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TRUTH

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THEME: MINOR CHARACTERS OF THE NEW TESTAMENT

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Barnabas, “Son of Encouragement” – P. 20

Unplugging Your Family Tech Review: Circle with Disney – P.23

An Introduction to Minor Characters of the New Testament

By Phillip Stuckey



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The apostle Paul wrote to Timothy, “All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be competent, equipped for every good work” (2 Tim. 3:16-17 ESV). Within Scripture God teaches us who He is, what He has done for man and what He continues to do that man might have an eternal home with Him in heaven. Within Scripture God teaches us through a variety of ways. As Bible students we must always be open to learning what God desires to communicate to us through His written word.

When we come to study God’s word we can use several approaches. We can study an individual book or passage, overview the entire Bible in sequence, study a particular doctrine, word, or theme, or study of a Bible character.

Character studies are an interesting way to engage the Bible text. They involve analyzing a person’s life, work, and character and his relationship to the Bible story. The character study involves noticing all the passages that deal with a particular person. From these we notice his strengths and weaknesses, his virtues and vices, his successes and failures, and the circumstances that surround them. The fruit of such studies are lessons that help us to live more

holy and godly lives. The character study is an illustration of what happens when someone either fails or succeeds in putting God’s will into practice in his or her life.

There are numerous characters whose lives are recorded for us in Scripture. Some were faithful and some were not. Some struggled and persevered through the trials and temptations of life while others failed. God has preserved a wonderful variety of figures for us to consider.

While there are many major characters we might spend time in studying, there is another group of characters that is worthy of our consideration. We might call these “minor” characters of the Bible. Many of these appear in the Old and the New Testaments. Sometimes there are very few verses concerning them but with careful and diligent study we can find gems of wisdom and knowledge that God has preserved in their stories. In this special edition of *Truth Magazine*, we are going to examine eight of these minor characters from the New Testament.

In his history of the early church in the book of Acts, Luke introduces us to a number of interesting characters. A Levite from Cyprus, whose name was Joseph, was better known as Barnabas,

the son of encouragement (Acts 4:36). He was a prominent member of the early church and a companion of the apostle Paul early in his work (Acts 11:24-30).

Sapphira, the wife of Ananias, was a member of the church in Jerusalem (Acts 5:1). While her name means “beautiful,” her life as recorded in the New Testament is anything but. She and her husband were both struck dead for lying to the Holy Spirit (Acts 5:2-11).

Stephen was among the Hellenists who were appointed to take charge of the widows that were being neglected in the daily ministrations (Acts 6:1-6). He was martyred for his faith, precipitating the scattering of the saints from Jerusalem (Acts 11:19).

Simon the sorcerer was converted during Philip’s work in the region of Samaria (Acts 8:5-13). He is best known for trying to purchase the power of the Holy Spirit from the apostle Peter (Acts 8:18-19).

We will also consider the life of John Mark, the cousin of Barnabas. He was a traveling companion of both Barnabas and the apostle Paul and is also considered to be the author of the gospel of Mark (Acts 12:15, 25; 13:5; 15:37, 39).

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Associate Editorial

The Demand For Teachers (2)

By Mark Mayberry

In our previous article, we discussed the need for teachers. Many congregations struggle to find willing volunteers. Some teach quarter after quarter, year after year, with little or no break. Others rarely if ever participate in the work of teaching. Bible classes are more effective when we are able to draw upon a group of devoted, qualified instructors, who approach the task with enthusiasm and energy.

After an appropriate period of development, Christians are expected, in some capacity, to become teachers: “by this time you ought to be teachers” (Heb. 5:12-6:3). Cultivating the attitude of the Psalmist, may we also say, “Come, you children, listen to me; I will teach you the fear of the Lord” (Psa. 34:11). Growth is expected at every stage of our spiritual development, beginning with initial conversion (1 Pet. 2:1-3), and continuing into maturity (2 Pet. 3:14-18).

Interval training is a vital part of an effective physical exercise routine. What do we mean? Interval training involves alternating segments of high intensity exercise with periods of lower exertion. Usually, I run an hour a day, five days a week, for a total of 50 km or 31 miles. Some days I really push myself; at other times, I run at a slower pace. Key to improving performance is interval runs: start out slow, then give it all you have for a set time/distance, and then drop back to a leisurely pace, letting your

body recover strength, and then repeat the process. This is essential in getting faster, stronger, and better.

The same principle has application to our spiritual lives. Pushing past our comfort zones, we should exercise ourselves unto godliness (1 Tim. 4:6-10). Where the NKJV says, “exercise yourself toward godliness,” the NASB reads, “discipline yourself for the purpose of godliness.” The Greek word *gumnazō* means “to exercise” or “train.” BDAG say it was “commonly [used] in literature of gymnastic exercises” but also figuratively of mental and spiritual powers,” meaning “to train, undergo discipline.” Occurring 4x in the NT, this word is used positively of beneficial spiritual training (1 Tim. 4:7; Heb. 5:14; 12:11), and alternatively, of self-destructive and sinful habits (2 Pet. 2:14).

Having gifts that differ according to the grace given to us, each disciple should exercise himself accordingly: whether unique to the age of miracles (prophesying), or universally applicable (serving, teaching, exhorting, giving, leading, or showing mercy) (Rom. 12:6-13). As possessors of various special gifts, believers should employ such in serving one another, either as good stewards or as those who faithfully communicate the utterances of God (1 Pet. 4:10-11).

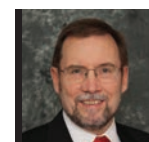
The Lord God, Israel’s Great Teacher, spoke to the fathers, either directly, as

at Mt. Sinai (Deut. 4:9-14), or indirectly, through the prophets (Deut. 32:1-4). With the coming of Christ, the Word became flesh (John 1:1-5). He is the true Light, enlightening every man who willingly receives Him (John 1:9-12). Jesus spoke with authority, unlike mere mortal man (Matt. 7:28-29; John 7:45-46).

Heaven’s message is powerfully effective. God’s word always accomplishes its intended purpose (Isa. 55:10-11), being likened to a consuming fire and a hammer that shatters a rock (Jer. 23:25-32). The gospel is God’s power to salvation (Rom. 1:16-17).

Remarkably, we have this treasure in earthen vessels (2 Cor. 4:6-7). Being entrusted with such a message, we should faithfully share it with others, especially our children (1 Cor. 9:16-17; 1 Thess. 2:3-4; 1 Tim. 6:20-21).

Recognizing the great need for spiritual instruction, let us pray that the Lord will send forth laborers into His vineyard, and then seek, in some small way, to be an answer to that self-same prayer (Matt. 9:36-38). **1**



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Women's Section

An Evening Prayer

By Sherelyn Mayberry

As we approach each evening, we should examine our lives and determine how our spiritual day has gone. Do I need to ask God for forgiveness for the sins that remain in my life? What are some areas where I may have fallen short? Eternity hangs in the balance, so I must take each day seriously. I must first forgive others, so God will forgive me (Matt. 6:14-15; 18:33-35). The Lord is merciful and ready to forgive if I call upon Him (Psa. 86:5). If I confess my sins to God, He will faithfully cleanse me from all unrighteousness (1 John 1:9).

If I have wounded any soul today, I need forgiveness. Have I committed murder like Cain? Probably not in the physical sense, but have I hated a brother or sister? This attitude is equivalent to murder (1 John 3:11-15). I must be willing to lay down my life for the brethren by meeting whatever needs they have in a sacrificial manner. My deeds evidence my love for them.

By leading someone astray from the truth, I have sinned. Have I been a stumbling-block to someone by being a bad example of the Christian life (Matt. 18:6-7)? What have my children seen in my behavior through the day? Have I allowed weakness to overcome me and hurt my influence with them? I must rid my life of anything that is a spiritual hindrance (Matt. 18:8-9).

I need to ask for forgiveness if I have walked in my own willful way. If I know the truth and presume that my way

is better than God's way, I am being self-willed (Psa. 19:13). If I act on that presumption and sin, I will have no forgiveness until I turn my life back to God (Heb. 10:26).

Idle or vain words are sinful and require forgiveness for one to be reconciled to Christ. Often idle words are associated with gossip and being a busybody in other's affairs (1 Tim. 5:13). Have I spread rumors or slander when I should have remained silent? Some information does not need to be shared. Vain words may be connected with false worship. Am I spreading doctrines that promote the "precepts of men"? When I speak vain words, my heart is far from God (Mark 7:6-7).

Have I allowed want or pain to cause me to turn my back on God? Rather than deny God's power, I should approach suffering as a means of growing stronger and increasing spiritual faith (2 Cor. 12:9-10). Being free from the love of money, I will be satisfied with what I have and know the Lord is my helper and will not forsake me (Heb. 13:5-6). We, like Paul, should be content in whatever state we find ourselves and lean on the Lord for strength (Phil. 4:11-13).

As I look to the Lord, I trust that He will look on my distresses and deliver me from the net of sin (Psa. 25:15-18). If I confess my sins, He will forgive and cleanse me from all unrighteousness (1 John 1:9). I can pray to God while there

is hope and my guilt will be removed just as He formerly forgave David (Psa. 32:5-6).

I need forgiveness for sins that I commit in ignorance. Once Christ's death and resurrection occurred, God no longer overlooks ignorance but commands all mankind to repent (Acts 17:30-31). While seeking to be an obedient child of God, I must not be conformed to worldly lusts even in my lack of understanding of certain sins; rather, I should be holy as God is holy (1 Pet. 1:14-16).

As we finish our days, we should ask God to guide us through His word (Psa. 31:3; 73:24; John 16:13-14). We need God's love. It gives us hope through the death of His Son (John 3:16; Rom. 5:5). As Christians when we repent of our sins and ask God for forgiveness, we are no longer separated from God and He will our keeper be (Rom. 8:38-39). What a blessed way to end each day! **TT**



Sherelyn Mayberry

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Just Thinking Out Loud

Stewards of the Mysteries of God

by Daniel H. King, Sr.

How we are perceived by others is not something that we can always determine on our own. The other person has almost complete control of that. But we have input into the matter and may certainly suggest to the other person how we might like to be seen. In one of Paul's remarks in his first Corinthian correspondence he reveals one aspect of how he wished to be viewed by others. It is most revealing:

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God (1 Cor. 4:1).

Whatever else may have been said of him, the apostle sought to be perceived as a "minister of Christ," i.e. one going about spiritual service in the employ of God's Messiah (the word is *huperetes*, a term that means "an under-oarsman," and thus one who is an assistant or subordinate beneath a higher authority), but also as one of the "stewards of the mysteries of God." The word for "steward" here is from *oikonomos*, a "house-servant" who "manages the affairs of a household." All of this is the language of servanthood, not high office. He says of himself, then, that he is merely an underling. What is impressive is not his office, but the work with which and in which he is employed. (After all, there is a difference, for example, between someone who has the responsibility of cleaning some office, or any office, and the one who takes care of the Oval Office!) He is, he

says, along with his apostolic partners, committed to the task of handling "the mysteries of God."

Any way you may see it, that is important work! And one engaged in such work is himself important on account of the service he renders. It does not matter whether or not others may appreciate the significance of his contribution to the Lord's work, the labor commends itself. For it is the work that is important, not the worker personally. The fellow's name who guards the gold at Fort Knox may be altogether forgettable, for he may only seem to be a man in a uniform, but his special merit has to do with the intrinsic value of what he safeguards!

Now such language as this challenges our understanding and so bids us explore it further. Etymologically, the Greek word *musterion* derives from the verbal root *mueo* which relates to hidden, secret or mysterious things, i.e. religious secrets "confided only to the initiated and not to be communicated by them to ordinary mortals" (Thayer, 420). Some have supposed that it is ultimately derived from the word *mustos* (which never occurs in any known instance) that may have had to do with things "closed, or covered." It may have related to objects which were covered over and thus beyond the sight of ordinary men and women. In ancient practice only the initiated could view such secret things.

Be that as it may, in ancient Greece for many centuries a "mystery" stood for a religious or sacred secret into which, after due preparation, men were initiated by solemn and secretive rites of passage. At Eleusis near Athens, for example, there were many mysteries of this description hidden from general public view for a number of centuries. They were designed to preserve and hand on from one generation to the next certain supposed truths associated with the earliest religion of ancient Greece. These were doctrines and ideas that were lost sight of, denied, or even denounced by the popular religion of a later era. A tenet of this kind thus concealed and thus disclosed only to certain initiates was called a "mystery" for a number of reasons. First, because even after disclosure to the few, it was yet concealed from the general public. Second, because it had been hidden from even the initiate himself until that moment when it was revealed to him. Third, probably also because the mystery itself pointed to other greater and higher mysteries which the new convert to the religion would eventually have committed to him in due time.

A person who was "in the know" about such things felt himself special on account of his unique position with reference to the "mysteries" vouchsafed to him and very few others. The majority of ordinary people had no hint of what these mysteries might entail and so were oblivious to this person's true station in life. He was truly privileged! ►

He guarded ideas and concepts that were out of the reach of most people! They would live out their lives and die without ever knowing them. He stood also in a special position relative to the god who himself (or herself) in ancient pagan belief was privy to these secret notions and only chose a select few to whom they should be revealed and so be understood and appreciated.

This was the basic meaning this word had acquired by the time of the apostle's writing of this letter to the Corinthians. The Mystery Religions (the cults of Isis, Attis, Cybele, Serapis, and the Eleusinian, Mithraic, Dionysian, Orphic, and Samothracian mysteries, along with a host of others) had their secretive ways and their hidden mysteries, and Christianity had mysteries of its own. In the latter case, though, the secrets were open to the viewing of one and all, if indeed they could be understood by anyone except God. Certain Christian doctrines, after having been hidden for long ages in the mind of the God of heaven, had been at the last revealed to the minds of men and women, and so could be understood by them.

As a result of this unique revelatory process, the mind of God had been revealed, at least in part, to ordinary human minds. Great mysteries they once had been. But now they were open secrets. Some, of course, cared not to know about them, so they remained ignorant of them. But those who wished to do so could delve deeply into these wonderful truths. And, whereas the mysteries of these pagan secretive cults were in fact only mythical stories of their origins and of the special knowledge about the cult that others could not know, there was real practical and theological benefit to knowing these Christian mysteries. Paul speaks of this process in a number of different passages in his writings. Note how he

emphasizes the present open nature of these once-secret truths:

*...how **the mystery** was made known to me by revelation, as I have written briefly. When you read this, you can perceive my insight into **the mystery of Christ**, which was not made known to the sons of men in other generations as it **has now been revealed** to his holy apostles and prophets by the Spirit. **This mystery** is that the Gentiles are fellow heirs, members of the same body, and partakers of the promise in Christ Jesus through the gospel. Of this gospel I was made a minister according to the gift of God's grace, which was given me by the working of his power. To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ... (Eph. 3:3-8).*

*Now to him who is able to strengthen you according to my gospel and the preaching of Jesus Christ, according to **the revelation of the mystery that was kept secret for long ages but has now been disclosed** and through the prophetic writings has been made known to all nations, according to the command of the eternal God, to bring about the obedience of faith—to the only wise God be glory forevermore through Jesus Christ! Amen (Rom. 16:25-27).*

*...of which I became a minister according to the stewardship from God that was given to me for you, to make the word of God fully known, **the mystery hidden for ages and generations but now revealed to his saints**. To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory (Col. 1:25-27).*

One particular writer observed correctly that:

Mystery in the biblical sense, then, does not describe a fancy, a contradiction, an impossibility, but always a truth. Yet this truth is one that has been, or is, more or less hidden. A Biblical mystery is a truth, a fact. It is not a product of the imagination but something that is observed as happening or existing but that defies explanation. The term is never applied to any shadowy sort of unreality, but refers to a partially hidden fact or truth

Truths are of two kinds, both of them truths and, as such, equally certain. But they differ in that they are differently apprehended. There are some truths on which the mind's eye rests directly, just as the bodily eye rests on the sun in a cloudless sky. And there are other truths of whose reality the mind is assured by seeing evidences that satisfy it that they are there. These are apprehended in the same way that the bodily eye sees the brilliant rays streaming from behind a cloud and reports to the mind that, if only the cloud were removed, the sun itself would be seen.

Now mysteries in the Christian religion, as we commonly use the word, are of this description. We see enough to know that there is more that we do not see, and which, while we are in this state of existence, we shall not directly see. We see, as it were, the ray that implies the sun behind the cloud. And to look upon the apparent truth, which certainly implies truth that is not apparent, is to be in the presence of mystery (Spiros Zodhiates, *You and Public Opinion*, 34-38).

Thus, Paul saw himself as a mere housekeeper in the House of his God. But within that magnificent house lay treasures boundless in their extent, beyond measure for him to enjoy. One grand mystery revealed leads on to another and then another after that. And what is more is that, in heaven, all ►

... Continued from page 7

of the still-hidden things will at last be seen and fully known.

In the meantime we, even though we are so small and unimportant ourselves and serve at the most menial of tasks, are allowed to enjoy grand truths that could only have been wished for in a bygone era. Our information base surpasses by a great distance that of Moses or Elijah, or even John the Baptizer. The greatest of the prophets "sought and searched diligently" to know those things that we take for granted in our daily walk with God. The

secrets of the Kingdom of God are ours to know and appreciate in a way that they could not have imagined. Truly blessed are we!

And thus, our genuine value is to be seen in terms of the magnificent promises and spiritual knowledge that we retain and freely share with others. Such is the status of every initiate into the blessed mysteries of the Kingdom of Heaven in this the age of Messiah. The Jewish rabbis called the time of the Christ *haolam habah*, "The age to come." They longed for it.

And we live in it! What an unparalleled honor it is to keep house in such an incomparable mansion, filled as it is with all the rich treasures of the wisdom and the knowledge of God! **T**



Daniel H. King, Sr.

