

TRUTH

MAGAZINE



THEME: THE LETTER OF JAMES

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We Bow Down

By Mike Willis



Mike Willis, Editor
tmikewillis@gmail.com

One of the Hebrew words that is translated worship is *chavah*, חָוָה (earlier lexicons thought that the word was a Hithpalel from *shachah*, שָׁחָה). The root meaning of this word is based on a Ugaritic verb that means “to prostrate oneself” (for a discussion of this, see *Theological Dictionary of the Old Testament*, IV: 248-256; Brown, Driver and Briggs’ *Lexicon*, 1005).

The word is used of bowing before a person when greeting that person. Abraham bowed before the sons of Heth when he approached them to buy the cave of Machpelah (Gen. 23:7, 12); when Jacob’s family met Esau upon his return from living in Haran, they bowed before him (Gen. 33:6, 7); when Moses met his father-in-law after leading the Israelites from Egyptian slavery, he bowed before him (Exod. 18:7). The greeting of the person by bowing was to show a respect for that person or to acknowledge his higher rank. Ruth bows to Boaz (Ruth 2:10), David bows to Jonathan (1 Sam. 20:41) and Saul (1 Sam. 24:8), Abigail bows to David (1 Sam. 25:23, 41), Saul bows to Samuel (1 Sam. 28:14).

The word is also used of bowing before a monarch. David bowed before King Saul when he came out of the cave at En-gedi (1 Sam. 24:8); Joseph’s brothers bowed before him when they came to Egypt looking for food (Gen. 43:26); the woman of Tekoa whom Joab hired to persuade David to allow Absalom to return to Jerusalem fell on her face before King David (2 Sam. 14:4) as did Joab when he saw the successful

outcome of his venture. There are many more examples in the Old Testament of subjects bowing before earthly rulers. In all of these instances bowing before a monarch was a gesture of submission or surrender (cf. 1 Sam. 24:9; 2 Sam. 1:2; 9:6; 14:4, 22; etc.).

More relevant to the purpose of this article, the word is used of bowing before God in worship. Following Israel’s worship of the golden calf and Moses’ breaking of the tablets on which were written the Ten Commandments, Moses returned to Mt. Sinai where God appeared to him. Moses bowed his head toward the earth and worshiped (Exod. 34:8); Abraham’s servant who was sent to find a wife for Isaac bowed himself and worshiped upon having his requested sign confirmed by Rebekah’s watering of his camels (Gen. 24:26, 48); when Solomon had finished building the Temple, the glory of the Lord came down in a fire and filled the Temple, at which time the people bowed their faces toward the ground and worshiped (2 Chron. 7:1-3).

“Strictly speaking, therefore, the verb merely designates a gesture as part of a more inclusive action; but it comes to refer also to the inward attitude expressed” (TDOT IV: 249). The derivation of the practice was not from secular greeting to homage to a king and then homage to God; rather, scholars think that it was quite the opposite: homage to God led to homage expressed similarly to a king, and then homage to someone to whom one wished to show deep respect or to

acknowledge that he was of higher rank. “What is presupposed is the sense of disparity (cf. Ps. 95:6), the overwhelming experience of the sacred... a gesture of absolute submission” (TDOT, IV: 251).

The Muslim practice of bowing for prayer (*sujūd*) is described as follows: The Muslim “first goes down gently on his knees, ... places his hands on the ground a little in front of his knees, and touches his nose and forehead likewise to the ground (the former first) between his two hands” (TDOT, IV: 250). What the Muslim is expressing in *sujūd* is his total submission to the will of Allah. The custom is strange to Americans, though vestiges of the practice appear in physically kneeling to pray.

One can understand why the word חָוָה is appropriately used to describe the act of worship. When one approaches the throne of God, he recognizes himself as the lesser approaching Him who is greater. The bodily position when offering worship is unimportant, whether a person who comes into the presence of God on his knees, standing in prayer (Mark 11:25), or lifting up his hands to God in prayer (1 Tim. 2:8). What is important is not the gesture but these spiritual attitudes.

1. Homage. This word *chavah* expresses the honor and respect that is due to God. God is Almighty, Eternal, Holy, Merciful, Gracious, Compassionate, Faithful to His promises, etc. I find myself feeling as Isaiah when he saw the glory of God’s presence:

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Mike Willis, 6567 Kings Ct., Avon, IN 46123, (317) 370-1940. Email: tmmikewillis@gmail.com

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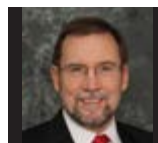
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Associate Editorial



Mark Mayberry

Mark works with the Adoue St. church of Christ in Alvin, TX, where he serves as both evangelist and an elder. His email address is markmayberry@outlook.com, and his Bible Study website is www.markmayberry.net.

The Duty of Teachers (3)

By Mark Mayberry

In our previous articles, we discussed the need for teachers, and ways in which we should exercise our talents. In this final installment, we consider the sacred duty of teachers, along with dangers we must recognize and avoid.

Let us recognize the prerequisite of personal development: “Ezra had set his heart to study the law of the Lord and to practice it, and to teach His statutes and ordinances in Israel” (Ezra 7:10). As a result, Ezra was an effective leader/teacher during the time of Israel’s restoration (Ezra 7:25; Neh. 8:9). Before we can effectively teach others, we must make personal application to our own lives: “first take the log out of your own eye, and then you will see clearly to take the speck out of your brother’s eye” (Matt. 7:1-5).

Let us “Be strong!” Moses thus charged Joshua (Deut. 31:7-8). David thus charged Solomon (1 Kings 2:1-3). Heeding Paul’s admonition to Timothy, let us also be strong in the grace that is in Christ Jesus, faithfully imparting the faithful message to faithful men (2 Tim. 2:1-2).

Let us be zealous, having hearts aflame with truth. Despite the sober message that he was commissioned to communicate, notwithstanding the hostility that his words engendered, Jeremiah was compelled by conscience and conviction: “If I say, ‘I will not remember Him or speak anymore in His name,’ then in my heart it becomes like a burning fire shut up in my bones; and I am weary of holding it in, and I cannot endure it” (Jer. 20:7-13).

Similarly, when the Sanhedrin forbade Peter and John from speaking or teaching in the name of Jesus, they replied, “Whether it is right in the sight of God to

give heed to you rather than to God, you be the judge; for we cannot stop speaking about what we have seen and heard” (Acts 4:18-20).

The Dangers in Teaching

Teachers face the danger of incurring stricter judgment (James 3:1). This admonition should not discourage sincere Christians from the work of teaching, but impresses us with the seriousness of the responsibility. To whom much is given, much is required (Luke 12:47-48).

Teachers must avoid the danger of having a hypocritical influence. The Greek word *hupokritēs*, translated “hypocrite(s),” was used in antiquity mostly in the sense of “a play-actor, role-player” but in Biblical literature only metaphorically of “an actor,” in the sense of a “pretender” or “dissembler” [BDAG]. Jesus denounced the scribes and Pharisees for their hypocrisy (Matt. 23:13, 15, 25-33). Paul also stressed Jewish culpability in this regard (Rom. 2:17-24). May we recognize that “the goal of our instruction is love from a pure heart and a good conscience and a sincere faith” (1 Tim. 1:5).

Teachers must avoid the danger of corrupting God’s covenant. According to Malachi, “The lips of a priest should preserve knowledge, and men should seek instruction from his mouth; for he is the messenger of the Lord of hosts.” Instead, they stood condemned for turning aside, having turned aside from the way and corrupted the covenant of Levi, thus causing many to stumble (Mal. 2:1-9). Yet, the prophets anticipated a future when the Law of Moses would be superseded by a new covenant, written upon man’s heart, resulting in reconciliation and renewal (Jer. 31:31-34).

Accordingly, servants of the new covenant (2 Cor. 3:5-6), must preach the word, faithfully fulfilling their ministry under any and all circumstances (2 Tim. 4:1-5).

Teachers must avoid the danger of failing to fulfill their duty. Consider the example of Ezekiel, whom God appointed as a watchman to the house of Israel. Divine warnings to wayward Israel must be faithfully communicated, lest the prophet himself fall under condemnation (Ezek. 3:17-18; 33:7-9). Disciples overcome the debilitating effects of fear by trusting in the promises of God (Matt. 10:24-33). We triumph over timidity through courage and conviction, as we remember the character of our calling (2 Tim. 1:7-11).

Conclusion

Having considered the demand for teachers, the duty of teachers, and dangers in teaching, let us close by recalling the grandeur of the work. Individuals are drawn to God through hearing, believing, and obeying the inspired message of truth (John 6:44-45).

Salvation is offered to all: Whoever will call on the name of the Lord will be saved. Yet, a dilemma remains. How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher? How will they preach unless they are sent? As Paul considered these questions, he recalled the utterance of Isaiah and exclaimed, “How beautiful are the feet of those who bring good news of good things!” (Rom. 10:12-15; cf. Isa. 52:7-10). Loving the truth of God and the souls of men (especially our own beloved children), may we more fully dedicate ourselves to the work of teaching. 📖

Women's Section

Teaching Our Children: The Principle of the Teacher (II)

By Aleta Samford

Synopsis: When we look at the Bible as one big picture, one big story, one big thought, we'll discover valuable truths that apply to ALL the smaller stories. Everything will suddenly make sense.

I remember almost to the day the excitement I felt when this light bulb of truth came on for me: The New Testament begins in the Old Testament and the promises to Abraham weave a thread throughout the Scriptures, beautifully tying into the death, burial, and resurrection of Jesus Christ and His church. I also remember the moment I realized that the Bible classes I was teaching were not centered around these great truths. I set out to change that.

Why was this important? Because none of the lessons in the Bible make sense unless they are placed where they belong in God's scheme for redeeming man. Stories become isolated and "ho-hum" to the students, and "ho-hum" is bad for inspiration and motivation.

The Law of the Teacher states: "The teacher must know what she will teach." I like the way Moses phrased it in Deuteronomy 11:18: "Therefore you shall lay up these words of mine in your heart and in your soul, and bind them as a sign on your hand, and they shall be as frontlets between your eyes." Now, here is the dilemma I found myself in many years ago: Even though I was teaching God's word, I was not challenging my students to "love the Lord your God, to walk in all His ways and to hold fast to them" (v. 22) because I was not

motivating them with His love from the very beginning of time.


Here's where I started: *I became totally committed to the timeline.* It was no longer just a decorative border around the top edges of the room; it became my **shovel**. My what?

I became totally committed to the timeline.

When you go to plant seeds in the ground, what is the first thing you grab? Your spade or shovel, right? A shovel is what opens up the earth, turning the soil, and making it ready for the seed or young plant. **The timeline** is your **shovel**. It's what opens up your children's minds and stirs the soil to receive the seed, the Word of God.

A timeline shows our children that God created and dealt with real people just like them. It shows that He had a plan and that the plan continues. In our classroom, our photographs are near the end of the timeline because we are a part of the continuing plan. When the children see God's overall design on a regular basis and where the Savior fits in, they come to class excited to learn more. Excitement comes from knowing

where you've come from and where you're going!

A study of the seven principles of teaching has taken me on an incredible journey into the minds of my students. I've learned how to help them do the discovering it takes to enjoy the journey through God's time. Because they are excited that God's Word includes them, spontaneity and natural reactions to His truths keep things fresh for me, and as their guide, I never experience the dreaded burn-out. I look forward to sharing more about this first principle, the law of the teacher, in future articles. 



Aleta Samford

Aleta is the wife of Gene Samford who preaches for the church that meets in Kemp, TX. She has taught Bible classes for 40 years and, in an effort to help other women join the ranks, presents a series of lessons based on her own experiences and *The Seven Laws of Teaching*. Her email address is aletas10@sbcglobal.net.



The site of Appii Forum

Paul Thanked God and Took Courage— En route to Rome

By Leon Mauldin

Nearing the completion of the Third Missionary Journey, Paul wrote the book of Romans as he wintered in Corinth. In his opening remarks he said,

First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. For God is my witness, whom I serve with my spirit in the gospel of His Son, that without ceasing I make mention of you always in my prayers, making request if, by some means, now at last I may find a way in the will of God to come to you. For I long to see you, that I may impart to you some spiritual gift, so that you may be established – that is, that I may be encouraged together with you by the mutual faith both of you and me (Rom. 1:8-12).

Looking forward to seeing his Roman brethren, Paul gives two reasons why he has not done so previously: He often had made plans but had been hindered (1:13); he had previously preached in places where the Gospel had not gone but “now no longer having a place in these parts” (15:23) – he was running out of places where the Gospel had not been preached! That is a good problem!

When Paul expressed his interest in imparting some spiritual gift to the

Romans, that would have made sense if that was the end of the sentence (Rom. 1:11). As is stated in Acts 8:18: “Simon saw that through the laying on of the apostles’ hands the Holy Spirit was given.” It would be understandable if Paul simply stated his intentions to impart unto the Romans miraculous gifts of the Spirit, for their edification. But he went on to say, “that is, that I may be encouraged together with you by the mutual faith of both you and me” (1:12).

