

# TRUTH

MAGAZINE



## **THEME: THAT'S LIFE (3)**

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Responding to the Spiritual Apostasy of a Loved One – P. 29

# Civil Unrest

By Mike Willis



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Our nation was shocked by the July 9<sup>th</sup> ambush of Dallas, TX policemen by the Black racist, Micah Xavier Johnson. The Dallas shooting must be placed in the context of a series of events going back to Trayvon Martin (2012). Beginning with that incident, Black unrest has been escalating with the belief that American policemen mistreat and abuse Black men. Cited incidents of supposed violence include (a) Eric Garner, July 2014, who died in choke hold by NYPD; (b) Dontre Hamilton, April 2014, Milwaukee, WI; (c) Michael Brown, August 2014, in Ferguson, MO; etc. In each case, subsequent investigations vindicated the police action, but inflammatory rhetoric by government officials has followed.

The situation has degenerated to the point that our policemen are viewed as fair game by some Americans. Why shouldn't policemen feel this way, given the fact that Black Lives Matters demonstrators marched to the gates of the Minnesota State Fair in September 2015 and chanted, "Pigs in a blanket! Fry 'em like bacon!"

Two policemen were killed execution style in December 2014 after Mayor of New York, Bill De Blasio, suggested that the death of Eric Garner was just more evidence that Black people, including his son, should fear the police. Deputy Darren H. Goforth, a 47-year-old father of two, was gunned down September 2015 near Houston, a slaying that

Harris County District Attorney Devon Anderson contends signals open warfare on law enforcement.

Our nation has civil unrest also over the perception that certain people are above the laws that everyone else has to live under. Let's look at some basic Bible principles about law and order in our country.

## The Powers that Be (Rom. 13:1-7)

God ordained government for our good (Rom. 13:4). A nation that slips into anarchy will be chaotic. Violent criminals will take control of society. They will loot, burn, destroy, abuse, and execute whomever their leaders decide to mistreat.

Sadly, there are no perfect government bureaucracies, courts, or police departments. We can no more expect perfection from police than we can from Wall Street entrepreneurs, real estate agents, used car salesmen, or religious bookstore managers.

In every case, the wicked must be caught and punished in all avenues of life – bank robbers, drug dealers, con-men who steal life savings from hard working investors, dishonest politicians who try to sell an office for money, politicians who sell access to government for contributions, etc. What is true for these professions is also true for policemen who violate public trust and abuse their positions of authority. They are common criminals and should

be treated as criminals. We rejoice to see wicked men punished, in whatever sphere of life they commit their crimes.

But, make no mistake about it. Our policemen are God's representatives to reward the righteous and punish the guilty (Rom. 13:4). Those who resist the authority of established representatives of law are resisting God (Rom. 13:1-3).

The Christian is instructed to submit to the rules imposed by government (Rom. 13:2; Tit. 3:1; 1 Pet. 2:13-15). Sometimes the rules imposed by imperfect men appear to be foolish and misguided. And, sometimes, the people change the law by their conduct long before the procedures for legally changing the law are followed (look at the speed limit laws). But, when policemen issue an order and a person resists, he himself is responsible for the consequences of resisting arrest. Those who ambush policemen are not anti-establishment heroes; they are wicked men who deserve whatever punishments come to them.

Imperfect policemen are just as much a part of life as imperfect soldiers. Soldiers sometimes kill their own personnel in the heat of war. It is called "friendly fire." Friendly fire is an attack by a military force on friendly forces while attempting to attack the enemy, either by misidentifying the target as hostile, or due to errors or inaccuracy. It is distinguished from collateral damage which is "unintentional" continued to page 34



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# Our Relationship with God and our Family

By Kyle Pope

There's probably no natural bond that we have in this life that is stronger than the connection we feel to our families. Shared time and experiences establish this connection. We see ourselves in members of our family. We remember changing diapers, helping them learn to walk, or ride a bicycle. We remember being helped by parents, grandparents, and siblings through the ups and downs of life, as well as those joyous times relaxing at home, going on vacation, or experiencing the first steps of each new stage of maturity. Hard work goes into family relationships. The tears, laughter, and memories we share with our parents, children, aunts, uncles, grandparents, and grandchildren bind them to us in ways that words cannot even express—they are a part of us. As Christians, much of what it means to be a faithful child of God is to serve our families in the right way. Paul told Timothy that one who neglects his responsibility to his family has “denied the faith and is worse than an unbeliever” (1 Tim. 5:8, NKJV).

In spite of how strong this connection usually is, it is also clear from Scripture that there are times when Christians cannot allow the bond to their family to be stronger than their commitment to God. Jesus said, “He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me” (Matt. 10:37). Jesus was not teaching that we should abuse our families.