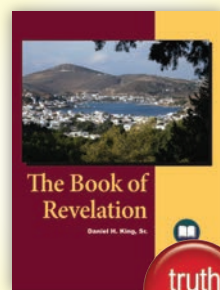
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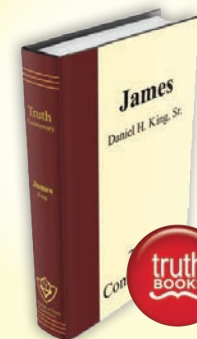
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The Accidental Discovery of the Pool of Siloam

By Barry Britnell

campaign against the southern kingdom of Judah, King Hezekiah made preparations in and around the capital city. He built a wall around the Western Hill to protect the refugees from the fallen northern kingdom. He also redirected the water from the Gihon Spring. Until then, the water from the spring flowed into the Kidron Valley. Hezekiah, not wanting the Assyrians to have access to the water, arranged for a tunnel to be dug through the Eastern Hill and the water pooled up inside the newly constructed wall. Centuries passed and that water eventually drained into the Pool of Siloam.

Beginning in A.D. 70, and continuing for centuries, Jerusalem was destroyed and rebuilt a number of times. The Pool of Siloam was eventually covered with dirt and debris. In the 5th century, the Byzantines remodeled a pool of water near the southern end of the ancient city. Their assumption was this collection of water was the remains of the ancient Pool of Siloam. This assumption continued until very recently.

In 2004, while clearing some land for work on a sewage pipe, backhoe operators heard a sound they had heard many times while digging around Jerusalem. It was the sound of their machine hitting paved stone. Quickly, the operators stopped their work and experts were brought in. Over the next several weeks, archaeologists patiently removed dirt bucket by bucket. They

eventually uncovered the northern end of a large, three-tiered, first century pool. They had located the real Pool of Siloam.

Currently, only about 20% of the pool is visible to visitors. The remaining portion of the pool lies underneath several feet of dirt on private property. While previous attempts to gain access to the land have been unsuccessful, I have recently heard that there might be a door opening to the possibility.

For Christians, our knowledge of the Pool of Siloam comes from the wonderful story in John 9. Jesus encounters a blind man and, after putting mud in his eyes, instructs him to go and wash in the Pool of Siloam. The man leaves the pool with his sight restored, praising the name of a man called Jesus.

Whether planned or accidental, we should be thankful for the archaeologists who help illuminate the Biblical narrative for us by digging up pieces of the past. 📖



Barry Britnell

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Most of the time, archaeological excavations are planned out to the finest detail. Time is of the essence and wasted time means wasted money. But, sometimes excavations and archaeological finds are accidental. This is especially true if you begin to move any dirt in and around the Old City of Jerusalem. Rarely does a shovel get inserted into the ground without revealing a treasured part of our past. Often, even these accidental excavations can reveal some very important things. This is how archaeologists found the Pool of Siloam.

As the Assyrians continued their



By Bobby L. Graham

QUESTION: “Teachers of a mixed class are given the authority to teach from the elders or the business meeting. They, like the elders, do not have to do all the teaching, but can delegate some of the teaching to faithful men in the congregation or out of the congregation and still be in control. This delegation of teaching can be done either by asking certain men to teach before the class begins or to accept those who volunteer to teach by commenting from their seats when the class is in progress. It would be abuse of the teacher’s authority to ask a woman to teach the class, even for a very short period of time. If it is unscriptural to ask a sister to teach the class for thirty seconds, it must also be wrong to permit her to teach by commenting for thirty seconds from her seat saying the same or similar things she would have said if she was asked to teach. If you can’t ask your son to steal, you can’t permit him to steal, can you? I have been in many mixed gender Bible studies where the teacher would not dream of asking a woman to teach the class, but would freely permit a woman to teach the class by commenting from her seat. Again I ask, brethren, what part of ‘quiet learners’ do we not understand?”

ANSWER: This question is quite involved, because it encompasses a few different matters upon which we must comment in giving our answer. I have given the question exactly as posed by the brother so that the reader can evaluate it fully. It does seem that the querist draws the conclusion that it is unscriptural to permit a woman to answer a question or to give a comment in a Bible class. In so doing, she would not be a "quiet learner," according to him. In his question, he speaks of the following matters, which we will discuss: (1) delegation of the role of teaching, (2) teaching, (3) his illustration of stealing as comparable to a woman's commenting in the class, and (4) the need to be a "quiet learner." We shall consider these items individually so that their significance is clear, and then we shall combine what has been said for some conclusions.

Our brother speaks of the *delegation* of teaching by the elders or by a business meeting. In doing so, he is mostly correct; but he also misses the mark in part. When elders delegate teaching to another, they do not automatically give that one the authority to choose another teacher, whether from within the church or not. They might, however, authorize that teacher to choose his own substitute from an approved list or on an *ad hoc* basis. Such delegation does carry whatever authorization they include with it.

He also talks about *teaching*, but he includes both formal teaching and informal speaking under the same term. He classifies a woman's speaking from her seat, whether asking/ answering a question or making a comment, as teaching on a par with the teaching done by the one placed in charge of the class. He denies that she can do either kind of speaking, if I have understood him. I believe our brother has erred in this contention. In 1 Corinthians 14:34-35, Paul forbade the women to speak before the assembly – that is to speak in the role of teacher before the group, as Thayer shows the word= meaning to be. The situation there was that of the congregational meeting, and no woman could serve as its teacher. She would violate this restriction, because of her role as teacher in control of the gathering. A woman speaking ►

from her seat in an attitude of humble submission to the class teacher violates no restriction of the Scriptures. A woman teaching a class of men or of men and women also would violate the principle of subjection to man exhibited in 1 Timothy 2:11-12. She cannot exercise authority over man.

His illustration of stealing by a son might sound good to one who is not thinking, but it begs the question. I mean that the illustration assumes what our brother must prove – namely, that the informal speaking from her seat is forbidden, thus sinful, just as her performing the role of formal teacher of the class. If it is proved that such informal speaking is sin, then the illustration fits; if not, then it serves no purpose except to confuse the situation. An illustration proves nothing, though it might clarify.

Our querist also alleges that a woman so commenting from her seat is not a "quiet learner," referring evidently to Paul's requirement of her in 1 Timothy 2:11-12. The words *quiet* and *quietness* in this passage do not require absolute silence, as seen by its use in 1 Thessalonians 4:11 and 2 Thessalonians 3:12. Its use there would require that all Christians maintain silence throughout the entirety of their lives, if the word inherently means silence, thereby requiring women to be silent. In fact, silence would have to characterize their entire lives, according to Paul's instruction in 1 Timothy 2. Even when the word is translated "silent," as in Acts 22:2, it does not reflect absolute silence, but relative silence. I wonder by what information available to him he strongly implies that she is not a quiet learner in asking a question or making her comment, as long as she does so respectfully of the teacher's authority and of her role of subjection to the teacher. It is wise to state that the silence required of the

woman respecting assembly speaking in 1 Corinthians 14:34 is also required of the man in 14:28 in an assembly situation of tongues speaking without an interpreter. Neither could speak anything in those instances; silence was absolute, as demanded by a different word than the one earlier mentioned in 1 Timothy and the Thessalonian letters.

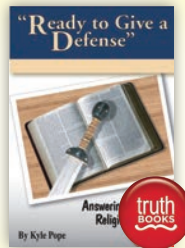
The brother's basic error is his underlying premise: that women speaking from their seats teach in the same sense as the man chosen before the class starts to manage the class. Here lies the fallacy of his argument and the undoing of his reasoning. They are not the same. While it is true that the woman "teaches" in a loose, generic sense of that word, it is not true that she is teaching like the man who is in the role of teacher for instruction and management of the class. In the instance of one managing the class (woman or man), there is an inherent exercise of authority over all in that class. For this reason, a woman could never do this with divine permission. In the instance of the one speaking from a seat (woman or man), in subjection to the teacher, there is no exercise of authority, but a submission to the teacher's authority. If the brother's understanding is correct, then no woman would ever be able to ask a question or make a comment in any spiritual discussion, even at home, because she would even there be in the role of a teacher. I trust that I have delineated between the one assuming the role of teacher and the one simply contributing to the class discussion. They are not the same. **11**



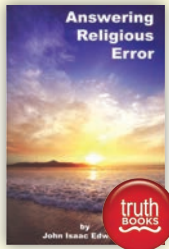
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Christian's Under 30

Our Story

By Ethan Longhenry

In the beginning God created the heavens and the earth by means of His Word. As part of that creation, on the sixth day, God created humans, making both male and female in His own image. His creation was very good; man lived in the Garden of Eden in full, unbroken communion with God, and it was good, and God rested from His creative labor.

Yet the first man and woman transgressed the commandment God had given them. They ate of the fruit of the tree of the knowledge of good and evil; their eyes were opened; they had lost their innocence. As a result of their transgression, sin, corruption, decay, and death entered into the creation, and all that we can perceive has been made subject to them. Mankind was cursed to work the ground in futility and to die, returning to the dust from which he was made.

Sin increased all the more until the thoughts of man were only evil continually. God condemned all flesh to death by flood save Noah, his family, and the animals on the ark. After the Flood mankind came together at Babel to make a monument to his own greatness. God confused their languages and scattered them. On account of sin people found themselves without God, without each other, without a nation, and without hope in the world.

God would have been in the right to simply condemn all mankind. Yet in His great love He began working

to reconcile people back to Himself by choosing one man, Abraham, who trusted in Him. God promised Abraham that He would make of him a great nation who would inherit the land of Canaan; through his offspring all the nations of the earth would be blessed. To Abraham was born a child of promise, Isaac, long after the years of childbearing had passed. Isaac, in turn, fathered Jacob, and Jacob fathered twelve sons, all of whom would receive the promise.

Jacob wrestled with an angel and was given the name Israel; he and his children sojourned in Egypt during a famine. The Egyptians enslaved the Israelites. In the days of strong Pharaohs in Egypt, God rescued Israel from Egypt with a mighty hand, leading them out of Egypt and through the Wilderness at the hands of Moses and Aaron. Israel became God's people as God had promised Abraham; He intended to make for Himself a holy nation who would uphold His Law and serve as a blessing for the nations.

But the nation of Israel continually proved rebellious. In the Wilderness they complained and doubted God frequently. After Israel conquered the land of Canaan the Israelites continually forsook God and served idols. At first, God raised up judges to deliver Israel when they repented; they then wanted a king like the other nations. Saul was the first king, then David, a man after God's own heart, who would never lack

a man on the throne. Solomon, David's son, would build a Temple for God, but after his days the kingdom was divided into two. Both kingdoms were plagued with idolatry; Israel was exiled to Assyria after two hundred years, and Judah to Babylon a century after that, all foretold by the prophets God sent to Israel.

A remnant of Israel returned to its land after the exile, rebuilt the Temple, and sought to serve God despite living under foreign kings. As Daniel the prophet had seen, in the days of the fourth empire to rule over Israel, the promised King of the Jews, the descendant of David, was born in Israel. Jesus of Nazareth accomplished all that had been spoken of Him in the Law, Psalms, and Prophets. He embodied the story of Israel: soon after birth He lived in Egypt, returned, was tempted in the wilderness, ministered in the land, teaching the people the truth about the Law and proclaiming the good news of the Kingdom to come, was betrayed, suffered death (like an exile), but God raised Him on the third day. Through Jesus' death and resurrection God provided a means by which all men could receive forgiveness of their sins, reconciliation with Him, and victory over sin and death. After forty days Jesus ascended to the Father who gave Him all authority in heaven and on earth. On the day of Pentecost Jesus' Apostles proclaimed the good news of His death, resurrection, and lordship, and thereby established the Kingdom of Jesus on earth. In Christ people could receive ►

all the blessings which God wanted to provide through Israel; all could receive salvation and share in the faith and promise of Abraham through Jesus.

The Apostles would preach the Gospel through the power of God to both Jews and Gentiles throughout the Roman world in the first century A.D. They established churches, local assemblies of people who sought to serve the Lord Jesus, in every city, and in those churches appointed elders to oversee the church and deacons to serve it. Evangelists went about proclaiming the Word, preaching the Gospel and exhorting and warning believers unto faithful belief and conduct in the Lord Jesus.

The Apostles and their associates recorded their testimony regarding what God had done through Jesus in what would become the New Testament. After the death of the Apostles their authority was not handed down to anyone; appeal was to be made to the witness which the Apostles had already established in the Scriptures. Unfortunately, before long, many began to revise and adapt God's plan for the local church. False doctrines spread far and wide; many stood against such doctrines, but their arguments would soon be taken far beyond their intentions. Within a few hundred years after the death of the Apostles many churches had established an elaborate hierarchy of authority, had accommodated with pagan culture and re-introduced elements of the old covenant into Christianity, and had apostatized from the teachings of the Apostles.


For generations a few held firm to the truth of God in Christ as revealed in Scripture; they were harassed, persecuted, marginalized, and suppressed. Deviations from the truth grew ever greater; after over a

millennium many began to seek to return to the ways of God as established in the New Testament. The Reformation shattered the hold of Roman Catholicism over Western Christendom; three hundred years later, in Scotland and America, many began working diligently to restore Christianity to its fundamental New Testament principles. Thus the Restoration Movement began in earnest.

Even then many in the Restoration Movement proved willing to go along with the innovations of the denominations around them. Many were seduced by the missionary society. The divisions among the Christian Church (Disciples of Christ), independent Christian Churches, and churches of Christ were established by the beginning of the twentieth century. Among churches of Christ a similar impulse toward supporting institutions and rejecting appropriate New Testament authority led to yet another division a half a century later. To this day we stand upon the authority of God in Christ according to what He has revealed in the New Testament and seek to establish authority for all faith and practice.

We look forward to the day of resurrection and judgment. The Lord Jesus will return as He left, rendering judgment upon all men, saving those who trusted in Him and condemning those who did not know Him nor obey His Gospel. The saved will obtain the resurrection of life; the mortal will be swallowed up in immortality; they will have fully overcome sin and death and will remain in the presence of God in Christ forever in unbroken fellowship. All will be well yet again.

This is the story we should tell about who we are, who God is, and our place in all such things. Do we know the story? Can we affirm it as true? Are we

willing to uphold this story and our participation in it? Or will we give into the temptation which so many before us did not overcome and renounce part or all of this story for a competing narrative propagated by the spiritual forces in control over this present darkness? May we uphold the story of how God has worked to save His people in Christ and participate in it so we may obtain the resurrection of life! 



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Minor Characters of the New Testament

Sapphira

By Jennifer Maxey

Synopsis: After the death of Ananias and Sapphira, all understood that truth cannot be mixed with lies, no matter how great the gift that surrounds the lie. Ultimately, every unforsaken, hidden sin will end in the same way Sapphira's sin ended. "For nothing is hidden that will not be made known, nor is anything secret that will not be brought to light" (Luke 8:17).

Last summer, a dear childhood friend of mine suddenly and inexplicably died. At 5:30 a.m., he rose, dressed for work, made a quick phone call to his mom, opened the car door, and fell down dead. He was only 42. Shock and devastation deeply affected thousands in our hometown, and people spoke of little else for weeks. The impact is still keenly felt by his family, children, and friends. Even today, there is no specific known cause of death for my friend.

During and since that time, I could not help but think of the calamitous sudden deaths of people in the Bible: Nadab and Abihu, Uzzah, Achan, Korah, and notably, Ananias and Sapphira. I am thankful, then, for this opportunity to consider the circumstances surrounding the sudden death of an early sister in Christ—Sapphira.

Salvation to Sham

"Sapphira," – Sapphire, the beauty of a precious jewel – joyfully received a new name – "Christian." How excited she must have been in those early days of the church to walk among that "multitude of those who believed"! She was there! How full she must have felt as she united with those who "were of one heart and one soul"! With what purpose of heart she proceeded as they sold their own belongings (Acts 5:1)!

But the Tempter tempted, and Sapphira sinned. She lied (*pseudomai*, meaning to cheat, defraud, or falsify). With her words, Sapphira was declaring her loyalty to Christ (Acts 5:8); but with her works, she proclaimed allegiance to a different master, namely *pseustes*, the "father of lies" (John 8:44). An ill-famed word in our own language, *pseudo*, simply means "sham." *Pseudo* names those persons or things that have the appearance of, yet are not; and those persons or things that are almost something, but not quite. Sapphira, newly named "Christian," had all the outward appearance of an obedient life and true heart, yet her act of worship—in this case, giving – contained a fatal lie. The gift that she presented before God was *pseudo*. It had the appearance of, yet was not; it was almost, but fell short.

Ladies, do we ever commit this same kind of sin? Do we ever allow ourselves to be *pseudo*?

- By selfish intentions intermingled with good works? "...Let nothing be done through selfish ambition or conceit" (Phil. 2:3).
- By duplicitous words? "Out of the same mouth proceed blessing and cursing ... these things ought not to be so!" (James 3:10).
- By worldly standards of partiality? "...you pay special attention to the one wearing fine

clothes...but you have dishonored the poor man" (James 2:3, 6).

- By clinging to our favorite sin? "... Let us lay aside every weight, and the sin which so easily ensnares us, and run with endurance" (Heb. 12:1).

In Sapphira, God demonstrated His righteous justice against a hypocrisy that was deeply hidden. This *pseudo* resided in the heart of a woman who had all the outward appearance of piety and true religion. She was doing all the right things! Yet, in her, we learn, that God holds an even higher standard. Our God sees every action, but searches the heart, giving no value to empty acts of outward righteousness. "I, the Lord, search the heart; I test the mind, even to give to each one according to his ways, according to the fruit of his deeds" (Jer. 17:10).

Just Between Us

Sometimes sin does not feel like sin if we can get someone else to join with us. One child alone at the cookie jar may hesitate to break the "no-cookies-before-dinner rule." But if sister joins him there, and they agree together to have just one cookie; and if both promise to never tell Mama no matter what; well, then, maybe it is not so bad. And, after all, the cookies sure taste ►

yummy. However, the deaths of Ananias and Sapphira doubly demonstrate that sin is still sin, even with a joint participant.

