. We distribute it as a full color PDF, and in a version accessible via web browsers (which is especially useful for brethren who live in the third-world and who do not enjoy broadband access). Recently, we have been improving our ePub version, which can be read on a phone, tablet, computer monitor, etc. There has been an increasing demand for digital content. We have been striving to meet this demand, and broaden the scope and quality of our digital offerings.

We regret the necessity of this change, but it cannot be avoided in the present economic climate. Our customers/subscribers may be assured that we

will do right by each of you. Hopefully, most of our subscribers will make the transition to fully digital subscriptions. Since individual and group subscriptions renew throughout the year, we will make every effort to address the needs of each subscriber based on his individual subscription status.

A majority of our subscribers are already receiving *Truth Magazine* in a digital form. While the shift to digital comes at a cost, it also means that we can expand our offering, and provide more monthly columns (on a broader variety of subjects) that will enable us to provide sound spiritual teaching on relevant topics.

Our reason for existence is captured in the statement, “Taking His Hand, Helping Each Other Home.” Recognizing the authority of God and Christ, we take His hand. He leads, we follow. Having done so, we then are able to help each other (those who are outside of Christ, as well as our brethren) in three ways: Our physical homes are made whole through the application of sound biblical principles. Our spiritual home (the church) is made strong through faithfully proclaiming the gospel message. By submitting to the will of God, and through the forgiveness made possible by the blood of Christ, and by God’s grace, we can reach our heavenly home.

Yours,

Mark Mayberry

What Do You Need to Do Next?

As we transition to solely digital subscriptions, you, as the subscriber, have some options.

You can fully transition into the digital subscription. We will update your expiration date accordingly. (For example, if your subscription expires in September 2022, you are owed a credit of two (2) print issues of the magazine. We will extend your subscription to October, meaning you will receive four (4) digital copies with your subscription before your next renewal.

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1. **The easiest way will be to fill out the form at this link:**
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If your subscription status change requires follow-up, a team member will contact you in a timely manner. Please be considerate of our team members during this time. Moving to a digital only magazine was a difficult decision for our board of directors, but a necessary one during these pressing times.

Our goal is to provide trustworthy content for you and your congregation. Thank you for your kindness and understanding as we make the necessary changes to continue to provide these materials and services.

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The Staff of CEI Bookstore | TruthBooks.com

The Great City: Rome Not Jerusalem

by Ron Halbrook

Rome, not Jerusalem, is pictured in the book of Revelation as the executioner of saints who refused to worship the Emperor throughout the Roman Empire.

Introduction

When the evidence pro and con is sifted, it becomes clear that Rome, rather than Jerusalem, is the threat to the early saints addressed in the book of Revelation. The first great threat to the church was the Jewish establishment in Jerusalem, to be sure, but Jesus predicted the utter fall and ruin of that power in Matthew 24:1-34. We can see how ferocious the Jewish attack was by reading the book of Acts.

As the gospel extended further out into the Gentile world, Satan's use of Jerusalem was dwarfed by his hold on Gentile culture and religions, which put a far more powerful engine of destruction in his hands. After Jerusalem fell in AD 70, Satan concentrated his efforts on utilizing the powers of the Roman Empire to eradicate the church. The book of Revelation does not foreshadow the Jewish powers which attempted to destroy the church in its earliest decades, but the rising powers of the Roman Empire, which would focus on destroying the church throughout the Mediterranean world for the next three centuries. The internal evidences for dating the book about AD 96 as a prophecy of "the great city" of Rome as Satan's citadel are compelling.

Gentile Churches Far Away from Palestine

We learn in the early chapters of the book of Revelation that it was written to prepare the churches for the coming firestorm through which they would

pass. We must consider why the seven churches of Asia are highlighted at the beginning of the book. Chapters 2-3 specifically address the seven churches of the province of Asia because that is precisely where the cult of emperor worship first became prominent. Christ gave those churches an assessment of their current condition, including strengths and weaknesses, in order to prepare them to pass through the upcoming storm.

The seven churches are located in a Gentile stronghold, not in Palestine. Jewish enemies are mentioned only in the letter to Smyrna, but the seven churches were primarily Gentile churches, not churches primarily composed of Jews. The Jews had no power to execute Christians in Smyrna, but they were guilty of betraying Christians to the Roman authorities who enforced emperor worship. History says Jews often compromised with the Empire by professing to worship the emperors in order to escape persecution, and even some Christians fell into the same trap rather than face martyrdom. Furthermore, history says there was no church at Smyrna during Paul's lifetime.

John pictures Laodicea as a rich city, but it was utterly devastated by a major earthquake in AD 60/61 and could not have so quickly recovered to be referred to as rich in that same decade. The main point is to recognize these were Gentile churches which the Lord was preparing for widespread persecution, which could be orchestrated and enforced by Rome but not by Jerusalem.

The Roman Empire Threatened by Persistent Persians and Parthians

Revelation 9:13-21 pictures a rising threat to Rome from the east, crossing the borders formed by the Euphrates River, armies which would bring partial destruction to chastise the great enemy of the church. Rome, not Jerusalem, was constantly forced to send legions to push back invaders from Persia and Parthia. Later in Revelation 16:12-16 Rome's final doom is forecast by the drying up of the natural protection afforded by the Euphrates River as her enemies unite to bring her downfall at the famed battle of Armageddon.

Rome Is Like Sodom, Egypt, and Jerusalem

Revelation 11:8 pictures the dead bodies of martyrs "in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." Rome, not Jerusalem, was comparable to Sodom's gross public embrace of immorality. Rome, not Jerusalem, was comparable to Egypt's open embrace of idolatry and repudiation of the worship of the one true God. Rome was comparable to the Jerusalem which crucified Christ because it was exercising its power by executing followers of Christ. John is not referring to the literal populace of Sodom, Egypt, or Jerusalem but was exposing the wicked character of Rome by comparing it to the evils represented by those populaces.

This same wicked city, “the great city” is repeatedly compared to Babylon (14:8; 16:19; 17:18, etc.). Rome, not Jerusalem, was a well-known symbol of idolatry combined with immorality combined with prosperity combined with ruthless world domination—another Babylon.

The City on Seven Hills Ruling the Kings of the Earth

The harlot, which was the enemy of the church, sat on a monstrous beast with seven heads seated on “seven mountains” (Rev. 17:9). Coins of the era picture Rome, not Jerusalem, as resting on seven hills or mountains. It was proverbial throughout the world that Rome sat on seven hills. Rome was depicted in that way from ancient times, but Jerusalem was not.

Rome, not Jerusalem, was the “great city, which reigneth over the kings of the earth” (Rev. 17:18). Judea was under the foot of kings appointed by Rome, not vice versa. Many a Jew dreamed of a Messiah who would exalt Judea to rule over the kings of the earth, but the book of Revelation does not reflect that dream as a reality. In fact, the animus of the Jewish leaders against Jesus was largely driven by the fear that His popularity would cause uprisings which would bring down the wrath of Rome, thus causing them to lose what few powers were delegated to them by their Roman superiors (John 11:47-53). Jerusalem was one of the many servile cities in the Roman Empire, not the “great city, which reigneth over the kings of the earth.”

Max King’s *Spirit of Prophecy* wrecks the teaching of the New Testament in his efforts to identify “the great city” in Revelation as Jerusalem. He claims on pages 350-351 that eternal life just means a figurative resurrection which established the new kingdom of God and eternal death just means the kingdom was taken away from the Jews. To the contrary, eternal life is promised in heaven with God (1 Pet. 1:3-5) and the second death is eternal torment in hell with Satan and his angels (Matt. 25:40,

46; Rev. 21:8). In King’s efforts to twist the entire New Testament message so that it revolves around AD 70, he claims 1 Corinthians 15 does not refer to the resurrection of our bodies but to a spiritual resurrection which established the new kingdom. He says our promised resurrection already transpired by the church arising from the ashes of Judaism rather than our bodies being raised from the grave and changed into a body that will never die.