It would seem to be beyond challenging to think of a more devoted Christian than Paul. Who would have a stronger faith than Paul? Further, think of what God had chosen him to do: He was an earthen vessel to whom the treasure of the Gospel had been entrusted (2 Cor. 4:7). At the time of his writing Romans, he had written 1 and 2 Thessalonians, Galatians, 1 and 2 Corinthians. Later when under house arrest at Rome he would write Ephesians, Philippians, Colossians, and Philemon. Still later would come the books of Titus and 1 Timothy, and last of all 2 Timothy, making a total of 13 of the 27 books of the New Testament. Here was a man who wrote nearly half of the books of the New Testament! As an apostle, what he bound on earth had

been bound in heaven; what he loosed on earth had been loosed in heaven (Matt. 18:18). As an apostle, he sat (and is seated) on a throne judging the twelve tribes of Israel (Matt. 19:28).

He was authorized to work miracles to confirm the word (Mark 16:20). Paul said of his work with the Corinthians, “Truly the signs of an apostle were accomplished among you” (2 Cor. 12:12). He had earlier told them, “I speak with tongues more than you all” (1 Cor. 14:18). He could heal the sick (Acts 28:8-9); he could raise the dead (Acts 20:8-12).

And yet Paul spoke of his need to be encouraged by his Roman brethren! When he wrote Romans he was free. But upon his arrival in Jerusalem (Acts 21) he was arrested, then moved to Caesarea for his own protection where he remained a prisoner for two years. There as a Roman citizen he appealed to Caesar, and thus sailed for Italy (Acts 27:1), traveling still as a prisoner, along with 276 passengers (Acts 27:37). They experienced shipwreck at Malta, wintered there (Acts 28:11), and then continued the journey to Italy, and on to Rome. After they sailed from Malta Luke writes: ►



Traveling companions

We put in at Syracuse and stayed there three days. From there we cast off and arrived at Rhegium, and after one day a south wind sprang up and on the second day we came to Puteoli. There we found some brothers and were invited to stay with them seven days. And in this way we came to Rome. The brothers from there, when they heard about us, came as far as the Forum of Appius and Three Taverns to meet us. When he saw them, Paul thanked God and took courage. When we entered Rome, Paul was allowed to live by himself, with the soldier who was guarding him (Acts 28:12-16, *NET*).

Appii Forum is about 43 miles south of Rome; Three Inns is about 33 miles. But brethren from Rome heard Paul was coming. They could have just waited for his arrival, but they left Rome, traveling those 40+ and 30+ miles to meet him, and then turning around and walking back with him to Rome. That emotionally impacted Paul, it moved him. *He thanked God and took courage.*

When we think of those who need encouragement we are likely to think of the weak and struggling, the bruised reeds and smoking wicks. It is true that the weak need encouragement. But those who are strong need encouragement too – even those as strong as Paul!

Our photos show the site of Appii Forum; while traveling in March 2016, we were encouraged by brethren who met us there. You also can see Francesco and Rita Fosci at Three Taverns. Brother Francesco preaches nearby in Latina. The new highway is built where the ancient Appian Way was laid; this is the very route Paul would have taken on into Rome. **T**



Leon Mauldin

Leon has worked with the Hanceville church of Christ, Hanceville, AL, for the past twenty-five years. leon.mauldin@gmail.com



Francesco and Rita Fosci at Three Taverns

Mediation of the Heart

How God Viewed Saul's Worship

By Kyle Pope

When Samuel rebuked Saul for failing to utterly destroy the Amalekites, whom God had condemned because of their sins against the Israelites in the wilderness (Deut. 25:17-19), Saul tried to defend his actions by claiming the people spared the livestock to sacrifice to God (1 Sam. 15:21). He made the common assumption that anything done with a religious motive is acceptable to God regardless of whether or not God has authorized it. In response, Samuel told him, **“to obey is better than sacrifice”** (1 Sam. 15:22) going on to explain, **“For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry”** (1 Sam. 15:23a, NKJV). This explanation of the importance of obedience warrants our consideration.

The Holy Spirit led Samuel to use two words describing Saul's actions, both of which were said to be like **“witchcraft”** or **“iniquity and idolatry.”** How shocking it must have been to Saul—just as it is often shocking to people today—to hear that something intended as an act of worship was actually like an occult, pagan, and idolatrous act!

We can learn more about this by considering the words Samuel used to describe what Saul had actually done. The first word is consistently translated “rebellion” in almost all English translations. God commanded Saul to “utterly destroy” not only the people but, “all that they have” even

specifying “do not spare them” (1 Sam. 15:3). By sparing the king and the best of the livestock Saul had rebelled against God's command. The *Bible in Basic English* puts it that Saul had gone “against his orders.” To disobey God's orders to do an act of worship He had not commanded was just as much a violation of God's will as if he had practiced “witchcraft” or “divination” (NASB)—a sin he would later actually commit (1 Sam. 28:7-15).

The second word used to describe his actions has proven harder for translators to find a consistent English word that brings out its significance. Early English translations chose the word “stubbornness” (Matthew Bible – 1537; Great Bible – 1539; Bishops Bible – 1568)—a word that has continued to be used in most English translations that have followed it (KJV, ASV, RSV, YLT, NKJV, NLT, NRSV), including some Jewish translations (OJB, JPS). Saul's actions certainly reflected an attitude of stubbornness. He wanted to do what he wanted to do! Whenever we choose our own desires over anyone or anything else in our relationships with God or others it reflects an idolatrous way of thinking. Paul warned of those “whose god is their belly” (Phil. 3:19). While Christians should refuse to compromise truth, when it comes to following God's word (even if it differs from what we want) or when it comes to giving in to others (for their good and to encourage peace and edification) children of God must practice what James describes as

the heavenly wisdom that is “willing to yield” (James 3:19).

The word translated “stubbornness” has an unusual literal meaning. The Hebrew word *patsar* literally means “to press, push” (BDB). It is used only seven times in the Old Testament, and most often in its literal sense (Gen. 19:3, 9; 33:11; Judg. 19:7; 1 Sam. 15:23; 2 Kings 2:17; 5:16). In many of these examples it is used of emotional pressure one uses to *urge* someone to do something—much the way today we might say someone is “pushy.” What does the use of this term further indicate about Saul's behavior?

The *pushy* person is one who always seems to work things out to get his or her way. It doesn't matter who gets hurt. It doesn't matter how our actions make others feel. It is “self-will” (Dby). It is “arrogance” (NIV). It is “pride” (BBE). Paul commanded that a Christian should “esteem others better than himself” (Phil. 2:3)—not in the sense of having poor self-esteem, but in a willingness to “look out not only for his own interests, but also for the interests of others” (Phil. 2:4). Saul was the king. He should have been a spiritual leader, urging the people to fully and completely follow the will of God. He didn't do that. Even when he was rebuked for his sin, his *pushy* attitude shone through in grabbing the edge of Samuel's robe and tearing it as Samuel turned to leave (1 Sam. 15:27). He was more concerned about being shamed

before the people than the fact that he had displeased God (1 Sam. 15:30-31).

Instead of “**stubbornness**” a few translators have sought to convey this sense of *pressing* against God’s will in the choices they have made to translate *patsar*. Keil and Delitzsch in their *Commentary on the Old Testament* argue that “rebellion” and *patsar* are “synonymous in their meaning” (2.157). They use the word “opposition” for *patsar*. Hebrew Old Testament literature often utilized synonymous parallelism by which two things were stated in slightly different ways for emphasis. By failing to obey God, rather than honoring Him before the people through demonstrating the fulfillment of His word, Saul had actually acted in a manner that opposed God. In this Saul was like Moses who struck the rock when God commanded him to speak to it. God told Moses that in doing that “you did not believe Me, to hallow Me in the eyes of the children of Israel” (Num. 20:12). We must recognize that doing what God has not authorized, regardless of our motives, dishonors and opposes God!

Along these same lines, several translations consider the sense in which Saul disregarded the authority of God in his action. He committed “insubordination” (NASB) or “insolence” (GLT). His was an act of “presumption” (ESV) and “defiance” (HCSB). Do we really recognize the supreme authority of the Lord in the choices we make regarding how we live and worship Him? He is the “only Potentate, the King of kings and Lord of lords” (1 Tim. 6:15). Jude wrote, “To God our Savior, Who alone is wise, be glory and majesty, dominion and power, both now and forever. Amen” (Jude 25). When we try to negotiate with God, and alter and dilute His commands, it is an act of “defiance” against the One who holds all authority. Saul imagined that he as king

did not have to submit to the authority of God. May we never see ourselves as *kings* and *queens* over our own lives to the point that we like Saul act with such “presumption.” **T**

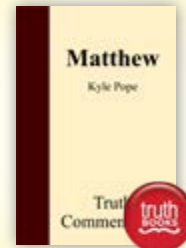


Kyle Pope

Kyle Pope preaches for the Olsen Park church of Christ in Amarillo, Texas. He and his wife Toni have three children: Torhi, Caleb, and Nathan.
kmpope@att.net

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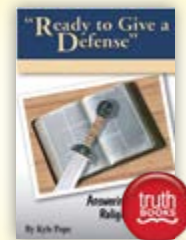
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Christians Under 30

Sexolatry

By Ethan Longhenry

To put it mildly, modern Western culture is obsessed with sexuality. Evidence of this obsession can be easily found in the saturation of sexualized images and messages seen at every turn. Many things may divide Americans, but marketers and advertisers have learned that sexualized images are tolerated across divides: “sex sells.” Sex appeal is used to sell everything from cars to chewing gum. Sexuality is pervasive in entertainment, explicitly described in song, prominently displayed on television and in movies, and fueling a disproportionate amount of Internet traffic in the form of pornography.

=Unfortunately, this obsession should not surprise us. In fact, it is the very thing which God knew would happen in our current cultural circumstances; none of this is really new. It is simply the most recent manifestation of a continual trend in humanity toward turning sexuality into a god: “sexolatry,” if you will.

=Paul aptly described this tendency in Romans 1:18-32. He set forth the path by which the pagans of his day had reached their current level of depravity. The path began with the denial of God as the One True Creator God: they should have perceived His power and divine nature in the creation, but refused, becoming vain in their reasoning, having darkened minds and hearts, believing that they had found divinity in the things which God had made (Rom. 1:18-23). In this way

the pagans were giving the glory and honor due to the Creator to creatures. As a result, God gave them over to the lusts of their hearts to commit all kinds of forms of sexually deviant behavior (Rom. 1:24-27).

We can see this tendency manifest in the historical record as well. Statuettes have been discovered of women with exaggerated sexual characteristics; they may provide evidence of early belief in fertility goddesses. Early farmers made connections between the generative and procreative power of human sexuality with the generative power in agricultural fecundity; to this end, ancient Near Eastern and Greco-Roman cultures maintained prominent fertility gods and goddesses and often ritual sexual behavior in an endeavor to obtain the favor of the gods for a good harvest. For these reasons Judah thought that Tamar was really a cult prostitute (Gen. 38:21); Israel was strictly warned against having male and female cult prostitutes (Deut. 23:17-18); Ezekiel was shown Israel’s depravity by seeing Israelites participating in the fertility rituals of Mesopotamia with Ishtar and Tammuz (Ezek. 8:14). Temples devoted to Aphrodite/Venus, the Greco-Roman goddess of love, were infamous for the sexual behavior which took place therein.

This takes place on account of an understandable pattern of logic. Humans do not cease being made in God’s image because they no longer honor God as their Creator; people

are searching for something greater than themselves and for relational unity. Yet they do not wish to honor God appropriately and look among the things that have been made. And what, above all behaviors, most closely represents relational unity than sexual intimacy? And so it happens: the physical shadow which God has given mankind to enjoy and which points to the full spiritual intimacy which man is to enjoy with his God and with each other in Christ is instead given divine honors (Gen. 1:26-27; 2:24; Matt. 19:3-6; Eph. 5:31-32). The good is thus made absolute, the definition of idolatry (Gal. 5:19).

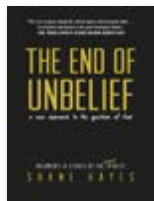
In a world which would deny its Creator, at least some of the good things which He has made will be held up as the absolute purpose and end in life. Denying God as God almost invariably leads to sexolatry, and while sexuality is good and appropriate in its proper place, it proves a harsh master whom can never be satisfied and who never truly satisfies as hoped when made into a god. We do well to honor God as God, and enjoy human sexuality in the covenant of a man and his wife as He intended, and by all means seek to avoid sexolatry! **IT**



Ethan R. Longhenry

Ethan and his family live in Los Angeles, CA, where he works with the saints in Venice, CA. deusvitae@hotmail.com; deverbovitae.com

Book Reviews



The End of Unbelief: A New Approach to the Question of God.