The Scripture reveals that Sapphira was “aware” and that Ananias kept back some of the proceeds “with his wife’s knowledge” (Acts 5:2). Although Sapphira was “aware,” she was not judged by the conduct of her husband. Justly, she was given her own opportunity to answer as to the true sale price of the land. Sapphira was granted her promised “way of escape” (1 Cor. 10:13), – “Tell me whether you sold the land for so much?” – but she did not take it. As a Christian woman, one serves under the leadership of her husband. However, the example of Sapphira clearly reveals that submission ends where sin begins. She followed her husband down a road leading to hell. In such cases, “We must obey God rather than man” (Acts 5:29).

Presumptuous Testing

To Sapphira, Peter identified this sin as “testing the Spirit of the Lord” (Acts 5:9). This description exposes God’s perspective on those who present hypocritical worship. God views it as “testing” Him (test – *peirazo* – to try to prove or discern the nature). Indeed, He counts hypocritical worship as a challenge against His own Spirit and character. It is as if the worshipper is saying, “God, what do You really know? What are You really about?” Jesus, when He was tempted, taught us, “You shall not put the Lord your God to the test” (Luke 4:12).

“They have said, ‘The Lord does not see’ ... He who formed the eye, does He not see? ... The Lord knows the thoughts of man” (Psa. 94:7-11).

By this test, all the church—from that day until our day—understands the nature of the character of the Holy

Spirit. His nature is holy, undefiled, pure, and cannot endure sin. Ultimately, every unforsaken, hidden sin will end in the same way that Sapphira’s sin ended. “For nothing is hidden that will not be made known, nor is anything secret that will not be brought to light” (Luke 8:17). His nature is all-knowing, as He weighs the spirit behind every act, even if one is able to deceive self and others. “All the ways of a man are pure in his own eyes, but the Lord weighs the spirit” (Prov. 16:2). We should take care, then, that we offer undefiled gifts from a pure heart, lest we also test the Spirit of the Lord.

*Submission ends
where sin begins.
She followed her
husband down a
road leading to hell.*

Fear Is a Good Thing

In the victorious early days of the gospel, after the conquest of the souls of more than 5000 men, the unchanging God was searching hearts and found a lie in the gift of Ananias and Sapphira. Sapphira first chose to participate in deception with her husband, then chose to neglect the “way of escape” when it was presented. Immediately, Sapphira met the end result of her sin – death, and “great fear came upon the whole church and upon all who heard of these things” (Acts 5:11). Within and without the church, all who heard this account understood that the God of the followers of Jesus must be held in reverence. Jesus had said, “I am ... the truth” (John 14:6). After the death of Ananias and Sapphira, all understood

that truth cannot be mixed with lies. Let us learn and fear from the example of Sapphira. **TL**



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Minor Characters of the New Testament

Stephen, a Preacher in Every Season

By Danny Linden

“Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching” (2 Tim. 4:2). This admonition from Paul’s second letter to Timothy describes the consistency that the Christian needs in proclaiming the gospel. Whether we experience joyful acceptance of the Word or violent rejection, our responsibilities remain the same: “convince, rebuke, exhort with all longsuffering and teaching.” Paul has much to say on this subject in both of his letters to Timothy, but Stephen from Acts 6 and 7 also provides a powerful example of what this means in practicality.

A Faithful Worker. The first time we read of Stephen is in Acts 6:1-8, when the church in Jerusalem was facing a problem concerning the daily distribution to the needy of the congregation. Though this was a time of relative peace, at least in the persecution from outside the church, this internal dispute threatened to slow the work of the church and drive a wedge between the Jews and the Hellenists. A solution was proposed that “pleased the whole multitude” (6:5), but who would be the ones to actually carry it out? The seven men who were selected were “men of good reputation, full of the Holy Spirit and wisdom” (6:3), and Stephen is again described as “a man full of faith and the Holy Spirit” (6:5). Not only was Stephen a righteous man, but he was well-known as such.

Our primary purpose for doing what is right is not to be praised by others, but we know that our words and actions will influence others. “Full of the Holy Spirit” speaks not necessarily to his ability to work miracles by the power of the Holy Spirit, but that he lived a life that abounded with the fruit of the Spirit. Galatians 5:22-26 is Paul’s list of the traits produced by the individual who does not walk according to the lusts of the flesh, but is led by the Spirit. Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control are the characteristics listed; some of these are directly seen in Stephen in Acts 6 and 7, and the rest are not difficult to attribute to him given the descriptions of him. In part because of Stephen’s work, the church grew (6:7).

Many churches have gaps like the church in Jerusalem did – a problem or need that is not being addressed. The easy thing to do is merely complain about the issue. Proposing a solution is a good start, but there is always a need for someone to carry out the plan. Faithful workers like Stephen recognize that even when the gospel is “in season,” there is always work to do and not enough who are willing to do it.

A Persecuted Servant. As Stephen’s public and private work grew, he attracted attention from the enemies of the church. A group of foreign-born Jews objected to Stephen’s teaching and openly disputed with him. However, we are told that “they

were not able to resist the wisdom and the Spirit by which he spoke” (6:10). This was not for lack of trying! These wicked Jews angrily and maliciously opposed Stephen, but they could not satisfactorily refute his words. Their malice became more evident as their opposition grew. Since they could not identify any real fault in Stephen’s teaching, they secretly induced men to bring false testimony against Stephen (6:11). Not content to stop with that, they also managed to sway the opinion of the general public as well as the authorities against him through slander and lies. Perhaps most infuriating was that they took parts of Stephen’s teaching that were exactly what Jesus said and twisted them into blasphemy (cf. John 2:18-19; Matt. 26:61; 27:40; 5:17-20; Acts 6:11-14). It is telling that these same statements were a stumbling block for many during Jesus’ ministry as well. The Jews obviously had heard what Stephen was teaching, but did not consider it with honest hearts. Because blasphemy was such a serious charge under Jewish law, this gave them cause to bring Stephen before the council and put him on trial.

False accusations sting in a unique way. It’s difficult to stomach when someone takes your honest effort to serve God and speak truth as a malicious and evil action. Stephen is a great example of one who had to endure persecution from dishonest and unrighteous men because of his faithful work. We should expect the same in ►

our lives. “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).

“Faithful workers like Stephen recognize that even when the gospel is ‘in season,’ there is always work to do and not enough who are willing to do it.”

A Steadfast Preacher. One of the strangest things about Stephen’s defense to the council is that he does not waste a single breath defending himself. He apparently was aware that the sentiment of the public and even the elders and scribes had been turned against him and that this was not to be a just trial. Instead of an impassioned defense of his teaching and actions, Acts 7 contains a sermon designed to prick the hearts of the council. Stephen begins by recounting the history of Israel and God’s plan of redemption for His people. Unlike the similar sermons by Peter and Paul in Acts 2 and 13, respectively, Stephen’s sermon emphasizes the many times that the Israelites rejected the blessings that were offered to them because they did not want to obey God’s law. Stephen places the members of the council in

this same category, calling them “stiff-necked and uncircumcised in heart and ears” (7:51). Stephen knew what the probable end to this trial was. Though the council was already heavily biased against him and intended to punish him harshly, Stephen steadfastly preached one more sermon to try to convince them to be faithful to God. Even when their bias exploded into murderous rage, Stephen did not recant his words or respond with equal anger (7:54-60). In an amazing display of selflessness, he even prayed to God with his dying breath that they might still be forgiven of their sin. This is about as “out of season” as one could experience, yet Stephen remained steadfast to the end.

Stephen provides us with one of the best examples in Scripture of a man who embodies the spirit of 2 Timothy 4:2, even before it was written. In fact, we know that Paul was there to witness the death of Stephen and played an integral role in it (7:58). Many years later, after his conversion and subsequent years of service to God, he wrote these words to Timothy and very well may have had Stephen in mind as he did so: “Preach the word! Be ready in season and out of season....”

Summary

Stephen is only found in two chapters of the New Testament, yet he exemplifies many of the qualities that Christians are commanded to possess. In particular, Stephen embodies the spirit of 2 Timothy 4:2 as a preacher in every season. **IT**



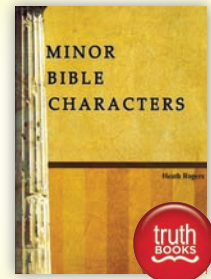
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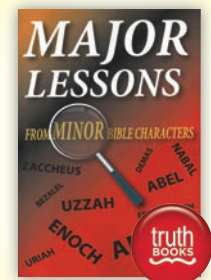
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Minor Characters of the New Testament

Simon, the Sorcerer

By Kristofer Gardana

Now there was a man named Simon. Sixteen verses are dedicated to the events surrounding the conversion and early experiences of this babe in Christ. What can we know about Simon?

Simon lived in Samaria. Before we meet Simon, we read about Philip preaching “in the city of Samaria.” The NIV translates it “a city of Samaria.” It is thought that Philip was preaching in the religious center of Samaria: Sychar (John 4:5, 20) or nearby Shechem (Acts 7:16). Some commentaries name the place as the chief city of Sebaste, rebuilt in 27 B.C. by Herod the Great, which was on a major trade route. We are left to guess the exact town, but it could be the very place Jesus visited earlier with great reception (John 4:30, 39). Interestingly, we have no Biblical account of “signs and great miracles” done by Christ in Sychar. Samaritans simply believed in Jesus more readily here than in other areas (John 4:4-42). The people of Samaria were religiously tied to Judaism through heritage but incorporated many other pagan practices into their religion. Since the days of the Jews rebuilding of the temple after the remnant returned from captivity, the Samaritans established a temple and alternate practices on nearby Mt. Gerizim. The people were very religious and thirsted for spiritual fulfillment. Simon played on these desires and made use of local superstitions to become well known.

Simon practiced magic. In Acts 8 we find the local people amazed at Simon who, according to the writer of Acts, specifies “formerly” practiced magic. Claiming to be someone great, he received much attention from the smallest to the greatest and was believed to have “the Great Power of God.” Through artful deception Simon displayed the ability to wield the power of God. Sorcery and magic took many forms throughout the ages. Those employing magic would use spoken phrases to heal or hurt people, to manipulate the natural world in some way beyond the laws of science or natural skill. Others invoked so-called deities to do their will or predict the future. Drugs were employed to induce “visions.” Many recently found, but ancient, spells employed words for God from the Hebrew Scriptures. A Samaritan sorcerer could simply invoke God’s many Hebrew names along with other words and impress people with his spiritual stature. These tools, though employed under the guise to “help” the people, did little more than impress them with the magician’s power, which in turn gave the charlatan power over the people. We are not told specifically how and what was used, but Simon’s magic convinced the locals he was someone worth paying attention to.

Later many “believed Philip preaching the good news about the kingdom of God and the name of Jesus Christ; they were being baptized, men

and women alike” (v. 12). Then we read that...

Simon obeyed the Gospel (Acts 8:13). The inspired Word of God relates that, just as these people believed and were baptized (v. 12), Simon also believed, was baptized and afterward continued on with Philip (v. 13). He observed signs and great miracles and was constantly amazed (v. 13).

If the Scriptures relating the conversion of the Samaritans (including Simon) ended here, there would be no question of the events just related through the Holy Spirit. None would call into question the plain language. The text says they all “believed Philip preaching the good news about the kingdom of God and the name of Jesus Christ,” and “they were being baptized....” Before we go out of our way to misread the plain text of Scripture, remember: “no prophecy of Scripture is a matter of one’s own interpretation” (2 Pet. 1:20-21) and “All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness.” (2 Tim. 3:16). The inspired Word of God indicates Simon obeyed the gospel through baptism, and continued on with Philip.

Much is written to claim Simon never really obeyed the gospel, that his heart was never right from the beginning, and that he was only interested in the outward signs of ►

power done by Philip, not the message of Christ. But we see that the others who obeyed the gospel were no less amazed: “The crowds with one accord were giving attention to what was said by Philip, as they heard and saw the signs which he was performing. ... So there was much rejoicing in that city” (Acts 8:6-8). To question Simon’s legitimate obedience to the gospel is to question everyone in Samaria as well. Yet the very next few sentences do not question that they were saved, and actually later some would receive different gifts of the Spirit through the laying on of hands by the apostles, thus having been saved as every other Christian (Acts 2:38):

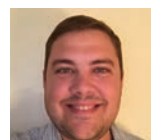
Simon fell away (Acts 8:18-20). The text indicates Samaria had received the Word of God as many had obeyed the Word, being baptized into Christ (Gal. 3:26-27), but none of these new Christians had received gifts of the Spirit. Simon observed that, through the laying on of the hands of the apostles, were giving these gifts to certain individuals. Consequently, he offered the Apostles money to have this ability as well. We know from reading that this was the wrong thing to do! Some would say this wicked request indicates Simon was never saved from sin to begin with. Only if one believes in the false teaching of “the perseverance of the saints” or “once saved always saved” would one jump to this conclusion. Simon, like many Christians before and after, still struggled with the behaviors of the former life. The Scriptures are full of admonitions urging Christians to abstain from sin and do the right thing (Rom. 13:13; 2 Cor. 7:1; 1 Thess. 4:3; 5:22; Eph. 5:3; Col. 3:5; 1 Pet. 1:15; 2:15). If indulging in sin could never happen in the life of Christians, why write to Christians urging them to abstain? Why encourage Christians to

do right if they could never do anything but right? God has always given us a choice to do right or wrong. This ability to choose does not somehow tread on the sovereignty of God. God simply teaches us the end of faithfulness, eternal life, and of sinfulness, punishment (Matt. 25:46). Simon therefore, in a moment of weakness, went back to his old mindset, desiring the preeminence he once had. Old habits die hard. For those who still think Simon was never saved to begin with please read the apostle Peter’s remedy...

Simon needed to repent (Acts 8:22-24). “Therefore repent of this wickedness of yours, and pray the Lord that, if possible, the intention of your heart may be forgiven you. For I see that you are in the gall of bitterness and in the bondage of iniquity” (Acts 8:22-23). Notice that Peter, through inspired wisdom, did not expect Simon to be baptized again since his first baptism wasn’t legitimate or something. In the strongest language, he condemned the attitude and indicated the needed resolution, repentance. John wrote: “If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness” (1 John 1:9).

If I were the Simon mentioned in Acts 8, I would be mortified to know I made it into the pages of Inspiration. Yet, through Simon’s momentary weakness, we have learned some valuable truths. As Simon was amazed, we should be impressed with the miracles recorded in Scripture. As Simon, we should believe and obey the good news of the Gospel because of the multitude of witnesses attesting to and dying for its truth. But we should also know we have the ability to fall away if we do not heed God’s counsel. Through Simon we have learned about God’s mercy and love.

We have learned of our need and duty to repent. “The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance” (2 Pet. 3:9). **TT**



Kristofer Gardana

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Minor Characters of the New Testament

Barnabas, “Son of Encouragement”

By Andy Brenton

Who cannot look to a crucial point in his life and see how somebody in word or deed kept him going? Perhaps, off the top of your head, you can think of someone who fits that description. That person is someone who is constant at encouraging and promoting good in others. I have been blessed throughout my life to have many people be of great encouragement to me. I recall the first sermon I ever preached. I was extremely nervous and felt inadequate for the task at hand, but my desire to preach that sermon was overwhelming. I had practiced my sermon no less than eight times with an approximate thirty-minute delivery. Unfortunately, my nerves had me so worked up in the pulpit that the sermon was concluded in less than half the time that I had practiced and it left my audience still in the first set of verses I called out.

I felt as if I had absolutely failed. However, the man who had encouraged me to begin preaching, was there and proceeded to tell me of the fine job I had done and how proud he was of me. Before long I began to believe it, concluding that I had done much better than I first thought. Not until years later did I realize how poorly I had really done. Perhaps I would have quit speaking and teaching forever if he had not seen my need and personally encouraged me. Every one of us is in need of this type influence in our lives if we are going to grow spiritually. “Iron

sharpens iron, so one man sharpens another” (Prov. 27:17).

One Bible character who exemplified this type of influence was Barnabas. We are first introduced to Barnabas, a major “minor character” in the Book of Acts – “Now Joseph, a Levite of Cyprian birth, who was also called Barnabas by the apostles (which translated means Son of Encouragement), and who owned a tract of land, sold it and brought the money and laid it at the apostles’ feet” (Acts 4:36-37). Luke explains to his readers that Barnabas means “Son of Encouragement” (NKJV, NASB, RSV) which is a name that was given to Joseph (or Jose) by the apostles. Other versions have “Son of Consolation” (KJV), “Son of Exhortation” (ASV, NEB). Digging a little deeper we find that the Aramaic word *bar* means “son of,” which is a translation of the Hebrew expression (*ben*) that can mean “partaking of the nature of.” The Greek word (*paraklēsis*) translated “encouragement” can mean “exhortation,” “comfort,” or “consolation.” As you read through Acts you will find that Barnabas is mentioned at least twenty-five times and five more times in the Epistles. With one exception (Gal. 2:13), Barnabas is always seen as a model character and is frequently encouraging someone.

Joseph was perhaps called Barnabas due to his God-given ability to practically preach and teach the gospel, but also for his ability to exhort the church to be what it should be in Christ.

In Acts 11:23-24 Luke records for us Barnabas in action:

Then when he arrived and witnessed the grace of God, he rejoiced and began to encourage them all with resolute heart to remain true to the Lord; for he was a good man, and full of the Holy Spirit and of faith. And considerable numbers were brought to the Lord.

Can you imagine if every member of the Lord’s church were like Barnabas? With great encouragement we work collectively to bring the lost to Christ and with great encouragement we aim to keep them faithful. Without a doubt Barnabas was a man greatly used by the Lord to reach many people for Christ. How are we doing with encouraging others to come to the Lord? How are we doing to help our brethren remain faithful to the Lord? Perhaps we would all do well to learn from Barnabas. It is because we have all sinned and all have personal weaknesses that there is a common need to help and encourage one another to keep on keeping on. Paul said it best in 1 Thessalonians 5:11 “Therefore, encourage one another and build up one another, just as you also are doing.”