He was not urging us to disregard or treat our families as unimportant. He was calling upon us to value the commitment to Him above the strong loyalty we feel to our physical families.

This can be a challenging thing. When a member of our family goes in a direction that is contrary to the teaching of God's word it's easy to be tempted to compromise our convictions. We say to ourselves, “maybe it's not so bad after all.” Or, “maybe I've been looking at it all wrong.” We have all seen examples of this. Once faithful Christians have been led away from Christ—not by some fleshly lust or worldly temptation that overtakes them, but by the unfaithfulness of someone in their family.

Throughout Scripture we see examples of those who became guilty of this. Eli was a priest of God responsible for teaching the Israelites and offering sacrifices on their behalf. Yet when his own sons practiced wickedness, “he did not restrain them” (1 Sam. 3:13; cf. 1 Sam. 2:12-17, 22). David was a man after God's “own heart” (Acts 13:22) and yet when his son Amnon sinned by raping his daughter Tamar (2 Sam. 13:1-15), his failure to confront and punish this sin ultimately motivated the rebellion of another son—Absalom (2 Sam. 13:20-29). Tolerance and indifference to sin always leads to more sin!

Why would the Lord demand that we value our relationship with Him above

those related to us by blood? Why does one whom we have never seen call on us to be more committed to Him than to those we can see and touch and towards whom we feel such a close connection? There are several reasons that we can consider which are clearly taught in Scripture.

## 1. By loving God above all we set the right example for our family.

As tempting as it is to compromise convictions when our family does wrong, we must realize it does *them* no good to follow *their* example of unfaithfulness. In the parable of the prodigal son in Luke 15:11-32 what good would it have done if the father had begun to practice the same “loose living” (Luke 15:13, NASB) as his rebellious son? What if the older brother had not remained faithful? Would the unfaithful son have ever been motivated to return home if his former family lived just like he did? If we do not remain true to the Lord when a family member falls, we offer them no faithful example to follow—we leave them no faithful home to which to return should they choose to repent.

## 2. Christians have a responsibility to their spiritual family.

While Jesus was upon the earth His own physical family did not believe in Him (John 7:5). This very fact provided occasion for Jesus to reveal some of His most profound teaching on the nature of spiritual relationships. Once while He was teaching He was told that His ►

mother and brothers were outside wishing to speak to Him (Mark 3:32). In response, Jesus taught, “whoever does the will of God is My brother and My sister and mother” (Mark 3:35). Jesus taught that in Christ we have a family relationship that is far more enduring than the physical relationship we have to our families according to the flesh. In Christ we are children of God (1 John 3:1). Every other child of God is our brother (Matt. 23:8). This connects the Christian to a “family in heaven and earth” (Eph. 3:15).

We understand this kind of bond in other relationships we have in this life. We feel a connection to fellow citizens of the United States. We may share no blood relationship with them but the fact that we share a common national heritage establishes a strong bond. If you have ever been out of the country, you recognize this the moment you see other Americans. Sometimes those who work in a common field have a close comradery with those who share the same work. They may reflect this in the names of organizations they establish such as IBEW (The International Brotherhood of Electrical Workers) or FOP (Fraternal Order of Police).

In Christ we have adopted a common faith (Titus 1:4). That faith establishes an enduring connection between all others who share the same faith. The Bible teaches that this faith makes us sons of Abraham. Paul said, “those who are of faith are sons of Abraham” (Gal. 3:7). This is a family kinship that doesn’t come from the fact that we are physically descended from Abraham, but because of the fact that we share his faith. In our obedience to the gospel we become brothers and sisters in a spiritual family. The Bible teaches that when the Day of Judgment comes, while those with whom we share physical family relationships may or may not share in this spiritual relationship—spiritual

relationships are eternal in nature (Mark 10:30). Sometimes we fail to realize this. One reason we so often neglect our responsibilities within a local church, or neglect times of assembly, is because we fail to realize our responsibility to our spiritual family and cherish this eternal bond.

**3. It is a way we show love towards God.** The Bible often describes our relationship to God as a marriage. Our relationship with God in Christ is very similar to the covenant relationship between a husband and a wife. The church is described as the bride of Christ (Eph. 5:25-32; cf. John 3:29; Rev. 21:9). Unfaithfulness to the Lord is described as adultery (James 4:4). One of the ways we demonstrate love for our mates is by our willingness to forsake all others for them. One of the most common expressions used when vows are exchanged during a wedding ceremony is to promise faithfulness “forsaking all others”—“as long as we both shall live.” How can it be that we truly love God with all of our heart, mind, soul, and strength (Mark 12:30) if we hold out a commitment to anyone (or anything) that is greater than our commitment to God? This is not an easy thing, but it is necessary if we truly love God.