Shane Hayes. Leafwood Publishers, 2014. ISBN: 978-0-89112-438-2

Some atheists like Richard Dawkins, Daniel Dennett, and Sam Harris are militant, others are more passive, and still others are changing their minds. The well-known atheist, Anthony Flew wrote about his conversion to belief in 2007 (*There Is A God*, Harper One). More recently, Shane Hayes has written about his life as a former atheist and how he became a believer. In *The End of Unbelief*, Hayes argues strongly for belief in God because of the evidence of design in the universe. Hayes lays out his apologetic for God in Part 1 of the book. In my opinion, this is the best part of the book. In Parts 2-5, Hayes writes in an autobiographical style as he tells about his life of experimenting with different belief systems before coming to accept Christianity. *The End of Unbelief* is not your typical apologetic and you will no doubt disagree with some parts of Hayes' argument as I did (he can't say with certainty that there is a God, he calls himself a believing agnostic, he believes in the Big Bang and a 14 billion year old universe, etc.). However, the value in this book is found in how the author (a former atheist) explains the one, basic step he took to become a believer in God; then later, the step he took to accept Christ. Hayes concludes: "There is no compelling reason to withhold belief in God" (185). If you are conversing with a hardened atheist today about your belief in God, then this book could give you some guidance in what to say and how to frame your apologetic to one who is not easily convinced. It will also give you insight into how an atheist thinks, the language he uses, and how he responds to a believer.



Chris Reeves

chrisreevesmail@gmail.com
4922 Ogg Road
Cedar Hill, TN 37032
(615) 384-2410
www.thegoodteacher.com

II Corinthians: A Handbook on the Greek Text.

Frederick J. Long. Baylor University Press, 2015. ISBN: 978-1-60258-739-7



For the past few years I have been informing our readers about the BUP Handbook series on the Greek text of the New Testament and the Hebrew text of the Old Testament. The BUP handbook on *II Corinthians* is now their latest volume in the series. An intermediate to advanced knowledge of the Greek and Hebrew language is recommended to gain the most from these handbooks. However, a Bible student with even a beginning level of Greek and Hebrew comprehension can benefit some from them. These handbooks are commentaries based on the Greek and Hebrew text. As a result, the Bible student will gain a wealth of understanding with the original text that is not found in many commentaries based upon the English text. The focus of these handbooks is on a detailed and comprehensive discussion of the grammar and vocabulary of the original text. Lexical, analytical, syntactical, textual-critical, and rhetorical analysis of the Bible book is the main feature of each volume. A glossary of technical terms and a bibliography for further study are also included. These handbooks are excellent and will help the Bible student to mine the Scriptures in depth. These handbooks are primary and can be used first to get to the root meaning of the text before looking at other commentaries based upon the English translation of the text. 📖

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Bibles in Foreign Languages (2)

Spanish Versions of the Bible

By Evan Blackmore

Have you ever wanted a Bible for a Spanish-speaking friend? Or have you wanted to carry a Bible in that language yourself, during a visit to a Spanish-speaking country such as Mexico, Peru, or Argentina?

If so, you'll have discovered that there are almost as many different translations of the Bible in Spanish as in English. This article has room to discuss only a few. It 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.

Reina-Valera

The classic Spanish version of the Bible was translated by Casiodoro de Reina in 1569 and revised under the supervision of his friend Cipriano de Valera in 1602. The 1602 Versión Reina-Valera (abbreviated VRV or RV) reads very much like the 1611 KJV. That isn't simply coincidence. The 1611 English translators had a copy of the 1602 VRV and checked it carefully, verse by verse, against their own preliminary draft translation.

Like the 1611 KJV, the **1602 VRV** was written during a golden age of its country's literature, and has an antique beauty of language uniquely its own. Of course, some of its words have now fallen out of use, but it isn't quite as hard to understand as the KJV, because Spanish hasn't altered quite as much as English in the past 400 years. (English has been grammatically crippled since 1611 by the complete loss of all second person singular pronouns and verb forms—"thou," "thee," "thy," etc. There have been many changes to Spanish since 1602, both in Spain and in the Americas, but nothing as devastating as that.)

Like the 1611 KJV, the 1602 VRV uses *italics* to indicate words added by the translators, and is supplemented with marginal notes—some of which (marked *Heb.* and *G.*) are useful because they give even more precise word-for-word renderings of the original Hebrew and Greek.

Like the 1611 KJV, the 1602 VRV has been revised repeatedly in recent centuries. In English, every revision of the 1611 KJV carries its own name (American Standard Version, Revised Standard Version, New King James Version, etc.). But in Spanish, every revision of the 1602 VRV still bears the name Versión Reina-Valera. The different versions are distinguished mainly by their dates. So, when buying a VRV Bible, you need to check not only the name, but also the date of revision.

The main VRV revisions that keep relatively close to the original Greek and Hebrew are the following:

- The **1865 VRV**. This is very similar to the 1602 edition, but gently modernizes some of its wording and simplifies a few of its grammatical constructions. The 1602 marginal notes are omitted, but the use of *italics* is retained. A handy reprint of the 1865 VRV (with updated spelling but unchanged wording) was published by the Sociedad Bíblica Valera at Miami in 2007. It has also been issued in a bilingual Spanish-English edition with facing KJV.
- The **1909 VRV**, a more systematic modernization of the 1602 edition. It too has *italics* but no marginal notes. It is available in reference editions with Scripture cross references; large print editions; bilingual editions with facing KJV; and a Greek-Spanish *Nuevo Testamento Interlineal* (published by Nelson, 2011). (Not all these editions preserve the *italics*, however.)

- The **1979 VRV**, a slight modernization of the 1909 VRV, published by C. D. Stampley Enterprises of Charlotteville, NJ. It too has *italics* but no marginal notes. An excellent giant print edition is available.
- The **1960 VRV**, a much more extensive revision of the VRV than any of the above. (Therefore, the 1960 VRV is sometimes called the Reina-Valera Revisada [RVR], whereas the 1602, 1865, 1909, and 1979 versions are grouped together as the Reina-Valera Antigua.) It has no *italics* or marginal notes. It is available in reference editions, giant print editions, and bilingual editions with facing KJV, NKJV, ESV, NIV, or HCSB.

Like the KJV and NKJV, all the Spanish versions listed above translate a very full New Testament text, even including some passages that have little or no Greek manuscript support, such as the references to the three heavenly witnesses in 1 John 5:7-8. In points of detail, however, each version makes slightly different textual decisions. None of these small textual variations makes any difference to the doctrines taught by the Scriptures.

Which VRV version is the "best"? That's like asking which English version is the "best." Different ones have different advantages.

Of the versions listed above, the 1960 generally has the simplest and most modern language, then the 1979, then the 1909, then the 1865, then the 1602. But there's a tradeoff. In a small but significant number of places the successive alterations have progressively lost some of the accuracy of the 1602 edition.

Many further revisions of the VRV have been published in recent years, but none has been as well received as the 1602, 1865, 1909, and 1960 versions. None of the more recent VRV revisions that I have ►

examined is recommendable. Some were prepared by people who could not read Hebrew or Greek, others by people who had little belief in the inspiration of the Scriptures.

La Biblia de las Américas

Outside the various revisions of the VRV, probably the most accurate Spanish version overall is La Biblia de las Américas (**LBLA**), published in 1986. This is a Spanish equivalent of the NASB, and is very similar indeed to the NASB, even in visual layout. It has *italics* and marginal notes (some of which, marked *Lit.*, give more precise renderings of the Hebrew and Greek). Sometimes it is a little more accurate than the NASB, sometimes a little less, but most often it does in Spanish exactly what the NASB does in English. Textually it looks more like the VRV than the NASB, because it prints a very full New Testament text without setting certain passages in square brackets as the NASB does (although some of its marginal notes mention differences in manuscript evidence). As you would expect, a bilingual LBLA-NASB has been issued.

In Spanish, as in English, there is no “perfect” translation. The Lord, in His wisdom, has not prevented translators from writing error—just as He has not

prevented preachers from speaking error. The people who bring us the treasure of His word—including translators and preachers—are always merely “earthen vessels” (2 Cor. 4:7). So all Spanish Bibles, like all English Bibles, have been translated by fallible humans and contain occasional mistakes.

For instance, in Romans 16:1 the 1602 and 1865 VRV versions say that Phoebe is *en el servicio* (“in the service”) of the church at Cenchrea. But the 1909, 1979, and 1960 VRV, and the LBLA, call her a *diaconisa* (“deaconess”) of the church at Cenchrea. Here the older versions are clearly more accurate, because the Greek word is *diakonos*, the general term for anyone who does any kind of service (as in Rom. 15:8; 13:4; etc.). The Greek word *diaconissa* (“deaconess”) is never used in the Bible, and first appears in historical records during the second century (about the time when various churches were also appointing a single “bishop” to rule over the elders).

On the other hand, in Acts 2:27 the 1602, 1865, 1909, and 1979 VRV versions say that after his death David was in *el infierno* (“hell,” the same Spanish word that is applied to the place of eternal punishment in Matt. 5:29-30, etc.). But the 1960 VRV and the LBLA say that he was

in *el Hades* (“Hades”). Here the 1960 VRV and the LBLA are more accurate, because the Greek word is *Hades*, the abode of the dead before the judgment, and is quite different from the Greek word for the place of eternal punishment.

Overall, the many strengths and few failings of the great Spanish Bible versions are very similar to the many strengths and few failings of the great English Bible versions.

The accompanying chart shows a representative sample of Scripture in the translations recommended above. Even if you do not know Spanish, you may still be able to see that all these translations carefully reproduce the little connecting words of the text, and also that their variations in wording are relatively slight. 📖



Evan Blackmore

Evan Blackmore worked as a medical practitioner and psychiatrist until his retirement in 1990. His most recent books, written with his wife Marie, are *Leviticus (Truth Commentaries)* and *Between Malachi and Jesus* (DeWard Publications).

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.

1602 VRV

Porque no me avergüenzo del evangelio; porque es potencia de Dios para dar salud a todo aquel que cree: al Judío primeramente, y también al Griego. Porque la justicia de Dios se descubre en él de fé en fé, como está escrito, Mas el justo vivirá por la fé.

1865 VRV

Porque no me avergüenzo del evangelio de Cristo; porque es poder de Dios para salvación a todo aquel que cree: al Judío primeramente, y también al Griego. Porque en él la justicia de Dios se descubre de fé en fé, como está escrito: El justo vivirá por la fé.

1909 and 1979 VRV

Porque no me avergüenzo del evangelio: porque es potencia de Dios para salud á todo aquel que cree; al Judío primeramente y también al Griego. Porque en él la justicia de Dios se descubre de fe en fe; como está escrito: Mas el justo vivirá por la fe.

1960 VRV

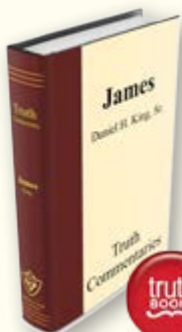
Porque no me avergüenzo del evangelio, porque es poder de Dios para salvación a todo aquel que cree; al judío primeramente, y también al griego. Porque en el evangelio la justicia de Dios se revela por fe y para fe, como está escrito: Mas el justo por la fe vivirá.

LBLA

Porque no me avergüenzo del evangelio, pues es el poder de Dios para la salvación de todo el que cree; del judío primeramente y también del griego. Porque en el evangelio la justicia de Dios se revela por fe y para fe; como está escrito: MAS EL JUSTO POR LA FE VIVIRA.

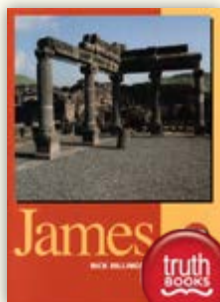
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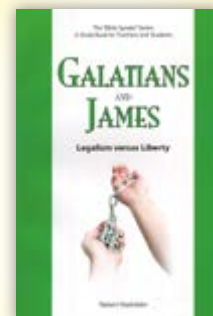
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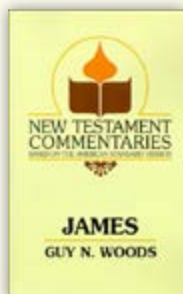
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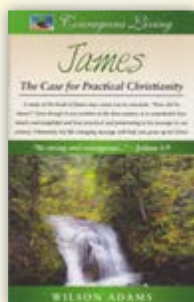
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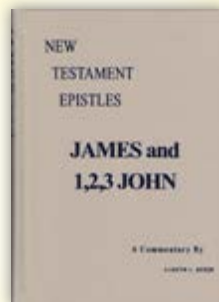
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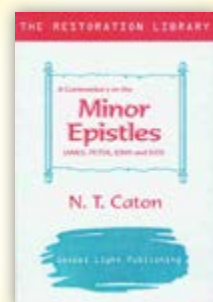
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The Book of James

Background of the Epistle of James

By Daniel H. King, Sr.