The foundation of our faith is not the events of AD 70 regarding the fall of Jerusalem but the death, burial, and resurrection of Jesus Christ which brings the promise of the remission of our sins, the resurrection of our bodies, and eternal life in heaven with God. This is the same promise given to the faithful martyred saints in the book of Revelation who were executed by the Roman Empire. ❏

Note

The best and most helpful materials I have found in studying the book of Revelation are Robert Harkrider’s *Revelation in the Truth Commentaries*, and Dan King’s “*I Saw Heaven Opened: A Commentary on Revelation*” and also his commentary-workbook on *Revelation* which I have taught many times.

Available from CEI Bookstore / Truth Publications: <https://truthbooks.com/>



Ron Halbrook

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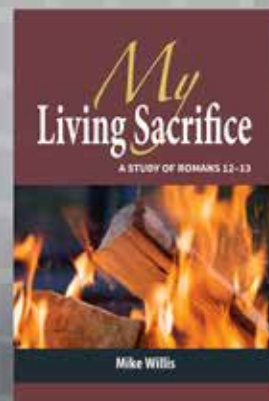
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What a Congregation Owes Its Elders

by Brenden D. Ashby

As God gave husbands/fathers the role of leading the family, He gave elders responsibility for overseeing the local church. In like manner, children have a duty to their fathers, and congregations bear certain responsibilities toward their elders.

Introduction

Near the end of the book of Hebrews, the author admonishes his readers to “Obey your leaders and submit to them, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you” (Heb. 13:17, NASB). It is a great blessing to be in a congregation that has elders—especially ones that labor diligently in teaching and preaching (1 Tim. 5:17).

When we study elders, we often spend a lot of time on the qualifications, and the work which they must perform (1 Tim. 3:1-7; Titus 1:5-9). However, seldom do we think that the congregation owes something to the eldership! Brother H.E. Phillips stated this point well: “The very fact that God has placed certain responsibilities upon the elders toward the church implies certain obligations of the church toward the elders” (Phillips, 213). Therefore, let us consider eight things that a congregation owes their elders.

We Are to Appreciate and Know Them

Elders are to “shepherd the flock of God among you” (1 Pet. 5:2). Shepherding involves knowing and being known to the flock. Jesus, the master Shepherd, said, “I am the good shepherd, and I know My own and My own know Me” (John 10:14). There should be familiarity between the sheep and their shepherds. Yet, this is a two-way street. Just as in any relationship, it involves

“give and take.” Shepherds cannot know their sheep if the sheep keep running away from their shepherds and make no efforts to know them.

In 1 Thessalonians 5:12, Paul instructs us to “appreciate those who diligently labor among you, and have charge over you in the Lord and give you instruction.” The ASV renders this verse as “to know them that labor among you.” To appreciate is to know the full worth of something or someone. For us to come to see the value of our elders, we have to know them. To know our elders means we need to invest the time to build our relationships with them. A simple way to start would be to talk with a different elder each Lord’s day.

We Are to Esteem Them

Staying in 1 Thessalonians 5 and looking at verse thirteen, we are instructed to “esteem them very highly in love because of their work.” To esteem someone is to respect them. However, our duty goes further than just respect. We are to esteem our elders “very highly in love”—the same love that is due to every fellow believer (1 Cor. 13). We are to do so because of their work. It is a work that very few men are qualified to do, and that very few will have the privilege of doing.

We Are to Be at Peace with One Another

At the end of 1 Thessalonians 5:13, Paul says, “Live in peace with one another.” Not only are our elders worthy of respect, but we, as the flock allotted

to their charge, owe them as much as it depends on us, to be a peace with one another (Rom. 12:18).

We need to strive to be a flock that is a joy and not a burden to oversee (Heb. 13:17). Let us strive to be a harmonious flock. Let us strive to be submissive sheep that when we come to the elders, it is because we need the comfort and guidance of their shepherding, not because of petty disputes.

We Are to Submit and Obey Their Rule

We read in Hebrews 13:17, “Obey your leaders and submit to them, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable you.” Submission and obedience here described is not a one-way street. There is a cooperation between the elders and the saints in a congregation. Elders diligently labor in the work God has given them. Because they do so, we, as the flock, are to submit and obey their rule. Our submission and obedience are for our soul’s benefit, the Hebrew writer states. It is for our benefit because the elders then can focus solely on the task of shepherding.

We Are Not to Hastily Speak Ill of or Rebuke an Elder

In 1 Timothy 5:1, we are instructed “Do not sharply rebuke an older man, but rather appeal to him as a father.” In verse 19, Paul exhorted Timothy, “Do not receive an accusation against an



elder except on the basis of two or three witnesses.” The Scripture is clear: because these are older men, and because of the respect we are to have for the men serving as elders, we should be very careful in bringing accusations against the elders. If such words are spoken in our presence, we should not join in, but put a stop to them.

If I have an issue with an elder or the eldership, I need to show the respect that is due to them by going to them privately to express my concern—privately, because of my concern and care for the unity of a local body. To rebuke an elder publicly, or for that matter, another Christian, is reserved for when I have done all I can to turn a brother from his sin (Matt. 18:15-18). If error has been taught publicly, of course, it needs to be addressed immediately. (Paul rebuking Peter in Galatians 2:11-14 would be one example.)

We Are to Remember Them and Imitate Their Faith

Looking at Hebrews 13:7, the author encouraged his readers to remember their previous leaders (i.e., elders) and how they labored among them: “Remember those who led you, who spoke the word

of God to you; and considering the result of their conduct, imitate their faith.” Good flesh and blood examples of the Christian life are worthy of being imitated (1 Cor. 11:1), no less so for elders.

We Are to Consider the Elders Worthy of Double Honor

One thing that Christians owe their elders is something we rarely think about—financial support. The apostle Paul, in 1 Timothy 5:17-18, stated that the elders who “work hard at preaching and teaching” are worthy of “double honor.” This can mean financial support, and in context, I believe that is what the apostle is teaching. However, there is a broader principle here. Namely, those elders who are laboring diligently are worthy of our ample support in whatever way we can give it. A simple and impactful way to show our elders this support is to *thank them* for their work. A word of encouragement can go a very long way.

We Are to Call on the Elders When We Are in Need

Perhaps one of the most important duties that we, as members of the flock,

owe to our elders is to come to them when we are in need. The disciple James wrote, “Is anyone among you sick? Then he must call for the elders of the church, and they are to pray over him, anointing him with oil in the name of the Lord” (Jas. 5:14).

These men have voluntarily accepted the work of shepherding. They do so because, at an eldership’s core is the desire to help their brethren. There is a care and concern for their brothers and sisters in Christ. One way we show our support for them is to call on them. Do so when Satan is attacking us, when the world seems to creep in, and when we need strength to take the next step on the path of discipleship. The shepherd’s crook should be a symbol of comfort, and his rod is a symbol of fear to those who would harm the flock.

Conclusion

It is an immense blessing to be in a congregation with elders. I have been blessed to have spent most of my life as a Christian under the care and direction of elders. For those of us who benefit from this blessing, let us remember, we owe them our love and support. Let us also remember our brethren without shepherds and offer a prayer that godly men would be raised up to shepherd the flock of God. 🙏

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Brenden Ashby

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Why Send for Peter?

by Connie W. Adams

“So I sent for you immediately, and you have been kind enough to come. Now then, we are all here present before God to hear all that you have been commanded by the Lord” (Acts 10:33).