Considering Paul, we read that Barnabas was also of great encouragement to him. Even when formerly known as Saul, Barnabas came to his aid. In Acts 9:27 we read that, when nobody wanted to extend the right hand of fellowship to this new

believer, Barnabas responded in faith and accepted Paul as a new person in Christ; “But Barnabas took hold of him and brought him to the apostles and described to them how he had seen the Lord on the road, and that He had talked to him, and how at Damascus he had spoken out boldly in the name of Jesus.” The everlasting influence that Paul had on the early church is awe-inspiring! What if Barnabas had chosen not to willingly take a risk with Saul? Is it not a risk to reach out to people and love them, invest in them, care for them, and mentor them—especially those new in the faith? Yes! However, if we fail in these areas, our mission as the church will be greatly impacted in a negative way. Barnabas was a man of an active, engaging, loving faith that resulted in people coming to know the Lord and, those who knew Barnabas, were encouraged to remain faithful to the Lord.

Did you notice the personal responsibility that Barnabas took in Acts 9:27? The Scripture tells us that “Barnabas took hold of him and brought him to the apostles...” Barnabas made it his personal responsibility to see that Saul, a new convert who once terrorized the church, had the opportunity to mature spiritually and to be used in the Lord’s service. What about us, do we take that same responsibility with others that may be new to the faith or brethren that may not be reaching maximum working potential while in the Lord’s vineyard? It is sad to say, but too many well intended brethren today make a fatal mistake in leaving behind those new believers in search of reaching others for Christ? Let all of us be zealous in reaching the lost for Christ, but let us also be attentive to the opportunities before us with what increase the Lord has already given. “Take care, brethren, that there not be in any one of you an evil, unbelieving heart that falls away from the living God.

But encourage one another day after day, as long as it is still called 'Today,' so that none of you will be hardened by the deceitfulness of sin” (Heb. 3:12-13).

Moving forward two or three years later, after the first missionary journey is over, Paul and Barnabas are back in Antioch having delivered the Jerusalem council letter and then taking time to teach and preach the word of the Lord. After some days there Paul is convinced that the time is right for them to return to the cities they had already visited during the first missionary journey, but a disagreement between them ensued. The text says, “Barnabas wanted to take John, called Mark, along with them also. But Paul kept insisting that they should not take him along who had deserted them in Pamphylia and had not gone with them to the work. And there occurred such a sharp disagreement that they separated from one another, and Barnabas took Mark with him and sailed away to Cyprus” (Acts 15:37-39).

Perhaps the end of Acts 15 comes as something of a shock to us as readers. Most of this chapter is dedicated to the unselfish approach that both Paul and Barnabas took towards the resolution of church differences so as to not see the church splitting over the personal preferences of the circumcision binders. However, towards the end of their time together in Antioch, “a sharp disagreement” took place between them and, “they separated from one another, and Barnabas took Mark with him and sailed away to Cyprus.”

Who was right? Who was wrong? The fact of the matter is that Luke only recorded a brief summary of what happened and does not give us sufficient information to play judge and jury. However, since this article is about Barnabas, I believe we do see that this is the primary instance of Barnabas’ patience with the failures of others. As we already noted, he is the “son of

encouragement” (Acts 4:36). Without hesitation, I believe his attitude towards John Mark was to give him another chance and he wants to do it now. Was Barnabas aware of John Mark’s previous desertion? Absolutely! Was this “second chance” just a result of the two of them being kin? I do not believe that is the case. From everything else that God has revealed to us about this man, I have to draw the conclusion that this was just who Barnabas was, regardless if one were family, friend, or foe. Wasn’t Saul originally a foe? Saul had a heart change and who was it that came to his defense? Barnabas!

Perhaps both Paul and Barnabas were wrong for allowing this “sharp disagreement” to get out of control. On the other hand, both were right. Paul and Barnabas were looking at the matter from two different points of view. Paul saw the question of taking John Mark from the standpoint of the journey and John Mark’s past desertion. It was an issue of spiritual forethought, an issue of correctness and calculated wisdom. Barnabas, however, sees it from the standpoint of the man. Perhaps Barnabas was working from the principles that say, “Encourage the fainthearted, help the weak, be patient with them all” (1 Thess. 5:14).

Someone has said, “We can disagree without being disagreeable.” In other words, Paul and Barnabas had a sharp disagreement, but that didn’t deter them from continuing to serve the Lord. Too often when disagreements come in-between brethren, one, if not both parties, takes it out on the Lord and goes as far as to hurt the rest of His body. That was not the case here. I also believe that it is important to note that neither one of them tried to destroy the reputation of others before others. How often does that happen? Unfortunately, men are too quick to damage another’s reputation before others when an argument doesn’t go their way. I dare ►

... Continued from page 21

to say, more times than not, it isn't even a doctrinal argument; it's an argument over matters of opinion. Notice that Paul didn't send a letter ahead of Barnabas informing Galatia that Barnabas' sound judgment was highly suspect. Nor did Barnabas inform the brethren at Cyprus that Paul lacked a forgiving compassionate spirit. No, instead they parted ways following the disagreement and went on serving the Lord as best they could.

Barnabas' ability to see beyond John Mark's past desertion, providing a second chance, was exactly what John Mark needed to realize his full potential as a servant of the Lord. Perhaps it was due to Barnabas' willingness to invest in John Mark that allowed Paul to later change his mind towards the usefulness of this brother. In Paul's final letter, written to Timothy, he says, "Only Luke is with me. Pick up Mark and bring

him with you, for he is useful to me for service" (2 Tim. 4:11). Paul eventually came to realize Mark's usefulness, but it was Barnabas in Acts 15 who sought to encourage his usefulness first.

Perhaps there is someone in our lives who needs a second chance. Perhaps that person has deserted us in times past or hurt us in some unloving way. Are you willing to give him a second chance? There are too many today looking for and pointing out faults and problems, criticizing others, or being mean spirited! I'm not speaking about the world. The church needs more encouragement! We need more encouragement for everyone to be "true to the Lord," like Barnabas did!

Every congregation of God's family has at least one person who has failed and needs encouragement. The world would tell you to throw him to the curb.

It would have you to believe that you can't trust him and have no use for him. However, God's flawless model says give him a second chance. Are we not grateful that we serve a God of second chances? He didn't give up on us after our first sin nor has He given up on us after our 1000th sin either. Instead, we serve a loving, merciful, and forgiving God, "who desires all men to be saved and to come to the knowledge of the truth" (1 Tim. 2:4). With God's help let us all be like Barnabas and encourage our brethren "with resolute heart to remain true to the Lord." **IT**



Andy Brenton

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Unplugging Your Family Tech Review: Circle with Disney

By Rob Mann

Plugged in. That's what many of us are today. I include myself in that assessment. I love gadgets and new technology. Whether it's smart phones, tablets, computers, or any newfangled gizmo that gives me a constant flow of information and entertainment, I am definitely plugged in.

But as a parent, I've discovered my children are equally as plugged in, if not more so. They like to play online video games and watch their favorite videos on *You Tube* and *Netflix*. They also use the computer for school and homework needs. But being so connected isn't always best and there are times when my kids (and I) need to unplug and come back to real life. Sound familiar?

To assist with unplugging, there are several technologies available that can monitor, limit, and even turn off your access to the Internet. One such device is the **Circle with Disney**. The guys at **Circle** partnered with Disney to offer parents a little more control over how their children use the Internet. For a little more than a month, I've had this small, cube-shaped device connected to my Internet router. It actively monitors and records every connection my family makes to the Internet. Web surfing, gaming, social media, movie streaming – all traces of online activity are archived to the manufacturer-provided "cloud" server. With this

monitoring, comes the ability (que my maniacal dad laughter) to limit or block my kids' connections. Junior's bed time is at 9 o'clock? No problem! The **Circle** will cut off his device's ability to access the Internet precisely at 9 p.m., all the while leaving my connection alone so my wife and I can stream a late night movie. Do you wish that Junior be only allowed one hour of online access each day? Again, no problem for the **Circle**. Parents can set the daily quota to any time limit they want.

Every device that connects to your home router is monitored. You control all the activity and limits through the free smart phone Circle app (iOS only at this writing). If Junior's best friend brings his tablet for a sleepover and he connects to your wireless network, the **Circle** picks up the connection and alerts your phone. His tablet is now being monitored and is subject to your house rules of Internet usage (more maniacal laughter). No matter who is in the house, devices can be categorized per owner – Pre-K, Kid, Teen, Adult, and None. Each category automatically blocks or allows connections based on the presets to social media, gaming, shopping, videos, music, etc. – all of which can be overridden by the parent.

The **Circle** can be configured to monitor device usage wirelessly. This means that it doesn't need to be physically connected to your Internet

router or modem. It can be hard wired via Ethernet cable directly to the router, if you choose. Another nice feature is the battery backup stored within the **Circle**. If you're tech savvy teen thinks all he has to do is unplug the power cord to the unit, it will keep operating normally and will continue to monitor whether configured wirelessly or hard wired. The unit is continually being updated automatically with new features so there's no maintenance on your part. In addition, since your **Circle** is associated with Disney, you have access to some free kid-friendly and family-oriented online Disney content for everyone to enjoy.

Having the **Circle** in our home certainly doesn't replace the need for responsible Christian parenting, but it certainly is a super tool to aid in the constant bombardment our families face in this 21st-century world of technology. For more information about **Circle with Disney**, please visit <https://meetcircle.com/>. **Circle with Disney** is advertised at \$99.00. 📺



Rob Mann

Rob Mann has worked in computer technology for 23 years and presently works as an IT consultant. He is married to his wife, Jennifer, and they have two sons, Corbin and Ian.

Minor Characters of the New Testament

Lessons Learned From Lydia

By Stacy Gentry

“Charm is deceitful, and beauty is vain; but a woman who fears the Lord is to be praised” (Prov. 31:30). Throughout the centuries, women have been striving to be like the worthy woman that is described in the book of Proverbs. The Bible gives us many examples of these worthy women: Mary the Mother of Jesus, Priscilla, Dorcas, and many others. In the book of Acts, we are introduced to a woman named Lydia. In six short verses, we learn how Lydia is a wonderful example of the woman described in Proverbs 31.

Acts 16:11-15 says,

So, setting sail from Troas, we made a direct voyage to Samothrace, and the following day to Neapolis, and from there to Philippi, which is a leading city of the district of Macedonia and a Roman colony. We remained in this city some days. And on the Sabbath day we went outside the gate to the riverside, where we supposed there was a place of prayer, and we sat down and spoke to the women who had come together. One who heard us was a woman named Lydia, from the city of Thyatira, a seller of purple goods, who was a worshiper of God. The Lord opened her heart to pay attention to what was said by Paul. And after she was baptized, and her household as well, she urged us, saying, “If you have judged me to be faithful to the Lord, come to my house and stay.” And she prevailed upon us.

We are given very little information

about Lydia, but we can learn many valuable lessons from the things the Bible does tell us about her.

Acts 16:14 tells us that Lydia was a seller of purple, which in that day was a lucrative business that most likely led to her being quite wealthy. Purple cloth was made by painstakingly, extracting the dye from the murex shell or the madder root. The dye was hard to come by, which made it a coveted luxury among royalty and those who were wealthy enough to purchase it. We also learn in verse 14 that Lydia was from Thyatira. Thyatira was about 250 miles southeast of Philippi in modern Turkey. It was a town known for its trade guilds. We can safely assume from the Scriptures that at the time of Paul’s writing, Lydia was residing in Philippi.

As mentioned before, the Scriptures give us insight into the kind of woman that Lydia was. She appeared to be someone who feared the Lord and wanted to be obedient. If we carefully examine the life that Lydia lived, we can learn many things from her godly example. Let us briefly consider a few of the lessons we can learn from Lydia.

1. *Lydia learned that a “worshiper” of God doesn’t always mean an obedient believer of God.* In Acts 16:13, we are told that Paul and his companions went to the place of prayer and spoke to the women who were gathered there. In verse 14, Lydia is referred to as a worshiper of God. In our day, many

people would assume that phrase means that she is an obedient child of God. However, at the end of verse 14, Paul describes how the Lord opened her heart and she paid attention to what was being said. Then in verse 15, we are told that Lydia was baptized. It is apparent that although Lydia worshiped God, she had yet to obey the Lord and be baptized for the remission of her sins. Therefore, she was not a faithful Christian. Our world is full of many good people who seem to fear the Lord and want to be obedient to him. However, many of those people have never put on Christ by being baptized (Gal. 3:27). We can learn from Lydia’s example that being a good person is not enough; believing in God and having a desire to worship Him is not enough. We must be willing to be obedient to all that the Bible teaches us about salvation (Acts 2:38).

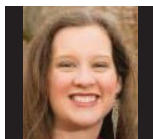
2. *Lydia led her family to the Lord.* Many people underestimate the power and influence that a godly mother and/or wife can have over an entire family. Lydia is a good example of this. Apparently, she must have already been living in such a way that she earned the respect and honor of her entire household. Otherwise they may have dismissed her desires for them to also be saved. In verse 15 of Acts 16, we learn that Lydia and her entire household were baptized. We aren’t given the specific names of the people residing in her home. We aren’t even told how many there were. It is quite possible it was a large number ►

that may have included children, extended family, and servants. Lydia was concerned for the souls of those who were a part of her household and, through her example of obedience, they were also saved. Most likely Proverbs 31:26 could have been applied to Lydia, “She opens her mouth with wisdom, and the teaching of kindness is on her tongue.”

3. *Lydia used her home to extend hospitality.* In Acts 16:15, it says that Lydia urged Paul and his companions to come to her house and stay. The NIV translates the last phrase of verse 15 as, “And she persuaded us.” She was insistent that they stay with her. What a powerful example! Here was a recent convert who ran a successful business and was busy managing a large household, and she was persuading people to come to her home and stay. Not only was she providing food and shelter for those who needed it, she was also providing a place for the church to worship (Acts 16:40). It would have been easy for Lydia to make excuses for why she could not let anyone stay with her. After all, she was an important business woman, probably with a never-ending to-do list. She could have made the excuse that she already had so many people living in her home, there just would not be any room for anyone else. Lydia saw that there was a need and did what she could to satisfy the need, and she did it with the heart of a true servant. She wanted to extend hospitality. She lived 1 Peter 4:9, “Offer hospitality to one another without grumbling.” What a wonderful example for us! The writer of Proverbs 31 was writing about women like Lydia when he said, “She opens her arms to the poor and extends her hands to the needy” (Prov. 31:20).

Without a doubt, there are many more lessons that can be learned from the example of Lydia. Although her

appearance in the book of Acts is a brief one, it gives us a glimpse of the remarkable woman that she was and how her life and obedience impacted the lives of so many others. May God help us learn to be like Lydia. 📖



Stacy Gentry

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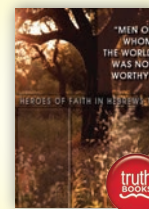
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Minor Characters of the New Testament

Mark: The Importance of Faithfulness

By Steven Cuffle

Synopsis: Mark demonstrates the powerful impact one person's faith can have regardless of how important history perceives him to be. By examining Mark's life, we can see the importance of our own faith and the great opportunities we have to grow spiritually and help the body of Christ glorify God.

Mark is only mentioned by name in the Bible eight times. Called either Mark or John, we might consider him to be a relatively minor player in the grand scheme of the Biblical narrative. However, God doesn't pass judgment based on the amount of face time you get in the Scriptures; God judges a person's heart and is concerned with his faithfulness and devotion rather than his fame and notoriety. Despite historically being referred to as a minor Bible character, Mark traveled the ancient world preaching the gospel, "invented" the gospel genre, and played critical roles in the ministry of both Peter and Paul.¹ In fact, Mark is the epitome of just how important someone can be to the body of Christ, regardless of how history views him.

Mark is a great example of how God uses people in the condition in which they were called (1 Cor. 7:20-24). Mark was in an uncommon position in the first century as a Hebrew who was also a Roman citizen. While there is no verse specifically stating Mark's citizenship, in all likelihood it was purchased at some time in his youth. His family's wealth is indicated by their spacious home where the church gathered for prayer when the apostle Peter was arrested. Additionally,

¹ Bonnie Thurston, *Preaching Mark* (Minneapolis: Fortress Press, 2002), v.

they also had at least one household servant named Rhoda (Acts 12:12-13). Couple these things with both a Hebrew and Roman name given when Mark first appears in the Acts narrative, and it's almost a closed case.

Both Mark's wealth and dual citizenship likely are the reasons for his being chosen to accompany Barnabas and Paul in Acts 13, gave him unique opportunities in the first century to help spread the good news about Jesus. All of the first converts to Jesus were Jews, and it was a long time coming before Gentiles were welcomed into the kingdom. Even after their official entrance, much of the conflict in the first century is over exactly how the Gentiles and Jews fit together. By being, in a sense, both a Gentile and a Jew, Mark and Paul were perfect to take the gospel to the God-fearing Gentiles. Mark's affluence may also have made it possible for him to leave home for extended periods of time, and perhaps he even financed part of the journey himself. Throughout the rest of the New Testament, Mark will be involved in sharing the gospel to both Jew and Gentile, helping both Peter and Paul spread the faith to all people in all places, so that as many as possible might come to believe in Jesus as the Christ.

We may not all be in situations similar to Mark, but we all have a particular set of circumstances unique to us when we are called. The power of God's word works on everyone everywhere, regardless of circumstance, and God is more than able to use our situations to bring glory to Himself and to bring the lost to Jesus. If you are a student when you are called, study hard to the glory of God and mention Jesus to people in your study groups. If a professional, work as to the Lord and, through your diligence, bring glory to the Creator. Parents, strive to bring your children up in the discipline and instruction of the Lord. Retirees, help those who struggle through daily life with your wisdom, insight, and availability. Like Mark, our circumstances exist for the purpose of expanding the kingdom of Christ, so let us use them diligently for this purpose.