Loving God more than our physical family can test our faith. One of the most common reasons some never obey the gospel is the misguided view that, if they obey the truth, it somehow determines whether family members they love, who have not obeyed the truth, are saved or lost. The Bible says, “Each of us shall give account of himself to God” (Rom. 14:12). If I fail to follow God’s word it does nothing (apart from the poor influence it provides) that changes the spiritual condition of family members. Passengers on airplanes are told that, if the cabin loses pressure and a mask drops, they should first put on their own air mask and then try to help

others put on theirs. Is this selfish? No. Insuring your own safety is the best way to be able to help others insure their own. If parents, children, or even our spouse is not faithful to the Lord what will we do? How will we respond? Do we love them by failing to help them insure their own spiritual safety? No. When we love God more than all others, we truly love our family in a way that is the most full, complete, and enduring. **T**



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# “Now I Know That You Are a Man of God”

By Daniel H. King, Sr.

In the biblical era it was not easy for people to make the distinction between someone who only claimed to speak for God in His name and that person who genuinely did so. This is one of those things that explains the need for miraculous signs in the Bible. After all, a claim is simply a collection of words if it cannot be backed up with appropriate action. In the case of someone who said that God was speaking through him, and that his words were those of deity, he had better “have the goods,” so to speak, or else his boast would have been dismissed summarily.

Anyone could make such a claim. Only that one who could demonstrate divine favor and privilege was worthy of a careful hearing. The Lord gave stern warning in regard to such things in the Torah, recognizing that there would be times when men would speak presumptuously in the name of the Lord when in fact the message was from their own heart and not from the mind of God (Deut. 18:20-22). The genuine prophet spoke the truth and predicted what would actually come to pass; the false prophet had no such ability. Moreover, the one whose lips revealed the Word of God was given wonderful abilities, at times quite beyond those of normal people, in order to certify that their words were not simply their own.

One documented case of this fact of spiritual reality, and there are very many recorded in the Bible, is revealed

in the life of the prophet Elijah. The Lord told Elijah to find refuge in the home of a widow in the town of Zarephath near Sidon, since Ahab and his wife, Queen Jezebel, sought to kill him, and he stayed there for a considerable time. It is interesting to note that his stay began with a miracle, a cruse of oil and a bin of flour that were never exhausted while the awful drought raged on all around them and people starved for lack of something to eat. The widow’s household persisted through its worst days on account of that miraculous food source. It seems that his stay there, while pleasant, overall was pretty uneventful.

But after a time the widow’s young son fell ill and stopped breathing. She was panic stricken. She ran to the prophet and said, “What have I to do with you, O man of God? Have you come to me to bring my sin to remembrance, and to kill my son?” (1 Kings 17:18). Apparently she thought that God was visiting her past sins upon her now that she lived in the presence of this man of deep faith and obvious righteousness. So Elijah took the boy to his room and prayed that the boy’s spirit might return to him. Whereupon, the Scripture says, “Then the Lord heard the voice of Elijah; and the soul of the child came back to him, and he revived” (v. 22). His deep faith in God and his dedication to believing prayer made all of the difference. The widow’s son was restored to life.

When Elijah presented the healthy young man to his grieving mother, she was aghast with the recognition of the sort of man this was who was living in her house. Clearly when she had brought her son’s lifeless body to the prophet it was not with any thought that he might be able to bring him back to life once more. Therefore she responded, “Now by this I know that you are a man of God, and that the word of the Lord in your mouth is the truth” (v. 24). The miracle itself, of course, was wonderful. But she looked beyond the sign and perceived the implications of what she had witnessed. It testified to the genuineness of the divine message he proclaimed. He was no mere miracle worker. He was a prophet of the Lord. And his words were more than simply authentic. They were the truth. God was speaking by his mouth and his proclamations were altogether true. The miracle proved to be an apt testimonial to their verity.

Now there is a powerful message for people of every age in this simple observation made by this kindly widow from Zarephath. And quite often it is missed even by people who are otherwise very astute in their analysis of Sacred Scripture. The miracle itself was a wonderful thing. It changed this humble woman’s present as well as her future. Her broken heart was filled with joy at the sight of her living son. But the truth which Elijah spoke, and, for that matter, all of the genuine prophets of the Lord in the Bible, was of ►

much greater moment than the passing significance of a single miracle.