Introduction

On the instruction of an angel of God, Cornelius, the Roman Centurion, sent three men to Joppa to locate Simon Peter and bring him to his house. Meanwhile, Peter had received a vision in which he was told not to call common or unclean what God had cleansed. The next day, Peter and six Jewish brethren accompanied these messengers to Caesarea to the house of the centurion. Upon arrival, they found a collection of relatives and friends of Cornelius. Peter said “Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?” (Acts 10:29).

That was a fair question then, and it is a fair one now when brethren send for a preacher, either to come and live among them or for a gospel meeting. Sometimes the expectations of the preacher and those of the people who sent for him are not the same. Therein lies the cause of misunderstandings, friction, and sometimes division.

Why He Did Not Send for Peter

Peter did not come to be idolized, venerated, or to establish a cult built around his personality. In fact, when Cornelius fell down before Peter when he arrived, Peter quickly told him to “stand up, I myself also am a man” (v. 26). There is no indication that Peter delayed for a few moments to savor this adulation. If a preacher comes to a place expecting to be put on a pedestal to be adored but never questioned, then there will be tough



times ahead. There is something wrong with the view that the preacher alone is responsible for the success or failure of the work. He might well be a contributing factor in either case, but the work must *not* be built around him. Peter was a messenger of the gospel. The message was not his. He was obligated to deliver it without change.

Cornelius did not send for Peter to entertain him, his kindred or friends with bursts of eloquence, one-liners, or pitiful stories about dogs or people. The motive was much nobler. Sadly, this kind of preaching is what untaught or worldly minded church members often expect. They will come in droves to hear such messages delivered by gifted speakers, but will stay away when such adornments are missing.

Cornelius did not send for Peter to take over his own responsibilities. That is what some think the work of a preacher to be. They want an official socializer who will be visible at all the right times and

places to enhance the image of the church before the world. You know, one who can convince the community that he is a “good ole boy.” They want someone to do *their* personal work for them. Some even advertise for such a man by saying, “It doesn’t matter if he is not that good in the pulpit, as long as he is a good personal worker.” Is that an advertisement for mediocrity in the pulpit? Paul told Timothy to commit what he had learned to “faithful men who shall *be able* to teach others also” (2 Tim. 2:2). Does this mean that a man is expected to do his part personally in teaching the lost, or does it mean that they are going to fulfill their work by proxy through a hired hand? Cornelius did not depend on Peter to round up his relatives and friends. He did that himself.

Cornelius did not send for Peter to organize sports and entertainment for the young people. Peter was not expected to organize some sort of mountain or wilderness survival expedition or lead an adventure to see who could be the first to cross the Mediterranean in a rowboat. He was not to arrange for surfing contests down at the sea. No, his motives were higher than that.

Why Did He Send for Peter?

The angel had said to Cornelius that “he shall tell thee words, whereby thou and all thy house shall be saved” (Acts 11:14). That very statement told Cornelius that he and his house were lost. The means out of that peril involved the speaking of words. Notice that the angel did not tell him what to do. That

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was not in the divine plan. God purposed to use human agency in the delivering the necessary words. “Preach the word” (2 Tim. 4:2). This same Peter said once, “Lord, to whom shall we go? Thou hast the words of eternal life” (John 6:68). Such words are of the utmost importance and urgency, and must be heard at all cost. “Faith comes by hearing and hearing by the word of God” (Rom. 10:17).

Cornelius said, “Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God” (Acts 10:33).

Observe that he sent “immediately.” It could not wait. Cornelius did his part in sending for Peter and Peter did his part by coming, even though entering that house violated every principle of separateness that he had always observed as a Jew. Both men showed great faith in God. The Lord’s plan was to bring a

faithful preacher of the word together with a receptive audience who needed to hear and heed the message. That is how it worked with the treasurer of Ethiopia in Acts 8, with the conversion of Saul in Acts 9, with Lydia in Acts 16 and other cases of conversion in the book of Acts. That is still how it works.

Conclusion

Cornelius and his house were ready to “hear all things commanded thee of God.” How refreshing. If all preachers would go with the determination to deliver a “thus saith the Lord” and then had an audience with the mindset of Cornelius and those he gathered, think what great things could be done for the Lord. Maybe I am missing something, but it appears to me that many congregational troubles, along with great stress in the lives of preachers, could be avoided if both the congregation and the preacher could recapture the

mindset of those who gathered at the house of that Gentile officer.

Do you have a preacher living and working among you? Why did you send for him? Preacher, why did you go? **TL**



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The Value of Modesty

by Samuel Matthews

Modern culture has lost its sense of dignity and decorum. For many, modesty is a forgotten concept. Yet, the consistent message of Scripture, reflected in the Old and New Testaments, is that God values modesty in dress and demeanor.

Introduction

Loved ones, because of the serious nature of this lesson, let us direct our attention to the *power* and *purpose* of God's word.

If anyone speaks, let him speak as the oracles of God. If anyone ministers, let him do it as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen (1 Pet. 4:11).

The inspired apostle Paul said, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men [and women], who suppress [hold down] the truth in unrighteousness" (Rom. 1:18; see also Eph. 5:1-8, 17). So then, my beloved brothers and sisters, we want to encourage you to "lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able to save your souls" (Jas. 1:21).

Lessons from Literature

The premier American novelist, Louis L'Amour, told fascinating stories of the old west that have long been bestsellers. He had a vast personal library dealing with American frontier lore, and was meticulous in producing works that were accurate in terms of the culture of the 1800s.

Some years ago, a national magazine published an article by L'Amour which addressed the manner in which women were viewed in the Old West. He observed that, almost uniformly, they were treated with great respect, even by

the roughest of men. Females could travel alone hundreds of miles by stagecoach and usually feel quite secure, because men regarded them so highly, and were protective of the "fairer" sex.

Those days are gone-and have been for quite a while. Nowadays, a woman can hardly walk unescorted down a crowded street without being verbally assaulted or, in some fashion, sexually harassed. Most men in sizable cities do not want their wives driving alone at night.

Return to Modesty, by Windy Shalit

One recent author believes she knows, at least in part, a cause for this dramatic shift in attitude toward women. She says it involves the "loss of modesty." Wendy Shalit, a young Jewish writer, created a stir in the media with the publication of her book, *A Return to Modesty: Discovering the Lost Virtue*. Some hailed this volume as a work that could "change society"; others—especially feminists—vehemently denounced it; even suggesting it should be banned.

Ms. Shalit said that her initial exposure to our grossly "immodest" culture began when she was in the fourth grade. She was introduced to a "sex education" course (it should be spelled "coarse"), from which her parents presently removed her. She argues that such classes should be "completely abolished" because they erode one's natural sense of modesty. Modesty, she contends, is an innate, psychological

barrier which protects youngsters as their personalities are developing.

Later, as a student at Williams College in Massachusetts, Shalit was appalled by coed restrooms and other on-campus, sex-related problems. She wrote a piece about these practices which was eventually published in Reader's Digest.

The thesis of *A Return to Modesty* is that the so-called "sexual revolution" has robbed society of many of its most valuable virtues—in particular, a sense of self-worth. She contends that the breakdown of modesty among young girls has led to an exploding level of promiscuity, and that "every single study" of this moral degeneracy has revealed that "low self-esteem is correlated with early intercourse for girls."

Shalit argues that the modern loss of modesty has spawned a host of serious problems that have robbed women of genuine happiness. She even cites early feminists who believed that if women abandoned their natural instincts toward modesty, devastating consequences would eventually result.

The author unhesitatingly charges that modern feminists, together with women's magazines, and the so-called "mental health industry," have, in concert, contributed to the many difficulties women now are encountering. For example, she cites feminists like Naomi Wolf, who has suggested that there is a "shadow slut" lurking somewhere in every woman's personality, just waiting to be liberated.



