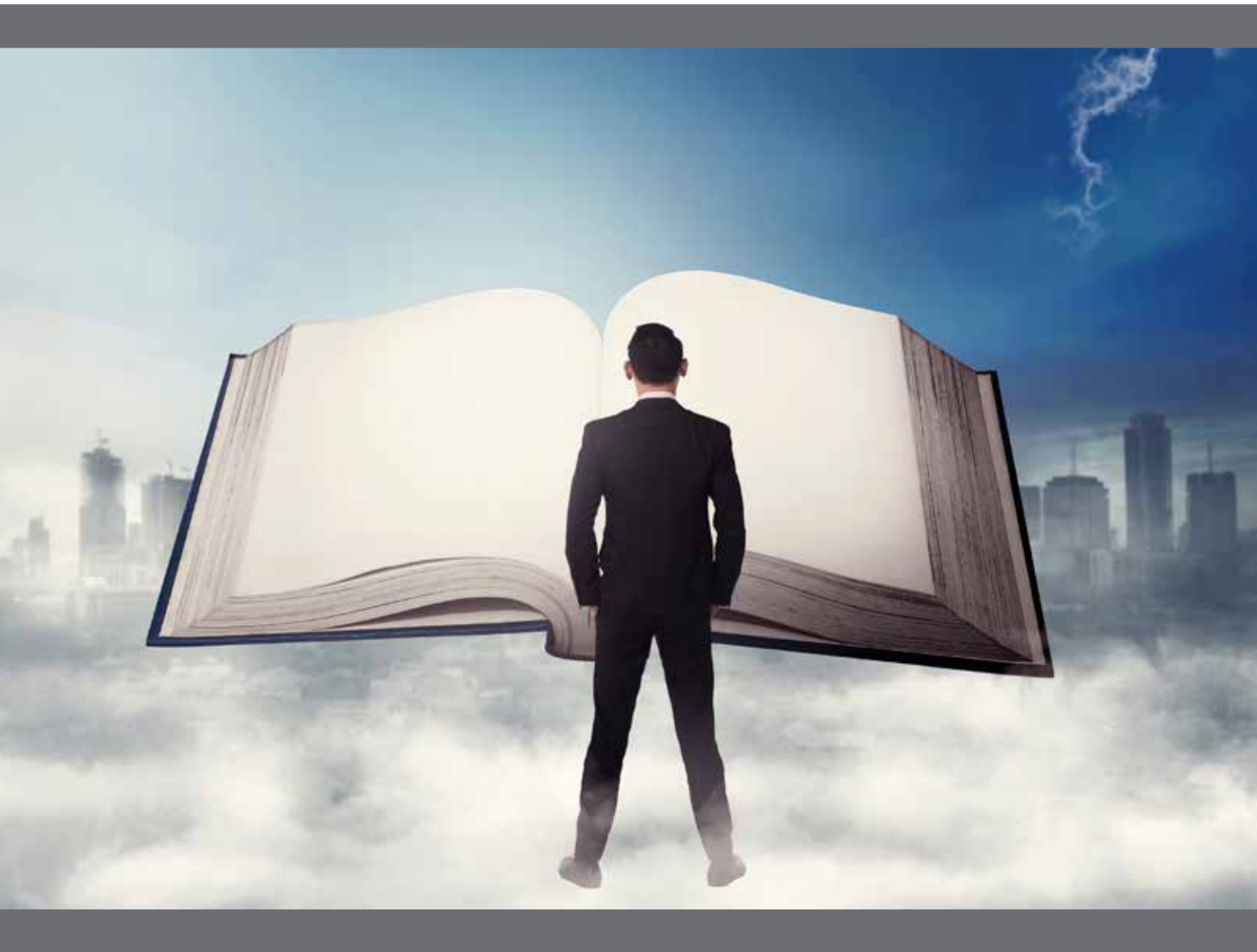


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TRUTH

MAGAZINE



THEME: RESTORING BIBLICAL PRINCIPLES IN THE 21ST CENTURY

Restoring Biblical Principles for the 21st Century – P. 2

Sexual Purity – P. 20

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Restoring Biblical Principles for the 21st Century

By Mike Willis



Mike Willis, Editor
tmmikewillis@gmail.com

This month's special theme is a call for the restoration of the ancient Bible principles in some areas critically needed in twenty-first century American culture. The restoration movement understands that the Bible is a divine revelation from God, that man tends to depart from God's revelation, and that there is a constant need to restore the ancient order. In the nineteenth century, our brethren called for a restoration of the ancient order that largely focused on restoring the first century teaching on salvation and the church. We recognize the on-going need for men to forsake religions created and governed by man's carnal desires and to return to the ancient order for the organization, worship, conditions of membership, etc. of the Lord's church. However, cultural rot has advanced to such a degree in our country that there are signs that fundamental principles of righteousness and morality are moving to the forefront of what needs to be restored. This series of articles calls attention to a few of them, although it certainly is not at all comprehensive.

Restoring the Family

America has gone through a cultural shift in its understanding of what is a family. Family may be two people living together outside the bonds of wedlock, a single-parent home with illegitimate children, a divorced person raising children born in the marriage,

a divorced-and-remarried couple with hers, his, and our children reflecting a life of serial polygamy, gay/lesbian partners living together and raising children, polygamous marriage (such as shown on *Sister Wives*), etc. Formerly, America thought family consisted of husband and wife and their children (as well as families broken because of death), but now the landscape has changed. Educators are very careful not to be judgmental about any "family" relationships, so as to imply that one is to be preferred over another.

America is very accepting of various lifestyles, but this does not mean that there are no consequences affecting our country because of these cultural shifts. Fatherless homes, whether caused by promiscuous teens, a series of live-in lovers, or easy divorce, have a devastating effect on the stability of family, the development of a healthy ego, and the moral training necessary to create a value system for the children. The number of children being reared outside of wedlock is astounding. The out-of-wedlock rate in 2013 among Hispanic women was 53.2 percent. For African American women the rate was 71.4 percent. White women gave birth out of marriage at a rate of 29.3 percent in 2013, the CDC said (<http://www.newsmax.com/US/CDC-births-out-of-wedlock/2014/08/14/id/588668/#ixzz47Vic1Pj0>). Indeed, there is a need for Americans to restore the Biblical model of the home.

Work Ethic

In the early twentieth century, much was written about the "Puritan Work Ethic." It was defined as a concept in theology, sociology, economics, and history which emphasizes that hard work, discipline, and frugality are a result of a person's salvation in the Protestant faith, particularly in Calvinism. Most Americans were raised in Protestant families that emphasized hard work, discipline, and frugality as the means to success.

The American work ethic has crumbled. Companies struggle to find qualified workers with enough commitment to work to show up on time. Pampered children frequently have an attitude of entitlement – "I went to school and got a degree in sociology. You need to hire me to be a boss and pay me big bucks immediately." When this does not happen, these 20-30 year-olds have to move back home and live with their parents for another 5-10 years. My generation thought that one was expected to provide for himself upon graduation from high school. Many of us worked our way through college, hired on at entry level jobs, and advanced our careers by being dependable, capable, and aggressive.

A generation of low-income families is being reared with no example of working parents (both mom and dad received government subsidies), poor and inadequate education (mom and dad do not insist that their children do

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Kelly McCombs
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This World is Not My Home

By Mark Mayberry

The upcoming Truth Lectures, scheduled for June 20-23, will be held on the campus of the Athens Bible School in Athens, Alabama. We invite all to attend, and benefit from hearing a series of lessons built around the beloved gospel hymn, "This World is Not My Home."

"This world is not my home, I'm just a'passin' through.

My treasures are laid up, somewhere beyond the blue.


*The angels beckon me from heaven's open door
and I can't feel at home in this world anymore."*

These familiar lyrics echo important Scriptural themes. This present sinful world is hostile to the precepts and principles of Christianity. Like the patriarchs of old, believers today live as aliens and sojourners, dwelling in a land that is not truly theirs, looking for a city that has foundations, whose architect and builder is God (Heb. 11:8-16).

Great are the implications of this pilgrim concept, impacting our perception of self, our interaction with society, our relationships with friends and family, and our own personal morality. The apostle Peter said, "Beloved, I urge you as aliens and strangers to abstain from fleshly lusts which wage war against the soul. Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may

because of your good deeds, as they observe them, glorify God in the day of visitation" (1 Pet. 2:11-12).

The evening lectures, drawn from this beloved gospel hymn, emphasize the pilgrim spirit of God's people, the transitory nature of life, and the ultimate realities of heaven and hell. The morning lectures explore different ways in which Christians, living in the world, maintain their distinctiveness from the world.

Special focus is given to the home, which serves as a bulwark against the evil influences of this present age. Additionally, during the 11 a.m. hour, in the men's and women's breakout sessions, speakers will address issues of masculinity vs. femininity, plain talk about dating, and restoring a wholesome view of sex. We invite you to attend, commending to you the lessons contained herein, hoping and praying that they will assist you on your spiritual journey. 



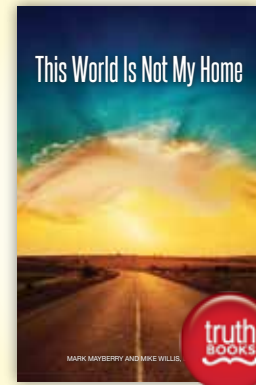
Mark Mayberry

www.markmayberry.net

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

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Edited by Mark Mayberry
and Mike Willis

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By Bobby L. Graham

QUESTION: It seems unfair for God to condemn those who have not had the opportunity to learn of Christ. Will untaught people who have never heard the gospel be lost, or will they be lost only if they have rejected the gospel after they have heard it?

Answer: The answer to this question could be rather lengthy, but it does not have to be. The Bible's picture of the untaught person, on the whole, is that of a sinner. His state as a sinner does not rest upon his not having been taught the gospel of Christ, but upon his guilt for sins committed (not inherited). When the apostle Paul wrote the Roman epistle, he dealt at length with the lost condition of all humanity – both Jews and Gentiles alike – in chapters one through three. The outcome was then, and is now, that “all have sinned and fall short of the glory of God” (Rom. 3:23). Sin creates guilt in all responsible persons, because the divine standard has been violated and God has been grieved by the poisoned relationship between the sinner and Himself. Apart from Christ, there is no hope of forgiveness or fellowship with God!

The purpose of God, set forth in times eternal, before the foundation of the world, has ever been to rectify that spiritually strained relationship by forgiving the sins of all who will come to Him through Jesus Christ, based on the atoning death (blood) shed by Calvary's lamb (Eph. 1:3-12; John 1:29). For the ages of Old Testament history, this purpose of God was briefly seen only occasionally, through the promises, prophecies, and typical institutions and shadowy practices of earlier covenants

(Rom. 16:25-26; Heb. 10:1f). Whatever God planned to achieve regarding sin in bringing Christ to the world, He did not accomplish by means of the inferior system of previous covenants; nor did He intend to do so (Heb. 8:6-13). The entire divine plan that is comprehended between the first coming of Jesus Christ (as the bringer of salvation) and his second coming (as the consummator of salvation) has to do with salvation (Heb. 9:28). The proclamation of the gospel, as ordered in the Great Commission and as executed throughout Acts of the Apostles, was designed by God to apprise humans of their lost estate and to effect their spiritual remediation (Mark 16:15-16; Acts 1:8). Yes, the gospel of Christ is the only remedial tool used by God in His great work of remediation, also known as redemption (Rom. 1:16f).

Because of its nature as making remediation possible, the gospel does not make people sinners. It seeks to redeem them from their sins and translate them into kingdom heirs (Col. 1:12-13). Why then are the untaught condemned before God? Is their condemnation the result of their transgression of God's law or the result of their not hearing the gospel of Christ? Surely by this point all can see that the former is the cause of their lostness. They are condemned by their own irresponsible conduct with the law

of God, not for their not hearing God's means of retrieving them from their sins (John 3:16-18).

It is necessary also to point out that if the sinner is not lost before he hears the gospel and is able to respond to it in obedience, so that he becomes lost only when he rejects the gospel upon hearing it, then no one does him any favor by teaching him the gospel. Such teaching of the gospel would then induce his sinful state, making him condemned before God. This theory of spiritual guilt resulting from the preaching of the gospel, closely connected with the idea raised in our question heading this answer, would make God, the Holy Spirit, Jesus, the apostles, and all who faithfully proclaim the gospel responsible for sinners being worse than they were before hearing the gospel. They all acted and continue to act to produce guilt in the sinner, according to this theory, when they purpose(d), plan(ned), and act(ed) to make salvation possible. In other words, we do the sinner more harm than good when we inform him of the gospel of Christ! **TT**



Bobby L. Graham

Graham preaches and is an elder for the Old Moulton Road church. He is married to Karen (Hodge) Graham and has three children: Richard, Mary Katherine Winland (Darren), and Laura Paschall (Jeremy). bobbylgraham@pclnet.net

Archaeology

Gods of Canaan

By Trent Dutton



A bronze figurine of the god Ba'al from the William C. Carlos museum, Emory University, Atlanta GA.