Mark's life also exemplifies the power of apprenticeship in the lives of young people. From the time that Mark was a youth, he was around Jesus and His disciples (Mark 14:15-52). He was with them when times were good and when things were difficult. He learned how to be a disciple by spending time with the disciples. He learned to teach the gospel by listening to Jesus and the apostles teach. The same method of apprenticeship used by Jesus and the

apostles in the first century to instill faith and dedication still works today.

The importance of apprenticeship cannot be overstated. Young men and women today are constantly hounded by negative examples. Satan relentlessly attacks, using movies, television, school systems, government agencies, and a whole host of other weapons against the hearts and minds of young people. With so many negative influences, how can they hope to overcome? What road is there to victory against such onslaught? Older men and women must step into the breach and offer their wisdom and insight (Titus 2:2-8). Young people need examples to follow, lights amid the darkness to show them what it means to follow Christ, to love God with all of the heart, soul, mind and strength (1 Cor. 4:16; 11:1). Having never seen Jesus in person, they need to see the effects of Jesus on the person. The examples Mark was blessed with taught him to be a man of diligence and integrity, to the point where Paul saw him as someone indispensable to his ministry (2 Tim. 4:11).

If we want the youth of today to grow into men and women who are powerful in the Scriptures, who are sound in the faith, and who are diligent in their service, then we must give them the things they need to stay pure. How can a young person keep his way pure? David's answer still rings true today: "By guarding it according to [God's] word." This is the theory (and it's a great theory), but people need practical ways to fulfill the teaching. By taking youth aside, showing interest in their lives, and giving them the spiritual insight and wisdom gained from years of fighting the good fight in the trenches, we can help equip and assist young people in resisting the devil and standing firm in the faith. There are few things as encouraging to young people as the faithful words of a believer who has "been there."

Finally, Mark's life is a good example of how to overcome disagreements with fellow saints. Unfortunately, there may

come a time when well-intentioned children of God disagree on the best way to obey God's commands. In Acts 13, when Paul and Barnabas are sent out by the Holy Spirit, they have Mark with them to assist in teaching. When they got to Perga, for some reason, Mark felt compelled to return to Jerusalem. His leaving would later cause a division between Paul and Barnabas when an agreement couldn't be reached on Mark's continued role in their journeys.

There are many different theories as to why Mark might have left before the journey was over, and, in the midst of all this speculation, we might learn something about ourselves: whether we are prone to evil suspicions (1 Tim. 6:4). We aren't told why Mark left, but historically many have assumed poor or even wicked motives on his part. Why? What evidence is there of wrongdoing or indignity? We ought always to give our brothers and sisters the benefit of the doubt; that's what love does (1 Cor. 13:7). We ought to look for good reasons why Mark decided to return home instead of assuming something negative. Perhaps there was some struggle in Jerusalem and he felt the need to help. Maybe Peter requested his return. Whatever the reason, Mark is never called out as having done something wrong, so we shouldn't assume that is the case.

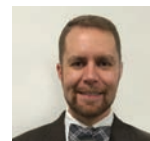
In our personal relationships with brothers and sisters today, we must take the same course of action. Unless there is evidence that some sin or wrongdoing has occurred, then we need to take everything in the best light possible. What fellowship and peace are forfeited when we assume the worst! Countless divisions, severed fellowships, and broken friendships might have been avoided if we could all learn this lesson from Mark's life.

Instead of being crushed by Paul's rejection when this argument arose, and it seems to have been a fairly significant row, Mark set out to continue his work elsewhere with the help of Barnabas. Mark learned to place his trust in the

Lord rather than a fellow worker, even someone as prominent and prodigious as the apostle Paul. There will be times when Christians honestly and sincerely disagree on the best way to go about the work of the Lord. We ought not to pretend those disagreements don't exist but learn to deal with them in a spiritual and Biblical manner.

We must take this attitude of Mark to heart in our working for the Lord today. Sinful divisiveness should not be tolerated, and fellowship and unity should always take precedence over pride, but in those times when cooperation isn't possible, it may be necessary for us to continue working apart from others, or in different roles, for a season. There may be times when elders need to step down, preachers need to move on, teachers need to become students, or a variety of other circumstances. When these are the case, we should not and cannot let personal pride or ambition overtake our knowledge that we are but servants for the Lord. Wherever there are good works to fulfill zealously, and whatever our role is in fulfilling them, may that be the place the Lord finds us, diligently working toward His glorification and the salvation of sinners.

To refer to Mark as a minor Bible character is much like referring to one of the prophets as minor; there really is no such thing. Mark's belief in Jesus Christ as the resurrected Son of God gave him strength and persistence to grow into a faithful man who will continue to impact the lives of believers throughout time. When it comes to our life in and fellowship with the body of the Lord, as Mark perfectly illustrates, no one is minor and every one's faith is important. **T**



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Minor Characters of the New Testament

Tychicus: A Trusted Tongue

By Reagan McClenny

Synopsis: Tychicus is described by Paul as a beloved brother, faithful minister, and fellow servant of the Lord. He proved to be such as the principal courier of Paul's letters, but even more by the way in which he was able to communicate effectively with brethren. Whether it was expressing Paul's personal greetings and current affairs, mediating the reunion between Philemon and Onesimus, or giving comfort to concerned brethren, Tychicus was truly a trusted tongue.

Mentioned only 5 times in the New Testament (Acts 20:4; Eph. 6:21; Col. 4:7; 2 Tim. 4:12; Titus 3:12), Tychicus is none-the-less an important figure in the ministry of the apostle Paul as a frequent traveling companion and courier of Paul's epistles. Luke introduces Tychicus to the Biblical text in Acts 20:4-5 as a member of Paul's party who goes ahead to Troas as Paul is headed back to Jerusalem from his third missionary journey.

Sopater the Berean, son of Pyrrhus, accompanied him; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and the Asians, Tychicus and Trophimus. These went on ahead and were waiting for us at Troas... (Acts 20:4-5, ESV).

It seems Luke sometimes used "Asia" as a synonym for Ephesus (Acts 19:22) because it was the principal city of the region, and Tychicus's fellow "Asian," Trophimus, is specifically called "the Ephesian" (Acts 21:29). Thus, it is not unreasonable to determine that Tychicus was also a native of Ephesus, and certainly of Asia Minor. Beyond this, the New Testament reveals nothing of his age, conversion, personal life, or death. What is revealed, however, paints the picture of a Christian totally trusted

by the apostle Paul as "a beloved brother, faithful minister, and fellow servant in the Lord" (Col. 4:7).

A Faithful Minister—Sent in Paul's Stead

Paul was not one who gave out his trust easily, nor tolerated anything less than total commitment from those with whom he worked. His attitude toward John Mark's desertion of the first journey certainly reveals this character trait (Acts 15:36-41). Paul "insisted that they should not take with them the one who had departed from them in Pamphylia, and had not gone with them to the work" (v. 38). Tychicus gained Paul's trust and was "sent" by him on several occasions when Paul could not go himself.

When I send Artemas to you, or Tychicus, be diligent to come to me at Nicopolis, for I have decided to spend the winter there (Titus 3:12).

Be diligent to come to me quickly; for Demas has forsaken me, having loved this present world, and has departed for Thessalonica—Crescens for Galatia, Titus for Dalmatia. Only Luke is with me. Get Mark and bring him with you, for he is useful to me for ministry. And Tychicus I have sent to Ephesus (2 Tim. 4:9-12).

Demas forsook Paul when he needed him the most, but such was not the case with the faithful Tychicus. While Paul's description of his current distress does not necessarily disparage the terms under which Crescens and Titus "departed" from him, he takes great care to specifically say he "sent" Tychicus to Ephesus. Paul trusted Tychicus, and he trusted him as far more than a letter courier!

A Fellow Servant—Sent to Mediate

Tychicus, a beloved brother, faithful minister, and fellow servant in the Lord, will tell you all the news about me. I am sending him to you for this very purpose, that he may know your circumstances and comfort your hearts, with Onesimus, a faithful and beloved brother, who is one of you. They will make known to you all things which are happening here (Col. 4:7-9).

Paul's reference to Onesimus being sent with Tychicus to Colossae is significant. It appears that Tychicus was not only bringing the letter to the Colossians, but also the letter to Philemon. The mention of Archippus, who seems to be the local preacher there and is named in both epistles (Col. 4:17; Phile. 2), and the other men present with Paul in both letters ►

(Col. 4:10-17; Phile. 23-24) makes this connection a near certainty.

Could I be trusted to be the personal mediator of such a delicate and important reunion of a Christian runaway slave and his Christian slave-owner? Tact and graciousness of speech would be at a premium, as evidenced by the approach Paul uses in his letter (Phile. 8-10).

A Beloved Brother—Sent to Comfort

But that you also may know my affairs and how I am doing, Tychicus, a beloved brother and faithful minister in the Lord, will make all things known to you; whom I have sent to you for this very purpose, that you may know our affairs, and that he may comfort your hearts (Eph. 6:21-22).

Tychicus was probably present when the Ephesian elders “wept freely, and fell on Paul’s neck and kissed him...” (Acts 20:37). He personally knew how these brethren cared for Paul, and he was able to give them comfort. In fact, Paul says this was the “very purpose” for which he chose to send the letter with Tychicus. To be able to “comfort the hearts” of people is no easy task. Those who have found themselves fumbling to express their sympathy to a grieving or concerned loved one know this to be true. Finding the right words, said in the right way, with the right attitude, requires a discernment and gentleness few have mastered and many have botched (Job 16:1-2).

A Trusted Tongue

What allowed Tychicus to be trustworthy in all of these scenarios? I suggest Tychicus’s control of his tongue was one of the primary attributes that allowed him to be such a useful servant of the Lord and help to Paul. It is not surprising that the verse preceding

the longest description of Tychicus is Colossians 4:6, “Let your speech always be gracious, seasoned with salt, so that you may know how you ought to answer each person” (ESV). Tychicus seemed to have developed such an ability.

The evil, destructive power of the tongue is well established in the Bible (James 3:1-12), but this power can also be harnessed, or “bridled,” for good. Especially in the church, this transformation to the image of Christ cannot be left half-finished. Gossip, the speech of busybodies, should be replaced with genuine concern and tight-lipped love. Bitterness and outbursts of wrath should be replaced with kindness and edification. Profane speech should be replaced with speech that glorifies God and brings others closer to Christ. Foolish talking and coarse jesting should be replaced with prudent and wise advice or silence. Half-truths to build up self or put down others should be replaced with speaking the truth in love, in all things imitating Christ, who always knew the right thing to say or not to say. Especially to preachers, my “fellow servants, faithful ministers, and beloved brothers,” we need to use our tongues as “instruments for righteousness” (Rom. 6:13), remembering the power of the Word can be harmed by our foolish words.

Like Tychicus, may we all be trustworthy with our tongues wherever we are sent and whatever the need. In so doing, this will help us to become “perfect ... able also to bridle the whole body” (James 3:2). 📖

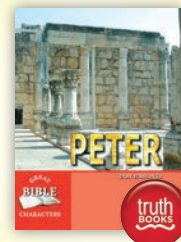


Reagan McClenny

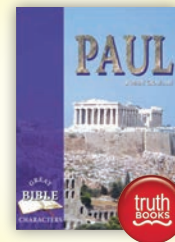
Reagan McClenny has been preaching full-time for the past ten years, including the last six with the Timberland Drive church of Christ in Lufkin, Texas. He has a wife, Stephanie, and two daughters, Madison and Brooklyn. Reagan can be reached via email at reagan252@yahoo.com.

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Minor Characters of the New Testament

Demas: A Lesson on Perseverance

By Matt Adams

In the New Testament story of the establishment and growth of the Lord's church, we see the apostle Paul take a leading role in the spreading of the gospel. Reading through his letters, though, makes it very clear that Paul's work was greatly helped by the efforts of his often less-well-known brethren. The balm of such fellowship was perhaps never felt so keenly as in his times in prison. In the face of persecution from his countrymen and restriction of freedoms from the ruling authorities, the steadfast support of his brethren would have certainly felt like a peaceful haven in the midst of a terrible storm. On the other hand, a brother's betrayal at such a time would have been a devastating blow.

It is against such a backdrop that we see the story of Demas play out. Demas is only mentioned three times in the Bible, all three by Paul from a Roman prison. In Colossians 4:14, Demas is mentioned as one of the brothers with Paul in Rome. And in Philemon 24, Demas is listed among Paul's fellow laborers. Something changes, though, between the writing of these two letters (during Paul's first imprisonment) and his third reference to Demas (during his second, and final, imprisonment). To be accurate, many things changed – Nero had become emperor, the persecution of Christians was increasing in frequency and severity (1 Pet. 4:12), and Paul knew that his death was near (2 Tim. 4:6). It is in the midst of such a time that Paul writes to Timothy, his

“true son in the faith” (1 Tim. 1:2), and asks him to “be diligent to come to me quickly; *for Demas has forsaken me, having loved this present world, and has departed for Thessalonica*” (2 Tim. 4:9-10).

What was it that Demas loved enough to forsake his brother, fellow laborer, and friend in a time of great trial and need? It could have been sin (1 John 2:15-17). It could have been his family (Matt. 10:34-35). It could have been the thought of sparing his own life that drove him from Paul's side (John 12:25; Rev. 2:10) or any number of other things. Whatever the exact reason, neither Paul nor the Holy Spirit felt it important to say. Neither did they reveal if Demas ever repented of his sin and returned to God's work. What we do know, though, is that his name stands forever etched in the Bible as an example of one who allowed this life to get in the way of the work of the Lord (Matt. 16:26). Quite simply we can see that Demas exchanged his soul for the cares of this life.

Sadly, this describes many Christians even today. The specific circumstance may be family situations, friendly relationships, status, seeking to extend fellowship when God has directed otherwise, or allowing good intentions to overshadow the importance of holding to the truth. Regardless of the reason given, the fact is we as Christians fall away because of love for this present world far too often. Just as Demas did,

we may look inside to find that our once well-cultivated heart has been infiltrated by thorns and the cares of this life have carried us away (Matt. 13:22). Demas's life calls out a warning to all of us of the necessity of perseverance. We can align ourselves and associate with the salt of the earth, but if we let the cares of this life grow in our hearts, we will inevitably be drawn away.

What is sad to note about this account is that Demas left Paul at a time when he was needed most, when he could have been of the strongest of supports for his friend and brother. Brethren, how often do we become a Demas with regard to our own brethren? How often do the flames of trials ascend around our brethren, oftentimes around gospel preachers, and instead of standing shoulder-to-shoulder we value our life, the love of this present world, above that blessing of being able to suffer with our brethren for the cause of Christ (Acts 5:41)? Some value their lives, their status, their personal comfort so much that they will let others die for the cause of Christ and barely lift a finger to help or die along with them – some, like Demas. By the same token, some will give up the fight too early, leave the fray, and they'll fade away both spiritually and physically. Sadly, we've seen this happen all too often in the Lord's church among old soldiers who have fought valiantly for the truth for so long, only to throw in the towel as they age due to any number of circumstances that arise. Most often ►

this happens as a result of family issues or other personal circumstances which cause our brethren to compromise rather than continue the fight. Rather than “fight the good fight” and “finish the course,” far too many forsake the Lord. Does this describe you?


Where will you and I be when the trials come? Will we face death like Paul, or will we duck our heads and escape like Demas? When Demas forsook Paul and went to Thessalonica, consider the distance one would have to travel to go as far as he did. It was as if he were saying, “I want to be as far away from this intense persecution as possible! I don’t want to die yet!” Sadly, in Demas, we see the fulfillment of what Jesus spoke about in Mark 8:35 as He said there would be those who desired to save their lives that would lose it, and those who lost their lives for the sake of the gospel who would save it. Which are we? Do we value our lives, value this world, value what this life has to offer greater than the life to come? Are we the type, like Paul, who are willing to spend and be spent for the cause of Christ? Or are we, like Demas, of the type who are willing to stand for a time, but when the heat gets too hot, we flee because we have a love for something or someone other than our Lord and Savior?

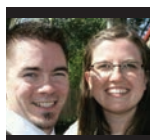
1 John 2:15 instructs us, “Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him.” Who and what do we love? What did Demas leave the work of the Lord for? Love of this present world. And if we fail our Lord, what will be the root? Lack of love for the Almighty. The question is posed by our Lord: “For what will it profit a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?” (Mark 8:36-37). For Demas it was this present world. Don’t follow the path of Demas, brothers and sisters. May we all learn

the lesson here, and may none of us forsake our Lord, His soldiers, or His cause. Brethren, let us all stand strong upon the truth of our Lord and never waiver, come what may. Let us “take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand” (Eph. 6:13). Stand firm and united, dear brethren, with all who love the truth, with those who buy it and sell it not (Prov. 23:23), with those who stand with Christ, with those who are willing to preach the saving message of our Lord!

If we have learned anything, let us take with us the knowledge and determination to not become a Demas, for there is nothing so valuable in this life that is worth sacrificing our soul. Choose, instead, to boldly live out each day as Paul did and be able to say with assurance, “I have fought the good fight, I have finished the race, I have kept the faith. Finally, 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. 4:6-8).

Are we ready to meet the Lord?

“Surely I am coming quickly.’ Amen. Even so, come, Lord Jesus! The grace of our Lord Jesus Christ be with you all. Amen” (Rev. 22:20-22). 



Matt Adams

teaching, and writing.