Thus, it ought to be observed that biblical miracles had the force of demonstrating the true nature of the speeches of the apostles and prophets in the Word of God. They did not derive from the fertile imaginations of mere mortal men, but they were crafted in the heart of God. The lips and pens of these human spokesmen were the auditory and literary means God used to communicate His thoughts and ideas to those for whom He wished to deliver some parcel of truth. Miracles fortified their speeches and writings. But these signs and wonders must never be permitted to detract from or divert attention away from them. The Word of God was the main course. It ought then always to be the whole center of attention. This simple widow from Zarephath understood this important truth when she was presented with her breathing boy.

And so the resultant message expressed by these men of God from the biblical era was not appropriately to be classed in the category of myth, legend, or even simple story-telling as a good many 'moderns' have proposed. As Peter declared, "We have not followed cunningly devised fables..." (2 Pet. 1:16). The Apostle spoke these words in the affirmation that he had not been led astray from the truth, as some no doubt asserted, but had heard with his own ears the voice of God from heaven and had seen with his own eyes the Lord's miraculous transfiguration on the mountain many years before.

Moreover, while the stories themselves happened in real history,

and are thus historical in nature, that does not even mean that they are merely historical in their essence. They represent something that is quite beyond mere history. The historical record frames the divine revelation in space and time. There is something here that is far more important than the re-telling of history. It was, in fact, God speaking His own thoughts and words to that generation, and through them, to every generation that should follow theirs. The miracle supplemented the message. It established it as real and thus authoritative.

But the soul of the matter was not the miraculous attestation of the message. It was the message itself. The message was the heart of the matter. And it still is. It was truth then and it is still truth now. It was not man's, but God's truth then, and it still is today. Do not miss this simple, but profound, distinction. Concentration upon any miracle of the Bible must not be permitted to divert our attention away from the proclamation it was intended to support and attest. It is God who is speaking in the prophets and His message is forever true and valid. His words should mold our lives and, if permitted to do so, are thus capable of altering our whole way of life and change the direction we are going as we make our daily decisions.

Moreover, it has the ultimate potential to change eternity itself for us. Good things, amazing things, unimaginably wonderful things lie ahead for us if we will but hear God's words and obey them. As that widow's perspective changed from mourning to exhilaration, our way of seeing things can also be

converted from depression and sadness in the here and now to jubilation and triumph in the future. But such a revision of things is only possible where and when "the word of the Lord" is seen as she saw it that day, as "the truth," and then is acted upon as such. 📖



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# Children's Lessons from the Garden: The Competition – Weeds

By Deborah Towles

The Bible asserts that by observing the creation, the power of God and His invisible attributes are revealed in such a way that His creatures should recognize Him, glorify Him, and give thanks to Him. Yet, in his pride and willfulness, man can refuse to acknowledge the Almighty Power who gives life and every good blessing (James 1:17). This leads not to wisdom, truth, purpose and righteousness, but to foolishness, degradation, and the worst forms of unrighteousness (Rom. 1:18-23). The physical creation reveals the existence of God, yet only His word can show men how to please Him (Psa. 19).

God's Word reveals abundant spiritual wisdom reflected in His design for physical plants and their productivity. Growth is negatively affected by poor soil, lack of adequate water and/or sunlight. Weeds are another significant hindrance to growth for desirable plants and a source of great toil to the gardener.

Though all plants were created on the third day (Gen. 1:11-13), undesirable plants like thorns and thistles, evidently did not have a place in the perfect garden of Eden. Divine judgment against Adam as a consequence of his sin resulted in never-ending conflict with the weeds that threatened his harvest (Gen. 3:17-19).

Most weeds in a garden sprout faster, grow more vigorously, and develop more expansive roots than good plants. As a result, they draw away water and nutrients while blocking

essential sunlight from desirable plants. Their aggressive growth is supported while the intended plant is crowded, weakened, choked out, and rendered unfruitful (Matt. 13:22). While most good plants take time to mature and produce fruit, weeds tend to produce abundant seeds as they mature quickly. This gives them a head start against their slower rivals. Weeds often mimic good plants in appearance, but this may not be evident until they have grown sufficiently that their removal would destroy the good plant (Matt. 13:26-30). To control weeds, diligent gardeners will recognize them as they sprout and quickly remove them. Sometimes, drastic measures must be used to eliminate invasive weeds (Matt. 13:30).

In Scripture, thorns and thistles often represent those who reject God and embrace worldly values, thus ensuring their own destruction (Josh. 23:11-13). Just as the remaining nations of Canaan would become thorns to Israel, leading to their eventual downfall, so evil companions, the deceitfulness of riches, and the cares of this world continually ensnare men (Mark 4:18-19; 1 Cor. 15:33).