“Then the children of Israel again did evil in the sight of the Lord, and served the Baals and the Ashtoreths...they forsook the Lord and did not serve Him” (Judg. 10:6).

The Biblical narrative never hid the fact that the people of Israel had a roving eye for deities—all despite Yahweh’s declaration that He was the One God. Foremost among these gods were the two specifically named: Ba’al and Asherah. Yet, until 1928 AD, even these named deities were shrouded in mystery.

But, in that year, excavations of Ras Shamra in modern-day Syria began, revealing the city-state of Ugarit (pronounced *Oo-gar-it*), a wealthy coastal power that was utterly destroyed around the year 1200 BC. Excavations revealed a rich culture, featuring, among other things, one of the earliest alphabetic scripts and a short-lived language closely related to Ancient Hebrew. This similarity led to the speedy translation of ritual texts detailing the adventures and misadventures of Ugarit’s deities, especially El, Asherah, and Ba’al.

The Ugaritic pantheon, which was also adopted by the Canaanites, was ruled by El. Like the terms *El* and *Elohim* in the Hebrew Bible, this term was equivalent to the title “god.” This El of Ugarit, however, also answered to other names—Gracious One, Father, and The Bull. El was the chief of the gods, living in the mountains of the north with his

sprawling family of offspring and wives, both human and divine. Though he was patriarch of the pantheon, he was also rather lecherous and given to much wine. Representations of El are usually in the form of a male standing atop a mature bull, or often just a bull image.¹



A bronze bull likely representing El from the “Bull Site” in Northern Samaria. From the Israel Museum, Jerusalem, Israel.

And, naturally, the virile father boasted a fertile consort: The goddess Asherah. She was the mother of 70

¹ A single animal, such as a bull, a calf, a lion, or a composite animal often represented a “pedestal animal,” or the base upon which the god, though unseen, was actually standing. These images were understood to both represent the deity and signal his or her presence. ►

divine sons and she nursed kings, gods, and princes. This was a distinctly domestic goddess, plying the loom and dwelling at home. She represented the fertility of humanity and the accompanying sensual passions. She was also one of the most popular deities of the Ancient Near East, and her images and cults are found as far away as Egypt. She was known as the Lady of the Sea, Progenitress of the Gods, and, simply, Holiness. Yet, she is never paired with the other god of fertility, Ba'al. They are only agents of related concerns. Asherah was depicted as goddess alone or with lions, or even just a lion. However, she was also represented by the Tree of Life—drawings of fruitful trees, and possibly living trees or wooden images (the groves and *ashtaroth/asherahs* of the Hebrew Bible).

While El was the patriarch and chief of the gods, Ba'al was their king, reigning from his palace on Zaphon. Nor was he the son of El, but rather of Dagan the god of wheat. Although Ba'al was a god of fertility, he had less to do with human fertility than he did with the fertility of the land. He was god of the storm and rain—a commodity eagerly sought after in a land of only seasonal rains. Even his wives (or daughters, depending on the translation) were aspects of precipitation and growth: Pidray (Dew), Tallay (Showers), and Artsay (Earth). Ba'al, in the famous *Ba'al Cycle*, was called the Cloud Rider, who rode the storms and walked over the mountains, whose voice made the earth shake, and who defeated the sea, Yam. He is often depicted as man striding across water, one arm raised to smite with his mace, the other clutching wheat, or just by his pedestal animal, the bull calf.

Israel's fascination with Ba'al and his powers are blatantly mocked in the psalms, where the writer appropriates the imagery of hymns to Ba'al to remind

God's people that what they would attribute to a false god is actually the work of the One God. Note especially Psalm 77:16-19—*"The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled. The clouds poured out water: the skies sent out a sound: thine arrows also went abroad. The voice of thy thunder was in the heaven. The lightnings lightened the world. The earth trembled and shook. Thy way is in the sea, and thy path in the great waters..."* Of course, one cannot ignore the deliberate play on words in verse 13 as well: *"What god [El] is great like God [Elohim]?"*

The discovery of this ancient mythology at Ras Shamra has enriched our reading of the Biblical texts. Now we not only know who El, Ba'al, and Asherah were, we can understand how they were perceived to operate and even how they were imagined to appear. And yet, the prophet reminds us in Habbakuk 2:19-20, that in these images *"there is no breath at all. But the LORD is in His holy temple."* 📖



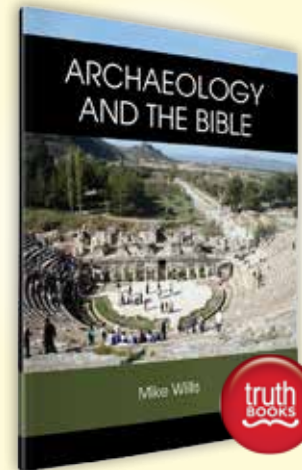
Trent and Rebekah Dutton

Ashkelon, Israel, and the initial survey season of Tel Shimron in the Jezreel Valley.

Trent and Rebekah Dutton both hold master's degrees in Biblical Archaeology from Wheaton College, in the Chicago, IL area. They will soon participate in their fourth full season of excavations with

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Women's Section

Lessons From the Garden: The Plant

By Deborah Towles

In previous articles, we looked at the wonders of the seed, various soils, and the function of roots. God's amazing wisdom for physical, living plants reveals a far greater spiritual wisdom.

Plants typically have roots, stems, leaves, flowers, and seeds. Roots provide the plant with water, air, and nutrients from the soil. These travel up the stem while food made from the process of photosynthesis travels down. Excess food is stored in various ways to support future growth. The underside of leaves takes in carbon dioxide from the air, while the upper side, like a solar panel, absorbs the sun's energy. Photosynthesis is a complicated chain of chemical reactions by which a plant creates its own food using light, water, carbon dioxide, and chlorophyll. Plants are unique because they use energy (sunlight) to make their own food, unlike other living things that take in food to make energy. God assured their survival by causing them to flower, and through the amazing process of pollination, produce seeds after their kind (Gen. 1:11).

Plants must have access to healthy soil, sunlight, air, water, space, and also time to thrive. Sunlight and water are essential for plants to create food and grow. Yet, too little or too much can be detrimental or even fatal. Harmful chemicals in soil, air, or water impede growth, as does overcrowding. To

ensure perpetuation, time is necessary to complete the plant's life cycle.

The health and productivity of plants can readily be observed. Is your spiritual growth evident? Do changes need to be made to optimize your productivity?

What spiritual lessons can be learned from plants? The Word of God thrives in the soil of the good heart (Mark 4:20). God is Light and in Him is no darkness (1 John 1:5; Isa. 60:19-20). Jesus is the Water of Life (John 4:10-14). Those who forsake this Living Fountain are left desolate (Jer. 2:7-13). In the beginning, God breathed into man the breath of life and he became a living soul (Gen. 2:7). More important than physical air is the breath of spiritual life (John 4:24). Every word of Scripture is divinely-inspired (i.e., God breathed), and is thus profitable, equipping the believer and making him complete (2 Tim. 3:16-17). Jesus said, "the Spirit gives life and the

words of God are spirit and life" (John 6:63). Christians often need to "weed out" hindrances to spiritual progress (Luke 8:14; Heb. 12:1-2). During times of persecution, new converts fled the crowded city of Jerusalem, carrying the Seed into previously unsown, yet fertile fields (Acts 8:4). With the passage of time, Christians are expected to grow (2 Pet. 3:18) and produce much fruit (John 15:8; 2 Tim 2:2). They stand rebuked when they fail to do so (Heb. 5:12).

The health and productivity of plants can readily be observed. Is your spiritual growth evident? Do changes need to be made to optimize your productivity? Do you need to spend more time absorbing Light and Water or "weeding out" distractions? Do you need to make more space in your life and spend more time cultivating your faith? The stronger we grow, the more we can plant and perpetuate seeds of faith in the hearts of our children. **T**



Deborah Towles

Deborah Towles is the wife of Gale Towles who preaches for the State Line Church of Christ in Charlotte, NC. This June, Deborah and Gale will celebrate their 40th anniversary. They have four children and nineteen grandchildren. Deborah and Gale both learned many lessons from the garden from their parents and grandparents. They still love to play in the dirt and share its bounty with family and friends! Her email address is deborah@carolina.rr.com.

Christians Under 30

The Tower of Babel

By Ethan Longhenry

And they said, “Come, let us build us a city, and a tower, whose top may reach unto heaven, and let us make us a name; lest we be scattered abroad upon the face of the whole earth” (Gen. 11:4).

It may seem like just a little story tucked in-between the stories of Noah and Abraham; one might easily pass over it as he reads in Genesis. And yet the story of the Tower of Babel proves instructive in many ways.

The Genesis author sets forth the story of the tower of Babel in order to explain how humanity has reached its present condition. After the Flood all humanity spoke the same language (Gen. 11:1); they remained together and came upon a plain in the land of Shinar (Gen. 11:2). They did not want to be scattered, and so they planned to build a tower whose top would reach high into the heavens (Gen. 11:3-4). God saw what they were doing, and recognized the very strong potential of what humans could do when they were all of the same mind and purpose (Gen. 11:5-6). God determined to confound them by confusing their speech; if they could not understand each other, they would prove unable to work with one another (Gen. 11:7). Thus it happened, and from then on humans scattered around the world, as God had intended, and we all speak different languages to this day (Gen. 11:8). The place was called “Babel” (Greek Babylon), the Hebrew word for “confusion,” because there

God confused the languages of mankind (Gen. 11:9).

From the story of the Tower of Babel we thus learn why people speak different languages and how Babylon both came to be and received its name. We also learn about just how effectively humans can work together if they can effectively communicate with one another; God says that there is nothing we cannot do (Gen. 11:5-6)! So why would God want to hinder us from doing so?

The problem with, and thus great and important lesson of, the tower of Babel is found in humanity’s motivations for its construction. They built the tower to make a name for themselves and to avoid being scattered over the face of the earth (Gen. 11:4). As humans, we like to think it is a good thing when we work together. Unfortunately, as is evident throughout time, humans too often work together for their own aggrandizement. They work together to use resources, to attack others and deprive them of resources, and to build monuments to their own greatness. God felt compelled to separate mankind from each other lest the entire creation be overrun with human “development” and “progress”!

Thus, when fallen man is left to his own devices, he builds some sort of monument to his own greatness and to keep him from feeling so alone and isolated in the world. Such things do not lead him back to the God who created him; they inflate his pride and ambitions. Therefore, while man

has stopped attempting to build the tower of Babel, man has never stopped attempting to build all sorts of other Babels, monuments to their own greatness, attempting to stand and work against God’s purposes for His creation.

What would have happened if the Bible ended at Genesis 11:9? At that point man was lost in his sins with no hope for redemption, having been separated from his God since the Garden of Eden (Gen. 3:1-24). After Babel man was separated from one another (Gen. 11:7-9). Mankind was separated from its God, from one another, without a nation, without a hope (cf. Eph. 2:11-12). After Babel God chose one man, Abraham, and through him would provide hope for redemption in Israel (cf. Gen. 12:1ff). The hope of Israel was found in Jesus of Nazareth who provided reconciliation between God and man and through whom the curse of Babel is undone; in the Spirit His Apostles proclaimed the mighty works of God in many languages (Acts 2:7-11; Rom. 5:6-11). After Babel man despaired; through Christ, the promised Seed of Abraham, all mankind has hope in God. May we serve God in Christ and be saved! **T**



Ethan R. Longhenry

at deverbovitae@hotmail.com or visit <http://www.deverbovitae.com>.

Ethan currently works with the Venice church of Christ in Los Angeles, California; if you would like to discuss this article further, or have topics you would like to see in this column, please contact him

Bibles in Foreign Languages (3)

French Versions of the Bible

By Evan Blackmore

Most of the French Bibles available in US bookstores are actually paraphrases (like the Good News Bible and New Living Translation in English). This article, however, will concentrate on versions that follow the wording and sentence structure of the original Greek and Hebrew more 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. If you want a French Bible of that kind, you may need to place an international mail order for it. Moreover, not all the versions mentioned below are likely to be available at any one time. (Some French Bible versions drift in and out of print quickly from year to year.)