The letter of James is a work which on the one hand is eminently practical and applicable to the lives of everyone who reads it. And yet on the other there are statements found in it which have tended to be taken non-literally by a good many expositors or applied in some off-hand way that does no justice to the historical background of the material. Hence there are present within it some aspects which do not seem to apply to our own particular situation in the current climate in our own country and for this reason have sometimes been misunderstood or misapplied. Others in different circumstances may be prone on account of those circumstances to see it all much more clearly and appreciate the situation considerably better.

To this point we might suggest that when all is peaceful about us, the world is viewed as a quiet and tranquil place. But when bombs are exploding close by, cannon shells are falling and shots are heard in the distance, we tend to see it altogether differently. As human beings, we tend to view things that we read in terms of our own “here and now” rather than in the writer’s “there and then.” The American South during and after the Civil War, and especially during the era of Reconstruction when southerners felt themselves oppressed, mistreated, and abused might represent an almost perfect comparison with the circumstances of Palestine in the decades prior to the war with the

Romans in A.D. 66-73 when James was written. Lawless men in self-appointed posses roamed the hills and hollows of the devastated South preying on innocent fellow citizens and using hit-and-run tactics against the Northern forces policing the region.

Similarly, in the time of James, Palestine was a place embroiled in political and social foment. Agitators arose from time to time to stir up the hostility of the downtrodden populace against the social order as it stood. Past injustices festered in the minds of those who had endured the brutality and unfairness of the system as it presently functioned for the benefit of the social elites. Messianic expectations kept the people looking for a Deliverer who would lead them to military victory over their oppressors. Rich land owners abused their workers and employed the justice system of the time to steal what they wanted from those less powerful than themselves, and the priestly caste who continually enjoyed the benefits of social standing and the wealth that flowed into the Temple from all the nations of the earth did all they could to please their Roman overlords and keep things on a steady keel. The status quo was fine with them. The Romans, on the other hand, just wanted peace and quiet, and they would have it if they had to slaughter the entire population of a country to bring it about. They were well schooled in the art of putting down rebellions. So, things were ripe for war,

and it was just a matter of time until it came.

Like every other epistle in the New Testament, or a personal letter written to someone today for that matter, a piece of literature of this sort speaks to the particular circumstance and situation (*sitz im leben*) of those who are the audience of the document. So, what were the unique social and religious factors that were predominant during the age of the writing of James and gave rise to this remarkable little work? The present article should be seen as a simple, basic, and brief introduction to a few of those factors. There is much more to be said on this topic, and for that reason we refer the reader to the introduction to our commentary on James in the *Truth Commentary* series, published in 2015.

1. *The Christians to whom James wrote generally were very poor and spiritually frustrated by their pitiful situation.* “If we are truly the people of God, why are we still so poor? And, why has God not moved to deliver us from our terrible circumstances?” Questions of this sort are natural to those who fall into grinding poverty, who go to sleep hungry at night and see others about them who seem to be enjoying all of the good things of life. James speaks to people who are tempted to favor a well-dressed rich man when he comes into the assembly (2:1-13) because the society which he has experienced outside the walls of the church building ►

has forced him to grovel at the feet of the rich in order to make ends meet and feed his family. He may have worked the land of the rich (5:1-6) or heard the boastful conversations of the wealthy merchants (4:13-17), and seen their lack of charity, their selfishness, and their arrogance. He may be tempted to be jealous of their situation (3:14, 16), and might even be motivated to take steps to “bring them down a notch” from their enviable circumstances, often gained at the expense of the poor people of the land. There were some rich members of the church (1:10), but they were few and far between, and most were only marginal in their Christianity (2:6). James counsels patience in the face of such inequities. Even though some may be tempted to take the law into their own hands, the writer tells them to pray and wait upon the Lord for their deliverance (5:7, 8), not to attempt it on their own.

2. *The audience of James was tormented by their enemies on account of their unpopular Christian faith.* From the days of Saul of Tarsus and onward the Jews of Palestine were faced with persecution from the religious majority of the country. James encouraged his audience to endure affliction with patience, knowing that God will eventually reward those who overcome (5:9-11). Doubtless this was not easy. It appears that this would have been especially noisome to those whose faith was not strong. And there are numerous indicators in the epistle which suggest that a good number of those in his readership were not advanced in their Christian maturity (1:2-8). They may have been new converts or else may have been less than fully committed to the Christian way of life.

3. *James indicates that some of his readers may have been tempted to respond violently to the problems they were facing.* This is not all that surprising given the circumstances at the time of the writing, which we judge to be in the period of the late 40's or early 50's of the Common Era. The years before the

war in Palestine were times of violence and social upheaval. Josephus gives an accounting of the many violent or near-violent confrontations which occurred in the years before the war between the Romans and their hated Jewish underlings. Love and pride for one's nation is a rather natural outgrowth of one's having been raised as a patriotic member of a particular society. Even when things are bad for us, we still love our country and want to see it prosper. Its enemies are our enemies. No doubt the Jewish Christians who lived in the land during those tumultuous decades were sympathetic to their countrymen at the time, even though the judgment of God was descending ever more menacingly upon the nation because of their rejection of the Messiah Jesus (1 Thess. 2:14-16). Paul in that reference makes note of the tragic experience of suffering that those in Judea had encountered at the hands of their Jewish brethren. James, in his small letter, is in fact addressing the problems of that very group of people.

Jewish nationalism ran high in the country during those years, leading to the banding together of numerous gangs of thieves and robbers of the ilk of men such as Barabbas who was crucified because he became involved in such a criminal enterprise, being guilty of both insurrection and murder (Matt. 27:17; Mark 15:17). Perhaps Simon “who was called the Zealot” (Luke 6:15) and was called to be a disciple of Christ, was also a part of this burgeoning movement in those days. Those who were described with this name (*ton zēlōtēn*) at the time were engaged in attempts at overthrowing foreign domination and oppression in the homeland, and especially Roman rule of the country, or else were publicly identified as energetic sympathizers with the movement. Either way, it was a lawless activity which could end in crucifixion by the Roman authorities.

4. *James warns of the very real danger of murder in the emotional social and political context at the time.*

Students of the sociology of pre-war Palestine have observed that a great many social issues were encountered by these Jewish-Christian peasants that were particularly irksome and certainly sufficient to anger them against what they would have considered the unfair power structure of the times and the miserable injustices of life as they had to live it. The letter of James provides ample evidence of these unhappy realities. Anger and hostility built up over time, and it was bound, at some point, to boil over into outright warfare. James inveighs against what he terms “bitter zeal and rivalry” (3:14, 15) among the members of the church, terminology which has been characterized as descriptive of “fanatical devotion to a cause” (Ropes).

Unfortunately, such fanaticism is capable of inciting and then justifying almost any behavior imaginable. It could lead to hatred, robbery, quarreling, fighting, and even end in the commission of murder. In the thinking of James this growing zealotic movement among the Jews (no doubt also among some Jewish-Christian young men who seem to have gotten caught up in the nationalism of the time) was quite simply another form of worldly zeal that was capable of justifying various forms of evil. He also uses the word *eritheia* to describe the sort of “rivalry” or “strife” which has always characterized political movements, defined by Perschbacher as “the service of a party, party spirit; feud, faction, contentious disposition.” In its original setting the term was first employed to define the “self-seeking pursuit of political office by unfair means” (Bauer). In this political season we are again reminded of how many politicians will lie, cheat, or steal to get into office and then all-too-often sell out their constituents who elected them as their representatives in the hope that they would honestly do their duty and carry out the oaths of their offices in the best interests of the public. Most often, however, they are disappointed at the self-serving actions of political hacks who are interested only in ►

... Continued from page 17

personal gain and pushing the agendas of their party against the genuine concerns of the people. When we see this, we understand perfectly what James intended with the word *eritheia*. Petty political interests are zealously promoted to the detriment of those who are paying their salaries!

In the time of this writer what all of these evils led on to eventually is depicted as “tumult and every worthless practice” (3:16). In a context where political unruliness and social commotion are becoming a serious problem, this terminology is especially poignant. James tells his audience that no good thing can come of all this. It leads to social anarchy, political instability, and total disharmony and disorder within a community. This leads him then at 4:1, 2 to inquire of his readers, “What causes wars and battles among you?” In other words, what good source is there of all this quarreling and fighting among yourselves? Is it from heaven or from this world, from God or man? People die in wars, and sometimes even during petty quarrels and family fights. On at least two occasions in James the writer warns against such hostility ending in the murder of others (2:11; 4:2).

In our view he means this literally, not hyperbolically. If these two texts are studied carefully it is difficult not to arrive at the conclusion that he is warning his readers of the very real danger that they will become so caught up in the passion and zeal of the moment that they may even commit this terrible crime against both God and man. Homicide at the hands of a Christian? Hard to believe it may be, but it has happened before and may happen again. James saw it as a very real possibility in his own time. If he could head it off, it was his plan to do so. His audience needed to calm down and try to see all of this in a more dispassionate

light. James is a peacemaker in the sense that Jesus intended for all of us to be (Matt. 5:9).

5. *James warns about taking oaths as a primary concern in his writing of his epistle.* This he says very specifically in 5:12, with the words, “But above all...” Some readers have taken this unexpectedly strong statement as somehow not to be read at face value. We cannot agree with this conclusion. The writer means what he says. The problem is that we have tended not to read the passage in terms of its moral and spiritual implications and in the light of the importance of oath taking at the time. We tend to think of someone taking an oath in court to tell the truth and nothing but the truth. That was not what James was talking about.

It will be recalled that a small group of men on one occasion took a blood oath that they were going to kill the Apostle Paul before they ate or drank (Acts 23:12). Such blood oaths were important during this time of insurrection and political anarchy, being that they bound together these gangs of violent men and frequently swore them to secrecy, protecting their future plans and their membership rolls from public record. Josephus specifically mentions that such oaths were employed by the zealots during the period before the war with Rome (*Antiquities of the Jews* 15.8.3; 15.10.4), so it is certain that this was popular then even beyond this case where the plan was hatched to kill Paul. Such small bands of rogues and rebels were held together as “secret societies” by the oaths of secrecy and commitment to their cherished cause. None could enter the group without first taking the oath of membership. A simple “yes” or “no” would never suffice for one to gain entrance. He had to take the oath. It is this sort of oath taking that James is condemning. He wanted none of the disciples of Jesus to participate in

such groups and the way to stop it was to forbid the oath in the first place. After all, Jesus Himself had condemned the practice (Matt. 5:33-37).

Much more could be mentioned if we were allowed space beyond this short article, but these few notes will give the reader some idea of the important considerations which are worthy of our interest as we approach this letter, which may actually have been the first written of all those contained in the New Testament literature. Certainly we should think seriously about the historical situation of those first Jewish Christians to whom the writer James directed his remarks. His comments addressed their primary concerns, and understanding those concerns should be a principal purpose in our study of the epistle. **TT**



Daniel H. King, Sr.

Daniel H. King, Sr. is now preaching for the Locust St. Church of Christ in Mt. Pleasant, TN. Contact him at danielhking@hotmail.com.

The Book of James

The Special Gifts of God for the Sufferer (James 1:1-18)

By Rufus R. Clifford III

Synopsis: *Living the Christian life has its challenges, but it is also filled with opportunities to show our love for God. No one is immune from the lessons of life and God has many teachers. In this article, we will observe James instructing the Christian how to endure the adversities of life. We will also learn the advantages of being in Christ.*

The Bible not only reveals unto us the mind of God, but it guides us in this journey called life. Some portions of God's word bring great comfort to those who are suffering and are troubled in their heart. James is such a book especially (James 1:1-18). There is no more practical book in the Bible than James. It has been called "the epistle of practice," or "imperatives" since there are more than fifty imperatives. James contains the kind of practical answers to uplift and encourage every weary traveler on the road to heaven. God wants His children to live happy and contented lives and true happiness can only be found by worshipping and serving God. Despite our best efforts, at times we fall short of the mark. Why? The reason is simple: "Man that is born of a woman is of few days, and full of trouble" (Job 14:1). Let's notice the temptations James says will come our way in this life.

First we read of the external temptations that all must face. Bible students know that the word "temptation" can have two different meanings. It can refer to outward trials that saints must deal with (James 1:2; 3; 12). These come our way to test, try, and prove our faith in God. It can also refer to internal temptations to sin (James 1:13-15). James uses the

word both ways in this one chapter and one must understand the difference when studying James. These external temptations refer to the outward trials that every person will face as he lives on this great earth. They include things such as sickness, sorrow, suffering, pain, problems, persecutions, disappointments, discouragements, doubts, hardships, grief, and trouble of any kind. In (v. 2) he refers to them as "divers temptations."