As parents, we are preparing the soil of our children's hearts. Evil companions and bad habits can spring up unnoticed or be seemingly inconsequential at their inception. Yet, these can drastically affect the lives of our children, choking out the seeds of godliness and righteousness (Hos. 8:7; 10:12-13) and reaping a harvest of wickedness and destruction (Isa. 5:1-7, 24; Jer. 12:13; Heb. 6:6-8).

“Putting off” old ways is comparable to “weeding” the heart (Eph. 4:17-32). This requires diligence and self-discipline. Teaching our children to exercise willing submission and self-control is essential training for one who will eventually need to deny himself, take every thought captive to Christ, and crucify the flesh and its desires (Matt. 16:24; 2 Cor. 10:5-6; Gal. 5:24).

We bless our children greatly by helping them establish good habits and by “weeding out” bad habits before they become deeply rooted in their hearts. Are the habits that you encourage (or tolerate) ones that will have to be eradicated from their hearts or do they support a submissive, obedient relationship to God?

Just as arduous effort and diligent resistance are necessary to control weeds that invade and choke out the life of the garden, so agonizing spiritual effort to resist the schemes of Satan is necessary for spiritual growth and productivity that brings glory to God (John 15:8). Since this is so, perhaps weeds could (indirectly) be considered a blessing instead of a curse! 🌱



**Deborah Towles**

Deborah Towles is the wife of Gale Towles who preaches for the State Line church of Christ in Charlotte, NC. Last June, Deborah and Gale celebrated 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](mailto:deborah@carolina.rr.com)





By Bobby L. Graham



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**QUESTION:** Do you believe that the NT teaches that one can live from God's Spirit (within him) as it pertains to his obedience? There is only flesh and Spirit. If one is obedient using personal effort then it is from the flesh, agreed? However, If one allows God's Spirit to guide him, then this obedience is from His Spirit within this believer. There is a difference between living from personal effort towards obedience and allowing God to become that which obeys through the believer. In your Christian life, is it you who obeys commands from yourself or is it God being the one who obeys in you by His Spirit?

**ANSWER:** If your question means that the Spirit moves the Christian by some means other than the living word found in the Scriptures, I do not believe that "one can live from God's Spirit (within him), as it pertains to their obedience." The Bible does teach that the Christian lives "in the Spirit" (Eph. 5:25), but it does not teach that the indwelling Spirit somehow moves the saint to obey apart from the word of God. All that the Bible teaches shows that the Spirit utilizes the word to move the saint to serve the Lord. The Bible also does not teach that it is God who is the one obeying in us by His Spirit. Every passage placing responsibility on the Christian demonstrates that it is he,

not God, who bears this responsibility to obey God. Why would God so powerfully move people to obey, that He is the one causing the obedience, and then hold them responsible in the judgment for failing to obey, as the Bible clearly and amply teaches? I do believe that the Spirit leads us to obey, but the question is how he does this. All that constitutes the human being can be summed up in "flesh" and "spirit." "Spirit," in that context, means the human spirit, the spiritual part of the human fashioned in God's image (Zech. 12:1; Heb. 12:9). That spiritual part must respond to God's Spirit working through the word of God. Yes, the Holy Spirit leads and guides (Eph. 5:18), but He does so through the Scriptures (Gal. 3:2; Eph. 5:19; Col. 3:16).

Apart from them, one can never hear the Spirit's call or respond to the Spirit's leading. If so, what passage so teaches?

Where is the passage that teaches that the Spirit prompts by means of some whisper; a still, small voice; vision or dream; or another kind of nudge? Further, where is the passage that teaches that it is God who obeys in us?

I labored much to understand the reader's question and to be fair in my treatment of it. I hope I have succeeded. **TT**



# That Woman Jezebel

By Leon Mauldin

The name *Jezebel* instantly signifies evil. The wife of Israel's King Ahab, she imported her Baal worship to Israel from her home up the coast, Phoenicia. We read of Ahab, "It came about, as though it had been a trivial thing for him to walk in the sins of Jeroboam the son of Nebat, that he married Jezebel the daughter of Ethbaal king of the Sidonians, and went to serve Baal and worshiped him" (1 Kings 16:31). Further, "Surely there was no one like Ahab who sold himself to do evil in the sight of the LORD, because Jezebel his wife incited him" (1 Kings 21:25). Though Ahab was held responsible for his own choices, there is no doubt that Jezebel urged him on at full throttle.

The atrocities for which she is known include her persecution of God's servants the prophets; "Jezebel destroyed the prophets of the LORD" (1 Kings 18:4). After the contest at Mt. Carmel where YHWH so dramatically showed Himself to be the true God, Elijah had the prophets of Baal seized and executed them at the Brook Kishon (1 Kings 18:40); Jezebel responded by swearing to kill Elijah (1 Kings 19:2). How do you measure that kind of stubbornness and rebellion, and unrepentant heart?