Darby

Overall, the French version that follows the wording of the original Hebrew and Greek most closely is a translation completed in 1885 and first published anonymously. Nowadays it is called the French Darby version (**Version Darby Française**), and modern reprints display the words “translated by J. N. Darby” on the title page, but actually it was prepared by a team of translators, and the person most responsible for the wording was probably Pierre Schlumberger, a member of a well-known French literary family. In both the Old and the New Testament, the French Darby version matches the sentence

structure of the original about as closely as the 1901 ASV does in English; but it is much easier to read than the ASV, because it is written in much more modern language. Like the ASV, it also provides even more precise renderings of the original Greek and Hebrew in footnotes.

In the New Testament, some Bible versions (like the KJV and NKJV) translate the very full Greek text that was traditional by the Middle Ages—whereas other versions (like the ASV, NASB, and ESV) translate the shorter text that is found in certain ancient manuscripts. Intriguingly, the French Darby version steers a middle course. It prints Mark 16:9-20 and John 7:53-8:12 in the text without any reservation; it prints the description of the angel that troubled the waters (John 5:3-4) in the text, but inside square brackets; it omits Acts 8:37 from the text, but prints it in a footnote; and it omits the passage about the three heavenly witnesses (1 John 5:7-8) altogether. One may argue with some of these individual decisions, but they are obviously the result of a carefully considered, coherent policy. Some English Bibles give the impression that passages found in virtually all manuscripts (like Mark 16:9-20) stand on the same textual footing as passages found in virtually no manuscripts (like the passage about the three heavenly witnesses). The French Darby version shows plainly and without technical clutter that different passages have

quite different levels of manuscript support.

At the time of writing, the French Darby version is readily available from various Canadian, French, and Swiss mail-order companies in a solidly bound 7¼ inch x 4½ inch portable hardback edition.

Segond

At about the same time as the French Darby version, Louis Segond completed the first draft of his Bible translation. Where the Darby team sought to mirror the phrasing of the original as closely as possible, Segond tried to simplify its sentences slightly, especially by leaving out small connecting words. For instance, in “I am not ashamed of the gospel of Christ: for it is the power of God unto salvation” (Rom. 1:16), Segond omitted the underlined “for.” This makes his version somewhat easier to read in places than the French Darby, but at the cost of losing small points that would sometimes clarify the connection of ideas.

Many revisions of Segond’s version have been published. Overall the **Version Segond 1910** is closest to the wording of the original Hebrew and Greek. The 1978 **Nouvelle Version Segond Révisée** (often called the **Bible à la Colombe**, the “Dove Bible,” because of its cover illustration) is slightly more paraphrastic, but might be preferred by some readers because of its more modern language. All the other Segond ►

revisions that I have examined use paraphrase more extensively, and some of them also contain serious errors of translation.

Most Segond Bibles translate basically the same kind of Greek text as the ASV, NASB, and ESV do. Editions of both the Segond 1910 and the Bible à la Colombe are usually easier to find than the other Bible versions listed in this article, and are presented in a variety of sizes and bindings. A French-English bilingual edition with the Segond 1910 and the 1901 ASV in parallel columns is also currently available.

Martin and Ostervald

A valuable earlier French Bible version was issued by David Martin in 1707 and, like Segond's, has been revised many times. (Even in its original form, it isn't too difficult for many French readers nowadays to understand, because French hasn't

changed as much since the early 18th century as English, Portuguese, or even Spanish.) Two main forms of it are in circulation:

- Editions marketed as **Version Martin** are reprints of a **1744** revision by Pierre Roques, often with updated spelling and punctuation. Like the KJV, the Version Martin 1744 used *italics* to mark words added by the translators. Not all later reprints reproduce the italics—and this is a significant point, because Martin tended to insert supplementary words more often than most translators do.
- Editions marketed as **Version Ostervald** derive from a different 1744 revision of Martin's translation, by J.-F. Ostervald. Unlike the Martin-Roques version, the Ostervald version was itself

frequently revised, so editions of it vary considerably. The most accurate of all the Ostervald revisions, prepared by a committee of distinguished Swiss Bible scholars, was published by the Société Biblique de France in **1881-1886**. (This should not be confused with Ostervald Bibles published by that Bible Society at other dates, or Ostervald Bibles published by other Bible Societies during the 1880s, which do not quite reach the same high standard.)

A further revision of the 1886 Ostervald version, by Clyde Baughman, was issued in 1996. At the time of writing, this is probably the most easily available of all Martin or Ostervald Bibles, but I cannot recommend it, because the reviser had no significant understanding of Greek or Hebrew, and sought to introduce his own beliefs into the Bible. For instance, in Ephesians

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.

Martin 1744

Car je n'ai point honte de l'Évangile de Christ, vu qu'il est la puissance de Dieu en salut à tout croyant: au Juif premièrement, puis aussi au Grec. Car la justice de Dieu se révèle en lui *pleinement* de foi en foi; selon qu'il est écrit: or le juste vivra de foi.

Ostervald 1886

Car je n'ai point honte de l'Évangile de Christ, car c'est la puissance de Dieu, pour le salut de tous ceux qui croient, du Juif d'abord, du Grec ensuite. Car en lui la justice de Dieu est révélée de foi en foi, selon qu'il est écrit: Le juste vivra par la foi.

Darby Française

Car je n'ai pas honte de l'évangile, car il est la puissance de Dieu en salut à quiconque croit, et au Juif premièrement, et au Grec. Car la justice de Dieu y est révélée sur le principe de la foi pour la foi, selon qu'il est écrit: "Or le juste vivra de foi."

Segond 1910

Car je n'ai point honte de l'Évangile: c'est une puissance de Dieu pour le salut de quiconque croit, du Juif premièrement, puis du Grec, parce qu'en lui est révélée la justice de Dieu par la foi et pour la foi, selon qu'il est écrit: Le juste vivra par la foi.

Nouvelle Segond Révisée (Colombe)


Car je n'ai point honte de l'Évangile: c'est une puissance de Dieu pour le salut de quiconque croit, du Juif premièrement, puis du Grec. En effet la justice de Dieu s'y révèle par la foi et pour la foi, selon qu'il est écrit: *Le juste vivra par la foi.*

... Continued from page 11

5:26, Baughman changed the wording of the text from “by the washing of water with the word” to “by washing her with the water of the word” (*en la lavant par l'eau de la parole*). Those two statements may look similar at first glance in English, but they mean very different things, and in Greek they would be worded very differently.

In that respect, Baughman’s revision contrasts with the scrupulous impartiality of the older translators. Martin was a strict Calvinist; Ostervald was a famous opponent of Calvinism; Darby originated the doctrine of dispensational premillennialism. Yet it has often been remarked that you could never tell, by reading their French Bible versions, how their beliefs differed. There isn’t a hint of Calvinism in Martin’s version, or premillennialism in Darby’s. When they translated the Bible, all three men aimed only to express the words of each verse as closely and faithfully in French as possible, regardless of their personal beliefs.

All Martin and Ostervald versions were translated from a very full Greek New Testament text, like the KJV and NKJV in English (although the 1881-1886 Ostervald revisers printed the three heavenly witnesses passage inside square brackets, to show its lesser degree of manuscript support).

The accompanying chart (p. 11) shows a representative Scripture passage in the five French versions that I have recommended. 

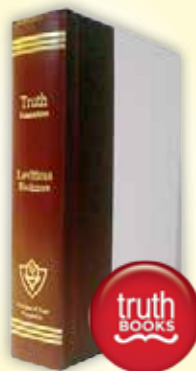


Evan Blackmore

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).

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The Importance of Church Attendance

By Dennis Abernathy

The local church cannot exist and accomplish the work and worship God has given it to do without assemblies. These assemblies cannot accomplish God's purpose for them without devoted disciples attending them. For Christians to take lightly their responsibility to attend and participate in the local church assemblies is to show a lack of respect for God and His purpose for church assemblies.

"Oh what a weariness!" This was God's description of the Jews who gathered for worship in the days of Malachi (Mal. 1: 13). They had grown tired of gathering for the scheduled feasts and sacrifices, and were uninterested in applying themselves to genuine worship. They actually "sneered at i. e. turned up their nose" at God's appointments. It was actually an encumbrance for them to take time out of their busy schedules to meet this "necessary" obligation to God. Thus, worship wasn't just a chore; it was a burden! "I'm doing this because I have to, not because I want to" is another way of saying it. Such an attitude led the people to give God the leftovers instead of what He had asked for. The Lord said they may as well shut the doors of the temple and not worship at all for all the good it was doing them.

It is sad to see Christians today treat the worship assemblies as a chore or drudgery rather than an exalted privilege; a burden rather than a blessing.


Has your love and appreciation for God grown cold? Have you forgotten His great love for you in providing the forgiveness of sins through His Son (Rom. 5:8; John 3:16)? Have you become so caught up in this life that you think of it more than you do your Creator (Col. 3:2)? Have your priorities become skewed to the point that recreation and pleasure has now moved into first place in your life (Matt. 6:33)?

As an example, for many Christians and churches it is obvious who and what has the greater influence. Recently Jesus was put on hold for the Super Bowl. Regular Sunday evening church assemblies were canceled in order that the congregants could have Super Bowl parties and watch the game. This appears to clearly be a matter of priorities. What was really most important? Jesus said: "seek ye first the kingdom of God" (Matt. 6:33), but apparently the kingdom of God was not first with many, at least, on Super Bowl Sunday! I ask, "Where will such end? What other days and events will churches suspend their worship services for?" I suppose if visitors were looking to worship on Super Bowl evening, churches could hang out a sign reading CLOSED FOR SUPER BOWL!

The Bible warns, "Beware, brethren, lest there be in any of you an evil heart of unbelief *in departing from* the living God but encourage one another daily, while it is called today, lest any of you be hardened through the deceitfulness of sin" (Heb. 3:12-13). The Lord in His

wisdom put Christians together in local churches that they might help and encourage each other to remain faithful (Heb. 10:24-25).

If we are not careful, we can lose sight of the privilege of gathering in the Lord's name to worship and study His Word, and begin looking for ways to justify our absence. Before long, we will not be bothered by "forsaking the assembling of ourselves together, as the manner or habit of some" (Heb. 10:25), and will actually begin to believe the weak excuses we offer to others and to God. The list of excuses is long and I'm sure the Lord has heard them all! He is not surprised, but I'm sure He is grieved and saddened and wearied.

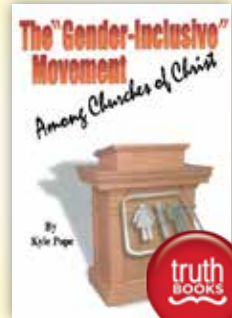
Just as many of God's ungrateful people were burdened and bored with God's worship in Malachi's day, so it is today. Please remember, if you feel the worship assemblies are a burden and you are wearied with them that it just may be that you have burdened God with your sins, and you have wearied Him with your iniquities (Isa. 43:24). The better, and more noble, attitude is: "I was glad when they said to me, let us go into the house of the Lord" (Psa. 122:1). 



Dennis Abernathy

Dennis Abernathy has been preaching for 47 years in Georgia, Alabama, and east Texas. Dennis started the church in White Oak, Texas and have preached for the congregation for 27 years. He and his wife Kay have been married for 48 years and have three daughters and six grandchildren. preachab@suddenlink.net.

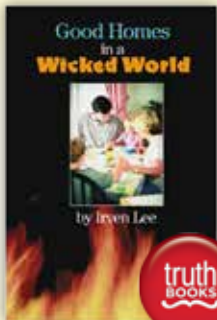
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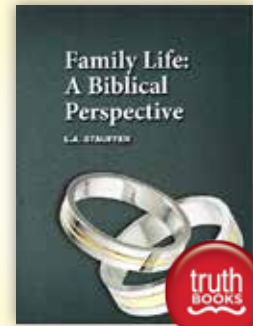
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Restoring Biblical Principles in the 21st Century

Back to the Bible for the Family

By Gardner Hall

Can you imagine a culture where...

- The sex industry is a major employer?
- Abortion and infanticide become such an epidemic that between 20 and 40% of all babies are abandoned. Thousands of infants, mostly female, are deposited on the streets and allowed to die?
- Divorce becomes so easy that it becomes “an outright epidemic of conjugal separations”?
- The nations’ leaders have been married numerous times and casually engage in multiple kinds of illicit sexual activity, even pedophilia?