Second, we read of the internal temptations that all must face in (vv. 13-15). James points out that since God is holy and good, which is the opposite of evil, He is not responsible for our temptation to do evil. It is illogical for God to tempt man with evil. James shows that evil originates with man, not God. We are free moral agents and only do wrong when we choose to do wrong. Our lust draws us into sin, like a fish drawn out from his hiding place, when we are enticed by the devil. Sin takes place when lust, if left uncontrolled, conceives. "Conceives" is used metaphorically of lust giving birth. The will yields to lust and conception takes place. The result is sin. Sin is the union of the will with lust. The child of lust is sin and the child of sin is spiritual death (Rom. 6:23). So while it is true that God allows His children to be tested or proved by trials in this life, He

doesn't entice men to do evil or sin. We will have trials, ordinary events in life, which tax our energy and are designed to discipline and improve our character. On the other hand, we have the devil enticing us to sin and we can choose to give in or we can resist. These trials and temptations often weigh heavy on the hearts of God's children. They cause many to make bad choices, question God, and simply give up and fall away into sin.

The question is how do we achieve victory over the suffering that results from these trials and temptations? We must rely on the spiritual blessings of being in Christ, God's greatest gift (Eph. 1:3)! James reminds us in verse 18 that one is begotten through the word, thus born again. He is consecrated to God. When one is born again, through obedience to the word, he is in the family of God. James states the obvious: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (1:17). What gifts or blessings does God give to His children to help them when the trials and temptations of life bring suffering?

1. Joy (v. 2). "My brethren, count it all joy when ye fall into divers temptations." This may seem strange ►

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to the world. Do you rejoice because you have problems? No. We rejoice because we have a loving God to see us through the problems, and He will work it out for our good (Rom. 8:28). It helps to remember that as a child of God, we belong to Him. James refers to himself in verse 1 as a servant (Greek *doulos*, slave or servant). I am reminded of what the Psalmist states in Psalm 31:15, “My times are in thy hand.” Remembering this truth will enable one to rejoice, no matter what, because our Heavenly Father knows what is best for us in this life. This is the attitude a Christian must have – “My times are in thy hand”; or in other words we are God’s to do with as He sees fit.

2. Patience (vv. 3-4). “Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.” It is easy to claim we love God when we have money in the bank, when our health is good, and when there is nothing but blue sky on the horizon. But what about when the opposite is true and like Job of old we have lost everything and trials stare us in the face every day? We need “patience” which denotes the perseverance and steadfastness that does not give way under suffering. This is a sign of our spiritual maturity. Therefore the faithful Christian is joyous because now he can prove his love for God and show the world how one of God’s children behaves during such times.

3. Wisdom (vv. 5-6). “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.” We need wisdom in this life to keep from making fools out of ourselves especially during the difficult days of life. This wisdom comes from

God and means getting true knowledge in a practical way. This goes back to my point of belonging to God and being His to do with as He sees fit. We may not understand, we may question why, we may ponder our steps, and wisdom is needed to understand God’s providential care. It is needed to help us understand how this will work out for our good and help us to become more like our Master.

4. Prayer (vv. 5-6). James instructs one to ask for wisdom and the way a Christian does this is through the avenue of prayer. This wisdom is given to the Christian when it is asked for with unwavering faith in God. The gift or blessing of prayer is a privilege of being in the family of God. To be able to commune, petition, and make intercession with the Creator of all that is, was, or ever will be is priceless. Every Christian should be grateful that God hears the prayers of His children (1 Pet. 3:12).

5. The Crown of Life (v. 12). “Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.” James now states the reward that awaits those who have truly given themselves to God – “the crown of life.” John mentions this crown as well (Rev. 2:10). A Christian who faces the trials and temptations of life, and courageously continues on, understands what it means to be His disciple. The call to come to Christ is a call to come and die (Matt. 16:24-25). Therefore, to live for self is to die while we live, but to live for God is to live while we die. We may face many setbacks on the road of life, but we don’t have to let them destroy us. Instead, with God’s help, they can actually serve to make us stronger and bring us closer to Him. The one who loves and trusts God will use the gifts He has given to His children. They will keep their affections set on heaven

(Col. 3:1-3) always remembering that they are merely passing through this world. Realizing no matter what may befall them, like Job, they can say, “Though he slay me, yet will I trust in him” (Job. 13:15). They endure because “they desire a better country, that is, an heavenly” (Heb. 11:16).

As James points out this is what Christian living is all about! 🙏



Rufus Clifford III

Rufus Clifford III has preached at Central church of Christ in Charlotte, TN, for almost five years. He is married to Carey and they have two grown children and three grandchildren. 218 Johnstone Drive, Dickson, TN 37055; rcliff5937@aol.com.

The Book of James

The Place and Character of the Word of God (James 1:19-27)

By Rody Gumpad

Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: For the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls (James 1:19-21).

In this section of his epistle James begins with three admonitions: “*Be swift to hear* (or quick to listen), *slow to speak and slow to wrath* (or slow to become angry).” We should apply these exhortations also to our Christian’s response to the Word of God as well as to our many other aspects of our daily living. By admonishing us to “*be swift to hear*,” James is urging us to have a teachable spirit, that we have to be ready to receive instruction from the Word of God. We should be eager to listen to the Word, always with a mind for applying it to our lives. We all need teaching from the Word continually until we leave this earth. It seems that some old time Christians think that they have heard it all. They stop reading the Bible, they stop going to Bible studies, and even stop studying the Word themselves because they think they “know it all.” This should not be our spirit but rather, we should have the patience to listen to God’s words. Paul admonished Timothy and he said; “...give attendance to reading, to exhortation, to doctrine” (1 Tim. 4:13).

When he said “*be slow to speak*,” James is urging us not to rashly blurt out opinions concerning the Word of God without careful study. Yes, we must be careful in what we say, especially concerning God’s Word, so as not to misrepresent it. When Moses was asked a question concerning the law to which he did not know the answer, he said, “*Wait until I find out what the LORD commands concerning you*” (Num. 9:8). So, to hold the word of God in proper respect, when someone asks us a question about God’s Word to which we do not know the answer, rather than giving an answer that we are not certain is correct, or giving uncertain conclusion, it is better that we should say: “I don’t know, let me seek the Lord on that issue.”

When James said “*slow to become angry*,” he is urging us to be patient with those who disagree with us concerning the Word of God. As Christians we should not be involved in heated arguments. We should humbly and respectfully listen also to the others’ opinions. When one is “*quick to listen*,” he cannot help but be “*slow to speak*.” Also, being “*quick to listen*” aids in being “*slow to become angry*.” Anger is often caused by a misunderstanding of the other person’s viewpoint. Being “*quick to listen*” will decrease the possibility of such a misunderstanding. When participants in a discussion are not slow to speak, they must speak more loudly in order to make their point. Thus, the volume grows until the speakers become shouters! How often does a friendly conversation

grow into a full-blown argument due to too much talking and not enough listening! James likewise mentioned: “*For the wrath of man worketh not the righteousness of God.*” It was revealed to us that anger and Christianity are incompatible! Yes, Christianity is founded upon the blood of Christ and His sacrifice on the cross. Jesus did not go to the cross in anger but in humility and submission. Peter declared this: “*Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously*” (1 Pet. 2:23). It is very difficult to preach grace, share grace, and convince others of God’s grace when we are angry!

James further said, “*Wherefore lay apart all filthiness and superfluity of naughtiness.*” The Christian, in order to be teachable and not deaf to the Word, must “*lay apart all filthiness*” in his life. He must not speak filthily; he must not read filthy books or magazines; he must not watch filthy movies or television programs; he must not listen to music with filthy lyrics; etc., for these things are abomination to the Lord. As God’s children we should not enjoy filthy things. Why are we willing to watch and read things that are contrary to our loving God whom we are serving? Oh yes! Let’s be careful, because filth is filth, regardless of the standards of society. Let’s pray that God would help us to have the right attitude about filth, that filth would be detestable to our spirit, that our merciful Father would give us the ►

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moral strength to cleanse the filth from our life.

Doers of the Word

But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed (James 1:22-25).

James says, “*be ye doers of the word, and not hearers only.*” Many “hearers” of the Word think that to hear is enough. They think that they are somehow doing God a favor by attending church for an hour a week. They do not apply what they hear to their lives. In some cases, they do not even accept words of the Lord in their lives. So, they “*deceive*” themselves; they believe they are saved by the “*hearing*,” but they are not! Thus, rather than just hearing the Word, we must do it. It is the fool who hears the Word of God and does not “*do what it says.*” Jesus said, “*And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell and great was the fall of it*” (Matt. 7:26-27). James goes on to compare the “*non-doing hearer*” to someone who looks at himself in a mirror and forgets what he looks like. This is pointing out that the Word of God is a mirror to the soul to make us aware of our sin. Paul said, by way of example: “*For I had not known lust, except the law had said, Thou shalt not covet*” (Rom. 7:7). Thus, the Word of God is a mirror to the soul that should cause us to change our lives. Just as looking at your mussed-up hair in a mirror would cause you to comb it, so

looking at your mussed-up soul in the mirror of God’s Word should cause you to straighten up your act. Self-examination should bring about change.

In verse 25, James goes on to point out that the one who looks into the mirror of the soul, the Word of God, and then acts on what he sees, will be blessed by God. Note that the blessings will come to the one who “*looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed...*” “*Looketh into*” and “*continueth therein*” implies studied meditation and diligent effort. It suggests not a glance, but prolonged meditation on the Word. It suggests not being satisfied with a first impression, but diligently looking into the Word to find the full extent of its application to one’s life.

James further said that it is the “*perfect law*” into which we are to gaze intently. David said, “*The law of the LORD is perfect, converting the soul*” (Ps. 19:7). Thus, God’s law is “*perfect.*” It is unchanging, invariable, and needs no amending (unlike man’s law). We must respond to its perfection by giving value to it (Deut. 6:24), by not taking from it (Deut. 12:32), and not adding to it (Prov. 30:5-6). James also describes the law as the law that “*gives freedom.*” The law gives us freedom from our own lusts and desires. The devil, along with the desires he fosters, is a prison warden. Paul said, sinners should repent so “*that they may recover themselves out of the snare of the devil, who are taken captive by him at his will*” (2 Tim. 2:26). For some reason, many think that they are free if they ignore the law. On the contrary, “*His own iniquities shall take the wicked himself, and he shall be holden with cords of his sins*” (Prov. 5:22). Jesus said, “*Whosoever committeth sin is the servant of sin*” (John 8:34). Peter adds that “*they themselves are the servants of corruption: for of whom a man is overcome, of the same*

is he brought in bondage” (2 Pet. 2:19). Thus, we must strive to be mastered by God’s perfect law, rather than sin: “*Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?*” (Rom. 6:16). The man who will be “*blessed*” in what he does is the one who not only “*looketh into the perfect law of liberty, and continueth therein,*” but also does not “*forget what he has heard.*” Many over the years have heard the Word of God, pondered the Word of God, and discussed the Word of God but failed to achieve completeness, because the Word was not primarily given to us for philosophical meditation, but for action! We must “*Do what it says!*”

The True Religion

If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man’s religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world (James 1:26-27).

The word for “*religion*” that James uses signifies in its external aspect, religious worship, especially the ceremonial service of religion. In other words, James is speaking of the outward manifestation of true Christianity. So James, in effect, is describing the actions through which a Christian’s religion is displayed to the world. He is addressing the one who “*considers himself*” religious. We are such in our own eyes. We should cultivate the ability to examine ourselves and our actions objectively in order to gain a correct estimation of ourselves. As Paul said, “*For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another*” (Gal. 6:3-4). Paul further said, “*For I say... to every man that is among*

you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to everyman the measure of faith" (Rom. 12:3).

The first of many exhortations in the Epistle of James is concerning controlling one's speech (2:12; 3:2, 5-12; 4:11, 13; 5:9, 12). There are also passages in Proverbs that deal with incorrect speech (Prov. 7:27, 28; 10:19). Jesus also warned us about careless speaking: He said, "... every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:36, 37). Why does the Bible put such emphasis on controlling the tongue? Some reasons are: (1) It is the chief way we interact with others. (2) It is so easy to stumble with the tongue, yet so hard to rectify, once done. (3) Stumbling with the tongue seems such a small sin, but, in fact, can be extremely destructive. (4) Consider these ways to stumble with the tongue: derision, mockery, gossip, lying, slander, boasting, obscenity, blasphemy, etc. (5) The tongue reflects the heart; control the tongue and odds are that your heart is in the right place. Thus, James says later, "For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (James 3:2). And Jesus also said, "for out of the abundance of the heart the mouth speaketh" (Matt. 12:34). In verse 22, James pointed out an example of someone who "deceives himself." In this case, self-examination concerning what you say will keep you from deceiving yourself. Do you use profanity? Do you gossip? Do you lie? Do you deride others? To the extent that you do, as James says, your "religion is vain." We must ask the Lord to help us keep a tight rein our tongue. Further, it does not matter what men think. You can "act" and "speak" like other Christians, but God sees the heart. We must be careful because vain religion can have eternal

consequences: Jesus said, "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven" (Matt. 7:21). The religion that counts is not that which we consider, but the one that God our Father accepts as pure and faultless.