This photo of Julie Notarte's family, who live in Digos City in Mindanao, reflects the spirit of decorum stressed in this article.

Ms. Shalit contends that modesty is not a disease of which women need to be cured! “It is high time sexual modesty came out of the closet,” she writes. “Not only can you not get AIDS from it, not only is it morally right, but. . . modesty is really much more exciting than promiscuity.”

Her book, *A Return to Modesty*, is a valuable resource for analyzing the decline of the feminine mystique in modern society.

A Christian's Perspective

My conviction is this: If women would learn to be women again, instead of trying to emulate the conduct of crude and profane men; if they would learn to speak, dress, and act like ladies again, instead of portraying the image of foul-mouthed, street-corner prostitutes; if they would return to the biblical norm of femininity, whole new vistas would open to them, which they would discover as wonderful, exciting, and fulfilling.

Modern immodesty has not liberated women. Rather, it has enslaved them to lifestyles that have only degraded them and marred the glorious image their Creator intended them to enjoy.

All mature women can envision certain fashions they loathe to the point of saying with hyperbole, “I wouldn't be caught dead in that.” There is nothing wrong with admiring a certain style (as long as it is not ungodly) and we all have to learn to tolerate others whose taste in fashion differs widely from our own.

However, there are a lot of bodies roaming America in various stages of *undress* which show that they are (at least symbolically) spiritual corpses. In the discerning eyes of faithful Christians (Heb. 5:14), those who shamelessly show their skin are seen for what they really are: spiritually dead and in need of the gospel to save their souls and instill godly standards of dress.

Every time they venture into public in their short skirts, short shorts, thong swimsuits, skin tight clothes, revealing dresses, low-cut blouses, see-through fabric, midriff-revealing tops, etc., they are, literally, “caught dead” in them. They share a spiritual similarity to those whom Jesus described as “whited sepulchers, which outwardly appear beautiful, but within are full of dead people's bones and all uncleanness” (Matt. 23:27).

With nakedness, society's definition and God's are not synonymous. Society tells us a woman (or man) with a few

inches of fabric barely covering the barest essentials is clothed—especially if the person is on the beach. God's concept is quite to the contrary.

As read in our text, from the third chapter of Genesis, we noticed that after Adam and Eve ate the forbidden fruit, their eyes were opened and they saw they were naked. So, they sewed fig leaves together to make loincloths. Surely this leafy loincloth covered at least as much as today's modern swim-wear. It is very revealing (pardon the pun) that, later, when God came to the garden, they hid. Why? Adam said they hid because they were naked—even though they had on the fig leaves (vs. 10). God seems to concur when, in verse 11, He asked Adam, “Who told you that you were naked?”

Later, God made them both garments (“coats” of animal skins) covering enough so that they were no longer naked. Interestingly, the word for the garments God made Adam and Eve is the same Hebrew word (*ketonet*) used for the coat of many colors which Jacob made for Joseph (Gen. 37:3). God did not give Eve a mini-skirt.

Later, in giving instructions for what the priests were to wear, God told Moses, “You shall make for them linen trousers to cover their nakedness; they shall reach from the waist to the thighs” (Exod. 28:42). The thigh is everything between the waist and the knee. Thus, for God's priests to expose anything above the knee would be to expose nakedness (and these were all men!). It goes without saying that godly Israelite women were not parading their thighs in public, either.

Isaiah prophesied of Babylon's destruction, describing it as a virgin trying to escape through a river:

Come down and sit in the dust, O virgin daughter of Babylon; Sit on the ground without a throne, O daughter of the Chaldeans! For you shall no more be called tender and delicate. Take the millstones and grind meal. Remove your veil, take off the skirt, uncover the thigh, pass through the rivers. Your

nakedness shall be uncovered, Yes, your shame will be seen (Isa. 47:1-3).

In this passage, God tells Babylon that her nakedness would be uncovered (v. 3). How? Verse 2 describes her humiliation: (1) her veil would be removed; (2) her skirt would be removed; and (3) her thighs would be uncovered. As a result, her nakedness would be exposed.

There seems to emerge a consistent biblical concept that uncovered legs—at least anything above the knee (i.e., the thigh) are viewed by God as nakedness. In light of several Bible passages, God expects men and women to be clothed in something that—at a minimum—reaches down to the knees. If someone wants to take issue with that conclusion, let him produce the Scripture that teaches you can be modest while revealing your thighs.

Mary Martini, a godly sister in Christ, has compiled several helpful questions to determine what is proper to wear. I commend these questions for your consideration:

Remember, concerning any fashion not up to God's standard of decency, let us all say, "I wouldn't be caught dead in that."

The Dress Test for Women Professing Godliness

Look at yourself in a full-length mirror from the front, back, and side—and ask the following questions:

Will what I'm wearing bring God glory (1 Cor. 10:31; Exod. 28:40, 43; Isa. 61:3) and portray me as a godly woman (1 Tim. 2:9-10)?

Does what I'm wearing meet or exceed God's standard for being modest (Gen. 3:21; Exod. 20:26; 28:40-43)? Will my clothing help or hurt my influence for Christ (Rom. 13:10; 15:3; Phil. 2:3-4)?

Is my clothing too short? Sit down, cross your legs, reach up, bend over and squat down. At any time, does the garment reveal any of your leg above your knees (Exod. 28:42)? Does it emphasize my sexuality, thus tantalizing, enticing, or tempting men

to have impure thoughts (Matt. 18:7; cf. "lasciviousness" in Gal. 5:19)? Will it encourage a man to lust after you, thus causing him to stumble and sin (Rom. 14:13; 1 Cor. 8:9; Matt. 5:27-28)?

Is the neckline too low? Bend over, and ask yourself, "What can you see?" Sit down, and have another female tell you what she can see while looking down at you. (Please note that men who serve the Lord's Supper say this is a problem.).

Is your clothing too sheer? Can you see your skin or undergarments through the material? With tops and blouses, is your midriff showing (Gen. 3:21)? Is it too tight? Ask yourself, "Am I revealing my body form, or are my undergarments exposed, which constitutes nakedness in God's sight?" (cf. John 21:7) Is your clothing appropriate and respectful (Gen. 41:14; Matt. 22:11-14)?

When I come to worship, would someone think I was going to a picnic or other social activity, or can they tell I'm giving my best in my worship to God (Exod. 20:26)?

Because of how I'm dressed, would someone mistake me for a worldly woman (a harlot—Prov. 7:10; Gen. 38:15)? Is what I'm wearing stating that I'm dressed to be chaste (pure and holy) or chased (by men)?


Remember, God may hold me responsible for wrong reactions if I dress inappropriately (Matt. 5:27-28; 14:1-12).

Conclusion

Loved ones, let us dress properly as spiritual children of God, "that you may be clothed, that the shame of your nakedness may not be revealed" (Rev. 3:18). Let us be in appearance what who we claim to be, Christians only! (Acts 11:26; Jas. 2:7; 1 Pet. 4:16; Phil. 3:20-21). Set your mind on things above, not on things on the earth, for your life is hidden with Christ in God (Col. 3:2, 3; Eph. 1:3; see Phil. 4:8, 13).

Brethren, "Rejoice in the Lord always. Again I will say, rejoice!" (Phil. 4:4). "Those who are Christ's have crucified the flesh with its passions and desires. If

we live in the Spirit, let us also walk in the Spirit" (Gal. 5:22-25), according to the Scriptures (2 Tim. 2:15; 3:16-17; 1 Tim. 3:15). Therefore, "submit to God. Resist the devil and he will flee from you" (Jas. 4:7; cf. 1 Cor. 10:13; Heb. 13:5; 11:25; see Jas. 1:13-15f; 2 Cor. 2:11).