Are we talking of the United States in the next fifty years? That is becoming an increasingly horrific possibility. However, you may have realized that the above description is of the ancient Roman Empire at the time Christianity began to expand.

What was the attitude of early Christians towards the decaying morality and disintegrating family traditions of the world in which they lived? To please God, it is necessary to go back to the Bible and imitate the attitudes and responses of Christ’s

inspired apostles and those who faithfully followed their teaching.

Attitudes towards the Disintegration of the Family

1. Shock and sadness at what it was doing to God’s creation. In Romans 1 Paul laments the results of the decay of Roman society, including homosexuality (vv. 26, 27) and disobedience to parents (v. 30) along with other rotten attitudes that always accompany the degeneration of the family. “They were filled with all manner of unrighteousness, evil, covetousness, malice. They are full of envy, murder, strife, deceit, maliciousness. They are gossips, slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, foolish, faithless, heartless, ruthless...” (vv. 29, 30).

There is a danger that as we become increasingly surrounded by such evil, that we become less shocked by it. When our spirits are no longer moved by this idolatrous morass (Acts 17:16), then we become susceptible to its corruption.

2. Avoidance of contamination. The Corinthians were allowing themselves to be infected by the world when they permitted a fornicator to continue in their midst as if nothing were wrong. “Purge the evil person from among you,” Paul exclaims in 1 Corinthians 5:13. “Do you not know that a little leaven leavens the whole lump?” (v. 6).

The new Thessalonian Christians evidently were having difficulty seeing the danger of fornication. Though much more patient with these new Christians than with the Corinthians, Paul is still firm. “For this is the will of God, your sanctification, that you abstain from sexual immorality; that each one of you know how to control his own body in holiness and honor, not in the passion of lust like the Gentiles who do not know God” (1 Thess. 4:3-5).

To go back to the Bible today is to avoid contamination with the sins that destroy families in the churches. A little leaven still leavens the whole lump. Perhaps the greatest contamination threat to the family today comes through the various media outlets where saints are bombarded with pornography, ranging from the hardcore to the skimpy outfits worn by shallow celebrities. The media gradually erodes our disgust with the horror of perversion, as those caught up in it are cast in a sympathetic light, while those who oppose it are portrayed as blathering haters.

3. Emphasis on spiritual solutions. It’s interesting to notice how early disciples did *not* fight the decay of the family in the first century. Among early disciples you see no political movements, petition signings or street demonstrations to protest abortion, gay marriage or pornography, rather you see efforts to persuade men through the gospel of Christ (2 Cor. 5:11), pleading ►

with them to be reconciled with God (v. 20). Over a period of time, millions responded to that spiritual message that turned the world upside down (Acts 17:6). They were changed not by political pressure or boycotts but by the fact that the loving Creator of the Universe came to earth through His Son whom He raised from the dead.

That inner, spiritual focus in our own message will probably not halt the slide of the United States into the abyss. It didn't stop Rome's decay and disintegration. However, it will save individuals from hell. If God allows the world to continue, that heavenly emphasis will encourage the remnant in the future who will carry on until the end.

4. Back to the beginning (Matt. 19:8). Many Jewish scholars wanted to defend one of the clearest promoters of family decay, easy divorce. Their tactic was to quote what was in some ways a stopgap regulation in the Law of Moses. Jesus would hear none of it, but pointed out, "from the beginning it was not so."

While it is true that some aspects of the divorce issue are difficult, it is also a fact that there is a multitude of loophole-seeking equivalents of the Jews of Jesus' day. Many today, just like the Jews, misapply the content and purpose of Moses' regulations and come up with equally irrational dodges to justify easy divorce. Lovers of God will do as Jesus did—point them back to God's plan for the family from the beginning.

5. Imitation of Christ (Eph. 5:25-33). The biggest promoter of family decay is selfishness. The best remedy is imitation of Christ. Husbands are to love their wives "as Christ loved the church." Words cannot describe Christ's love for the church though we try in hymns and sermons: infinite, boundless, selfless, vast beyond all measure, etc. If husbands, wives, and children can learn to demonstrate even a small portion of Christ's sacrificial love in the family relationship, all the fights, selfish maneuvering, pouting, whining, and other symptoms of carnality will disappear.

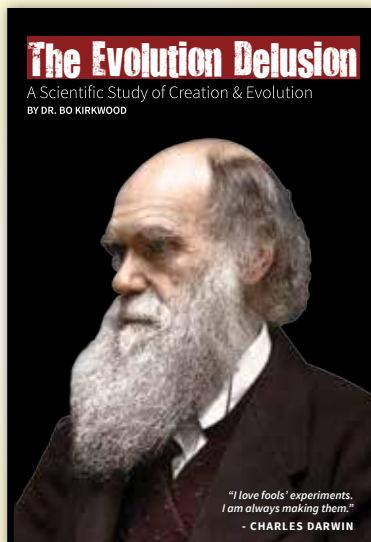
An old teacher, A.J. Rollings, told me, "Marriage is one of two things: either it's the closest on earth you'll ever get to heaven, or the closest you'll ever get to hell." When I see families where selfishness has taken over to the point of bringing its members to the brink of hell, I find myself wanting to use similar reasoning to that of Romans 10. You don't have to be superhuman to have a good family—ascend to heaven or descend to the abyss. The solution is near you—Go back to the Bible, learn the unselfishness of Christ, seek His spiritual solutions, and don't be deceived by the shallow propaganda of Satan and this world. Though our selfish tendencies resist that straightforward solution, thankfully many have learned it through the mercy and grace of God and taken their families to the edge of heaven through imitation of Christ. **T**



Gardner Hall

Gardner lives with his wife Beverly in New Jersey and works with the Spanish church of Christ in Fair Lawn, New Jersey and the West Harlem bilingual church of Christ in New York City.

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Restoring Biblical Principles in the 21st Century

Work Ethic

By David Diestelkamp

When was the last time you heard someone mention Proverbs 23:4 in a work ethic lesson? “Do not toil to acquire wealth; be discerning enough to desist” (ESV). It does take discernment to balance toiling and knowing when to desist from acquiring wealth. In fact, I suspect that many people can’t imagine why anyone would even consider stopping accumulating wealth. This is exactly why our work ethic needs to be examined.

My *Webster’s Dictionary* defines “work ethic” as “a system of values in which central importance is ascribed to work, or purposeful activity, and to qualities of character believed to be promoted by work.” Unfortunately, our “system of values” is so fluid today that we have no idea what is being meant by it in any given situation. In other words, we break into a sweat when, during a job interview, we are asked, “Do you have a good work ethic?” Are they asking if we accept the idea that working hard is a moral imperative? Do we believe God gives success to those who apply themselves? Or are they just asking if we are honest, team players, dependable, efficient, and emphasize quality?

The definition for the Christian is dictated by God. Early work ethics were heavily influenced by Scripture. So, Proverbs does say that the lazy person becomes poor, “but the hand of the diligent makes rich” (Prov. 10:4). Don’t

make excuses for not working (Prov. 22:13), don’t sleep too much (Prov. 6:9-11), or be a person who has no ambition in life (Prov. 13:4). These lead to poverty, destitution, and failure. But if you learn from the industrious ant, “Consider her ways and be wise,” you will avoid physical failure (Prov. 6:6-11).

The New Testament echoes many of the same sentiments: Thieves are to no longer steal, “but rather let him labor, working with his hands what is good” (Eph. 4:28). Paul tells us we are to provide for our own, especially those of our own household, and to fail to do so is to deny the faith and be worse than an unbeliever (1 Tim. 5:8). God says to work, the refusal to do so brings the consequence: “neither shall he eat” (2 Thess. 3:10). In the end, God calls us to the highest of all work ethics when He says to His followers, “...whatever you do, do it heartily, as to the Lord and not to men” (Col. 3:23).

Most teaching on work ethics focuses on laziness and the importance and benefits of hard work. The problem is that many of us have not found the balance between slothism and workaholism. Or to put it another way, we are motivated by the Bible to work, but do not allow ourselves to be motivated by Scripture to stop working – to be content, to have enough, to “be discerning enough to desist” (Prov. 23:4).

At the heart of work ethic definitions is the central importance of work. So, work consumes our thinking, our time, our energy – and displaces anything and anyone – because it is “central.” That may not be what we mean by “work ethic,” but it usually eventually takes on that form. Even God (worship, time for Bible study, prayer, evangelism, etc.) becomes displaced with impunity because we “have” to work.

“I don’t know who I am anymore,” was the confession of a brother to me who lost his job. Personal identity, worth, and self-image not only get tied to work, but also to our ability to maintain a standard of living comparable to those around us. We used to lament the “rat race,” but now busyness – how much we work – speaks to how important and valuable we are. So, we buy time-saving devices (washers, dryers, dishwashers) and pay others to do our time consuming chores (yardwork, child care, food preparation, house cleaning) – all so we can work more to pay for them! And amazing technology makes it possible for us to be on call 24/7, work from home, and leave nothing at the office.

If the book of Ecclesiastes says anything, it laments making work and physical accomplishment the central importance in life. Over and over again, the preacher despairs of finding meaning and fulfillment in physical accomplishment and work. It is “vanity,” “vexation of spirit,” and an attempt to ►

hold onto the wind (Eccl. 1:14; 2:11; 4:4). We're not burned out at work, we're expecting work to be something it's not. We only find our center when God is made central importance in life (Eccl. 12:13-14).

It's easy to forget that God, not just hard work, is the primary factor in prospering. Jimmy Stewart, in the movie *Shenandoah* (1965), prayed at the family dinner table: "Lord, we cleared this land. We plowed it, we sowed it, and harvested it. We cooked the harvest. It wouldn't be here and we wouldn't be eating it if we hadn't done it all ourselves. We worked dog-bone hard for ever crumb and morsel, but we thank you Lord just the same for the food we're about to eat, amen." God can get lost in our work ethic, and in His place come ingratitude, selfishness, and pride. "The blessing of the Lord makes one rich..." (Prov. 10:22) and we must not forget Him when the harvest arrives.

Not all wealth and not all poverty is of God. Physical success is not necessarily a signal of God's approval or that a lifestyle is acceptable. Obviously, wealth may be obtained in ungodly ways – stealing, oppressing the poor, covetousness, etc. – but we also need to recognize that honest means of making a living can be abused and become greed, neglect of family, materialism, etc. Conversely, we need to fight our concluding that all the poor (or the less successful) are necessarily lazy or that God is cursing them. Don't confuse the Lord's promise of blessing with our expectation of quantity (Psa. 128:1-2).

Perhaps some of our greatest frustrations come from confusing happiness with contentment (and vice versa). By happy, I mean feeling pleasure and enjoyment because of a perceived state of well-being in life. By content, I mean a sense of satisfaction and freedom from worry that is independent

of life situations. For example, Paul suffered, had abundance, was hungry, was full, yet was content because his life was not dictated by physical things (Phil. 4:11-13). We generally expect happiness. We demand that physical things go right in our lives. God calls on us to be content with enough.

Enough is difficult to measure when it comes to physical things. Some of this can be blamed on our "new and improved" culture where newest is always better. Some of it is due to our insatiable physical and mental desires which, when directed at the wrong things are, well, insatiable (Eccl. 1:8). So, what if we aim those desires at someone else other than ourselves? What does that look like?

When Paul said not to steal, but work what is good, he gave the reason: "that he might have something to give him who has need" (Eph. 4:28). The rich are to be "rich in good works, ready to give, willing to share" (1 Tim. 6:18). Yes, that begins with family (1 Tim. 5:8), but it doesn't end there. We "...must support the weak. And remember the words of the Lord Jesus, that He said, 'It is more blessed to give than to receive'" (Acts 20:35). Break stereotypes and prejudices as we lend to the Lord by having pity on the poor (Prov. 19:17). "You shall love your neighbor as yourself" (Rom. 13:9) must shape our work ethic and shatter the "it's mine because I worked for it" mentality.

Most importantly, what happens when we aim our insatiable desires at God? When we are truly full of spiritual blessings we can be content to say, "Give us this day our daily bread" (Matt. 6:11). We can be satisfied with food and clothing (1 Tim. 6:8). And we can put physical worries behind us knowing that if we "seek first the kingdom of God and His righteousness, and all these things shall be added unto you" (Matt. 6:33). In

Christ we can finally find the wisdom to "desist" (Prov. 23:4). **TI**



David Diestelkamp

David Diestelkamp has preached with the Westside church in Aurora, IL for the past 19 years. davdiestel@yahoo.com

Restoring Biblical Principles in the 21st Century

Sexual Purity

By Harold Hancock

Synopsis: “Sexual Purity” alerts us to the sexual impurities that are prevalent in the world and in the lives of some Christians, warns us of the devastating effects of these sins on society, our lives, and our souls, and reminds us that God has created us for and called Christians to be sexually pure. While honestly assessing the dangers caused by sexual impurities, the article declares what we must do to change the world and sets forth hope for those who have been guilty of sexual misconduct.