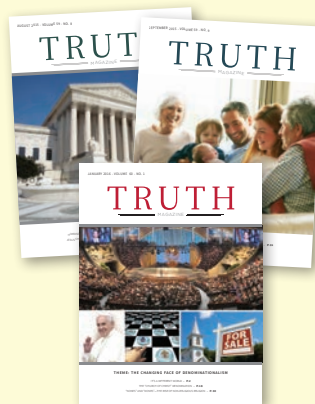
Matt Adams resides with his wife, Erin, and son, Emerson, in Milton, FL. They are members of the Oak Grove church of Christ in McDavid, FL. Matt currently works in the banking industry, but has a passion for preaching,

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Bibles in Foreign Languages (1)

By Evan Blackmore

Introduction

Christ's followers are not to keep the gospel to themselves. On the contrary, they are to "make disciples of all the nations" (Matt. 28:19, NKJV; Mark 13:10; Rom. 16:26). To do that, God's word must be proclaimed in many different languages. So it was in the very beginning of the church, on the Day of Pentecost: the apostles "began to speak with other tongues, as the Spirit gave them utterance"—and as a result, "devout men, from every nation under heaven," each "heard them speak in his own language" (Acts 2:4-11).

Today, international travel is simpler, cheaper, and quicker than ever before. This means that there are more and more contacts between speakers of different languages, and more and more opportunities to preach the gospel across language barriers.

At any time, new neighbors or workmates may arrive from a foreign country, perhaps with very limited English. If so, it could be helpful to get them a Bible in their own language.

Or you yourself may visit a foreign country. If so, you might want to carry a Bible in the appropriate language, so that you can show Scripture passages to people whom you meet, and so that you can follow the Scriptures when you worship with the congregation there.

Maybe you learned a foreign language at school. Even if you have no

use for it at the moment, you might still want to read the Bible in that language from time to time, to keep your old knowledge from rusting. You can never foresee when it might become useful in the Lord's service.

Also, reading the Bible in different languages can improve your own understanding of God's word. Have you ever looked at the moon through a small telescope? Its landscape is always the same—but different features stand out at different times of the month, because they are lit from different angles. The same thing happens when you read the Bible in different languages. In faithful translations, the sense of a Bible passage is always the same—but different languages highlight its features differently, and therefore you notice details of it that you never saw before.

But which foreign language Bible should you choose? As in English, so in other languages, not all Bible versions are equally reliable. And those that are most readily available aren't necessarily the best. In many languages, the most widely marketed Bibles include equivalents of the *New Jerusalem Bible* with its Vatican II Roman Catholicism, the *New World Translation* with its doctrines of the Jehovah's Witnesses, and the *Good News Bible* with its skeptical attitude to God's Word. Probably you wouldn't care to buy such Bibles yourself, and certainly you wouldn't want to put them into the

hands of unbelievers or new converts whose senses were not yet exercised to discern between good and evil (Heb. 5:14).

During the next few months, we plan to describe some of the most trustworthy Bible versions in the most widely spoken languages of the Americas (Portuguese, Spanish, French) and western Europe (German, Dutch, Italian). Because of space limitations, we will concentrate on versions that follow the wording and sentence structure of the original Greek and Hebrew quite closely—in the way that the King James Version, American Standard Version, New American Standard Bible, New King James Version, and English Standard Version do in English.

Portuguese Versions of the Bible

The spelling of most western languages has remained much the same for centuries, but Portuguese spelling was radically modernized during the early 20th century. For instance, the Bible books that used to be called *Job*, *Psalms*, *Haggai*, and *Philippenses* are now called *Jo*, *Salmos*, *Ageu*, and *Filippenses*. Therefore, trying to read a pre-1920 Portuguese Bible is like trying to read an original-spelling 1611 KJV Bible. Most of the words are familiar, but they are sometimes hard for modern Portuguese readers to recognize, because they are spelled in unfamiliar ways. ►

There are also minor differences between the American Portuguese of Brazil and European Portuguese (just as there are between American English and British English).

The first complete Portuguese version of the Bible was issued in 1749-1753. It was mainly the work of João Ferreira de Almeida, and is usually called the Almeida Version. Several different revisions of it are available.

The Versão **Almeida Revista e Corrigida** (abbreviated **ARC** or RC) was first issued in 1898 and is now available in several modern-spelling editions. In most Scripture passages it is undoubtedly the most precise Portuguese translation available, broadly comparable in approach to the New American Standard Bible and New King James Version. Like them, it uses *italics* to mark words added by the translators. It prints a very full New Testament text (even including passages that have very little manuscript support, such as the reference to the three heavenly witnesses in 1 John 5:7-8), but within each passage it often chooses the wording that has the strongest manuscript support. For instance, in Revelation 22:19 it reads *árvore de vida*

("tree of life"); the traditional reading "book of life" (NKJV) is found in no known Greek manuscript, and most likely arose in Latin (the words for "book" and "tree" can be confused in Latin, but not in Greek).

Different modern reprints of the ARC differ very slightly, as the translation has been further revised for different publishers. Overall, the editions published by Geográfica (in Brazilian Portuguese) and the Sociedade Bíblica de Portugal (in European Portuguese) tend to follow the original Greek and Hebrew most precisely, whereas editions published by the Sociedade Bíblica do Brasil tend to be slightly more paraphrastic (more like the ARA; see below).

The Versão **Almeida Corrigida Fiel** (abbreviated **ACF** or CF) was published by the Sociedade Bíblica Trinitariana do Brasil in 1994. It revised the ARC to match the policies that had been adopted by the English KJV translators in 1611: for instance, it reads *livro da vida* ("book of life") in Revelation 22:19. Nevertheless in most verses there is little or no difference between these two versions.

The Versão **Almeida Revista e Atualizada** (abbreviated **ARA** or RA), a modernization of the ARC, was completed in 1959 and slightly revised in 1995. It is the standard liberal Protestant Bible in Portuguese (somewhat like the New Revised Standard Version in English). It is simpler and easier to read than the ARC and ACF. This is partly because it sometimes omits little details where the translators felt the sense could be understood without them. For instance, when the apostles were baptized in the Holy Spirit (Acts 2:2), the sound is described by the ARC as *um vento veemente e impetuoso* ("a powerful and violent wind"), but the ARA simplifies this to *um vento impetuoso* ("a violent wind"). Unlike the ARC and ACF, the ARA does not use *italics* to indicate words added by the translators. Like the NRSV, it occasionally departs from the text of Scripture altogether because of its translators' modern theological theories. For instance, the ARA changes "the upright shall have dominion over them in the morning" (Ps. 49:14) to *será el sepulcro su última morada* ("the grave will be their final resting place"). No ancient Bible manuscript (in any language) says anything like that, but

Romans 1:16-17

KJV

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

ARC and ACF

Porque não me envergonho do evangelho de Cristo, pois é o poder de Deus para salvação de todo aquele que crê, primeiro do judeu e também do grego. Porque nele se descobre a justiça de Deus de fé em fé, como está escrito: Mas o justo viverá da fé.

ARA

Pois não me envergonho do evangelho, porque é o poder de Deus para a salvação de todo aquele que crê, primeiro do judeu e também do grego; visto que a justiça de Deus se revela no evangelho, de fé em fé, como está escrito: O justo viverá por fé.

An Introduction to Minor Characters of the New Testament

By Phillip Stuckey

... Continued from page 2

After Paul arrived in Philippi he met a woman named Lydia who was a seller of purple from the city of Thyatira (Acts 16:11-15). Though her name was Greek, she was described as “a worshipper of God.” After her conversion, she took Paul and his companions into her home while they stayed in Philippi.

During Paul’s third missionary journey we meet Tychicus (Acts 20:4). He accompanied Paul on his final trip to Jerusalem. Along with Onesimus, he

carried Paul’s letter to the Colossians and is mentioned in several of Paul’s other letters (Col. 4:7-9; Eph. 6:21-22; 2 Tim. 4:12; Titus 3:12).

We will also notice another one of Paul’s companions, Demas. He was with Paul during his first imprisonment and sent his greeting in the letter to Philemon and the Colossians (Phile. 24; Col. 4:14). Demas is most remembered as having deserted Paul during his

second imprisonment because of his love for this world (2 Tim. 4:10).

I commit these character studies to you and commend the writers who invested their time and effort to contribute to this special issue. May God bless us as we diligently seek to learn more about His will and about how to live as shining lights in the midst of a crooked and perverse generation (Phil. 2:15-16). **T**

Bibles in Foreign Languages (1)

By Evan Blackmore

... Continued from page 33

the change is generally favored by modern liberal scholars, because they think the psalm’s original writer could not have believed in life after death (A. A. Anderson, *Psalms* [London: Oliphants, 1972], I: 379). Thankfully, the ARA has very few such blemishes (certainly fewer than the NRSV).

The accompanying chart (p. 33) shows a representative Scripture passage in the three main revisions of the Almeida Version. Here, as in most parts of the Bible, there is no significant difference between the ARC and ACF, and little difference between them and the ARA. Apart from revisions of the Almeida Version, the main Portuguese

Bible is the **Nova Versão Internacional** (abbreviated **NVI**), published in 2001. This is a Portuguese adaptation of the New International Version, and has improved on it in some respects. For example, the Portuguese NVI reads *carne* (“flesh”) wherever the English NIV has “sinful nature” (Rom. 7:18; 8:5; etc.), and says that everything under the sun is *inutilidade* (“futility”) where the English NIV says, less accurately, that everything under the sun is “meaningless” (Eccl. 1:2). But not all the NIV’s main errors have been corrected. Like the English NIV, the Portuguese NVI says not simply that David was conceived in sin, but that he was conceived “a sinner” (*pecador*,



Evan and Marie Blackmore

Evan Blackmore is a retired medical practitioner and psychiatrist. His wife Marie, Ph.D., works in disability services as a researcher. Their most recent books are *Leviticus (Truth Commentaries)* and *Between Malachi and Jesus* (DeWard Publications).

Ps. 51:5), and that the “righteousness from God... is by faith from first to last” (*a justiça de Deus... do princípio ao fim é pela fé*, Rom. 1:17). The Almeida Bibles do not have those errors.

If you’re not familiar with the languages, make sure you don’t buy a Spanish Bible by mistake instead of a Portuguese one. Some of them can look quite similar. In particular, there is a Spanish equivalent of the NIV, called the Nueva Versión Internacional, which is customarily abbreviated NVI, just like its Portuguese relative. The Spanish NVI does not have the merits of the Portuguese NVI described above. **T**

CHURCHDirectory

The following congregations have paid for advertising in *Truth Magazine*. Inclusion of churches in this list is not an attempt by *Truth Magazine* to certify their faithfulness to God. We do believe the vast majority are striving to uphold the Word in faith and practice.

To make changes to your ad, contact:
tmmikewillis@gmail.com

ALASKA

ANCHORAGE

Rose Street church of Christ
3124 Rose Street
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: David Webb (907) 350-8358

ALABAMA

BIRMINGHAM

Pine Lane church of Christ
3955 Pine Lane Bessemer, AL
(N. side of Exit #6 at I459)
Bible Study 9:15 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: David Deason (205) 425-2352

BIRMINGHAM

Vestavia Hills church of Christ
2325 Old Columbiana Rd. (near I-65 & Hwy. 31)
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelists: David Banning and Doy Moyer
(205) 822-0018 or 822-0082

FLORENCE

College View church of Christ
851 N. Pine St. (Next to University Campus)
Bible Study 9:30 A.M., Worship 10:15 A.M.,
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Kenny Moorer (256) 766-0403

HUNTSVILLE

Chapman Acres church of Christ
2137 Penhall Dr., NE (I-565, Exit 21, right on
Maysville Road left on Chapman Avenue,
right on Penhall Drive)
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Isaac Muñoz, www.chapmanacres.org

MOBILE

West Mobile church of Christ
129 Hillcrest Road
Worship 9-9:30 A.M., Bible Study 9:30-10:30 A.M.
Worship 10:30-11:30 A.M., Wednesday 7 P.M.
(251) 342-4144 or 342-2041

MONTGOMERY

Eastbrook church of Christ
650 Coliseum Blvd.
Bible Study 9 A.M., Worship 10 A.M.
Wednesday 6 P.M.
Contacts: Brian Moore: (334) 279-1077
Charles Martin: (334) 283-2983

PARRISH

McArthur Heights
church of Christ, 5082 Hwy. 269
Bible Study 10 A.M., Worship 11 A.M.
Evening 5 P.M., Wednesday 6:30 P.M.
(205) 686-5978 or 686-5620

SCOTTSBORO

Eastside church of Christ
John T. Reid Pkwy., (Hwy. 72, 2 mi. E. of Hwy. 35)
Worship 9 A.M., Bible Study 9:30 A.M.
Worship 10:30 P.M., Wednesday Summer 7 P.M.
Wednesday Winter 6 P.M.
Evangelist: Aaron Andrews
(256) 574-1603 or 575-2664

ARKANSAS

CONWAY

Hwy. 65 church of Christ
271 Highway 65N
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Bruce Reeves, Bldg: (501) 336-0052

CONWAY

Eastside church of Christ
1540 E. Oak Street 72302
Sunday Bible Classes 9:30 A.M.
Sunday Worship 10:30 A.M.
Sunday Worship 6 P.M.,
Wednesday Bible Classes 7 P.M.
www.conwaychurchofchrist.org

CONWAY

Prince Street church of Christ
2655 Prince St., (Hwy. 60)
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(501) 339-6917

FORT SMITH

South 46th St. church of Christ
2323 South 46th Street
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: John Hagenbuch
Bldg: (479) 782-0588

HARRISON

Capps Rd. Church of Christ
407 Bella Vista Dr.
Bible Study 9:30 A.M., Worship 10:15 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Norman E. Sewell
www.cappsroad.org
870-741-9104 or 870-741-5151

JACKSONVILLE

church of Christ
1807 McArthur Drive
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(501) 982-6413 - church bldg
(501) 533-8801 - Jason Lankford
www.mcarthurdrcoc.com

JONESBORO

StoneRidge church of Christ
514 Airport Road
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Dick Blackford (870) 933-9134
rlb612@aol.com

LITTLE ROCK

church of Christ
7115 West 65th Street
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Don McClain, Res. (501) 847-6677
Study (501) 568-1062

MARVELL

Marvell church of Christ
Highway 49 • Marvell, AR 72366
Bible Study 10 A.M., Worship 11 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(870) 714-1472 or (870) 338-1833

PARAGOULD

Village Creek church of Christ
Bible Study 9 A.M., Worship 9:50 A.M.
Wednesday 7 P.M., Sunday 5 P.M.
Evangelist: Dwight Harrison
www.villagecreekchurchofchrist.com

PINE BLUFF

church of Christ
4700 W. 28th Street
Bible Study 9:45 A.M., Worship 10:35 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Clarence W. Fell (870) 879-2097

POCAHONTAS

Westside church of Christ
3644 Hwy 90 West • P.O. Box 43
Bible Study 9 A.M., Worship 9:45 A.M.
Afternoon 1 P.M., Wednesday 6:30 P.M.
Herbert Starr, Evangelist

TEXARKANA

church of Christ
2301 Franklin Drive
Bible Study 9:30 A.M., Worship 10:15 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Rick Boswell

ARIZONA

GLENDALE

church of Christ
6801 N. 60th Avenue
Bible Study 9 A.M., Worship 9:40 A.M.
Evening 5 P.M., Wednesday 7:30 P.M.
Evangelist: Steven Harper

TUCSON

church of Christ
145 N. Country Club Road
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Hugh Delong
(520) 326-3634 or 722-3179

CALIFORNIA

ALAMEDA

Alameda church of Christ
2167 Santa Clara Avenue
Bible Study 9:45 A.M., Worship 10:50 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Call Us! (510) 523-9547

BELLFLOWER

Rose Ave. church of Christ
17903 Ibbetson Ave.
Bible Study 9:45 A.M., Worship 10:50 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(562) 866-5615, <http://www.roseavenue.org>

CANOGA PARK

(San Fernando Valley)
church of Christ
7054 Winnetka Ave.
Bible Study 9:45 A.M., Worship 10:45 A.M.
Afternoon 2:30 P.M., Wednesday 7:30 P.M.
Minister: Bruce Evans (818) 795-5566
Spanish congregation (818) 701-0112

FOLSOM

church of Christ
900 E. Natomas St. • P.O. Box 492
Sunday Bible Study 9:30 A.M.,
Sunday Worship 10:30 A.M.,
Sunday Bible Study 4 P.M.,
Wednesday Bible Study 7:30 P.M.
Evangelist: David Posey
(530) 676-9514 or (916) 608-4866
www.folsomchurch.com

LONG BEACH

church of Christ
3433 Studebaker Rd.
Bible Study 9:50 A.M., Worship 10:45 A.M.
Evening 5:30 P.M., Wednesday 7 P.M.
JP Flores (562) 420-2363
Mark Reeves (562) 420-9577
www.JustChristians.org

OCEANSIDE-VISTA

church of Christ
2020 Sunset Dr.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(760) 940-8003

COLORADO

GRAND JUNCTION

church of Christ Western Slope
2923 North Ave., Unit 3
Grand Junction, CO 81504
Worship 10:30 A.M., Evening 5 P.M.
Wednesday Bible Study 6 P.M.
www.churchofchristwesternslope.com

LOVELAND

Poudre Valley church of Christ
4202 North Garfield Avenue
Bible Study 9:30 A.M., Worship 10:30 A.M.
Afternoon 1:30 P.M.
Evangelist: Richard Thetford (970) 667-0469
www.poudrevalleychurchofchrist.org

MONTROSE

San Juan church of Christ
1414 Hawk Parkway, Unit C
Bible Study 10 A.M., Worship 11 A.M.
Evening 1:30 P.M., (970) 249-8116

DELAWARE

MILTON

Lighthouse church of Christ
14574 Coastal Hwy. Rt. 1
Worship 9:30 A.M., Sunday School 10:45 A.M.
Wednesday 7 P.M., (302) 644-7379

FLORIDA

DESTIN

South Walton church of Christ
64 Casting Lake Road
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(850) 622-3817
www.southwaltonchurchofchrist.com

FORT LAUDERDALE

Northside church of Christ
912 NW 19th St.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(954) 763-1404