Sometimes we may have to flee (i.e., run) from sin (1 Cor. 6:18; Gen. 39:11-12; Pro. 6:27-29, 32; see 1 Cor. 7:2). Heaven will be well worth it! (John 14:1-3, 6; Rev. 22:14). Remember, the knowledge of Christ, as revealed in the Bible, is what every soul needs to live a godly life (2 Pet. 1:3; 2 Tim. 3:16-17). 

Source

After initial publication, a reader informed the editor that a portion of this article had been adapted from a previously published article by Wayne Jackson (now deceased). Accordingly, the appropriate online source citation is provided below.

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Distinctive Preaching

by W. Curtis Porter

From time to time, we plan to run articles from archive issues of *Truth Magazine.* Brother Porter's writings are clear and concise. Here he offers a corrective to the indistinct sounds emanating from some pulpits.

Introduction

I cannot conceive of there having ever been a time in all the history of the church that distinctive preaching was not needed. Perhaps there have been periods of that history in which such preaching was more sorely needed than at other times; but if so, the failure of some to preach a distinctive gospel was responsible for the increase of the need for it. Perhaps there was never a time when distinctive preaching was more needed and imperative than now. Today too much preaching means nothing. The need of the hour is for men who have the courage to preach a distinctive message.

To me, it is no compliment to a speaker for the audience to be unable to place him. I have heard it said of preachers: "He has preached in our community for two weeks, but people could not tell by his preaching to what church he belonged; he was an orthodox preacher." While such things have been said by way of compliment, to me, they shout their criticism and are not complimentary words at all. Whenever a man is so vague, indefinite, or general in his preaching that his auditors cannot place him or identify him, there is something seriously wrong. A preacher is certainly not filling his mission as a preacher when his pulpit proclamations are characterized by such vagueness. I am talking, of course, about a preacher who stands identified with the church of the Lord. I am not so much concerned about how other preachers preach. If they are preaching the doctrines of men, there is

nothing vital to the soul lost if they never become definite about it.

Yet, if I were a member of some human church, I would want my preacher to preach the things for which the church stands. If I were the member of the Baptist Church, I would want my preacher to preach a Baptist doctrine; and if I belonged to the Methodist Church, I would want my preacher to preach a doctrine that would be distinctively Methodist; and the same goes for any other denomination. In any case, I would expect my preacher to preach definitely the doctrines of that denomination. Since I am a member of the church of Christ, should I expect less of the preachers of that institution? The world will lose nothing of importance if denominationalism is not distinctively preached; but if the gospel of Jesus Christ is not preached distinctively, a great loss is incurred.

Who Preaches What?

There is a vast difference between the truth of the gospel and the theories of denominationalism, and that difference ought to be held up to the people who hear. Jesus said: "Every plant, which my heavenly Father hath not planted, shall be rooted up" (Matt. 15:13). Why, then, make any compromise with such plants? Or why fail to show that human institutions are not growths from a heavenly planting? I am just certain of the fact that it often becomes necessary to tell who preaches what. This would not be so necessary if denominational preachers would preach the doctrines

of their churches, but they are like some of my brethren would be if they listened to the clamor of the audience for "soft preaching." They have no distinctive message to proclaim. Consequently, the average member of denominations does not know the doctrines of his church. You may preach ever so strongly upon some point of error, but he does not know you are talking about his doctrine, for his preacher has not preached it; such things have been kept from him. To this there are some exceptions, but the condition is very general.

In order for a member of the Baptist Church to know that you are contrasting the truth with Baptist error, it becomes necessary to state that the error is taught by the Baptist Church. Otherwise, he may not discover that you have taken his doctrine apart. The need for this was very forcibly impressed upon me as a result of one of my own sermons. I was engaged in a mission meeting near where I was laboring for the church. At one service, I preached on the subject, "What Must I Do To Be Saved?" I contrasted truth with error and showed plainly what the Bible teaches about that subject. When the service had been concluded, a stranger came to me, took me by the hand, and highly complimented highly that sermon, stating that he believed every bit of it. Upon later inquiry, I found that he was the main leader of the Baptist Church of that community, yet I had been preaching things that were in direct conflict with the doctrines of the church to which he belonged! The next day a conversation was heard over the telephone in which one lady told another that she should



have been at the meeting last night, for she would have heard one of the best Baptist sermons that she ever heard. Yet, I had not failed to preach the truth! However, they did not know the teaching of the Baptist Church; and if I had told who preaches what, they would have seen the difference. At least, they would not have accused me of preaching Baptist doctrine!

I know that harm can be done by mentioning denominations in the spirit of sarcasm. There is a difference between exposing error and abusing the adherent of the error. We may show kindness to the man and yet expose the error which he holds. Therefore, I do not hesitate, when I feel that conditions demand, to call denominations by name and show the error of the denominations. This is exactly what Jesus did while He was on earth, and, judging from what He did then, it is exactly what He would do now!


Make People Know They Are Lost

Preaching that is not distinctive enough to make the lost realize they are lost is not the kind of preaching it takes to save men. Whenever an unfaithful brother, one guilty of sins against the high heaven, or with an ungodly attitude toward the work of the Lord, can sit under a man's preaching without feeling any discomfort or alarm, there is probably something wrong with the preaching. The man needs to be blasted with the gospel dynamite till he can see his lost condition. As long as your

preaching allows him to feel secure in his sins, he will not likely be redeemed from his sinful state. Just so it is with the member of the sectarian churches. If my preaching allows them to feel safe in denominationalism, there is not much chance to rescue them from it meshes. My preaching must be distinctive enough to make them see the sinfulness of denominationalism, then I can have some hope of saving them.

Just remember that in order to save a man, you must make him know that he is lost. By your following some other method, he might decide to "change churches" because he likes the preacher, or that he might be with some other friends he especially likes, or something of that kind; but "changing churches" for any such reason is not conversion. What we want to do is to convert the man that his change may be the result of conviction.

Conclusion

Jesus Christ and the apostles did not hesitate to let men know they were lost. Paul called Elymas a "child of the devil," and "enemy of all righteousness" (Acts 13:10). There was no reason for Elymas to think that Paul considered him in a safe condition. Peter plainly told Simon to repent and pray that God might forgive him (Acts 8:20-23). He let him know that he stood condemned. Jesus said the Pharisees were children of hell (Matt. 23:15). With such worthy examples before us, why should we fail to preach so that men in sin and sectarianism can see they need to be saved? 

Source

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W. Curtis Porter

William Curtis Porter (1897-1960) was a beloved gospel preacher, writer, and debater. A short history of his life can be found here: shorturl.at/ckosv

“He Gave Gifts to Men. . .”

by Jim McDonald

Jesus Christ established the church, along with its offices of revelation (apostles and prophets), oversight (pastors), and instruction (evangelists and teachers).

Introduction

Paul wrote, “Whereby He saith, when He ascended on high, He led captivity captive and gave gifts to men. (Now this, He ascended what is it but that He also descended into the lower parts of the earth? He that descended is the same also that ascended far above all the heavens, that He might fill all things.) And He gave some to be apostles; and some prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ” (Eph. 4:8-12).