In the sixties, we began to hear the words, “sexual revolution,” and then, “the new morality.” This was not the beginning of sexual impurities, but these words signaled the onslaught of a change in society’s attitude and conduct toward sex. The blitz has continued since that time. Hollywood (movies), TV, literature, and music continue to “push the envelope” glorifying sin and degrading righteousness until they have successfully desensitized and deadened the conscience of many. Now anything goes—evil is good and good is evil, and people are more interested in “rights” than what is right. Lewdness (things that create or cater to inordinate lusts), fornication (premarital sex), adultery (infidelity among the married), and homosexuality (same-sex couples) are rampant. Pornography is big business because many have an immense appetite for it and because it is as close as a mouse click on a personal computer. Immodest apparel abounds in the name of freedom and fashion. No subject is taboo for public consumption. Society has lost its ability to blush! Our culture is greedy for uncleanness! Sexual purity has been replaced by sexual license.

The church has not been left unscathed in this moral upheaval. Some members of the body of Christ have befriended the world and have

carelessly embraced and practiced these forms of evil. Others are dangerously close to being allured into and ensnared by these sins; they are bombarded with, tolerate, flirt with, and make provisions for the sensual things of the flesh (Rom. 13:14). Unless they change, they, too, will soon succumb to these sins of carnal passion. As with the world, so it is with the church—this is not a new thing. New Testament writers

“Society has lost its ability to blush! Our culture is greedy for uncleanness! Sexual purity has been replaced by sexual license.”

such as Paul and Peter dealt with and warned churches and Christians about sexual impurities (2 Cor. 12:21; 1 Pet. 4:1-3). But today, an alarming number of churches of Christ are having to deal with lewdness (Christians dressing provocatively—some even brazenly posting pictures on social media

outlets, and some blatantly attending the assemblies of the saints dressed immodestly), pornography (all ages), fornication (particularly teenagers and young adults), and adultery. Warning: Christ will present to Himself a glorious church, not having spot or wrinkle or any such thing, that she should be holy and without blemish (Eph. 5:27). Shape up or be cast out!

God did not create mankind for sexual impurities; He created us male and female and said, “Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh” (Gen. 2:24). “Marriage is honorable among all, and the bed undefiled; but fornicators and adulterers God will judge” (Heb. 13:4). Furthermore, God did not “call” Christians “unto uncleanness but unto holiness” (1 Thess. 4:7). Lewdness, fornication, adultery, homosexuality, and such like are condemned over and over in God’s Word: “Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust...” (Rom. 13:13); “Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites ... will inherit the kingdom of God” (1 Cor. 6:9-10); “Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, ▶

lewdness... and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God” (Gal. 5:19-21); “Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire... Because of these things the wrath of God is coming upon the sons of disobedience” (Col. 3:5-6). Those who practice these things are either ignorant or willingly rebel against the will and wisdom of the Almighty God! With most, especially those who are members of the church, they sin presumptuously! “The body is not for sexual immorality but for the Lord, and the Lord for the body” (1 Cor. 6:13).

This ungodly attitude and conduct toward sexual impurity is not benign; the consequences of this mind-set and behavior are devastating. Unfortunately, many are so inebriated by the pleasures of these sins that they cannot connect the dots between “cause and effect,” or they are too stubborn to admit them. Lewdness breeds fornication, adultery, and homosexuality. The bitter fruits of fornication, adultery, and homosexuality include guilt, shame, diseases, unwanted pregnancies, babies born out of wedlock, and broken homes which produce single-parent families, economic miseries, and juvenile delinquency. Additionally, when members of the body of Christ participate in these wrongs it gives the enemies of Christ an occasion to blaspheme God (2 Sam. 12:14); it blurs the distinction between righteousness and unrighteousness in the eyes of the world. Christians are supposed to be the light of the world and the salt of the earth, but salt that has lost its savor is not fit for the Master’s use (Matt. 5:12-13; 2 Tim. 2:21). By far, the gravest consequence for all (those of the world and those in the church) will be that souls are lost! Lewdness, fornication,

adultery, and homosexuality are sins, and the wages of sin is eternal damnation (Rom. 6:23).

Woe to those in the world who engage in any form of sexual impurities. Woe to anyone who is not vexed by the filthy conduct of the wicked (2 Pet. 2:7-8). Woe to any members of the body of Christ who have fellowship with these unfruitful works of darkness rather than exposing or rebuking them (Eph. 5:5). Woe to the parents who do not bring their child up in the nurture and admonition of the word of the Lord, who know about the immodest dress or the unchaste conduct on dates, but do nothing about it, and who even encourage such conduct because they want their child to be popular (Eph. 6:4). Woe to the churches who do not reprove, rebuke, exhort, and withdraw themselves from those who profess to be Christians but who practice these sinful deeds (2 Tim. 4:2; 1 Cor. 5:9).

“God did not create mankind for sexual impurities... Furthermore, God did not ‘call’ Christians ‘unto uncleanness but unto holiness.’”

We need to resolve to uphold and practice sexual purity and call to repentance those who engage in and embrace the opposite. Man needs to “fear God and keep His commandments” (Eccl. 12:13)— not corrupt his mind or body. To “fear God” is “the beginning of wisdom” (Psa. 111:10) and the “whole duty” of man

(Eccl. 12:13, KJV). While the “fear of God” includes reverence for God and His Word, we should know that this reverence takes into account the surety of God’s wrath upon the disobedient (Eph. 5:5-6). Immediately upon stating the “whole duty” of man, the writer of Ecclesiastes states, “For God will bring every work into judgment, including every secret thing, Whether good or evil” (Eccl. 12:14). Likewise the apostle Paul reminds us: “For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad” (2 Cor. 5:10). He continued: “Knowing, therefore, the terror of the Lord, we persuade men” (2 Cor. 5:11). Plain preaching about the evils of lewdness, fornication, homosexuality, and the such like, mixed with some “hell fire and brimstone” seems appropriate and demanded in this day and age. However, we must not forget to make evident the love of God and the hope He holds forth in Christ for all who have sinned in these matters. In Christ there is forgiveness. Paul told the Corinthians: “Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites ... will inherit the kingdom of God. And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God” (1 Cor. 6:9-11). To God be the glory! May we present our bodies to Him as a living sacrifice, holy and acceptable to Him (Rom. 12:1). **TT**



Harold Hancock

Harold Hancock has preached the gospel since 1969. For the past thirty years he has been a preacher with the Timberland Drive Church of Christ in Lufkin, Texas. Harold and his wife, Beverly, have been married for 47 years. (hhancock@consolidated.net)

Restoring Biblical Principles in the 21st Century

Peace vs. Violence in the Streets

By Dick Blackford

Synopsis: Our nation and the world have seen a wave of increased violence and death. There is a reason for it and a solution to it. It is found only in the Word of God.

And not just in the streets, but in the mall, in the schools and universities, and in the work place, violence abounds. In some areas of our major cities it seems the police have given up trying to restore peace. Gang violence has resulted in many innocent lives being taken, often those of children. Sports are also becoming more violent. Who would have thought women would take up kick-boxing, a bloody and brutal sport? There is certainly a loss of femininity as a nation strives toward a genderless society. Some deaths are the result of family conflict. Others because of religious false doctrine. Jesus told His disciples, "...the time is coming that whoever kills you will think that he offers God service" (John 16:2).

Not long ago the editor published an article by this writer, titled "Troublesome Times Are Here." And they have gotten worse since. We are beginning to see more beheadings in our nation. Some are related to the drug cartel. At least one was committed by a pro *jihad* Islamist.

A Culture of Death

The reason we are seeing such brutality is because we have fostered a culture of death.

Abortion. A society that murders 58,000,000 of its pre-born babies has certainly cheapened the value of innocent human life. That's an

understatement. If you "take" a bald eagle, the first offense can be \$5000 and one year in prison. The second offense doubles that. "Take" is defined as "pursue, shoot, shoot at, poison, wound, kill, capture, trap, collect, molest, or disturb." This even includes an eagle's egg (16 U.S.C. 668(a); 50 CFR 22). This penalty can be applied even if you "shoot at" or "disturb" a bald eagle. Contrast that to those who dismember babies in the womb and harvest body parts for sale. And they are condoned and defended by the high and mighty! *This describes a culture of death.*

"Most people long for peace on earth. The Bible never promises it...except in potential as men turn to the Prince of Peace."

Murder. A society that gives life to rapists and murders has cheapened the value of innocent life. Since "dead men tell no tales," the rapist is encouraged to murder his victim, knowing he may get life. *This describes a culture of death.*

Homosexuality. A society that encourages homosexual behavior devalues human life. Imagine this

scenario: "In the beginning God created a male ... and then another male. And he told them to be fruitful and multiply." In a few years the human race would have become extinct. The end.

If you placed seven couples of the same sex on a desert island and seven opposite sex couples on a different island, at the end of 100 years, one would be thriving while the other would be devoid of human life. *This describes a culture of death.*

Assisted Suicide. A society that encourages euthanasia cheapens human life. Four states have legalized assisted suicide. Movements are underway in other states. That others are getting the message that human life is cheap is evidenced by the fact that suicide is the number two cause of death among 15-34 year olds. According to the CDC more people die of suicide than by accidents. Often we see multiple homicides prior to committing suicide. *This describes a culture of death.*

Evolution. A society that teaches its children they are just animals that spontaneously evolved from a one-celled, non-sexed protoplasm floating in a sea of primeval ooze, is a society that has cheapened human life. If only the fittest are to survive, is evolution merely "taking its course" and we should just accept it? To adhere to this is to advocate a culture that puts little value on human life – *a culture of death.* ►

The Value of Human Life. The reason human life has value is because we are created in the image and likeness of God, not because we evolved from some organic soup (Gen. 1:26, 27). He is the Father of our spirits (Heb.12:9). God considered human lives made in His image so valuable that He gave this exceptional penalty: “Whoever sheds man’s blood, by man his blood shall be shed; *For in the image of God He made man*” (Gen.9:6). Murder is wrong because each of us is made in the image of God. That realization will affect how we treat each other. To disregard that results in mistreatment of others or indifference at worst. Any other non-biblical view of human life degrades it. We are witnessing the consequences of a culture of death.

Most people long for peace on earth. The Bible never promises it (world peace), except in potential as men turn to the Prince of Peace. At the birth of Jesus the angels proclaimed, “Glory to God in the highest, And on earth peace among men with whom He is pleased” (NASV). As men enter the peaceable kingdom of God they learn to be peacemakers. Jesus said, “If my kingdom were of this world, then would my servants fight (use violence, db)...” (John 18:36). Jesus rebuked Peter for using a sword in his defense (Matt. 26:52). His kingdom is neither spread nor defended by violence or coercion. Our weapons and warfare are not of the flesh. They are “mighty before God to the casting down of strongholds, casting down imaginations and every high thing that is exalted against the knowledge of God...” (2 Cor. 10:4, 5). Therefore it is a peaceable kingdom that shall stand forever (Heb. 12:28), and it is only there that men will find lasting peace.

Jesus died that we might live. He came that we might have life and have it abundantly (John 10:10). Therefore, choose Jesus! **IT**



Dick Blackford

Dick Blackford has been preaching the gospel for nearly fifty years. He and his wife, Kathy, have one daughter, Lori, and two sons, Jonathan and Daniel, plus seven grandchildren. His formal education was from York College (York NE), Western Kentucky University (Bowling Green, KY), and Florida College (Temple Terrace FL). He has worked with local churches in Mississippi, Tennessee, Kentucky and Arkansas, and conducted gospel meetings in twenty-six states and one foreign country. His publications include *The Lord’s Supper, For Husbands Only, and The Christian and Racism*. He has served as a staff writer for *Searching The Scriptures, Apostolic Messenger, and Truth Magazine*. He has worked for the last nine years with the StoneRidge Church of Christ in Jonesboro, Arkansas. E-mail: rlb612@aol.com.

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Restoring Biblical Principles in the 21st Century

Gender Identity

The Building Blocks of God's Design Are Crumbling

By David Pickup

Synopsis: God's design of gender identity is being dismantled by many of the world's "experts," and mankind is paying the price of destruction. This article discusses what is happening to gender and sexual construction, why it's happening, and what the church can do about it.