James goes on to indicate another work that tests true religion: "To visit the fatherless and widows in their affliction." So, true religion involves not only restraint (as in matters of the tongue), but action (as in charity towards the fatherless and widows). True religion manifests itself in good deeds. We are to love all believers as brothers, not just our close acquaintances and family members. Charity toward "orphans and widows" is also representative of charity toward those who are most needy "as we have therefore opportunity..." (Gal. 6:10)!

Finally, another test of true religion that James pointed out is "to keep himself unspotted from the world." God desires not only good deeds, but holiness as well. This is true so that our service can be seen by others as work for God and by God. However, it is difficult to walk in the world without being tainted by it, filth being so prevalent. Thus, "Be not conformed to this world" (Rom. 12:2). Wash yourself after touching the world. Paul said, "...let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1). **T**

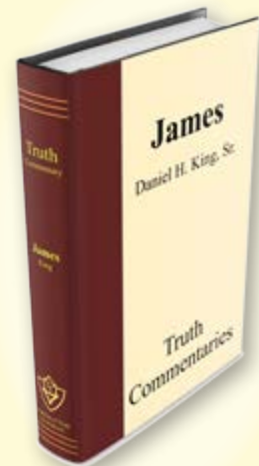


Rody C. Gumpad

Rody C. Gumpad (58 years old) preaches for the Metro Tuguegarao Church of Christ, Tuguegarao City, Cagayan, Philippines (and for the Edsa-Pasay Church of Christ, Pasay City, Manila, Philippines). He is married to Tessie U. Gumpad and they have seven children.

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The Book of James

The Sin of Respect of Persons (James 2:1-13)

By Andrew Roberts

Have you seen an episode of *Undercover Boss*? Here is the premise of the popular television program: a CEO of a major corporation dons a disguise and hires-on as a low-level employee in his own company. From this perspective he sees what's really going on. He experiences how workers are trained and directed by managers. He witnesses the customer service and quality. Invariably the company is not running like it should. Ultimately the CEO discovers the disparity between his boardroom standards, ideals, and values and the actual practices of his employees in the market.

Similarly, in James 2:1-13 James presents an all-too-possible scenario testing the faith of Christians. Two men visit the church assembly. One man easily expresses his rank and class through expensive clothing and jewelry. He is a rich man. The other man stands in vile, shabby, and filthy rags. He is a poor man. How will the Christians treat them?

Here is a test, of sorts. James had already written, "But be doers of the word, and not hearers only, deceiving yourselves." Clearly, the brethren had been taught about love and mercy toward their neighbors before now (James 2:8; cf. Lev. 19:15, 18). Well, if brethren are going to "do the word" and practice "pure and undefiled religion," it starts with how they treat people. Favoritism has no part in the

faith of the Lord Jesus Christ. Partiality and prejudice based on appearances or social rank or other accidents of circumstance are forbidden and sinful.

A clear prohibition is laid down by the Holy Spirit. "My brethren, do not hold the faith of our Lord Jesus Christ, the Lord of glory, with partiality" (James 2:1, NKJV). In no uncertain terms, if they act prejudiced and snobbish toward anyone, then "if you show partiality, you commit sin, and are convicted by the law as transgressors" (James 2:9, NKJV). It is the sin of respect of persons.

James' case study helps us all to be the *Undercover Boss*. The Faith is our ideal, standard, and values. It instructs us how to behave toward others. But how are we really treating others? What is the disparity between our faith and our practice – our works? If, "I will show you my faith by my works," then that begins with how I treat people.

The book of James has been called by some the Amos of the New Testament. It is contended that James preaches against inequity and social injustice. Yet in James 2, his rebuke is aimed at the brethren far more than society at large. The sin is Christians, the church, treating people like the society around them treated people. Instead Christians are supposed to practice the faith, indeed, practice the royal law: "You shall love your neighbor as yourself" (James 2:8). Christians are to treat people with love and mercy (James 2:8, 13).

Prejudicial treatment showed whether the brethren were internalizing the faith or not. If they disrespected the poor man because of his poverty or pandered to the rich man because of his status, they were not practicing the faith.

There were not many rich Christians initially (James 2:5-7; cf. 1 Cor. 1:26-31). The gospel immediately appealed more to the enslaved and poor than the rich and elite because social status and economic rank disappeared in a brotherhood. All were family, sons, and heirs in Christ.

Society's upper crust had to adjust to this new teaching and a congregation where money and title did not curry favor or, at least, should not curry favor. Thus, many rich people did not find the gospel appealing in the first century. James says some rich folks even caused special problems for poor saints and blasphemed the name of Jesus (James 2:6-7).

It would be a rare occasion then that rich men entered the church assembly and gave the gospel a fair hearing – let alone converted. Of course, some rich folks eventually did convert, because truth is truth and eternal life hangs on the gospel. But that could create a real temptation for poor saints to grab onto a rich man, pander to him to keep him, and then hold him up as a "special trophy" for Christ. Perhaps some Christians would try to improve ►

their own status or the standing of the religion by befriending the elite.

James shows us that the church must resist such temptation. What tore down walls of social and economic status was a faith that exalted a glorified Christ whose magnificence triumphed over everything else. Indeed the church was the place where all were poor – poor in spirit. At the same time all were rich – rich in faith. All were slaves – slaves to Christ. And yet all were free – free from sin, death, and the Law of Moses. Christ was all and in all.

Yet, if Christians did not practice the faith, it would be corrupted. “You shall love your neighbor as yourself.” Brethren could see how adultery and murder violated the Scripture (James 2:8-11). Those are sins. Those number you with transgressors. That’s just obvious. But James demonstrated that the social norms of caste and class violated the royal law as well. Mistreating people in judgmental, prejudicial ways was sin, just like adultery and murder.

Faith must change our attitude from partiality to love and mercy. It’s been observed that faith harbors no prejudice. Faith and favoritism cannot coexist.

The way we treat people shows what we really believe about God. God does not respect persons (Acts 10:34; Col. 3:25; Eph. 6:9). Are we children of God? Then we should be like our Father (1 John 3:1; Matt. 5:48). Jesus does not respect persons (Matt. 22:16). Are we disciples of Christ? Then we should be like our Teacher (Matt. 10:24-25). In fact, God has made both the rich and the poor (Prov. 22:2) and Jesus Christ can bring them to eternal life (1 Tim. 6:17-19).

Christians love their neighbors as themselves and they are merciful. They do not murder people. They do not

steal spouses. They do not embarrass or humiliate people who appear different and worse-off. They do not pander to please or impress people who appear different and better-off. Jesus will forgive the murderer, the adulterer, and the respecter of persons. But repentance is in order.

Love and mercy are cultivated in the church, but cannot exist there solely. No, individual saints need to be loving and merciful neighbors toward all the people they encounter (Luke 10:25-37). But let the church exemplify these attitudes!

What if we were *undercover visitors* to our own local churches? What if we could disguise ourselves and walk through the doors as strangers, as first-time guests? What would we experience?

Would we see that the man wearing a suit and tie is treated as warmly as the man wearing a torn t-shirt and sweat pants? Would we see the man who walked in on foot greeted as warmly as the man who drove up in a Lexus? Would we see that the young married couple with little boys and girls kept neatly in sweater-vests and sundresses is greeted as warmly as the single mom with a rowdy child? Would we see that a white woman is greeted as warmly as a black woman? Would we see that a racially mixed couple is greeted as warmly as a non-mixed couple? Would we see that the handicapped are as warmly greeted as the healthy?

What if we don’t see such things? What if we see acts of snobbery, racism, prejudice, or partiality? Are we prepared, like James, to call sin, “sin” – even the sin of respect of persons? 📖



Andrew Roberts

Andrew Roberts began working as an evangelist with the Livingston Avenue Church of Christ in Lutz, FL in May, 2016. Prior to that, he preached at the Jackson Heights Church of Christ in Columbia, TN (2002-2016). Andrew has written several Bible class workbooks and his articles have appeared in *Truth Magazine*, *Biblical Insights*, and *Pressing On e-magazine*. randrewroberts@hotmail.com.

The Book of James

The Wise Teacher (James 3:1-18)

By Jim Deason

“Let not many of you become teachers, my brethren, knowing that as such we will incur a stricter judgment” (James 3:1). If I am honest with myself and others, I have to admit that this is a frightening verse to me. Never intended to discourage anyone from becoming a teacher (cf. Heb. 5:12), this passage stresses the seriousness and accountability of teaching. Teachers of the gospel will be judged, based in part, on what we say or teach (or what we fail to say or teach). This makes the work of teaching serious business, not something to be treated lightly.

Structurally speaking, this warning follows James' encouragement to demonstrate our faith by what we do (James 2:14-26). It is followed by instruction on the use of the tongue (James 2:2-12) and the practical wisdom that is to be used when teaching (James 2:13-18). Sound teaching, then, becomes one way to exercise our faith. Since it involves the use of the tongue, great care must be exercised in what we say and how we say it. An effective teacher uses all of the wisdom he can muster to change the hearts and lives of those who listen to him.

The tongue is a small but very powerful member of the body (James 3:2-5). Like a bit in a horse's mouth or a rudder on a ship, it carries more power than its physical size indicates. Solomon said, “Death and life are in the power of the tongue...” (Prov. 18:21) and he

wasn't wrong. It is true both literally and spiritually. Just a few words from Pilate put Jesus on the cross. Many souls have been lost and many saved through the power of the tongue?

Because of its power the tongue is very dangerous. James uses the mental image of “how great a forest is set aflame by such a small fire” (James 3:5). I do not think I can read this passage today without recalling from my childhood the destructive woods fires that occurred around my ancestral home. Often these fires destroyed hundreds of acres of valuable timber. In the same way, loosed-tongue teachers can cause a lot of damage when they speak without knowledge, forethought, or wisdom. The uncontrolled tongue surely is “a restless evil and full of deadly poison” (James 3:8).

The powerful, dangerous tongue reveals who we really are. Let's face it, most of us struggle every day between good and evil, right and wrong. I hope that all of you who read this article have chosen which side of that equation you want to be on, and that most of your choices are the right choices. Still, there is no better measure of who you really are than the words you speak because, “...the mouth speaks out of that which fills the heart” (Matt. 12:34). For good or evil, your conversation is your advertisement. Every time you open your mouth, you let people look into your mind. It is not good for the same mouth to issue both blessing and

curses. “My brethren, these things ought not to be this way” (James 3:10).

Remember, again, that these words are set within a context of teaching. What you teach is a powerful force for good or evil. The uncontrolled words of a teacher can cause great harm. Teaching the right thing in the right way can accomplish much good in the cause of truth. Additionally, failing to say what needs to be said, when it needs to be said, will lead to disastrous results. You can lay a foundation of wood, hay, or straw, or you can build upon the only solid foundation which is Jesus Christ (cf. 1 Cor. 3:11-12). You decide. As a teacher, your words will reflect who you are, what you believe, your impact on others, and possibly their destiny. Souls are in the balance. I repeat, teaching is serious business.

The wise and understanding man must “show by his good behavior his deeds in the gentleness of wisdom” (James 3:13). I know there is an application of these words beyond just teachers and teaching, but to be an effective teacher you must live the gospel, you must be a good example of the principles you are teaching (1 Tim. 4:12).

A righteous teacher's motives should be as pure as the driven snow, because you know that “bitter jealousy and selfish ambition” (James 3:14) will not only destroy you, but it will also destroy those you influence. There are ►

preachers who have sought the acclaim of men, popularity, big churches, and big salaries. Some look upon such as climbing the ladder to success. But, be warned, it may be that once you reach the top, you might realize that your ladder was leaning against the wrong building. Selfish ambition has no place in your heart, or in the pulpit from which you teach. Jealousy destroys and is antithetical to a heart of love (cf. 1 Cor. 13:4). Where these twins, selfish ambition and jealousy, exist, destruction is sure to follow (James 3:16).

Solomon said, “For wisdom is better than jewels; And all desirable things cannot compare with her” (Prov. 8:11). And, again, “How much better it is to get wisdom than gold! And to get understanding is to be chosen above silver” (Prov. 16:16). James describes heavenly wisdom as being pure, peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, and without hypocrisy (James 3:17).