One of her most unconscionable deeds was her orchestration of Naboth's murder in order to acquire his vineyard at Jezreel for Ahab (1 Kings 21:1-16). She ruthlessly had false witnesses testify against Naboth with the result that "they

took him outside the city and stoned him to death with stones" (v.13). Then that callous and pitiless Jezebel said, "Arise, take possession of the vineyard of Naboth, the Jezreelite, which he refused to give you for money; for Naboth is not alive, but dead" (v.15). As punishment for all this wickedness Elijah said that God would bring an end to the house of Ahab (1 Kings 21:1-24). Included in the prophecy was specificity for Jezebel's end: "Of Jezebel also has the LORD spoken, saying, 'The dogs will eat Jezebel in the district of Jezreel'" (v.23).

Fulfillment would come to pass several years later. Ahab died (ca. 853 B.C.) and was succeeded by his son Ahaziah (853-852 B.C.) who died childless and was succeeded by Jehoram (852-841 B.C.), another son of Ahab. That brings us to Jehu's being anointed as the next king of Israel, fulfilling earlier instructions God had given to Elijah (1 Kings 19:16). Elijah's successor, Elisha, sent a young prophet to anoint Jehu at Ramoth-gilead with the LORD'S directives: "You shall strike the house of Ahab your master, that I may avenge the blood of My servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel" (2 Kings 9:7). The year was 841 B.C.

Following the narration (2 Kings 9:21-28) of the deaths of Jehoram of Israel and Judah's king Ahaziah (Ahab's son-in-law), the text moves on to describe the gruesome death of Jezebel:

When Jehu came to Jezreel, Jezebel heard of it, and she painted her eyes and adorned her head and looked out the window. As Jehu entered the gate, she said, "Is it well, Zimri, your master's murderer?" Then he lifted up his face to the window and said, "Who is on my side? Who?" And two or three officials looked down at him. He said, "Throw her down." So they threw her down, and some of her blood was sprinkled on the wall and on the horses, and he trampled her

under foot. When he came in, he ate and drank; and he said, "See now to this cursed woman and bury her, for she is a king's daughter." They went to bury her, but they found nothing more of her than the skull and the feet and the palms of her hands. Therefore they returned and told him. And he said, "This is the word of the LORD, which He spoke by His servant Elijah the Tishbite, saying, 'In the property of Jezreel the dogs shall eat the flesh of Jezebel; and the corpse of Jezebel will be as dung on the face of the field in the property of Jezreel, so they cannot say, *This is Jezebel*'" (2 Kings 9:30-37).

Small wonder that "After her passing, Jews avoided naming their daughters Jezebel."<sup>1</sup>

In the first century, the church at Thyatira was rebuked because they were tolerating within their fellowship a modern counterpart of Jezebel: "But I have *this* against you, that you tolerate the woman Jezebel, who calls herself a prophetess, and she teaches and leads My bond-servants astray so that they commit *acts of immorality* and eat things sacrificed to idols" (Rev. 2:20). She was wrong to do these things, but the church was at fault for putting up with it!

Our photo was taken at the Hecht Museum, University of Haifa in Israel, among exhibits focusing on Phoenicians on the northern coast of Israel in the biblical period. This ivory plaque depicts a woman looking out a window (8<sup>th</sup> century B.C.) and reminds us of Jezebel's looking out the window before she was thrown down to her death below. 📖



Leon Mauldin

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<sup>1</sup> *What Does the Bible Say About ... The Ultimate A to Z Resource Fully illustrated* (146), Nelson Publishers.

# Babel and Knowledge

By Ethan Longhenry

The quest for knowledge has defined the Western world for the past 250 years. The philosophers of the day said that ignorance was the great evil of the world; if only we could purge the world of ignorance, we could be able to finally advance as a civilization. Knowledge, in such a view, is power; what we know allows us to master, and if we can master, we can overcome obstacles and compel the creation to submit to our dictates.

How successful this quest has been is most astonishing. In almost every pursuit of study, human knowledge has greatly been increased since the 1700s, a time of “renaissance men” who could have a working understanding regarding most fields of study. And yet the early twenty-first century is the age of the “expert,” a person who is part of a small tribe who has spent their lives dedicated to one ever narrowing field of study. Such an “expert” can barely keep up with the advancements in knowledge in his own field, let alone be knowledgeable in the fields of others. Anyone who wishes to know anything about that particular field must consult the “experts” involved. We have come to trust these “experts,” for we have all specialized in our knowledge.