As he did in the very beginning of time, Satan is tempting the world with lies veiled in partial truths. With the rise of homosexuality, which is being redefined as natural, inborn, and created by God, gender identity issues have followed suit. Our entire country, primarily through mass media, political machinations, and new laws, is being pummeled into the deconstruction of a basic building block of God's design for human nature. Other than spiritual issues, I do not see anything more basic to human existence other than gender. However, the forces of this world are perpetrating a mass campaign to make certain you and I believe that gender fluidity and transgender ideology are not just accepted, but celebrated as authentic, healthy, and wonderful expressions of normal human identity and behavior.

Currently, all over the United States and other countries, transgendered and gender-fluid persons (gender-nonconformists) are in the news. Their stories are being told via the Internet every day. The most tender and susceptible groups, who the world wants to capture, are little children and adolescents who, between 2 and 17,

identify with the opposite of their biological gender. Did you know that there are books in our school systems now that promote transgender and homosexual acceptance, even for 2 year olds? Check with your school board in your area. You'll see them.

There are other signals that a massive attempt to move humanity "forward" is well on the way. Did you know there are large activist campaigns working in universities, grade schools, and local communities that are engaged in creating ordinances and state laws that demand transgender acceptance? Did you know that transgendered children and adults are allowed to use restrooms in a growing number of states that reflect the gender they *identify* with and not with the sex of their birth? Did you know that Gay and Transgender people believe they were born this way, and yet there is no scientific genetic evidence that proves this to be true? Have you seen the testimonials of parents that have completely accepted their children as transgendered? Did you know that President Obama has appointed transgendered persons to the posts of White House Intern, Department of Commerce, and Presidential Liaison to the country's entire LGBT community?

The finest and most perfect principles that shine the light on this issue are right there in the beginning of Genesis and revisited by Christ Himself in Matthew 19:4-5. God made us to be male and female. That is the end of the argument. However, there are several key protests that LGBT activists express to battle those who stand up for the biblically based design of gender and sexuality.

The following points of dialog are what the LGBT community will demand you hear. I have heard every one of these statements, and you will as well. "I was born this way and can't change." "You want to force transgender boys and girls to just play with gender stereotypes like trucks and dolls to 'cure' them." "You Christians are hateful, self-righteous bigots for not letting me be who I am." "Being transgender is all about love and being who I truly am." "Our rights are guaranteed by the Constitution." "You Christians will be fined or put in jail for your actions against us." This last one is already happening in America.

If nothing stops this movement, I believe that it will be just a few years before laws will serve to change the very fabric of the foundation of humanity ►

and civilization as we know it. How could this be? It can indeed happen because LGBT activists are stopping at nothing to insure their “rights.” They are relentlessly trying to insure that every school and university is converted (I know some of these people), and they have an office in every state to do so. They are using the millions of dollars of wealthy LGBT persons to carry out their goals via the media, the Internet, state laws, local community outreach programs, ambassadors to other countries, and the strong arm of executive power in the White House. LGTB activists are also attempting to demean and marginalize anyone who does not agree with them.

At this point you might be thinking how these extreme issues could ever affect the church. As a conservative Christian and licensed psychotherapist, I can tell you these issues are affecting the church right now. Every year, I am gaining clients who are dealing with unwanted gender identity issues or same-sex attraction. What are we to do then? First, I believe that individuals need to exhibit their right to vote for and against the laws and persons that are opposed to the Truth. But more importantly, you are first going to need to know the following information, which is what many people in the world do not want you to know.

There is research and anecdotal evidence that some people experience gender identity inferiority or homosexual feelings, even people of strong faith. In my opinion, earlier generations have simply been misinformed about the causes of these issues, or they have simply chosen not to discuss it. Today, I feel we must discuss it. How many of these children or adults in the church have to come to my offices before we take action for the spiritual security of the church? I assure you that these issues are indeed taking place within our members.

The good news is, that with some hard work, LGTB feelings and issues can be resolved so that we may say, just

as Paul did in 1 Corinthians 6:9-11, “... and such were some of you.” Emotional change, not only behavioral change, can and does occur if emotional healing of the underlying causes of gender or homosexual issues are resolved and healed. I have seen many clients resolve their gender-dystonic feelings who grow out of, or significantly diminish, these feelings after some very intense but rewarding work. Sadly, not everyone makes the choice to face their issues. But the opportunity is there, and the church can be emboldened to help those who are in such painful need of compassion.


Compassion? Undoubtedly yes. I say this because the mind of Christ is Truth and Love incarnate. It will take this mindset to help those who are in need, just like we serve those in the church with other difficulties. So how then do we work to save or build up those who are dealing with these issues?

First, we must know the specific causes of LGBT issues. In succinct terms, homosexual feelings and transgender issues occur because a person has experienced severe gender identity inferiority in their core being. Other primary causes include a severe lack of same-sex emotional needs for affirmation, approval and affection, and sometimes sexual abuse from same-sex role models or peers. (A good secular reference for documentation can be found in the *Journal of Sexuality* at www.narth.com.) These causes almost always begin in early childhood when gender and sexuality are first formed. These traumas are profound, and often hidden, which occur so early that many people believe they were born this way.

I have heard many testimonials about how young boys and girls were so traumatized that they began to automatically wonder if they were the opposite sex. You can be certain that something has happened to these children, (including non-action), which has been serious enough to cause them deep pain and fear in being their biological sex. Some of these children grow into adolescence and adulthood

wearing masks that indicate, “Everything is fine.” They report things such as intense gender bullying in childhood and deeply troubling familial or peer experiences in which personal security is a boundary frequently crossed. Many times, these children grow up with severe anxiety and depression issues about their gender. The statistics of incidents of emotional problems, drug/alcohol abuse, violent relationships, and suicidal tendencies are well documented (see www.narth.com.)

However, as believers know, it is ultimately the power of Truth and compassion that can pave the path to freedom; first spiritual healing to receive God’s unfathomable grace, then experiencing the resolution of the deep causes of these issues. (Incidentally, I believe that all accurate psychological principles are actually a reflection of the details of God’s design.)

To let children and adults go unattended, when there is help for them, would be tantamount to telling them to “be warmed and filled” while essentially doing little to help them. I can tell you that shame simply for feeling these emotional difficulties (a frequent occurrence), must end. Anyone who can help these brethren must know they need loving role models in the church who can simply listen to their pain, who can personally help them become comfortable in their gender, or get them professional help to do so. We must see with better, wiser eyes than we have in the past. As has been exhibited by Christ in His word, faithful Love is the only answer. 



David Pickup

David Pickup, MA, LMFT is a conservative Christian and a licensed Marriage and Family Therapist. He operates two private practices in Dallas and Los Angeles, and his client base consists almost exclusively of those who are resolving gender and sexual identity issues. His work includes holding training sessions for preachers, elders, and churches who need to become equipped to help those brethren with these issues. He is also a co-founder of the National Task Force for Therapy Equality that has been a primary force in defeating almost all bans of authentic Reparative Therapy in over 15 states within the last several years.

Restoring Biblical Principles in the 21st Century

Christianity

By Kyle Pope

The word *Christianity* is not found in the Bible. As is true of all religious terms that are not Bible words, this provides the potential for much confusion in meaning and application. Some use it as a synonym for the word “church” as found in Scripture in its universal sense. If that’s how one chooses to use it, then logically we must apply biblical definitions to determine what constitutes and defines one as a “Christian.” Only then may its meaning truly approximate biblical concepts. Those who are truly Christ’s disciples abide in His word (John 8:31). All true disciples are “Christians”—that is those *belonging to Christ*—and are therefore members of Christ’s church universally (Acts 11:26). *Christianity* in that sense would only refer to those who faithfully follow Scripture and truly have a saved relationship with God in Christ (cf. Heb. 12:22-24).

Even Christians, however, sometimes use the term in a much different sense—as it is used most commonly in popular speech. Our world defines *Christianity* as “the religion based on the person and teachings of Jesus of Nazareth, or its beliefs and practices” (*New Oxford American Dictionary*). This definition is inherently ambiguous in that it offers no standard by which one may determine what constitutes “the religion based on” Jesus. It does not set forth the Bible as a guide to outline sound “beliefs and practices.” Yet, this definition is what is used when people

say things like, “Christianity is the world’s largest religion, with over 2.4 billion adherents,”¹ or critics of faith blame *Christianity* for things such as the crusades or the Spanish Inquisition. To distinguish this from the first definition above let’s call this broader ambiguous sense “Popular Christianity.” If we seek to restore biblical principles in the 21st Century, it is important to consider some things about Popular Christianity in light of Scripture and changes in modern culture.

1. Popular Christianity must be distinguished from sound faith. The Bible makes it clear that simply calling Jesus “Lord, Lord” does not put one in a saved relationship with God in Christ (Matt. 7:21-22). On the contrary, “The Lord knows those who are His” (2 Tim. 2:19, NKJV). Jesus’ disciples must, “Hold fast the pattern of sound words” as taught in the gospel (2 Tim. 1:13). To do otherwise is to surrender a relationship with God the Father and Jesus the Son (2 John 9-11).

While Popular Christianity might be thought to include within its ranks those who practice sound faith, the world would also likely include those who reject the virgin birth, the miracles of Jesus, the reality of heaven and hell, or even the resurrection of Jesus. Much like Thomas Jefferson, who in his historic *Jefferson Bible* removed most elements of the supernatural and preserved only the morals and philosophy of Jesus, Popular

Christianity considers one as a follower of Jesus so long as he or she accepts anything about Jesus. As the Bible teaches it, to fail to accept all the Bible teaches about Jesus is to accept “another Jesus” and a “different gospel” (2 Cor. 11:4).

2. Popular Christianity rejects biblical patterns regarding what defines one as a “Christian.” When Jesus issued the Great Commission He told His apostles to make disciples (1) “baptizing them” (Matt. 28:19) and (2) “teaching them to observe all things that I have commanded you” (Matt. 28:20), promising “He who believes and is baptized will be saved; but he who does not believe will be condemned” (Mark 16:16). In spite of this, Popular Christianity considers people Christians who have no personal faith in Jesus, but may have been sprinkled at birth in a religious hospital or born into a family that holds some claim of faith in Christ. That’s like allowing one to be considered a US citizen without passing the requirements set by the Federal Government to attain citizenship.

3. Changes within Popular Christianity do not affect true faith. The past decades have seen major changes in Popular Christianity. Membership in the Methodist, Lutheran, Presbyterian, and Episcopalian churches (once the most prominent denominations in the United States) have declined dramatically from 1990-2008 (61).² Perhaps in an attempt ►

to counter this, some segments of Popular Christianity have chosen to reject fundamental moral principles taught in the Bible. In 2011 LifeWay Research conducted a survey on the question, “Do you believe homosexual behavior is a sin?” While 82% of those who considered themselves born-again, evangelical, or fundamentalist said yes, 51% of other religious groups said *no*! While some of those “other religious groups” may not consider themselves “Christian,” it appears that many of them do.³ That shows that a growing number of those who consider themselves “Christians” also now consider homosexual conduct acceptable.

While Christians should be disturbed by anyone who accepts and tolerates sin, recognizing that Popular Christianity is not the same as sound faith allows the Christian to view such developments in a much different light. Paul taught the Corinthians that we may expect that those in the world will be “sexually immoral”—“covetous, or extortioners, or idolaters” (1 Cor. 5:9-10)—but we do not have the same attitude toward the world we must have toward anyone “named a brother, who is sexually immoral, or covetous, or an idolater” (1 Cor. 5:11). The actions of a worldly-minded soul is no less sinful just because one tries to call himself a “Christian.” The Holy Spirit says, “Let him who does wrong continue to do wrong; let him who is vile continue to be vile; let him who does right continue to do right; and let him who is holy continue to be holy” (Rev. 22:11, NIV). Further apostasy on the part of an already apostate and erroneous faith doesn’t change anything about the truth and it should not cause us to feel anxiety about the validity of the Lord’s church. Christ’s kingdom is an eternal kingdom that “shall stand forever” (Dan. 2:44, NKJV).