I have reflected many times upon my spiritual “heroes,” the teachers and preachers who most influenced me and who set my feet on higher ground. They were men who, to the best of my knowledge, were pure men without any hint of hypocrisy. They did more than fill the pulpit, their lives were filled with good fruit, their faith reflected by their works. They were gentle men who loved peace in the congregations where they worked and, for the most part, it was reflected in both spiritual and numerical growth. I would categorize them as merciful men, especially toward those who fell in a moment of temptation because they were weak. They knew how to strengthen weak souls. But they were also men who stood for the truth without flinching. They were dependable men. They were vocal. You never had to wonder where they stood on any issue. They were not the kind of

men who, when a debatable question arose, would slink back into a corner not wanting to let you know what they believed for fear that it would put them in the center of controversy. I continue to have great respect for these men for their faithfulness to God and their investment in me as a young preacher. I am thankful that these men were and are the living embodiment of the principles found in James 3:17-18. They were wise teachers.

Jesus taught His disciples to “lift up your eyes and look on the fields, that they are white for harvest” (John 4:35). They still are. He taught His disciples to “beseech the Lord of harvest to send out workers into His harvest” (Matt. 9:38). Those workers are still needed. With time, effort, and maturity, most Christians can and should become teachers (Heb. 5:12), you included. May God bless you to that end. 📖



Jim Deason

Jim Deason was born and raised in Jasper, AL. Having done local work in the Southeast, particularly in Tennessee and Alabama, he conducts meetings across the country. He has lived for the past ten years in Cullman, AL., where he serves the South Cullman church as one of the preachers and an elder.

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The Book of James

Church Troubles (James 4:1-12)

By Bruce Reeves

Problems in local churches are especially agonizing, but they are nothing new. Even in the first century divisions and factions were a common issue. It seems that the majority of the apostolic admonitions were either in reference to sanctification in moral conduct or the disruption of the unity of the fellowship of believers. Relationships have been torn asunder and the cause of Christ has been assaulted because of the very attitudes of which James speaks in the text before us (James 4:1-12). It is, however, profitable to notice, not only James' identification of the problem, but also his exposure of the causes, as well as his encouragement to pursue the solution in Christ.

The structure and persuasion of the book of James follows the model of the prophets of old and Jesus Christ, Himself.¹ He reminds one of a loving, but stern father who is directly correcting his children so as to save them. It is rapid fire intended to protect the sons and daughters of God against self-destruction. We have all seen the devastation of division in local churches, but we may be assured that fleshly attitudes are always at work when such is the case.

¹ One should notice the parallels between the Proverbs, the Sermon on the Mount, and the book of James.

The Catalyst For Division: Carnality Among Brethren (4:1-5)

James rhetorically asks, "What is the source of quarrels and conflicts among you?" The pointed reproof is expressed with precision and divine purpose as it delves further and further into the deep recesses of the human heart in order to expose, reveal, and cleanse. The text pinpoints the problem, "Is not the source your pleasures that wage war in your members?" Interestingly those who "fight and quarrel" with others are those who are losing the war within their own hearts (4:1, 2). The conflict is between Christ and the world and selflessness and selfishness.

The selfishness, of which James speaks, was so rampant that it had even inundated their prayers to God. James writes, "You ask and do not receive, because you ask with wrong motives, so that you may spend it on your pleasures" (4:3). Are we praying to God to draw nearer to Him (4:8) and to be "transformed" into His glory (2 Cor. 3:17) or to consume blessings in our own lusts? When our passions and lusts are nurtured, fed, and protected it is no wonder that we "bite and devour" even the very family of God (4:2; Gal. 5:15). James continues the forthright admonition when he identifies "friendship with the world" as adulterous "hostility toward God." As the prophets described Israel's unfaithfulness to her covenant with

Yahweh as adultery and harlotry (Jer. 3:2-6; Hos. 9:1), so James identifies the disloyalty of God's people as such. There can be no loyalty to the world brought into the body of Christ, for friendship with the world is the equivalent of an absolute declaration of war against God! Again James is reiterating Jesus' requirement of an undivided heart in discipleship (Matt. 6:24). When we carry an uncommitted heart into our fellowship with our brethren, the family of God will be inevitably harmed. These exhortations are especially applicable to those today who seem to have taken selfishness to a new level of narcissism.

Apparently those to whom James wrote saw their own brothers and sisters in Christ as a means of the fulfillment of their own desires, "You lust and do not have; so you commit murder. You are envious and cannot obtain; so you fight and quarrel" (4:2). However, their treatment of others was in reality a reflection of their "hostility toward God" (4:4). James appeals to the summation of Scripture to remind Christians that their Creator has a longing for His special people and their communion with Him is conditioned on a willingness to renounce the lusts of this world (4:5; Gal. 6:14).

The Enemy of the Work of Christ: Arrogance (4:6-10)

The divine reversal of God of the proud is a theme seen repetitively throughout Scripture. We see it in the ►

story of Ruth, Esther, Joseph, the rich man and Lazarus, etc. God is opposed to the proud, but he gives grace to the humble. The God we serve is a self-giving Lord (Phil. 2:5-11) and being conformed into his image leads us to a sacrificial heart. Satan's *modus operandi* runs counter to any sense of humility (John 8:44). It is no wonder that the wisdom from below is described as "earthly, natural and demonic" (3:15). While James' call to purity may have called to memory the imagery of Hebrew Scripture regarding the Temple and the sacrificial system among Jewish Christians, it must just as surely be acknowledged that his exhortation found its reality in Christ and Him alone (Mark 7:2-4; Heb. 8:8-13; 9:9-28). The charge is an invitation and command to repentance. It is critical that we hear this encouragement and correction. How many congregations have been

diminished or even destroyed because of defiled hearts and arrogant motives. Jesus warns us of those who would hurt his "little ones" (Matt. 18:1-10). God will bless the humble!

The Mechanism For Spiritual Disruption (4:11, 12)

We often are so busy disparaging the motives and character of others we do not find time to examine our own hearts. This sin serves as a mechanism for spiritual disruption and destruction. James strikes a blow against the self-righteous and hypercritical judgment of brethren against one another by tracing its implications. While there is "righteous judgment" (John 7:24), the judgment of which James speaks is the same type of judgment Jesus condemns in Matthew 7:1-5. The person who engages in "speaking evil" of others

actually speaks evil of the law, judges the law, disobeys the law, and attempts to undermine the divine sovereignty of the Lord. The maliciousness and willful mischaracterizations, misrepresentations and falsehoods, which Christians express about one another does nothing but further the agendas of the wicked one. The constant derogatory criticisms of faithful brethren can have lasting consequences. May God help us to deal honestly with one another, lovingly correcting and exhorting our fellow citizens in the Kingdom of God! **11**



Bruce Reeves

Bruce Reeves has preached for the Highway 65 church of Christ for the past sixteen years.



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The Book of James

The Ungodly Rich (James 5:1-12)

By Frank Himmel

“And Jesus said to His disciples, ‘Truly I say to you, it is hard for a rich man to enter the kingdom of heaven’” (Matt. 19:23). You may be thinking, “What does that have to do with me? — I’m not rich!” Perhaps not, by modern American standards. But by historic world standards, most of us enjoy an abundance and comforts that others could only dream of.

It is no surprise that a practical book like James deals with money and our attitudes toward it. And it is no surprise that in doing so James points out some real problems.

The Rich

Who are the rich James addresses? The reference in 1:9-11 might include a wealthy Christian, though even in that place James does not specifically call the rich man “brother” as he does the man of humble circumstances. In chapter two, however, the rich are clearly not Christians. James warns against catering to the wealthy, noting that from that class came those who were oppressing Christians, dragging them into court, and blaspheming the name of Christ (vv. 6-7).

In chapter five the rich are again evidently not Christians. James does not refer to them as brethren, he condemns their behavior without calling on them to repent (though their need to do so is implied), and at the end of the rebuke he turns to his readers and says, “Therefore be patient, brethren...”

(v. 7). That suggests the purpose of this paragraph: by graphically depicting the terrible judgment awaiting the ungodly rich, James taught his readers not to envy their fortune and to remember that God will one day avenge His people. That would strengthen suffering saints to patiently endure.

The paragraph at the end of chapter four is connected to chapter five by more than proximity. Both refer to business practices. Both begin with “come now” (4:13; 5:1). The tone of the two paragraphs is different, however: 4:13-17 is instructive whereas 5:1-6 merely condemns. Those addressed in 4:13-17 are not specifically called rich; they are simply people engaged in business. They might or might not be Christians.

The Ungodly

Regardless of what rich people James may have had in mind in specific references, the text clearly identifies several wrong attitudes and practices pertaining to money and business.

1. A worldly focus (4:13-16). James depicts people making a business plan: “Today or tomorrow we will go to such and such a city, and spend a year there and engage in business and make a profit.” There is nothing wrong with financial planning. Numerous proverbs commend it. The problem with this plan is that it is missing the main ingredient: God. God’s control is not acknowledged. God’s instructions

are nowhere mentioned. God’s blessing is not sought. God’s will appears to be irrelevant.

Is God at the forefront of our financial planning? Do we think about potential spiritual effects when choosing a career? When considering a move, how much of a factor is the church? Do we choose to work and earn more at the expense of assembling to worship God and edify brethren? How high on the list of our expenditures is our contribution? It is in this context that James reminds us, “Therefore, to one who knows the right thing to do and does not do it, to him it is sin.”

2. Hoarding (5:2-3). James sees rotten riches, moth-eaten garments, and rusted silver and gold — all pictures of accumulated goods not being used. The problem here is getting just for the sake of having. It is not putting to good use what God entrusts to us. We do not have to be one of those extreme hoarders they show on television to be guilty.

The devil tempts us to think we will be happier if we get just a little more. It is just not so! “He who loves money will not be satisfied with money, nor he who loves abundance with its income. This too is vanity” (Eccl. 5:10). How soon the new wears off! Instead of always getting for ourselves, Jesus encouraged us to lay up treasure in heaven (Matt. 6:19-21), to be rich toward God instead of self (Luke 12:21), to use money in such ►

a way as to be received into the eternal dwellings (Luke 16:9-13). That will be far better than having our rust testify against us, as James warns.

3. Defrauding (5:4). Paul observed that “the love of money is the root of all sorts of evil” (1 Tim. 6:10). James now identifies another one of those evils: defrauding. James’s application is to defrauding those who work for us by not paying them. The Law of Moses required same-day payment of wages to poor workers, based on the poor man’s immediate need (Deut. 24:14-15). In any case, it is dishonest to withhold payment from those we owe for work. How about the reverse situation, collecting a paycheck without doing the work to earn it — would that not be just as wrong?

Another kind of fraud is prevalent in our society: not paying for what we buy. It may be a house, a car, an education, or just stuff. We do not have the money for these things, but we purchase them anyway, on credit, often leaving little safety margin. Then when things do not go as planned or some emergency arises, we are unable to make all those payments. Some in such circumstances act as though it is the lender’s fault. Some think they deserve a government bailout. Increasing numbers see nothing wrong in just walking away from all that debt. Scripture says, “Render to all what is due them. . . . Owe nothing to anyone except to love one another. . . .” (Rom. 13:7-8).

4. Indulging (5:5). The fourth ungodly practice James identifies is self-indulgence: “You have lived luxuriously on the earth and led a life of wanton pleasure.” *Luxury* suggests comforts far beyond what is necessary. Jesus spoke of a rich man who “habitually dressed in purple and fine linen, joyously living in splendor every day” (Luke 16:19). *Wanton pleasure*

expresses a similar idea, adding the thought of unrestrained conduct and wastefulness; some translations say “self-indulgence.” In modern terms, it depicts one who has to have all the toys, all the latest technology, the plushiest accommodations, constant good times, etc.

Each one must decide for himself where to draw the lines between need, plenty, and extravagance. The fundamental problem here is focus on self vs. focus on God and others. James graphically says such excessive selfish spending is just fattening ourselves for the day of slaughter! Notice that he says “fattening your hearts.” That is the key. Our financial practices reflect what is in our hearts. A national bank’s credit card ad end with, “What’s in your wallet?” The real question is, “What’s in your heart?” **TL**



Frank Himmel

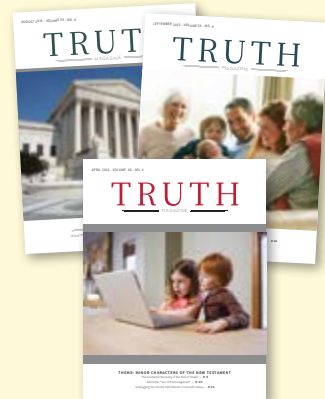
Frank Himmel has preached at the Viking Drive Church of Christ in Bossier City, LA for the last eight years.

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The Book of James

Illness and Sin (James 5:13-20)

By Clay Gentry

Synopsis: Why do we get sick? This is an age-old question that, until modern times, offered few answers. However, with the advent of modern medicine we now better understand the natural laws governing illness and diseases. Armed with this knowledge, believers can begin to see their physical ailments as merely the result of scientific “time and chance” (Eccl. 9:11). This view is spiritually shortsighted since, as we will see, God plays a great role in why we get sick.