FORT MYERS

Southside church of Christ
13641 Learning Court
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: David P. Schmidt
(239) 433-2838 or 482-2158

FORT WALTON BEACH

church of Christ
6 Lane Dr., Mary Esther, FL
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Joey Rankin (850) 244-9222

FROSTPROOF

Frostproof church of Christ
40 W. "A" St., Frostproof, FL 33483
Bible Study 9:30 A.M., Worship 10:30 A.M.
Wednesday 7 P.M., (863) 635-2607 or 635-4278

GENEVA

church of Christ
Ave. C and 2nd St.
Bible Study 9:30 A.M., Worship 10:45 A.M.
(407) 349-9998

JACKSONVILLE

Marietta church of Christ
8150 Driggers Street
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Jamie Rhoden, (904) 781-5704
or 693-0432, www.mariettacoc.com

KEY LARGO

Key Largo church of Christ
100695 N. Overseas Hwy.
33037 m.m. 100.7 on US 1
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: William LeDent (305) 451-1194

MIAMI

church of Christ
Eglise du Christ de Miami
8343 NE 3rd Court
Bible Study 10 A.M., Worship 11 A.M.
Wednesday 7 P.M.
Minister: Junot Joseph (305) 244-8295

MIAMI

Flagler Grove church of Christ
(Nearest to Airport), 500 N.W. 53rd Ave.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: John Buttrick (305) 634-5924

MIAMI

church of Christ
12780 Quail Roost Dr.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Clark Pace
(305) 233-9590 or (954) 430-1437

OCALA

Anthony church of Christ
9778 N.E. Jacksonville Rd., Anthony, FL 32617
Bible Study 9 A.M., Worship 10 A.M.
Wednesday 6:30 P.M.
Evangelist: Greg Cruz (352) 629-5505
www.anthonycocf.com

ORLANDO

Azalea Park church of Christ
6800 Lake Underhill Rd.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Wednesday 7:30 P.M.
(407) 277-7931

ORLANDO

church of Christ at S. Bumbo
3940 S. Bumbo Ave.
Sunday Worship 9 A.M., Bible Study 10 A.M.
Worship w/ communion 10:55 A.M. (No Evening Service), Wednesday 7 P.M.
Evangelist: Adam Willingham
Office: (407) 851-8031

ORLANDO, FL

Pine Hills Church of Christ
890 N Hastings St, 32808
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Ray West
(407) 293-2851 or (407) 290-8650

PALMETTO

Palmetto church of Christ
1575 14th Avenue W.
Bible Study 9 A.M., Worship 10 A.M.
Wednesday 7 P.M.
www.palmettochurchofchrist.com
(941) 722-1307

PANAMA CITY BEACH

Beach church of Christ
8910 Front Beach Rd.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(850) 234-2521

PENSACOLA

East Hill church of Christ
2078 E. Nine Mile Rd. at Camberwell Rd.
Bible Study 10 A.M., Worship 11 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Hal Hammons
(850) 479-2130 or (850) 602-8420

SEFFNER

church of Christ
621 E. Wheeler Rd.
Bible Study 10 A.M., Worship 10:50 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Bobby Witherington (813) 684-1297
www.seffnercoc.org

GEORGIA

CENTERVILLE

Centerville church of Christ
250 Collins Ave. (Near Robins AFB)
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: J. Wiley Adams (478) 922-1158

COLUMBUS

River City Church of Christ
3900 River Road, Columbus GA 31904
Bible Class 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelists Jeff McCrary & Bo Couchman
(205) 451-9028, rivercitychurchofchrist.com
backtothebible@rivercitychurchofchrist.com

CONYERS

Rockdale church of Christ
East Metro Atlanta, 705 Smyrna Road
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5:30 P.M., Wednesday 7:30 P.M.
Building (770) 929-3973

PINE MTN. VALLEY

church of Christ
Route 116 (near Callaway Gardens)
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Tommy W. Thomas
(706) 628-5117 or 628-5229
www.pmvchurch.com

SAVANNAH

Coastal church of Christ
Bible Study 10 A.M., Worship 11 A.M.
(912) 344-1687
coastalchurchofchrist@outlook.com

VALDOSTA

church of Christ
4313 North Valdosta Rd.
(Located 1 mile E. of Exit 22 off I-75)
Worship 9 A.M., Bible Study 10 A.M.
Communion 11 A.M., Wednesday 7 P.M.
(229) 244-8630, www.northvaldostacoc.com

HAWAII

ISLAND OF OAHU

Leeward church of Christ
94-1233 Waipahu St., Waipahu, HI 96797
(15 mi. from Honolulu; 18 mi. from Waikiki)
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
www.leewardchurchofchrist.org

IOWA

GRINNELL

church of Christ
1402 Third Ave.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Wednesday 7 P.M.
(641) 521-6485, (641) 236-3883
www.grinnellcoc.com

DES MOINES

church of Christ
1310 N.E. 54th Ave.
Bible Study 9:30 A.M., Worship 10:40 A.M.
Wednesday 7 P.M., (515) 262-6799

IDAHO

BLACKFOOT

church of Christ
370 N. Shilling • P.O. Box 158-83221
Bible Study 10 A.M., Worship 11 A.M.
Wednesday 7:30 P.M.
(208) 785-6168 or 681-1552

ILLINOIS

CHICAGO

church of Christ
1514 West 74th Street
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: James E. Scott
Bldg. (773) 224-9279, (708) 339-6126

DOWNERS GROVE

church of Christ
1236 63rd St., (1 and 1/2 mile E. of I355)
Bible Study 9 A.M., Worship 9:55 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(630) 968-0760 • www.dgcoc.org

GLENN ELLYN

church of Christ
796 Prairie Ave., 60137
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7:30 P.M.
Evangelist: Keith E. Brown
(630) 858-2290, (630) 377-3990

MATTOON

Southside church of Christ
1100 S. 17th Street
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(217) 234-3702

SOUTH HOLLAND

Southeast church of Christ
16224 S Vincennes Ave.
Bible Study 9 A.M., Worship 10 A.M.
Evening 4 P.M., Wednesday 7 P.M.
Evangelist: Donald Hawkins, (708) 339-1008
www.southeastchurchofchrist.com

INDIANA

CLARKSVILLE

Clarksville church of Christ
407 W. Lewis & Clark Parkway, 47129
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Brian Anderson (812) 944-2305
or (812) 948-9917
www.clarksvillechurchofchrist.org

GREENWOOD

Greenwood church of Christ
371 W. Main Street
Sun. Bible Study 9 A.M., Worship 10:30 A.M.
Evening 4:30 P.M., Wednesday 7 P.M.
Evangelists: Neil Tremblett
(317) 888-8288
www.churchofchristatgreenwood.org

HOBART

church of Christ
300 N. Liberty Street
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Jerry Cleek (219) 942-2663

INDIANAPOLIS

Castleton church of Christ
7701 East 86th St., 46256
Sun. Worship 9:30 A.M., Bible Study 10:25 A.M.
Worship 11:15 A.M., Wed. Bible Study 7 P.M.
(317) 710-1204

JAMESTOWN

church of Christ
Bible Study 9:30 A.M., Worship 10:25 A.M.
Evening 4 P.M., Wednesday 7 P.M.
Evangelist: David McPherson
(765) 676-6404 or (270) 994-4397
www.jamestowncoc.com

MARION

South Marion church of Christ
3629 S. Washington St.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Alan Jones (765) 922-7602
www.southmarionchurchofchrist.org

OOITIC

church of Christ
400 Lafayette Ave. • P.O. Box 34
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 6 P.M. Wednesday 7 P.M.
(812) 279-4332

PEKIN

church of Christ
(First St. & Karnes Ct.)
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Jeremy Goen
(812) 967-3437 or 967-3520
www.pekinchurchofchrist.com

PLAINFIELD

church of Christ West
2028 Stafford Rd., Ste. C., (Marsh Shopping Cntr.)
Bible Study 9 A.M., Worship 9:50 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Johnie Edwards
(317) 964-9404 or (317) 839-1769
www.churchofchristwest.org

SAINT LEON, IN

Church of Christ
7140 Hyland Rd., Guildford, IN 47022
I74 exit 164 1 mile south on SR 1
Bible study 9:30 A.M., Worship 10:30 A.M.
Evening 6:00 P.M., Wednesday 7:30 P.M.
812-637-1252 or 513-367-7871

SALEM

Westside church of Christ
2000 West State Rd. 56
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(812) 883-2033, www.westsidechurchofchrist.net

TRAFALGAR

Spearsville Rd. church of Christ, 6244 S. 500W.
(1.2 mi. S. of Hwy. 135)
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Ed Rangel, (317) 878-5969
www.trafalgarchurch.com

KANSAS

TOPEKA

17th Street church of Christ
5600 SW 17th St.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 4 P.M., Wednesday 7 P.M.
(785) 235-8687 or 273-7977
www.17thstreetchurchofchrist.org

KENTUCKY

AUSTIN

Peter's Creek church of Christ
856 Thomerson Park Rd.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M.
Evangelist: David Cox (270) 579-8074 or
(270) 646-0498, www.peterscreekcoc.com

BEAVER DAM

church of Christ
1235 Williams St.
Worship 10 A.M., Bible Study After Worship
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Mike Thomas
(270) 274-4451 or 274-4486

BRANDENBURG

Brandenburg church of Christ
612 Broadway
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 6:30 P.M.
Evangelist: Charles J. White (270) 422-3878

CAMPBELLSVILLE

Sunny Hill Dr. church of Christ
A.M. Worship 9:30 A.M., A.M. Bible Study 10:30 A.M.
A.M. Worship 11:30 A.M., Wednesday 7 P.M.
Evangelist: Steve Lee (270) 789-1651
stevelee4510@windstream.net
www.sunnyhillcoc.com

CANEVILLE

Caneyville church of Christ
103 N. Main St. • P.O. Box 233
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Jarrod Jacobs (270) 589-4167,
(270) 274-3065 or (502) 724-2231

DANVILLE

church of Christ
385 E. Lexington Ave.
Worship 10 A.M., Bible Study 11:15 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Scott Vifquain (859) 236-4204

FRANKLIN

31-W North church of Christ
1733 Bowling Green Road
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Steve Monts, (270) 586-3978
www.31wchurchofchrist.com

HODGENVILLE

Hodgenville church of Christ
613 S Lincoln Blvd.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Don Brady (270) 358-6053
Dbrady1295@aol.com

LEITCHFIELD

Mill St. church of Christ
733 Mill Street, Highway 62 E.
Bible Study 10 A.M., Worship 10:55 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Michael Hardin
(270) 259-4968 or (270) 300-3239
www.millstreetchurchofchrist.org

LOUISVILLE

Valley Station church of Christ
1803 Dixie Garden Drive
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Dudley Ross Spears (502) 937-2822

LOUISIANA

GONZALES

Southside church of Christ
405 Orice Roth Road, 70737, (Baton Rouge area)
Bible Class 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: R.J. Evans (225) 622-4587
rjevans@eatel.net

MANY

Lakeside church of Christ
12095 Texas Hwy. (Hwy. 6 W.)
12 miles west of Many
Bible Study 10 A.M., Worship 11 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(318) 256-9396

STONEWALL

N. DeSoto church of Christ
2071 Highway 171 (South of Shreveport)
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(318) 925-2733

MARYLAND

SEVERN

Southwest church of Christ
805 Meadow Rd.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Brandon Trout
(410) 969-1420 or (410) 551-6549
www.swcofchrist.com

RIVERDALE

Wildercroft church of Christ
6330 Auburn Ave., (Washington, D.C. area)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Antoine Holloway
(301) 474-7460 or (301) 741-0012

MAINE

PORTLAND

church of Christ • 856 Brighton Ave.
Leave Maine Turnpike at Exit 48
(Breakwater School)
Bible Study 10 A.M., Worship 11 A.M.
Second service immediately following morning
worship. Mid-week Bible Study. Please call for
times & places. (207) 839-3075 or 839-8409

MICHIGAN

CEDAR SPRINGS

W. Michigan church of Christ
Sr. Citizen Center, 44 Park Street
(Grand Rapids Area)
Worship 11 A.M., Bible Study 12:30 P.M.
Wednesday 7 P.M.
Evangelist: Joseph Gladwell, (616) 975-2778
westmichcofc10@yahoo.com

MINNESOTA

DULUTH

church of Christ
4401 Glenwood St.
Bible Study 9 A.M., Worship 10 A.M.
Bible Study 5:30 P.M., Wednesday 7 P.M.
Evangelist: Taylor Ladd (218) 728-3233

ST. CHARLES

church of Christ
636 Whitewater Ave.
Bible Study 10 A.M., Worship 11 A.M.
Bible Study 2:15 P.M.
Wednesday 7 P.M., call for location
FREE Bible correspondence studies
Evangelist: Robert Lehnertz (507) 534-2905

MISSISSIPPI

BOONEVILLE

Oakleigh Dr. church of Christ
101 Oakleigh Dr.
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 4 P.M., Wednesday 7 P.M.
Building: (662) 728-1942

CLINTON

McRaven Rd. church of Christ
301 McRaven Rd. (I20, exit 36)
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Leonard White
(601) 925-9757 or 924-2645

MERIDIAN

Grandview church of Christ
2820 Grandview Ave.
Bible Study 10 A.M., Worship 11 A.M.
Sun. Evening 6 P.M., Wednesday 6:30 P.M.
(601) 482-0543, (601) 479-3394 or (601) 934-3675
Contacts: Ron Cooper & Jim Young
youngins@comcast.net

MERIDIAN

7th St. church of Christ
2914 7th Street
Bible Study 9 A.M., Worship 10 A.M.
(601) 483-3101

SOUTHAVEN

church of Christ
2110 E State Line Rd. (Exit I-55), (Memphis area)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Wednesday 7 P.M.
Evangelist: James A. Brown
(662) 342-1132 - church Building

MISSOURI

BLUE SPRINGS

Southside church of Christ
4000 SW Christiansen
Worship 9 A.M., Bible Study 10 A.M.
Worship 11 A.M., Wednesday 7 P.M.
Evangelist: Brett Hogland (816) 228-9262

CAPE GIRARDEAU

North Cape church of Christ
121 S. Broadview St. Suite 2,
Cape Girardeau, MO 63703
Sunday Bible Study 9:15 & 10 A.M.,
Worship 11 A.M., No Evening Service
Wednesday 6 P.M./CST, 7 P.M./DST
Evangelist: Jerry Lee Westbrook (573) 334-9673

DONIPHAN

Southside church of Christ
Hwy. 142 E. ½ mile (P.O. Box 220)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(573) 996-3251 or 996-3513

FAIR GROVE

church of Christ
217 N. Orchard Blvd.
Bible Study 9 A.M., Bible Study 10 A.M.
Worship 11 A.M., Wednesday 7 P.M.
Evangelist: Walter Myers (417) 830-8972 or (417)
736-2663

KENNETT

church of Christ
703 Harrison St.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(573) 888-6778 or (870) 650-1648
Nolan Glover, Preacher, www.westsidechurchofchrist.us

LILBOURN

church of Christ
P.O. Box 270 • 211 Benton St.
Bible Study 9:45 A.M., Worship 10:45 A.M.
Evening 5:30 P.M., Wednesday 7:30 P.M.
Evangelist: Shane Williams, (573) 688-2234
or 748-5204

RAYTOWN

Sterling Ave. church of Christ
5825 Sterling Ave. (Near Sports Complex)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Norman E. Fultz, (816) 356-3096
or 554-0836
www.sterlingavechurchofchrist.org

ST. JAMES

church of Christ
685 Sidney St.
Bible Study 9:30 A.M., Worship 10:15 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Lynn Huggins (573) 265-8628

ST. JOSEPH

County Line church of Christ
2727 County Line Rd.
Bible Study 9 A.M., Worship 9:50 A.M.
Evening 3 P.M., Wednesday 7 P.M.
(816) 279-4737
www.countylinechurchofchrist.com

NEBRASKA

BEATRICE

church of Christ • 7th and Bell
Bible Study 9 A.M., Worship 10 A.M.
Evening 6:30 P.M., 233-4102 or 228-3827
www.churchofchrist7bell.com

NEW JERSEY

VAUXHALL

church of Christ
Milbourn Mall Suite 6., 2933 Vauxhall Rd.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Contact: Harry Persaud
phone: (908) 964-6356 • cell: (908) 964-8570

NEW MEXICO

ALBUQUERQUE

Heights church of Christ
7801 Zuni Road, S.E.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evanagelist: Darrel Yontz (505) 266-7577
www.heightschurchofchrist.com

NEVADA

RENO

Central church of Christ
2450 Wrondel Way, Suite A
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(775) 786-2888

NORTH CAROLINA

CHARLOTTE

Charlotte church of Christ
5327 S. Tyron Street
Worship 9 A.M., Bible Study 10: A.M.
Worship 11 A.M., Wednesday 7:30 P.M.
(704) 525-5655

HOPE MILLS

Gray's Creek church of Christ
Worship 10 A.M.
(910) 321-9023 or (910) 309-9844

OHIO

BEAVERCREEK

Knollwood Creek church of Christ
1031 Welford Drive
Bible Study 9:30 A.M., Worship 10:20 A.M.
Afternoon 3 P.M., Wednesday Afternoon 1 P.M.
Wednesday Evening 7 P.M.
(937) 426-1422
www.knollwoodchurch.org

CINCINNATI

Blue Ash church of Christ
4667 Cooper Road
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Russell Dunaway, Jr. (513) 891-3174
www.blueashchurchofchrist.com

CLEVELAND

Lorain Ave. church of Christ
13501 Lorain Ave.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(330) 723-0111 or (330) 590-0227
or (216) 322-9392
www.lorainave-churchofchrist.com

COLUMBUS

Laurel Canyon church of Christ
409 McNaughton Road
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(614) 868-1375, www.lccoc.net

DAYTON

West Carrollton
28 W. Main Street, 45449
Early Worship 9 A.M., Bible Study 9:30 A.M.
Worship 10:25 A.M., Wednesday 7 P.M.
Evangelist: Michael Grushon (937) 866-5162
or 848-3779, www.wc-coc.org

FRANKLIN

Franklin church of Christ
6417 Franklin-Lebanon Rd. 45005
Sun. Bible Study 10 A.M.
Sun Worship 10:45 A.M.
Tues. Bible Study 6:30 P.M.
Evangelist: Josh Lee (937) 789-8055
or (937) 746-1249, www.franklin-church.org

FREMONT

church of Christ
3361 W. State Street, 1 mi. W. of Fremont
on U.S. Rt. 20
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(419) 849-3340 or 849-2980
www.fremontchurchofchrist.com

HAMILTON

Westview church of Christ
1040 Azel Ave.
Bible Study 9 A.M., Worship 9:45 A.M.
Evening 6:30 P.M., Wednesday 7 P.M.
Evangelist: Eugene Ford (513) 856-9288

HILLIARD

church of Christ
4840 Cemetery Rd.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(614) 876-4089

MANSFIELD

Southside church of Christ
687 Mansfield-Lucas Road
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 6 P.M., Wednesday 6 P.M.
James Bond: (419) 526-2868
Leon Bond: (419) 525-3684
church: (419) 522-8982

NEW LEBANON

New Lebanon church of Christ
1973 W Main Street
Bible Study 9:30 A.M., Worship 10:30 A.M.,
Evening 6:30 P.M., Wed. Bible Study 7 P.M.
Evangelist: Bruce Hastings (937) 687-7150
or (937) 478-0367

MARIETTA-RENO

Marietta-Reno church of Christ
80 Sandhill Road
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6:30 P.M., Wednesday 7 P.M.
Daniel Ruegg; (740) 222-9160 or Steve Foutty;
(740) 473-9028

NEW RICHMOND

church of Christ
550 Washington St.
Bible Study 9:30 A.M., Worship 10:20 A.M.
Evening 6:30 P.M., Wednesday 7 P.M.
Contact: Dave Wylie (513) 553-6414
www.nrchurchofchrist.com

NORTHWOOD

Frey Road church of Christ
4110 Frey Rd. (Toledo Area)
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Donald Jarabek
(419) 893-3566, (567) 694-5062

UHRICHSVILLE

church of Christ
638 Parrish Street
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 6:30 P.M., Mid-week 6:30 P.M.