4. Popular Christianity can teach us some valuable lessons. When the Israelites came into the land of Canaan, after several generations they appealed to Samuel for a king. As Scripture records it, part of the motivation for that appeal was a desire to be “like all the nations” around them (1 Sam. 8:5). Within the church we have often struggled with the same problem. Perceived successes within the religious world have often made brethren desire to imitate the churches around us. Recent changes within Popular Christianity have revealed the fallacy of this type of thinking. Efforts that once seemed to yield great success now may be responsible for waning numbers within these churches. The effort to make worship a slick and polished entertainment experience is starting to back-fire. In a 2013 *Christian Post* article that asks the question, “Is the Church Trying too Hard to Entertain?” one young woman comments: “The church has become such a show these days. It operates just as a play on Broadway. You have your production team, singers, musicians, dancers, skits....What happened to just plain church?” Another claims, “I have stopped attending church for that very reason. If I want to be entertained, I can go to a movie.”⁴ True disciples of Christ have always worshipped God “in spirit and truth” (John 4:23). We must be content to serve God as He has authorized regardless of whatever fads and gimmicks Popular Christianity seeks to indulge.

Endnotes

¹ “Christianity,” <https://en.wikipedia.org/wiki/Christianity>.

² “Table 75. Self-Described Religious Identification of Adult Population: 1990, 2001, and 2008.” Statistical Abstract of the United States: 2012. Ed. U.S. Census Bureau. Washington, D.C.: U.S. Census Bureau, 2012.

³ <http://www.lifeway.com/Article/lifeway-research-homosexual-behavior-survey>.

⁴ Bridgett, Diana. “Is the Church Trying too Hard to Entertain?” *Christian Post* (Feb. 7, 2013) [online] <http://www.christianpost.com/news/is-the-church-trying-too-hard-to-entertain-89610/#AgX6cX1rblJysvTf.99>. 



Kyle Pope

Kyle Pope preaches for the Olsen Park church of Christ in Amarillo, Texas where he also serves as an elder. He and his wife Toni have three children: Torhi, Caleb, and Nathan. kmppope@att.net

Restoring Biblical Principles in the 21st Century

The Vain Hopes of Modern Liberalism

By Daniel H. King, Sr.

Christian hope is what has sustained the spiritual pilgrims of this life who have trusted in the Lord Jesus Christ since the beginning of the Christian system. Paul outlined one essential feature as regards the nature of this hope in his Roman epistle thus:

For in this hope we were saved.
Now hope that is seen is not hope.
For who hopes for what he sees?
But if we hope for what we do not see,
we wait for it with patience
(Rom. 8:24-25).

Obviously, what is most important for Paul in this text is that our hope is something that is unseen with the physical eyes and not yet experienced by us while we still live in this world of sin and sorrow. In point of fact, this is indeed the most difficult aspect of Christianity: its most important benefits are beyond this life and can only be hoped for. They will never be experienced while we live in this present evil world.

So the person of faith must learn to “rejoice in hope, be patient in tribulation, be constant in prayer” (Rom. 12:12). Hence, Paul’s fervent prayer for the saints at Rome was that “the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope” (15:13). The hope of the child of God sustains him in every situation, whether pleasant or unpleasant, whether good or bad. A true Christian hopes

for heaven and with it the realization of all of the promises of God. He does not feel that the best life is now, for he recognizes that the good things of God are hope-centered. We must wait for them and not try to hurry the Lord along on our own time table:

For the grace of God has appeared, bringing salvation for all people, training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, **waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ**, who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works (Titus 2:11-14).

Ours is a hope for eternal life (Titus 1:2; 3:7). Unfortunately, we now live in a post-Christian era in Western civilization. And whereas in the so-called “Christian West” this thinking was once quite prevalent, that time is no more. In general, that perspective on life and living which was held to so tenaciously by Christians of previous generations has been replaced by humanism and post-modernism. Even many who claim to be Christians in our time have taken into their way of thinking the ideological norms of their neighbors and friends who have no faith at all, and thus no real hope to speak of. As a consequence,

the “hope” of our day, even for many of our religious neighbors, has not much of what is uniquely Christian about it. It has become a hope for empty vanities that have little of substance to commend them to the modern mind. So, the modern liberal mindset hopes for such things as the following:

1. That somewhere on the globe its treasured goal of “diversity” will prove to be practically feasible and something more than the foolish intellectual ideal that it has shown itself to be. We are frequently told by our neighbors that “our strength is in our diversity.” Nothing could be further from the truth. There may indeed be some strength in what diverse groups have the potential of bringing to the table as far as talents and knowledge are concerned. But in reality strength is generally enjoyed through homogeneity and not in diversity.

In other words, we gain strength through what we have in common rather than in the ways in which we are different. For example, as a country we as Americans are stronger in those things which we enjoy that are uniquely American and especially have become a part of the American experience. The more different we are, the less unified we are. The more alike we are, the more likely we are to rally together to defeat a common enemy. Contrariwise, the more a group within the larger body politic has in common with that enemy, the less likely they will be to fight ►

that enemy. “A house divided against itself cannot stand” (Mark 3:25). In effect, they become an alien presence within the society which emotionally identifies with the enemy rather than with the host country and its patriotic members. This is the nature of the idea as it pertains to political reality, but it goes far beyond mere politics in its ramifications.

For example, the concept of “unity in diversity” is a religious offshoot of this notion inspired by modern political correctness. The idea here is that we should all just “get along” (to quote Rodney King). In the realm of truth and error, those who hold to the truth of God cannot just throw down their weapons and wrap their arms around those who are yet engaged in the promulgation and practice of error. We may ultimately lose the battle to Satan and his minions, but that does not mean that we should surrender to him and go along with those who are his willing, though often duped, adherents. Unity is based on commonality, not differences. Differences create division, disharmony, and confusion. This is precisely why Paul appealed to the divided Corinthian congregation to “speak the same thing, and that there be no divisions among you; but that you be perfected together in the same mind and in the same judgment” (1 Cor. 1:10). Doctrinal diversity is of no benefit at all to the church; consistency in truth is what is called for in the teachings of Jesus and the apostles.

2. That Islam will finally demonstrate its true “peaceful” side, something that has for nearly fifteen hundred years eluded this hateful, war-mongering, politically expansionistic, and chauvinistic “religion.” The religion of Islam, if it can rightly be described as such, has had a long history of bloodshed and war. It may be argued, of course, that

some Christians have been violent and have shown themselves to be quite brutal and militaristic. And in a few isolated instances, this could be established as fact. But the general tenor of the Christian way of life and living has undoubtedly been peaceful and non-violent in nature. Fighting the good fight of faith does not mean going to war with our neighbors. We know and understand this. Christianity is in the truest sense a peaceful religion. That is not debatable. And, this is also true with most of the other great religions of our time. As a rule, their adherents are not warlike or bloodthirsty. Islam is an exception to this rule, however.

It is an indisputable fact that the history of Islamic fundamentalism is the most bloody and murderous in the history of the human family. For example, Will Durant wrote in his book *Story of Civilization* that “the Mohammedan conquest of India was probably the bloodiest story in history.” But that history could be multiplied many times over. Four centuries of Islamic atrocities and expansion into the Christian Middle East was the eventual cause of the Crusades. Many historians seem presently to ignore the evils of the Mohammedans as they pushed for more and more land, burnt churches, caused mayhem, and murdered Christians and enslaved their wives and children throughout the Middle East, but these are historical facts which cannot be denied. The Crusades were a response to Muslim barbarism, and not the reverse!

We hear many of our present-day politicians and some religious leaders tell us that Islamic State, ‘Al Qaida, Boko Haram, Islamic Jihad, etc., etc., are mere radical movements within the larger peaceful religion of Islam, but this has not in fact been the experience of those who have had to deal directly with Islamists when their numbers have

multiplied within a society, or even in given region of a country. This is the real Islam. This is the true Islam. This is the Islam of history. It has not expanded by conviction and conversion as with most religions, but by compulsion and force, with a sword at the throats of its potential converts. In spite of all this, the modern liberal persists in his vain hope that eventually Islam will undergo some sort of “reformation” and its true nature as a “religion of peace” will eventually arise from the blood-soaked path of its history. Realists like this writer will not hold our breath in the meantime.

3. That material success will finally be realized by all of the citizens of earth through the application of socialism’s principles of wealth redistribution, punishment of hard work, thrift, frugality, and saving, and reward for the indolent, lazy, and self-indulgent of every society.

Now, of course, this is not the way the socialist would say it, admittedly these are our own words and this is our representation. But in our view it is the way that it always and inevitably works itself out in the real world. Paul taught that “if a man will not work, neither should he eat” (2 Thess. 3:10). And Jesus said that “the poor you will always have with you” (Matt. 26:11; Mark 14:7; John 12:8). The socialist and the communist (and the differences are merely as to degree) disregards these teachings of both Jesus and Paul on account of their connection with religion. Most of these theorists are atheists or at least agnostics, and so they care nothing at all about a spiritual dimension to any of this.

They understood the principle that there are many reasons for which people are poor. One of them is that some people are lazy and simply will not work even if they are given the opportunity to do so. Unfortunately, ►

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some large groups of people may be generally this way, and only the harshest treatment will correct their problems. Paul said that a Cretan poet and prophet (Epimenides; quoted also by Callimachus) said of his own nation, "Cretans are always liars, evil beasts, idle gluttons" (Tit. 1:12). The bad qualities of this wicked people were heralded by such writers as Livy, Polybius, and Plutarch as well as by Paul. Leonides in an Epigram also calls them "pirates and wreckers" (*Pulpit Commentary*). The Bible of course teaches that Christians should individually give to the poor and that the church corporately should help its own indigent and hungry, but there is nothing in Scripture about the national government being responsible for helping to assure that no one will fall below a certain income figure that is called "the poverty line."

To make available to such folk a "guaranteed income" which they can enjoy without working is enough to assure that they will never learn to work and will live off the various government subsidies and handouts for the rest of their natural lives. Furthermore, they will raise generation after generation of children who will do what is necessary to continue to enjoy this freeloading lifestyle that does not include work. Sadly, it will also eventually frustrate those who work because harsh and punitive taxation will tell them that working does not pay. And many of them will inevitably decide that not working does pay. So, in the end, the socialist's dream of a world without poor people will lead to huge fiscal deficits, unimaginable debt, and at the last, to societal breakdown and national bankruptcy.

Every society that has embraced socialism as a working theory of government has eventually ended up at this point. Venezuela is about

to implode at the time of writing on account of its having embraced this foolish theory which flies in the face of biblical principles, and Greece trails not far behind, hopeful that the European Union will provide them with a "bailout." In the U.S. we have many politicians and hosts of academics in our universities and colleges who are convinced that this is where we must eventually take our nation. They believe that socialism is the right theory of economics but that up to now it has not yet been done properly. They hope that next time it will be done right. But socialism is a dead end, and any nation that goes there will land in the dustbin of history. Liberals cannot be trusted to guide the economic engine of any sovereign nation. They hope in socialism, income redistribution, guaranteed incomes, and so forth, and all of this is a vain hope. It leads to economic oblivion.

4. That this material earth must be protected and sustained by persistent human intervention in order for it continuously to supply all of the needs of humankind; otherwise it may be lost for all time.

Humanism is by its very nature an arrogant and prideful belief system. It places man in a position in the universe that he was never meant to enjoy. The Bible does say that man was made a little lower than the angels, and that he has been given by God a special place in His creation (Psa. 8:5), the only one of the creatures made in the image of the Lord Himself (Gen. 1:26). But at every point in humanism's major tenets it raises man to a level that is almost god-like, and since humanists generally are atheists, this seems particularly appropriate.

It is almost comical to listen to them speak of such things. We are informed that a single eruption of one volcano spews more noxious gases into the atmosphere than all of the

combined CO² emissions humanity has been responsible for in all of human history on the earth. And yet some of these pseudo-scientists claim that man is destroying the ozone layer or else is responsible for global warming and raising the global temperature a possible one degree over the next century. It would be funny if it were not so extraordinarily sad! Man is so infinitesimally small on this planet that his tiny ecological "footprint" is virtually ignored by this massive ball of rock flying through the blackness of space. We certainly would not encourage anyone to litter his little corner of the world, or befoul the waters of his neighborhood, or even waste natural resources unnecessarily. But those who argue so energetically for "sustainability" in regard to this physical planet ignore one thing that the Christian can never forget, namely, that this world is only temporary. The Lord has spoken a word about its future, and we may be able to contribute for a while to "sustaining" it in some inscrutable way, but when Jesus Christ comes again, this old physical world will come to a fiery end:

But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up. Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? But, according to his promise, we look for new ►

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heavens and a new earth, wherein dwelleth righteousness (2 Pet. 3:10-13).

The hope of the liberalistic thinker today is a vain one when it comes to “saving the planet.” This earth is doomed! If the Word of God is true it is destined for extinction. It would be much wiser for one to try to do something that really matters, i.e. to “save himself from this wicked generation” (Acts 2:40). That might do him some lasting good. But “saving the earth” is a fruitless enterprise.