Ephesians 4 is pivotal: the three chapters before include revelations reflecting the mystery (the church) that had been hidden for ages in God’s mind. Following the exhortations of Ephesians 4:1-16, the apostle turns to exhortations to Christians in their various roles in life: husband and wives, parents and children, and servants and masters. The apostle appealed to the Ephesians: “Walk worthily of the calling they had been called with, to endeavor to keep the unity of the Spirit in the bond of peace.” He has carried them through how God, from eternity, planned to bless all nations in His Son, Jesus, which blessing is the forgiveness of sins. He has shown them (chapter 2) how God had broken down the partition wall (the Law, Eph. 2:14-15) between them and that God had reconciled Jew and Gentile together to each other and God in one body (the church, 2:16). He has revealed that the mystery of God is made known by the church—that mystery is that Jew and

Gentiles are fellow citizens (2:19), fellow heirs, fellow members of the body, and fellow partakers of the promises in Christ (Eph. 3:6).

Still, although God joined Jew and Gentile together in one body, the enmity that had existed for centuries between them was something not easily overcome and persistent diligence by all of them was necessary if they were to keep the “unity of the Spirit in the bond of peace.” He reminded them that there was one body, one Spirit, one hope, one Lord, one faith, one baptism, and one God—and that all had been blessed with the gift of salvation (4:1-7).

The gift of salvation given to all was not the only gift Jesus gave His church. The imagery of 4:8, “when He ascended on high He led captivity captive and gave gifts to men,” is drawn from the victor or conqueror of a city or nation when he led a “victory march” exhibiting the booty he had gained from those he had conquered, as well as the prisoners and slaves he brought back with him. To those who had sent him out and supported him, rich gifts were given. Christ “led captivity captive.” He had conquered death, the grave, sin, and Satan. By His resurrection, death and the grave need hold no fear for man. By His death, freedom from sin is possible and Satan (who introduced both sin and death to man) has been conquered. Paul continued the imagery of Christ’s victory march by stating that Christ “gave gifts to men.”

Apostles

“He gave some. . . apostles.” This word means “one sent” and in the general meaning of the word we read that Paul and Barnabas were apostles (Acts 14:14) and that Andronicus and Junias were said to be “of note among the apostles” (Rom. 16:7). In the same general sense of the word, James, the Lord’s brother, is called an apostle (Gal. 1:9). Jesus is called the “apostle and high priest of our confession” (Heb. 3:1). For most people, however, “apostle” is the word they connect with the twelve men whom Jesus chose from among His disciples and then called “apostles.” These men became His ambassadors to preach the gospel to all the world (Matt. 28:18; Mark 16:15), and special qualifications had to be met before one could be an apostle in this latter sense: they must have accompanied the Lord from the “baptism of John” and been a witness of the resurrected Christ (Acts 1:21-22).

Paul was an apostle on the same level as the twelve who, although he had not accompanied the others during Christ’s personal ministry, he was a witness of the resurrected Christ. His apostleship was to the Gentiles (Gal. 2:7-9; 1 Cor. 15:8-9). There is a uniqueness in the twelve and Paul, and because to be an apostle in the sense they were, it was necessary that one be a witness of the resurrected Christ. None meet that qualification today and so none are apostles, as were these men. It was of these men the apostle wrote when he said, “And He gave some to be apostles. . . .”

When Jesus chose the Twelve during His personal ministry, He “gave them authority over unclean spirits, to cast them out, and to heal all manner of diseases and all manner of sicknesses” (Matt. 10:1). He even gave them power to raise the dead (Matt. 10:8), and although at least Peter did this on one occasion (Acts 9:36-41), there is no record of any they raised during the personal ministry of Jesus. However, the four gospels emphasize the works of Jesus (not the Twelve), and just a small sample of what Jesus did is recorded (John 20:30; 21:25). The scope of the apostles’ preaching during Jesus’s personal ministry was limited, for Jesus charged them, “Go not into any way of the Gentiles, and enter not into any city of the Samaritans, but go rather to the lost sheep of the house of Israel, and as ye go, preach, saying the Kingdom of Heaven is at hand” (Matt. 10:5-7). After Jesus’s resurrection, when He was preparing to return to heaven to His Father, that limitation was removed.

Jesus charged them, “Go, teach all nations. . .” (Matt. 28:18); “Go into

all the world. . .” (Mark 16:15), and, “that repentance and remission should be preached in My name among the nations. . .” (Luke 24:47). When Peter made the “good confession,” Jesus promised, “I will give unto thee the keys of the kingdom of heaven and whatsoever thou shalt bind on earth shall be bound in heaven and whatsoever they shalt loose on earth, shall be loosed in heaven” (Matt. 16:19). Still, while Peter had the privilege of opening the kingdom both to Jews and Gentiles (Acts 2:38; 10:44-48), power to bind and loose was given to all the apostles (Matt. 18:1, 18). The apostles were promised that “in the regeneration. . . ye (the apostles) also shall sit upon twelve thrones, judging the twelve tribes of Israel” (Matt. 19:28). As Christ’s personal ambassadors, they revealed Jesus’s will to and for men, for they spake not from themselves but from the Holy Spirit (Matt. 10:20). The early church recognized the authority of these men and they “continued steadfastly in the apostles’ doctrine” (Acts 2:42). When Jesus gave His “gift of apostles” to man,

He gave to man His absolute authority and word.

We do not have living apostles today for His apostles were faithful to fulfill “teaching them to observe all things whatsoever I have commanded you” (Matt. 28:20). They died, but their words live on. “All Scripture is. . . profitable for doctrine, for reproof, for correction, for instruction which is in righteousness, that the man of God may be complete, furnished completely unto every good work” (2 Tim. 3:16-17). Jude urged Christians to “contend earnestly for the faith which was once for all delivered to the saints” (Jude 3).

When Jesus ascended on high, “He led captivity captive and gave gifts to men. . . and He gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers. . .” (Eph. 4:8, 11). These gifts were for the “perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ” (Eph. 4:12).



Prophets

“He gave some to be . . . prophets.” This gift, like that of the gift of apostles, required inspiration. Both of these required special revelation from God. The word prophecy means “to bubble up like a fountain.” “Prophets” have been found in every age of man. The first person to be called a prophet was Abraham (Gen. 20:7). During the period of the Law of Moses there were many prophets, foremost among them was Moses himself who was identified as a prophet and who spoke of Him who would be the greatest Prophet of all (Deut. 18:15). There were many prophets (both oral and written) from the giving of the Law until Jesus. In our present era, there were prophets in the early church—Jerusalem (Acts 11:27), Antioch of Syria (Acts 13:1), and Corinth (1 Cor. 14:1). One of the nine spiritual gifts was the gift of prophecy (1 Cor. 12:10), and prophets were common in many of the first congregations and consisted of both men and women (Acts 2:18; 21:9). To have prophets, it was essential that apostles visit the churches to bestow the gift, for it was through the laying on of hands that the Holy Spirit was given (Acts 8:18; 19:6). It was this gift that made possible the New Testament, whether it was books written by apostles (numbering twenty-one) or other inspired men (numbering six).

Evangelists

Then He gave “some to be evangelists.” This word literally means “a messenger of good.” Two men are specifically identified in the New Testament as “evangelists”—Philip (Acts 21:8) and Timothy (2 Tim. 1:6). Some view an evangelist as one who moves from place to place, not working with a local congregation. This view is not supported by what is known of New Testament evangelists. Philip’s work as an evangelist is recorded in Acts 8 and at the end of the chapter is recorded: “Philip was found at Azotus and passing through he preached the gospel to all the cities until he came to Caesarea” (Acts 8:40). Many years later, he was still in Caesarea,

doing the work of an evangelist (Acts 21:8).

Pastors

Then “He gave some to be pastors” (Eph. 4:11). A pastor is a shepherd and synonymous with elders and bishops. The work these men did was to oversee the flock, ward off false teachers, and watch on behalf of the souls of those entrusted to their care (Heb. 13:17). The modern day “pastor” in denominations was not the role of first century pastors. Pastors in the first-century may have been inspired, but inspiration is not a necessary requirement today, else we would have no pastors. Inspiration was to reveal God’s will, but that has been fully accomplished, and all the knowledge that either modern-day evangelists or pastors need is recorded in the Holy Scriptures (2 Tim. 3:15-17).