Humans like to believe their use of knowledge is toward the ultimate good. But humans are easily deceived; they have been thinking this way for millennia, and to what end? No doubt those people who worked together on the plain of Shinar thought they were working together and using their knowledge to some good when in reality their tower was being built as a monument to their own greatness (Gen. 11:4). Humans, made in the image of God the Creator, have great potential with their abilities to learn and form and mould (Gen. 1:26-27; 11:6); nevertheless, they end up using that knowledge, more

often than not, to advance their own purposes, not the glory of the God who made them.

The modern pursuit of knowledge is primarily designed, like the Tower of Babel, to build monuments to man’s “greatness.” We vainly seek knowledge where knowledge cannot satisfy, for we are mortals and there is much we cannot and will not understand (Eccl. 8:14; Isa. 55:8-9). We presume our knowledge is used for good, yet that same knowledge is often used for evil: we harnessed the power of the atom, and can provide power and medical technology, but instantaneously used it to create a weapon that could destroy humanity itself, and we continue to live under its dangerous cloud. We like to imagine that our knowledge permanently advances humanity; far too often our insights are like we are, as a vapor and the grass of the field, and future generations end up learning from mistakes just as we did (James 4:14; 1 Pet. 1:24-25).

All too often knowledge has puffed people up, just as Paul warned in 1 Corinthians 8:1. People gained a bit of knowledge about the workings of the universe, and now many presume that they have no need for God. Many an “expert” thinks he or she has solved great mysteries and can provide the final answer to difficult philosophical problems because their faith is in what they know; in reality, there is far more they have missed and neglected than they would like to admit. Those with knowledge feel smugly superior to those whom they believe have no knowledge.

Knowledge is neutral; it can be used to beneficial or detrimental ends. Above all, we must remember that all pursuits of knowledge are only possible because God has so made the universe to be somewhat understandable (Rom. 1:18-20); anything that is true is only true because it accurately reflects

the universe that God has made and continues to sustain (Col. 1:16; Heb. 1:1-3). As Christians, all we think, say, or do must be done by Christ’s authority and to God’s glory, not our own (Col. 3:17); thus, our pursuit of knowledge must always be directed so as to better love God and man who is made in His image (1 Cor. 8:1). May we seek knowledge in the right way for the right reasons, not to add to a monument to our greatness which will perish, but to God’s glory which endures forever! **TL**



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# Parental Sex Ed

By Matthew W. Bassford

A few weeks ago, my family and I were on the way home from Wednesday night Bible study, when the topic of conversation turned to pregnancy. Marky was being his usual loopy two-hours-past-bedtime self and asked, “When will Mr. Josh get a baby in his belly?”

My wife answered, “Boys don’t get babies in their bellies.”

To this, Zoë replied, “But boys help with babies with their sperm cells.” Bear in mind that Zoë is five. As Lauren reached out and grabbed my arm, hard, I inquired as to the source of this unexpected knowledge. It turned out that Zoë has been reading her Usborne encyclopedia of the human body, and it, well, enlightened her about the human body. I explained to her that she was precisely correct, and that it was good to talk about such things with family, but not with other people. Since then, we’ve had a couple of similar conversations, most notably about test-tube babies.

I admit that I wasn’t expecting the subject to come up in 2015, but I was expecting it to come up. Sooner or later, nearly all children are going to get curious and ask their parents about some sex-related subject. Many Christian parents live in fear of that day, and when it arrives, their first inclination is to shut down the conversation so hard that it never comes up again.

As much as we prefer such a response, it’s simply not a godly reaction. Unbelievers will frequently accuse Christians of having all kinds of hangups about sex. We’d all be much happier, they say, if we stopped following the outmoded sexual ethics of the Bible.

The actual problem, though, is not the Bible. It’s the neo-Victorian prudery that has led countless Christians to confuse “sexual immorality is bad” with “sex is bad” and conclude, “Since sex is bad, we shouldn’t talk about it.” Instead, such Christians spend all their time outside the marriage bed pretending that the act that made all of us doesn’t exist.

This attitude toward sex would have been impossible in the rural societies of Bible times. Any child who grows up on a farm will see cattle and chickens and horses copulating hundreds of times. In that setting, pretending that sex doesn’t exist is about like pretending that the sky doesn’t exist.

The authors of the Bible don’t even attempt such a pretense. The Scripture is never vulgar, but in the Old Testament, it is often quite explicit. Texts such as Genesis 1:28 emphasize the procreative function of sex, but other passages highlight the importance of sexual pleasure in marriage. Song of Solomon explores the sexual yearnings of both men (7:7-8) and women (5:15-16). God’s message is never

that nice girls don’t. It is that when the time is right, nice girls do, and do enthusiastically.