5. That heaven will somehow prove to be a reality for everyone when they die. The liberals of our day, many of them at any rate, do have some faith. Naturally, theirs is a very liberal faith, just like everything else that they believe. Thus, in this particular arena, they are convinced that if there is a heaven, then everybody will wind up there. As per this approach, Christian faith has been abandoned utterly for the demented notion held by the old heresy of “universalism.” After all, if there is a God in their way of thinking, he would of course have to be just as liberal as they are. They cannot believe in any God who would exclude anyone from the good things of heaven, if there is a heaven. So, they would give no credence at all to the next point, which if studied from a Scriptural perspective, would lead us to say that they have embraced an utterly vain hope.

6. That hell is not real but nothing more than a curse word, an illustrative figure that pictures society’s disapproval of certain types of behavior. If God exists, and once more that question is never fully answered by those of the liberal way of thinking, then he is certainly every bit as liberal as they are. And since they could never countenance the idea that wrongdoing should ever be

“punished,” then their God could never do that either. (I once had a discussion with a representative of the Tennessee Department of Corrections who was quite convinced that punishment should never be any part of the incarceration of criminals such as rapists and murderers. She was obviously a liberal. And she is a part of the problem and not the solution to crime in our nation.)

The God of the Bible is quite at odds with their idea of dealing with wickedness. He is described throughout the New Testament as coming to bring “vengeance” upon evildoers (Rom. 12:19; 2 Thess. 1:8; Heb. 10:30). The very notion of this makes liberals wince, but it is in the Bible in very many places.

Moreover, the concept of Gehenna or Hell, a place of fire and brimstone where the wicked will be eternally punished, is universally rejected by those who have swallowed the liberal line. Nothing the Bible says can ever convince them differently, they are so certain of the rightness of their position. This is so because God would have to be as liberal as they are, and since their God is a God of love only and never a deity who would ever actually punish evildoers (let alone do so harshly), they could never permit such eternal punishment into their approach to the judgment of God. Of course, they neglect the two sides of God’s character as portrayed in Scripture (see Rom. 11:22), but that leaves them undeterred.

Unfortunately for them, Jesus spoke many times of hell fire and brimstone, and he called it “punishment” without any compunction whatsoever: “And these shall go away into eternal punishment: but the righteous into eternal life” (Matt. 25:46). Moreover, He pictured it as “eternal” or “everlasting” in many of His portrayals. And He is our authority in regard to all such matters of spiritual import.

Like all of these other things we have noted, and, I might add, many more besides, the hope of the liberal is an empty and vain belief system. So, it would be advisable for us to maintain our hold upon the hope spoken of in the Scriptures. Modern liberalism may make it possible for us to enjoy a more general acceptance with the various forms of media, and the elites of academia and even of government, but there is only One whom we should seek to please, above everyone else. And what He has revealed in His Word clearly shows that He is not a liberal in the same sense in which they are. God is liberal with His mercy and grace, but not one step beyond the limits of what He has revealed to us in His Word. **TL**



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.

Dying Eight Deaths!

By Johnie Edwards

Do you know that the Bible refers to dying eight different deaths? First, let's define the words "die" and "death." The basic meaning is to be separated from something. Only by reading and studying the context where the words are found, can we know what one is separated from. So, here we go...

1. Adam and Eve Driven from the Eden Garden. God told Adam and Eve: "...of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely *die*" (Gen. 2:17). Did God mean that? Did they die that day? They did, in the sense that they were separated and driven from the garden (Gen. 3:22-24).

2. Dead to the Law of Moses. A reading of Romans 7:1-4 will teach us that: "Wherefore my brethren, ye also are become *dead to the law* by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Paul taught the Galatians that they were "not justified by the works of the law, but by the faith of Jesus Christ, and not by the works of the law.... For I through the law am *dead to the law*, that I might live unto God" (Gal. 2:16-19). The law of Moses served its purpose and God "took it out of the way, nailing it to his cross" (Col. 2:14; Gal. 3:19). We live under "the law of Christ" today (Gal. 6:2)

3. In Becoming a Sinner. Sin separates man from God, so said Isaiah (Isa. 59:1-2). One is said to be dead when he becomes a sinner. "And you hath he quickened, who were *dead* in trespasses and sins" (Eph. 2:1). Paul goes ahead and states: "Wherein in time past ye walked according to the course of this world...children of disobedience.... But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ ... who raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:2-6).

4. When One Becomes a Christian. Romans 6:1-16 informs us that those who are "baptized into Jesus Christ were baptized into his death.... For he that is *dead* is freed from sins. Now if we be *dead* with Christ, we believe that we shall also live with him." In becoming a Christian, one is separated from his sins, thus he is said to have died!

5. Living in Sinful Pleasure. Did you know that one can be living while dead? Look as Paul discusses widows: "But she that liveth in pleasure is *dead* while she liveth...." (1 Tim. 5:3-16). Moses serves as a good example as to how to handle "the pleasures of sin for a season" (Heb. 11:24-26).

6. Sinning Souls. Ezekiel had this to say as he wrote of a child not inheriting sin from his father: "The soul that sinneth, it shall *die*. The son shall not

bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him" (Ezek. 18:20; Deut. 24:16). Paul penned: "For the wages of sin is *death*; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). James put it this way: "Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth *death*" (Jas. 1:14-15).

7. When the Spirit Leaves the Body. We are two men – "the outward man and the inward man" (2 Cor. 4:16; Gen. 2:7; Zech. 12:1). James is clear on this: "For as the body without the spirit is *dead*, so faith without works is dead also" (Jas. 2:24).

8. Separation from God in Eternity. This is the "baptism of fire" Jesus spoke of in Matthew 3:11. John was permitted to view this judgment scene as recorded in Revelation 20:12-15. It is called "the second death." Paul described this in detail in 2 Thessalonians 1:7-9)! 📖



Johnie Edwards

Johnie Edwards has been preaching 65 years. He preached for the church of Christ in Ellettsville, IN, for forty years. At the present time, he is working with the Church of Christ West in Plainfield, IN. johniedwards@gmail.com

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well at school; children advance through twelve years of education and come out barely able to read, and they do poorly in math and science), and convinced that the American system is rigged against them, so why try? It is time for America to restore the Biblical teaching about a good work ethic. Sometimes this means developing an ethic to work to provide for oneself and his family; sometimes this means turning one's back on being a workaholic as a means to satisfy one's ego or become rich, allowing greed to govern one's conduct rather than God.

Sexual Purity

After a generation of indoctrination to liberate Americans from a Victorian or Puritan sexuality, America has become promiscuous in its sexual ethics. Sexual activity outside of wedlock for our teenagers has begun to fall recently (over 50% say they are still virgins when they leave high school according to a report dated in 2002; high school virgins outnumbered those who had engaged in sexual intercourse, 54 percent to 46 percent [<http://www.nytimes.com/2002/09/29/us/more-in-high-school-are-virgins-study-finds.html>]). Having acknowledged that, nevertheless American sexuality is a far cry from Biblical sexuality. The majority of teens dress provocatively, engage in sexual foreplay outside of wedlock, and many are sexually active. Married couples are frequently involved in infidelity against their mates. Television promotes a "hook-up culture" in which two people meet in a bar and end up fornicating that evening and leave without feeling any commitment to one another. This view of sex is little above prostitution and is degrading to God's beautiful teaching about sexuality. It is time for America to restore the Biblical teaching about healthy sexuality.

Violence in the Streets

American cities are becoming more dangerous than some Middle Eastern places of conflict. Indianapolis (population: 848,788) had 137 murders, 585 rapes, 3,816 robberies, and 6,268 assaults last year (<http://www.neighborhoodscout.com/in/indianapolis/crime/>). Crime rates per 100,000 population for America's three largest cities were as follows: Chicago (884.26), New York City (596.7), and Los Angeles (490.71) (<http://www.neighborhoodscout.com/in/indianapolis/crime/>).

The evening news on TV and the daily newspapers make us painfully aware of the violence on American streets. Those of us who are old enough can remember the days when we walked out of our houses and let the screen door shut behind us (to keep out the flies); we did not bother to lock our houses. We parked our cars on the streets with the windows rolled down so that the cars would not be so hot when we returned; even pickup trucks with a .30-.30 rifle hanging in the back window were left unlocked. You could walk any street in town without fear. Now there are neighborhoods that one is hesitant to drive in, especially after dark. It is past time for America to face the fact that the massive violence in our streets is evidence of a wide-spread cultural rot that is destroying our nation. "There were an estimated 1,165,383 violent crimes (murder and non-negligent homicides, rapes, robberies, and aggravated assaults) reported by law enforcement" in 2014 (<https://www.fbi.gov/news/stories/2015/september/latest-crime-stats-released/latest-crime-stats-released>). America needs to address its problem by recognizing that the rejection of a Christian value system is leading to this violence and restore Biblically-based moral values in

the homes of America and in its public institutions.

Gender Identity

Gender identity issues have been brewing for years, with gender specific expectations being challenged (why should girls be stay-at-home moms, bake cookies, and manage the home); a boy's natural instincts are being squashed to the point that effeminate men or men without leadership are commonplace, etc. Social scientists who have the arrogance to think that they know more about gender identity than God are promoting a blurring of sexual identity issues. One cannot determine his sexual identity by looking at one's naturally born body parts. Young children are being encouraged to choose their sexual identity. This is the background for the Bruce/Caitlyn Jenner story. This bizarre behavior reminds us that America needs to restore the Biblical teaching on gender identity.

Christianity

In the last fifty years churches have struggled to stay relevant. Judging by membership statistics, those churches which have been most concerned about being relevant are becoming the most irrelevant. Hundreds of thousands of members are walking away from mainline Protestant denominations, because its members can find better entertainment at some place other than the worship assembly, are tired of being told that homosexual priests and bishops should be their spiritual leaders, dismayed that their denominations are aligned with those responsible for the killing of babies in American abortion clinics, etc. These churches have little or nothing appealing to such Americans and not a few have turned their backs on organized religion altogether, choosing to find a religion suited to ►

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themselves (as if they were to choose items from a smorgasbord buffet). It is time for America to be called back to revealed religion – to New Testament Christianity which is preached forcefully, without fear of how the religion is portrayed in atheistic universities, movies, television news commentaries, and segments of American culture.

Hope

The advent of post-modernism is leaving Americans feeling very pessimistic. The loss of hope is being discussed in theological journals as the consequence of conclusions reached by modernism and post-modernism. Increasing numbers of suicides, doctor assisted suicides, and people who choose euthanasia testify to the loss of hope in American society. The loss of hope is manifested also in the elimination of heaven, belittled as the “pie in the sky in the sweet bye and bye,” from eschatology. Hell is eliminated or reinterpreted to be annihilation. What is left to sustain the spirit of man during harsh circumstances? When the number of painful experiences exceed pleasant experiences, what reason is there to continue one’s miserable life? There is no faith to sustain him during such times.

Conclusion

This special series of articles is a call to restore these important Biblical doctrines, values, and living standards because of the deleterious effect departures from them have had on our nation. What we cannot accept on the basis of faith in God and His word must be learned from the painful consequences that the rejection of them creates for our society. It is time to restore these ancient Bible principles in the lives of Americans. It is not time to discard Christian values in order to conform to the values of early twenty-

first century Americans who have lost their faith. It is not time to whisper our beliefs because they are out of style and judged to be narrow-minded, bigoted values of an outdated religion. The churches that have done that are dying on the vine. What we must do is believe, practice, and preach these values unabashedly and forthrightly. This is a Back-to-the-Bible call addressed to our contemporaries. **TT**

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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.anthonycfc.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

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

GREENWOOD

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

HOBART

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

INDIANAPOLIS

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

JAMESTOWN

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

MARION

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

OOITIC

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

PEKIN

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

PLAINFIELD

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

SAINT LEON, IN

Church of Christ
7140 Hyland Rd., Guildford, IN 47022
174 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
westmichcofc1@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

MCALISTER

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

OKLAHOMA CITY

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

OREGON

SWEET HOME

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

PENNSYLVANIA

PHILADELPHIA

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

SOUTH CAROLINA

COLUMBIA

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

SUMTER

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

WEST COLUMBIA

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

TENNESSEE

COLUMBIA

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

COLUMBIA

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

KINGSPOUR

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

MARYVILLE

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

MEMPHIS

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

MURFREESBORO

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

MURFREESBORO, TN

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

NASHVILLE

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

NASHVILLE

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

NASHVILLE

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

PIGEOON 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>	Religion <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>