Teachers

Finally, He gave some to be “teachers.” There will always be a need for faithful teachers of the word. They are needed in every age, in every church, and will be until Jesus comes again.

Conclusion

These five “gifts”—apostles, prophets, evangelists, pastors, and teachers were to equip the church unto the “perfecting of the saints,” unto the “work of ministering,” and unto “the building up of the body of Christ” (Eph. 4:12). These gifts allowed God’s children to attain “unto the unity of the faith, of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ: that we might be no longer children. . .” (Eph. 4:13-16).

The three works these five gifts equip the church for constitute the work God wants His church to do. The first, “the perfection of the saints,” is the building up of the newborn Christian. By a new birth, men are born again into the kingdom of God (John 3:3, 5). When

we are born anew, we are babes and as such should “long for the spiritual milk which is without guile that we may grow thereby unto salvation” (1 Pet. 2:2). We are commanded to grow in the grace and knowledge of Jesus (2 Pet. 3:18). God has provided us sufficient nourishment through the word that we may grow up “in all things into Him who is the head” (Eph. 4:15).

We are equipped unto “the work of ministering.” The second work of the church is ministering. There are many ways we may minister to brethren and filling their physical need for food, clothing, and shelter is one of them. God has supplied His church with knowledge and authority to do that.

Finally, there is the work of “building up the body of Christ.” The first and third work of the church overlaps in some respects, but are separate works for saving souls and then keeping them saved. It is the saving of souls which is first and foremost the “building up the body of Christ.” The church is the pillar and ground of the truth (1 Tim. 3:15). It is God’s organized means of spreading abroad the gospel. It sends out preachers and sustains them as they evangelize new fields. There is no organization other than the local church to carry on this work. That is the way God planned it and His church reflects His manifold wisdom (Eph. 3:8-11). These three works: preaching the gospel, edifying those saved, and providing relief for needy saints constitute the whole work God wants His church to do. Since He provided us “all things that pertain unto life and godliness” (2 Pet. 1:3), let all be content with what God has provided and wants us to do and work mightily to do it! **TL**



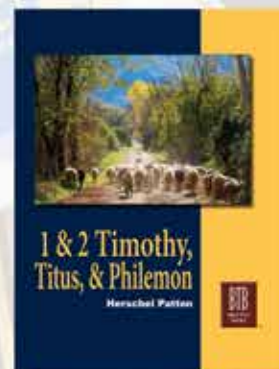
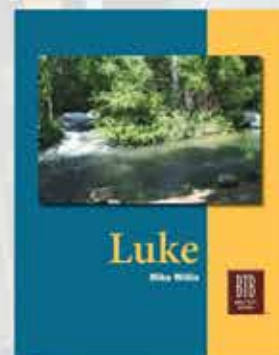
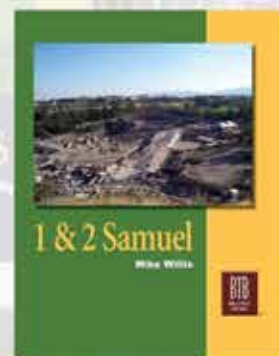
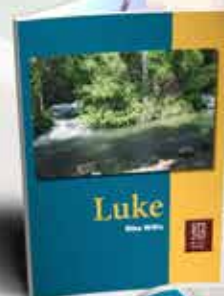
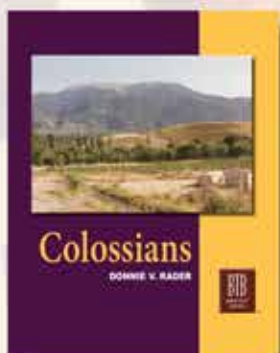
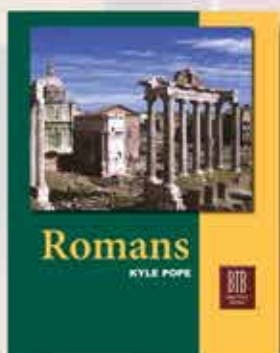
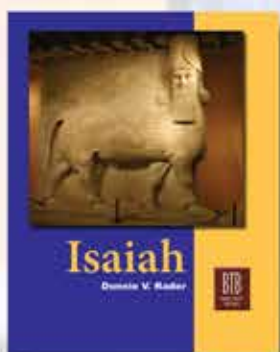
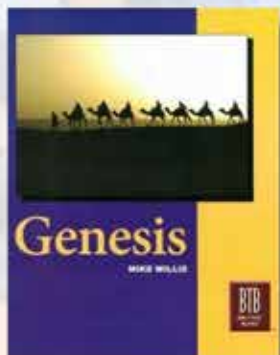
Jim McDonald

Jim has preached for many years, both in East Texas and the Philippines. He currently serves as one of the elders of the Loop 287 church of Christ in Lufkin, TX. He can be reached at info@lawofliberty.com.

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ALABAMA

ATHENS

Jones Road Church of Christ
17312 Jones Rd, Athens, AL 35613
Sun. Bible Study 9:30 am | Sun. Worship: 10:20 am & 5:00 pm | Wed. Bible Study 7:00 pm
Evangelist: John Gibson | jonesroadchurch.org

Market Street Church of Christ

514 W Market St, Athens, AL 35611
Sun. Bible Class 9:45 am | Sunday Worship 10:30 am & 5:00 pm | Wed. Bible Study 7:00 pm
Evangelist: David A. Cox | 256-232-1525 | market-street-church.com

Mt Zion Church of Christ

24190 Wooley Springs Rd, Athens, AL 35613
Sun. Worship 9:30 am & 5:15 pm | Wed. Bible Class 7:00 pm
Evangelists: Bob Watson & Matt Taylor | mtzion-churchofchrist.org

BIRMINGHAM

Vestavia Hills Church of Christ

2325 Old Columbiana Rd. (near I-65 & Hwy. 31)
Sun. Bible Study 9:00 am | Worship 10:00 am & 5:00 pm | Wed. Bible Study 7:00 pm
Evangelists: Zack Lee | 205-822-0018

Elkmont

Sandlin Rd Church of Christ

19965 Sandlin Rd. Elkmont, AL 35620
Sun. Bible Class 10:00 am | Worship: 11:00 pm & 5:00 pm (Worship & Study) | Wed. Bible Study 7:00 pm
Evangelist: Lance R. Taylor | 256-777-0990 | sandlinroadhchurch.com

FLORENCE

College View Church of Christ

851 N. Pine St. (Located next to University campus)
Sun. Bible Study 9:30 am | Worship 10:15 am & 5:00 pm | Wed. Bible Study 7:00 pm
Evangelist: Kenny Moorer | 256-766-0403

GARDENDALE

Gardendale Church of Christ

601 Pinewood Road, Gardendale, AL, 35071 (Located 10 miles N of Birmingham)
Sun. Bible Study 9:30 am | Worship: 10:25 am & 5:00 pm | Wed. Bible Study: 7:00 pm
Evangelists: Andrew Smith & Jason Shackelford | 205-631-2131 | gardendalechurchofchrist.com

MOBILE

West Mobile Church of Christ

129 Hillcrest Rd, Mobile, AL 36608
Sun. Worship 9-9:30 am | Bible Study 9:30-10:30 am | Worship 10:30-11:30 am | Wed. Bible Study 7:00 pm
Evangelist: Ken Sils | 765-307-8048 | 251-342-4144 or 342-2041 | westmobilechurch.com