In the first two weeks of March, every member of my family (there are five of us) was stricken with either strep throat or the flu. For a period of twelve days someone in our house was in bed with fever, chills, and body aches. Needless to say, it was miserable and yet in a way the situation was manageable due to the advances of the medical sciences. A quick, but expensive, trip to the doctor yielded a prescription for an equally expensive wonder drug that quickly brought us relief from our maladies. Several times throughout our ordeal, I thanked God for the blessings of modern medicine.

Hippocrates (460-370 B.C.), often referred to as the father of medicine, sought a logic to sickness; he is the first person known to have systematically examined sicknesses and diseases. Since then, with each passing generation, the understanding of the laws by which illnesses operate has expanded exponentially. This compounding of knowledge has, to a great degree, enabled modern medicine to explain how and why we get sick. It is simply a matter of science.

Indeed, God’s people have recognized divinely ordained laws and patterns that govern the whole of creation. We accept that since the

beginning of time, the celestial bodies have followed a defined course so they can be “for signs and for seasons and for days and years” (Gen. 1:14). Yet, at the same time, we maintain that God is not confined by these natural laws, and He can bend them when it suits His purposes. For instance, He stopped the sun from setting on one occasion (Josh. 10:1-15) and on another time He darkened the sun’s glow (Matt. 27:45). Nevertheless in the realm of illnesses of the body, believers tend to maintain a sense of dualism; we think we get sick because germs and genes follow natural laws, but God can break those laws and heal us. In this mindset, God is merely an agent of healing that comes into the picture after the illness is contracted. Our expectation that diseases operate within the confines of natural law excludes from our minds the possibility then that our illness might be a temptation of Satan, or even originate from God as judgment or chastening for our sins.

Too often, whether consciously or unconsciously, we attribute all of our sicknesses and diseases to scientific “time and chance” (Eccl. 9:11). My goal in this lesson is to demonstrate that God indeed plays a great role in our illnesses and that, at times, our sicknesses are a direct result of our sins. When

we recognize this, then we can, to a greater degree, allow Him to shape our character and bring about spiritual, and perhaps physical healing.

We should first note that the Scriptures do not teach that every single case of illness is divine discipline for some specific sin. In some cases, our sickness is a tool in Satan’s arsenal. Certainly the life of Job demonstrates that temptation by Satan was the root cause of his afflictions (Job 1:8-12; 2:1-10). Furthermore, the same connection is found in the New Testament where we learn a main staple in the ministry of Jesus was healing those “who were oppressed by the devil” (Acts 10:38). On one such occasion, the Lord Jesus released a woman whom “Satan [had] bound” with a debilitating disorder for eighteen years (Luke 13:10-17). Moreover, the apostle Paul was not immune to the Devil’s devices when he described his “thorn in the flesh” as “a messenger of Satan” (2 Cor. 12:7). The lesson we can draw from these examples is that Satan has God’s permission to strike us with physical ailments, but God uses Satan’s trials as a means of refining our character for His glory (Rom. 5:3-5; James 1:2-3; 1 Pet. 1:6-7). ►

However, on the other hand, the Old and New Testaments attest to the fact that God actively uses illness as a means of discipline and judgment. It was the original sin of Adam and Eve that unleashed the curse of disease and death upon humanity (Gen. 3:1-19). The correlation of sickness and sin formed the core of God's curses toward Israel. Thus, Moses warned that if the people rebelled, "The LORD will strike you with the boils of Egypt, and with tumors and scabs and itch, of which you cannot be healed. The LORD will strike you with madness and blindness and confusion of mind, and you shall grope at noonday, as the blind grope in darkness, and you shall not prosper in your ways. And you shall be only oppressed and robbed continually, and there shall be no one to help you" (Deut. 28:27-29; see also 28:21-22; 58-61; contrast with Exod. 15:26; Deut. 7:15). On a personal level, king David, the man after God's own heart, acknowledged a direct link between his sin and sickness when he stated, "There is no soundness in my flesh because of Your indignation; there is no health in my bones because of my sin" (Ps. 38:3; see also: 38:5-8, 10-11, 17). David also makes the connection between his illness and sickness in Psalms 32, 41, and 51.

The New Testament writers continue to make the same connection between illness and sickness. The Hebrew writer warns that chastening will come if we disobey God, "And have you forgotten the exhortation that addresses you as sons? 'My son, do not regard lightly the discipline of the Lord, nor be weary when reproved by Him. For the Lord disciplines the one He loves, and chastises every son whom He receives'" (Heb. 12:5-6; cf. Prov. 3:11-12). This theme is picked up by Paul in his teaching on the Corinthians sinful observances of the Lord's Supper, "That is why many of you are weak and ill,

and some have died. But if we judged ourselves truly, we would not be judged. But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world" (1 Cor. 11:30-32). Additionally, the Jezebel of Thyatira was warned to repent, or she and her children would be punished by being "thrown onto a sickbed" where they would eventually die (Rev. 2:20-23).

The link between sin and sickness is made even more explicitly by Jesus in John 5:14 when He counseled a lame man whom He healed to, "Sin no more, that nothing worse may happen to you." Finally, James in his epistle recognizes the fact that some illnesses are the product of sin when he states, "The prayer of faith will save the one who is sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven" (James 5:15). Having acknowledged that sin could be the root cause of the ailing one's illness, James then encouraged his readers to, "Confess your sins to one another and pray for one another that you may be healed. The effective prayer of a righteous man can accomplish much" (James 5:16). Thus, in this context of illness and sin, both confession of sins and prayer are necessary so that the healing of physical sickness can take place.

Times of illness offer us an opportunity to reflect upon our spiritual state before our God. Let us not forget that God is actively working in every facet of our lives, including our sicknesses. Rather than pleading for relief only, let us petition also for a humble spirit so that through our illness "the works of God might be displayed in [us]" (John. 9:3). But we must ask ourselves: Is my sickness due to unrepentant sin? In our heart of hearts, we will know. If this is the case, follow the instructions of James 5:13-20, call for the elders, confess to them your sin

and humbly pray to God for forgiveness and healing. For the Lord our God is the one "who forgives all your iniquity, who heals all your diseases" (Ps. 103:3). It is my prayer that the next time you are sick you will recognize the sovereign hand of God in your life and humbly seek His favor.

I greatly appreciate the benefits of modern medicine, especially a couple of months ago when my family was so sick. I am thankful to be living in a day and age when these resources are widely available and effective. No matter how good modern medicine is, as believers we are looking forward to a better time and place with a heavenly balm for our souls; there in the eternal Zion of God where "the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity" (Isa. 33:24). 🙏



Clay Gentry

Clay Gentry is a devoted husband to his wife Shelly, loving father of 3 (soon to be 4) energetic children, dedicated preacher for the Lanton congregation in Spring Hill, TN, and a hardworking rural carrier associate for USPS. When he has any free time, Clay's enjoys blogging at claygentry.com, being in the great outdoors, and perfecting his "almost" famous fried chicken tenders!

... Continued from page 2

In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple. Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew. And one cried to another and said: "Holy, holy, holy is the LORD of hosts; The whole earth is full of His glory!" And the posts of the door were shaken by the voice of him who cried out, and the house was filled with smoke. So I said: "Woe is me, for I am undone! Because I am a man of unclean lips, And I dwell in the midst of a people of unclean lips; For my eyes have seen the King, The LORD of hosts" (Isa. 6:1-5).

Like Esther who approached the throne of King Ahasuerus, her husband, with hopeful anticipation that he would extend the royal scepter to her and receive her into his presence to hear her request (Esth. 4:11 – 5:2), I also approach God's throne. I remind myself that, because of the gracious gift of God and the sacrifice of Jesus, my Savior, I am allowed to boldly approach the throne of God (Heb. 4:16). How blessed I am to enter into the presence of the Almighty God to present my petitions and to know that He cares for me (1 Pet. 5:7). Indeed, Jehovah is worthy of our worship and praise. "You are worthy, O Lord, To receive glory and honor and power; For You created all things, And by Your will they exist and were created" (Rev. 4:11).

2. Submission. Just as citizens bow before earthly kings and submit to the judgments he pronounces, so also should men bow before God's throne in humble submission to His decrees. God did not issue Ten *Suggestions*, but Ten *Commandments* – commandments that Israel was expected to obey. When the rich young ruler asked Jesus what he should do to inherit eternal life, Jesus simply replied, "Keep the

commandments" (Matt. 19:17). There are ordinances that twenty-first century man finds distasteful, but that was true of first-century man as well. Twenty-first century man finds distasteful and repugnant God's commandments about women being subject to their husbands, women not being permitted to preach, divorce and remarriage (there is one cause of divorce [fornication] that allows the innocent to remarry), the exclusiveness of the gospel ("I am *the way, the truth, and the life*; no one comes to the Father, but by Me" [John 14:6]), etc. But one shows his submissive attitude toward God when he submits himself to God's eternal statutes, judgments, decrees, and laws.

One needs also to display submission to God's providence. Job struggled to accept the circumstances of his life throughout the book that bears his name. Paul did not easily accept his "thorn in the flesh" and asked the Lord three times to have it removed. The Lord replied, "My grace is sufficient for you, for my power is made perfect in weakness" (2 Cor. 12:8). Paul's humble submission to God's providence over his life is a pattern to follow: "Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in needs, in persecutions, in distresses, for Christ's sake. For when I am weak, then I am strong" (2 Cor. 12:9-10). Paul was imitating the perfect example of Jesus who prayed in the garden that His cup of suffering might be removed, but submitted to the Divine will: "nevertheless, not as I will, but as You will" (Matt. 26:39).

I have not found this easy to do at different times in my life – times when my spirit returned to God again and again to ask Him to remove the circumstances that were distasteful to me, complaining about them, and dwelling on them. Have you experienced this? Submission requires that I acknowledge that God knows

better how to run my life than I do. Like Paul, I must *submit* to His providential will for my life, embrace it, praise Him for the chastening that I experience (Heb. 12:5-8), and grow. Have you noticed the spiritual strength that others have gained through their painful experiences? So also can I grow through the experiences in life that confront me. Acceptance of God's providence is an act of submission, which is the essence of worship.

Twila Paris wrote the song "We Bow Down" which so aptly describes our submissive and worshipful attitude toward Jehovah, our God.

Verse 1

You are Lord of creation and Lord of my life,
Lord of the land and the sea.
You were Lord of the heavens before there was time,
and Lord of all lords You will be.

Chorus 1

We bow down and we worship You, Lord.
We bow down and we worship You, Lord.
We bow down and we worship You, Lord.
Lord of all lords You will be.

Verse 2

You are King of creation and King of my life,
King of the land and the sea.
You were King of the heavens before there was time,
and King of all kings You will be.

Chorus 2

We bow down and we crown You the King.
We bow down and we crown You the King.
We bow down and we crown You the King.
King of all kings You will be. **■**

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

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

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

MARY ESTHER

church of Christ
6 Lane Drive
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

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.anthonycoc.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. Bumby
3940 S. Bumby 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.dgccc.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

OOLITIC

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

CANEYVILLE

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.westsidchurchofchrist.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.
Evangelist: 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

Lauriel 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.lccc.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

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

MCALESTER

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.mooresvillepikecoc.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

KINGSPORT

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
dvrader@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
djcurtis1963@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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This World Is Not My Home

Truth Lectures Schedule | June 20–23, 2016

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY
8AM I Can't Feel at Home		Godless Worldview <i>Joshua Gurtler</i>	Collapsing Morals <i>Jason Shackelford</i>	Conforming to This World <i>Andy Diestelkamp</i>
9AM I Can't Feel at Home		Education <i>Bobby Graham</i>	Entertainment <i>Andrew Dow</i>	Rellgion <i>Kyle Pope</i>
10AM Home		Worshiping in Our Homes <i>John Gentry</i>	Cultivating the Pilgrim Spirit in Our Homes <i>Brent Paschall</i>	Our Homes as Lights in a Dark World <i>Leon Mauldin</i>
11AM (Men) Human Sexuality		Modern Views of Masculinity <i>Kevin Maxey</i>	Plain Talk About Dating <i>Phillip Stuckey</i>	Restoring a Wholesome View of Sex <i>Wayne Galloway</i>
11AM (Women) Human Sexuality		Modern Views of Femininity <i>Kristiana Burk</i>	Plain Talk About Dating <i>Toni Pope</i>	Restoring a Wholesome View of Sex <i>Lindsay Mast</i>
AFTERNOON		Open Forum		
EVENING	This World Is Not My Home <i>Jeff May</i>	I'm Just a Passing Through <i>Jeff Archer</i>		If Heaven's Not My Home <i>Mark Mayberry</i>