OKLAHOMA

MCALISTER

North A St. church of Christ
2120 No. A Street
Bible Study 9:45 A.M., Worship 10:45 A.M.
Evening 5:30 P.M., Wednesday 7 P.M.
Evangelist: Rob Lungstrum, Cell: (918) 931-1362
Office: (918) 423-3445

OKLAHOMA CITY

Seminole Pointe church of Christ
16300 N. May Avenue
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: John M. Duvall (405) 340-3189
or (405) 513-6691, www.seminolepointe.church

OREGON

SWEET HOME

church of Christ
3702 E. Long Street
Bible Study 10 A.M., Worship 11 A.M.
Evening 6:30 P.M., Wednesday 7:30 P.M.
Building: (541) 367-1599

PENNSYLVANIA

PHILADELPHIA

church of Christ
7222 Germantown Ave., 19119
Bible Study 10:15 A.M., Worship 11:15 A.M.
Tuesday night 7 P.M.
Evangelist: James H. Baker, Jr. (215) 248-2026
www.mtairychurchofchrist.org

SOUTH CAROLINA

COLUMBIA

Lower Richland church of Christ
3000 Trotter Rd. (Hopkins, SC)
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(803) 730-0452, <http://lowerrichlandchurch.org>

SUMTER

Woodland church of Christ
3370 Broad St. Extension
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5:30 P.M., Wednesday 7 P.M.
Evangelist: A.A. Granke, Jr. (803) 499-6023

WEST COLUMBIA

Airport church of Christ
4013 Edmund Hwy. (Hwy. 302)
**OUR WEB SITE DISPLAYS OUR
CURRENT ASSEMBLY SCHEDULE.**
Evangelist: Seth Mauldin, Bldg. (803) 834-6978
<http://airport-church-of-christ.com>

TENNESSEE

COLUMBIA

Jackson Hts. church of Christ
1200 Nashville Hwy., Hwy. 31N
Bible Study 9:15 A.M., Worship 10:15 A.M.
Evening 5 P.M., Mid-week 7 P.M.
Evangelists: Andrew Roberts & Shawn Jeffries;
(931) 388-6811, www.TheBibleWay.org

COLUMBIA

Mooresville Pike church of Christ
417 Mooresville Pike
(.8 mi. N. of Hwy. 50/Jas. Campbell)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 3:30 P.M., Wednesday 7 P.M.
(931) 388-5828 or (931) 381-7898
www.moorevillepikecoc.com

JACKSON

Sunset View church of Christ
3618 Hwy 70 East
(Exit 87 off I-40, 7mi. @ Spring Creek)
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Steve Wilkerson (731) 967-0590
or 968-9851

JOHNSON CITY

Brookmead church of Christ
2428 Lakeview Drive
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Kevin Kay (423) 282-6251 or 426-1836

JONESBOROUGH

11-E church of Christ
240 Headtown Road
Bible Study 10:30 A.M., Worship 11 A.M.
Evening 5 P.M., Evangelist: David Wheeler
(423) 557-9119 or (423) 948-6464
www.christianadmonisher.jigsy.com

KINGSTON SPRINGS

Kingston Springs church of Christ
350 North Main Street
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Steve Walker, www.kscc.com

MT. PLEASANT

Locust St. Church of Christ
108 Locust Street • Mt. Pleasant, TN 38474
931-379-3704 or 931-964-3924
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Daniel H. King, Sr.
www.lscoc.com

KINGSPOUR

Kingsport church of Christ
4938 Fort Henry Dr. • P.O. Box 554
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5:00 P.M., Wednesday 7:00 P.M.
Evangelist: Tom Kinzel, Bldg.# (423) 239-3979
or (423) 579-2002 • www.kptcoc.org

MARYVILLE

Smokey Mt. church of Christ
2206 Montvale Road
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Harold Tabor (865) 977-4230
Lon Spurgeon (865) 388-8749
<http://tinyurl.com/smchurch>

MEMPHIS

Rocky Pt. Road church of Christ
516 E. Rocky Point Rd., Cordova
Bible Study 9 A.M., Worship 10A.M.
Wednesday 7 P.M.
rockypointchurch@gmail.com
www.rockypointchurch.org

MURFREESBORO

Cason Lane church of Christ
1110 Cason Lane
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(615) 896-0090 (Building)
www.casonlanechurch.org

MURFREESBORO, TN

Northfield Blvd. church of Christ
2091 Pitts Ln. at Northfield Blvd.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: David Bunting (615) 893-1200

NASHVILLE

Bell Road church of Christ
1608 Bell Road
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Chris Pace (615) 833-4444

NASHVILLE

Hillview church of Christ
7471 Charlotte Pike
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(615) 952-5458 or (615) 356-7318
Evangelist: Lee Wildman

NASHVILLE

Perry Heights church of Christ
423 Donelson Pike
Bible Study 9 A.M., Worship 9:55 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Johnny Felker (615) 883-3118
<http://perryheights.faithweb.com>

PIGEON FORGE

King Branch Road church of Christ
560 King Branch Road
Worship 10 A.M., Wednesday 7 P.M.
Facilities available for Sunday evening services
upon request.
Evangelist: Roger Williams (865) 430-5980
www.KingBranchRoadchurchOfChrist.org

SHELBYVILLE

El Bethel church of Christ
1801 Hwy. 41-A North
Bible Study 9 A.M., Worship 9:50 A.M.
Evening 5:30 P.M., Wednesday 7 P.M.
Evangelist: Donnie V. Rader (931) 607-9099
dvraeder@live.com

SHELBYVILLE

Shelbyville Mills church of Christ
1222 W. Jackson St.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Jeff Curtis (931) 607-9118
dfcurtis1963@hotmail.com

TEXAS

ALLEN

West Allen church of Christ
1414 W. Exchange Blvd. (2 miles w. of Hwy. 75)
Bible Study 9 A.M., Worship 9:50 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Jerry King (214) 504-0443
Building phone (972) 727-5355

ALVARADO

I-35 church of Christ
E. Service Rd. off I-35, N. of Alvarado
Bible Study 10:00 A.M., Worship 11 A.M.
Evening 6:00 P.M., Wednesday 7:00 P.M.
(817) 295-7277 or 790-7253

ALVIN

Adoue St. church of Christ
605 E. Adoue Street
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Mark Mayberry (281) 331-4953
or (832) 837-9038

AUSTIN

Schultz Lane church of Christ
Faber Rd. & Schultz Ln., Pflugerville, TX 78660
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 2 P.M., Wednesday 7:30 P.M.
Evangelist: Ron Lehde

BAYTOWN

church of Christ at Pruett & Lobit
701 North Pruett Street
Bible Study 9:45 A.M., Worship 10:40 A.M.
Evening 6:30 P.M., Wednesday 7 P.M.
Evangelist: Jesse Flowers (281) 515-8939
Building: (281) 422-5926, Weldon: (713) 818-1321

BEAUMONT

Dowlen Rd. church of Christ
3060 Dowlen Road
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelists: Max Dawson & Benjamin Lee
(409) 866-1996

CONROE

Woodland Hills church of Christ
410 Woodland Hills Dr., 77303
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
phone: (936) 756-9322
www.conroechurch.com

CLEVELAND

church of Christ
310 E. Houston Street
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7:30 P.M.
Evangelist: Robert Davis (281) 592-5676
www.clevelandchurchofchrist.org

CORPUS CHRISTI

Hwy. 9 church of Christ
Worship 10 A.M., Bible Study 11 A.M.
Worship 12 P.M., Wednesday 7:30 P.M.
Call for location: Keith Kalies (361) 776-2304
or Patrick Frazier (361) 235-1990

DICKINSON

church of Christ
2919 FM 517 Road E.
Bible Study 10 A.M., Worship 10:50 A.M.
Evening 6 P.M., Wednesday 9:45 A.M.
Wednesday 7 P.M., (281) 534-4870
www.dickinsonchurchofchrist.org

DALLAS

Methodist Street church of Christ
211 Methodist St. • Red Oak TX, 75154
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: D. LeRoy Klice
(972) 576-3119 or 363-7672
www.methodiststreetchurchofchrist.com

DUNCANVILLE

Whispering Hills church of Christ
2126 S. Main (South Dallas)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(214) 874-5701, info@whchurchofchrist.net

EDNA

church of Christ
301 Robison Street
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(361) 782-5506 or 782-2844
Elders: J. Mercer & S. Mercer

EL PASO

Eastridge church of Christ
3277 Pendleton Road
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(915) 855-1524

FORT WORTH

West Side church of Christ
6110 White Settlement Rd. 76114
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(817) 738-7269

GRANBURY

church of Christ
4313 Old Granbury Road
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
817-913-4209 or 817-279-3351

HOUSTON

Fry Rd. church of Christ
2510 Fry Road (77084)
Bible Study 9:30 A.M., Worship 10:20 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Bob Pulliam: (281) 832-4633, www.fryroad.org

HOUSTON

Spring Woods church of Christ
9955 Neuens Rd. at Witte Road
Worship 9 A.M., Bible Study 10 A.M.
Worship 11 A.M., Evening 6 P.M.
Wednesday 7 P.M.
Evangelist: (713) 419-1750
www.springwoodschurchofchrist.com

IRVING

Westside church of Christ
2320 Imperial Dr. (closest to DFW Airport)
Bible Study 9 A.M., Worship 9:50 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Mark Roberts (972) 986-9131
www.JustChristians.com

LANCASTER

Pleasant Run church of Christ
831 W. Pleasant Run Road
Bible Study 9:30 A.M., Worship 10:20 A.M.
Evening 5 P.M., Wednesday 7:30 P.M.
(972) 227-1708 or 227-2598

LUBBOCK

Indiana Ave. church of Christ
6111 Indiana Avenue
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(806) 795-3377
www.lubbockchurch.com

LUFKIN

Timberland Dr. church of Christ
912 S. Timberland Drive
Bible Study 9 A.M., Worship 9:50 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelists: Harold Hancock & Reagan McClenny
(936) 634-7110 or 632-7070

MANSFIELD

Northside church of Christ
1820 Mansfield-Webb Road
Bible Study 9:30 A.M., Worship 10:20 A.M.
Evening 5 P.M., Wednesday 6:30 P.M.
Evangelist: Tom Roberts (817) 466-3160

NACOGDOCHES

Stallings Dr. church of Christ
3831 N.E. Stallings Drive
Bible Study 9:30 A.M., Worship 10:20 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelists: Randy Harshbarger & Jay Taylor

PLANO

Spring Creek church of Christ
2100 W. Spring Creek Pkwy., (North Dallas Suburb)
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(972) 517-5582, www.planochurch.org

SAN ANTONIO

Grissom Rd. church of Christ
5470 Lost Lane at Grissom Rd.
San Antonio, TX 78238-2700
Bible Classes 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday (Ladies Class) 10 A.M.,
Wednesday (Bible Class) 7:30 P.M.
Terry Starling, Evangelist
www.grissomroadcoc.org

SAN ANTONIO

Pecan Valley church of Christ
268 Utopia Avenue, (I-37 S.E. Exit Pecan Valley)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Clyde W. Carter (210) 337-6143

SHERMAN

Westwood Village church of Christ
314 N. Tolbert
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Jim Smelser

TEMPLE

Leon Valley church of Christ
4404 Twin City Blvd.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Jason Garcia
yourfriendjgar@gmail.com
www.biblemoments.org

WACO

Sun Valley church of Christ
340 E. Warren St. (In Hewitt, a suburb of Waco)
Bible Class 9:30 A.M., Worship 10:30 A.M.
Wednesday 7 P.M.
Evangelist: Marc Smith
(254) 666-1020 or 420-1484

THE WOODLANDS

Woodlands church of Christ
1500 Wellman Road • P.O. Box 7664 (77380)
Bible Class 9:30 A.M., Worship 10:20 A.M.
Evening 5 P.M., Wednesday 7:30 P.M.
(281) 367-2099
www.woodlandschurchofchrist.org

VIRGINIA

CHESAPEAKE

Tidewater church of Christ
217 Taxus Street
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Steve Schlosser (757) 436-6900

CHESTER

Chester church of Christ
12100 Winfree St., (Central to Richmond,
Hopewell, Petersburg, & Colonial Heights)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5:30 P.M., Wednesday 7:30 P.M.
church Building: (804) 796-2374, (804) 385-2725
or (804) 271-0877

NEWPORT NEWS

Harpersville Rd. church of Christ
315 Harpersville Road
Bible Study 10 A.M., Worship 11 A.M.
Wednesday 7:00 P.M.

RICHMOND (METRO)

Courthouse church of Christ
Courthouse Rd. at Double Creek Ct.
(2.2 miles S of Rt. 288)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Gene Tope (804) 790-1629
www.courthousechurchofchrist.com

RICHMOND

Forest Hill church of Christ
1208 W. 41st Street
Bible Study 10 A.M., Worship 11 A.M.
Evening 6:30 P.M., Wednesday 7:30 P.M.
Evangelist: Jack Bise, Jr. (804) 233-5959

RIDGEWAY

church of Christ
2970 Old Leaksville Road
Bible Study 10 A.M., Worship 11 A.M.
Evening 5:30 P.M., Wednesday 7 P.M.
Evangelist: Jarred McCrary (276) 956-6049
www.churchofchristridgeway.com

ROANOKE

Blue Ridge church of Christ
929 Indiana Avenue N.E. (5 min. from Roanoke
Convention Center)
1st Lesson 9:15 A.M., Bible Study 10 A.M.
Worship 11 A.M., Wednesday 7:30 P.M.
(540) 344-2755

VIRGINIA BEACH

Southside church of Christ
5652 Haden Road
Bible Study 10 A.M., Worship 11 A.M.
Robert Mallard (757) 464-4574

WASHINGTON

BELLINGHAM

Mt. Baker church of Christ
1860 Mt. Baker Hwy.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Joe Price (360) 752-2692 or 380-2960
www.bibleanswer.com/mtbaker

WEST VIRGINIA

CHARLESTON

church of Christ
873 Oakwood Road
Bible Study 10 A.M., Worship 10:50 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Jonathan Chaffin (304) 342-5637
www.oakwoodroadchurchofchrist.com

CLARKSBURG

Westside church of Christ
Davisson Run Road
Sunday Morning 9:30 A.M.
(304) 622-5433
www.westsidechurchofchristwv.net

FAIRMONT

Eastside church of Christ
1929 Morgantown Avenue
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(304) 363-8696 or (304)844-2437

GLADESVILLE

Gladesville church of Christ
2906 Gladesville Rd., Independence, WV 26374
Sunday Bible Study 10 A.M., Worship 10:45 A.M.
Sunday 7 P.M., Wednesday 7 P.M.
(304) 864-3078

MOUNDSVILLE

Moundsville church of Christ
210 Cedar Street
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6:30 P.M., Mid-week 7:30 P.M.
Evangelist: Tony Huntsman (304) 845-4940

PARKERSBURG

Marrtown church of Christ
825 Marrtown Road
Bible Study 9:30 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(304) 422-7458 or 893-5227

WELLSBURG

Charles St. church of Christ
836 Charles Street
Bible Study 9:30 A.M., Worship 10:20 A.M.
Evening 6:30 P.M., Wednesday 7 P.M.
(304) 527-4438 or 737-3124

WYOMING

RANCHESTER

Ranchester church of Christ
Hwy. 14 West, Ranch Mart Mall
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 6:30 P.M.
Contact: Bob Reich (307) 655-2563

CANADA

CALGARY, AB

Northside church of Christ
803 20A Avenue NE
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday Bible Study 7 P.M.
+1 (403) 452-5116
www.churchofchristcalgary.com

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