ARKANSAS

CONWAY

Hwy 65 Church of Christ

271 Highway 65 N, Conway, AR 72032
Sun. Bible Study 9:00 am | Worship 10:00 am & 5:00 pm | Wed. Bible Study 7:00 pm
Evangelist: Bruce Reeves | Bldg: 501-336-0052 | hwy65churchofchrist.org

Prince St. Church of Christ

2655 Prince St., Conway, AR 72034
Sun. Worship 9:00 pm | Bible class 9:50 am | Worship & Lord's Supper: 10:40 am | Wed. Bible Class 7:00 pm
501-450-8640

FORT SMITH

South 46th St. Church of Christ

2323 South 46th St.
Sun. Bible Study 9:45 am | Worship 10:30 am & 5:00 pm | Wed. Bible Study 7:00 pm
Evangelist: John Hagenbuch | Bldg: 479-782-0588 | churchofchristfortsmith.com

HARRISON

Capps Rd. Church of Christ

407 Bella Vista Dr.
Sun. Bible Study 9:30 am | Worship 10:15 am & 5:00 pm | Wed. Bible Study 7:00 pm
Evangelist: Norman E. Sewell | 870-741-9104 or 870-741-5151 | cappsroad.org

JONESBORO

StoneRidge Church of Christ

514 Airport Rd.
Sun. Bible Study 10:00 am | Worship 11:00 pm & 6:00 pm | Wed. Bible Study 7:00 pm
Evangelist: Dick Blackford | 870-933-9134

PINE BLUFF

Hwy 79 S Church of Christ

4341 S Camden Rd.
Sun. Bible Study 9:45 am | Worship 10:45 am & 5:00 pm | Wed. Bible Study 7:00 pm
Evangelist: Clarence W. Sell | 870-879-2097

ARIZONA

TUCSON

Church of Christ

145 N. Country Club Rd.
Sun. Bible Study 9:00 am | Worship 10:00 am & 6:00 pm | Wed. Bible Study 7:00 pm
Evangelist: Brenden Ashby | 520-326-3634 | churchofchristtucson.org

CALIFORNIA

BELLFLOWER

Rose Ave. Church of Christ

17903 Ibbetson Ave.
Sun. Bible Study 9:45 am | Worship 10:50 am & 6:00 pm | Wed. Bible Study 7:30 pm
562-866-5615 | 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

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 | poudrevallychurchofchrist.org

MONTROSE

San Juan Church of Christ

1414 Hawk Parkway, Unit C
Sun. Worship 11:00 pm | Bible Study 2 pm & 1:30 pm
970-249-8116 | 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
 850-622-3817 | 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: Please
 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
 850-234-2521

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
 208-785-6168 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
 515-262-6799

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

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
 217-234-3702

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

WASHINGTON

Tazewell County Church of Christ

Meeting @ Sleep Inn Suites and Motel | 1101
 North Cummings Lane, Washington, IL 61571
 Sun. Worship: 11:30 am | Bible Study: 12:30 pm |
 Wed. Bible Study 6:30 pm @ home of Tim Sundlie,
 call for address
 Evangelist: Tim Sundlie | 608-796-9028 | sun-
 beads1@gmail.com | tazewellcococ.org

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 | clarksvillechurchofchrist.org

JAMESTOWN

Church of Christ

Sun. Bible Study 9:30 am | Worship 10:25 am & 4
 pm | Wed. 7:00 pm
 765-676-6404 | 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 | preacherjohn54@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
 812-279-4332

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
 785-235-8687 or 785-273-7977 | 17thstreetchur-
 chofchrist.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
270-354-9451 | 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 | sunnyhill-
coc.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
859-371-2095 | 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 | michaelhardin1123@
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 & 5
pm | Wed. Bible Study 7:30 pm
Evangelist: Ron Halbrook & Connie W. Adams
| 502-957-5115 or 502-955-1748 | hebronlan-
echurchofchrist.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
318-256-9396

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)
207-839-3075 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 | cedarsprings98@
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 | northernmichiganchurchofchrist.com

MISSISSIPPI

CLINTON

McRaven Rd. Church of Christ

301 McRaven Rd. (I20, 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 | roncooper@
bellsouth.net
Ricky Ethridge: 601-737-5778 | rickymarsha@
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 | Bldg: 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 | eaglerockroadchur-
chofchrist.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 | capecounty-
coc.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 | westsidechurchofchrist.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
816-279-4737 | 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
402-233-4102 or 402-228-3827 | churchofchrist-
7bell.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
704-525-5655 | charlottechurchofchrist.org

LINCOLN

Lincoln Church of Christ

3781 East Highway 27, Iron Station, NC 28080
Sun. Bible Study: 10:00 am | Sun. Worship 11:00
am & 6:00 pm | Wed. Bible Study 7:00 pm
Evangelist: Stan Adams | 704-748-9777 (Bldg) &
704-748-3747 (Jerry) | lincolnnchurch@gmail.
com | lincolncoc.com

OHIO

BEAVERCREEK

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., Dayton, OH 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. Franklin, OH 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. Mansfield, OH 44907
Sun. Bible Study 10:00 am | Worship 10:45 am |
Wed. Bible Study 4:30 pm
James Bond: 419-564-3878 | Mr. Kim Walton: 419-
651-3488 | Bldg: 419-522-8982 | northsidecocf.us

NEW LEBANON

New Lebanon Church of Christ

1973 W Main St. New Lebanon, OH 45345
Sun. Bible Study 9:30 am | Worship 10:30 am, &
5:00 pm | Wed. Bible Study 7:00 pm
Evangelist: 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 | mariettarenochurchofchrist.org

NORTHWOOD

Frey Rd. Church of Christ

4110 Frey Rd., Northwood, OH 43619 (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

POMEROY

Westside Church of Christ

33226 Children's Home Rd., Pomeroy, OH 45769
Sun Worship 10:00 am & 5 pm | Bible Study 11:00 am | Wed. Bible Study 6:00 pm
Jack Hunt | wmhunt55@gmail.com | 740-645-4612 | Find us on Facebook!

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
931-388-5828 or 931-381-7898 | mooresvillepike-coc.com

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 or 972-727-5355 | twincreekscoc.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
817-295-7277 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 | mark@ascoc.org | 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 | 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
915-855-1524

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
817-738-7269

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, Houston, TX 77084
Sun. Bible Study 9:45 am | Worship 10:30 am & 6:00 pm | Wed. Bible Study 7:00 pm
Evangelist: David Flatt | fryroad.org | church@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
806-795-3377 | 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

Shawnee Church of Christ

612 S Shawnee St, Nacogdoches, TX 75961
Sun. Bible Study 9:45 am | Worship 10:30 am & 6:00 | Wed. Bible Study 6:00 pm
Minister: Van Dennis | 936-615-2950

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 | pecan-valleychurchofchrist.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 (yourfriendjgar@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 | 870-772-0746 | 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

VERMONT

MONTEPELIER

Montpelier Church of Christ

Meeting in the Capital City Grange Hall, 6612 Route 12 Berlin, VT 05602
Sun. Bible Study 9:00 am | Worship 10 am | Tues. Evening in Homes
Evangelist: Open | montpelierchurchofchrist.com | P.O. Box 70, Williamstown, VT 05679 | For questions or directions: Wade Holt 802-485-4311

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
276-956-6049 | 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

ChurchDirectory

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)

253-242-3098 | tacomachurch@gmail.com | tacomachurch.com

WEST VIRGINIA

CLARKSBURG

Westside Church of Christ

7 Old Davisson Run Rd

Sun. Worship 9:30 am

304-622-5433 | 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

304-363-8696 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. Worship 11:00 am & 6:00 pm | Wed. Bible Study 7:00 pm

Evangelist: Eric Castillo | +1-403-619-1249 | churchofchristcalgary.com

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