We see both halves of Biblical sexuality displayed in Proverbs 5:15-23. This passage combines the familiar Biblical condemnation of adultery with an unequivocal endorsement of sexual fulfillment in marriage. Solomon could hardly have been clearer than when he writes, “Let your fountain be blessed, and rejoice in the wife of your youth. As a loving hind and a graceful doe, let her breasts satisfy you at all times; be exhilarated with her love” (5:18-19, NASB). Note that in context, Solomon is addressing his son. This is the way that God thinks parents should teach children about sex.

Throughout Scripture, then, in the New as well as in the Old Testament, sex is presented as a positive good. There are many warnings about sexual immorality, but that doesn’t make the Bible anti-sex, any more than a stop sign is anti-driving. In both cases, the goal is to protect and enhance an activity, not to prohibit it. Too often, though, the message that Christian parents send to their children is “Not this,” rather than the Scriptural “This!” Any discussion of the issue beyond “Don’t” doesn’t happen.

This poses a serious problem for those children. Whether we want to believe it or not, the vast majority of our children are one day going ►

to become sexual beings. They will have sexual curiosity. They will have sexual impulses. If we don't satisfy that curiosity and teach our children how to channel those impulses, we are doing nothing less than surrendering the initiative to the devil. We might not have a plan for how we want to handle our children's sexuality, but Satan certainly does! He will gladly use TV, the Internet, and peers to teach our children a corrupt, ungodly view of sex, and this process begins much earlier than we would prefer to believe. If you find yourself wondering if this includes your children, the answer is almost certainly "Yes."

Sometimes, the devil's handiwork reveals itself in children rebelling against parental teaching. In a society as sexually saturated as ours is (funny how nobody seems satisfied with it, though!), appeals to lust and sexual immorality are never far away. Many children of godly parents succumb to them.

More subtly, the devil is capable of working his will in children (usually young women) who internalize their parents' negative message about sex. It's not hard to imagine a girl who grows up hearing that sex is dirty and evil, accepts that, and does a wonderful job of avoiding sexual sin until she gets married. What's going to happen, though, when she says her vows and discovers that something she believes is dirty and evil is now part of her divinely ordained obligations to her husband? That's the kind of thing that can mar a marriage for decades.

As the saying goes, failure to plan is planning to fail. We're responsible for bringing up our children in the discipline and instruction of the Lord. If we neglect to declare the whole counsel of God to our children in an area as important as

their sexuality, we're actually neglecting our responsibility to God.

Rather than surrendering the initiative to the devil, we need to seize it and keep it. We should adopt God's goals for our children's sexuality and work to achieve those goals through presentation of Scripture and application of Scriptural principles. This is certainly a private, delicate matter, and we should handle it privately and delicately, but we should never allow our desire for privacy to become an excuse for fear.

I don't enjoy talking about test-tube babies with my five-year-old daughter, exactly. I don't exactly look forward to the considerably more explicit conversations that I imagine I'll be having with my son. However, I want to have those conversations, because I want to be the source that teaches them about sex. They're going to learn from somebody, and I'd rather have that somebody be me than anybody else. **T**



**Matt Bassford**

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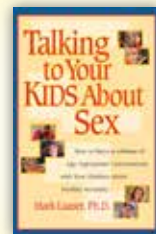
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# Same-sex Marriage Recipe for Chaos

By Dennis Abernathy

Today, since the Supreme Court ruled that same-sex marriage is legal in all fifty states, our nation, through television and media outlets, is bombarded with the depiction of homosexuality and various other sexual perversions. The issue is now moving on to sexual identity or transgenderism, and who knows what else perverted minds will come up with. Sexual identity has been hijacked in our culture. It is no longer considered something physical, but instead it is whatever one feels. What does this say about our culture and about our ability to reason? If a man feels like a woman or a woman feels like a man, then that is what he/she is. If men want to marry men and women want to marry women, we'll just redefine marriage to fit the practice we want to indulge in. Brethren and friends, this is ludicrous and dangerous.

Actually, the clamor for marriage by homosexuals is not really about the desire to be married. It is really about the purposeful destruction of the traditional family and a desire to add legitimacy to their immoral lifestyle. Pay careful attention to what was said by Masha Gessen, a lesbian journalist, about families prior to the Court's ruling.

It's a no-brainer that (homosexual activists) should have the right to marry, but I also think equally that it is a no-brainer that the institution of marriage should not exist.... Fighting for gay marriage generally involves

lying about what we are going to do with marriage when we get there—because we lie that the institution of marriage is not going to change, and that is a lie. The institution of marriage is going to change, and it should change. And again, I don't think it should exist. And I don't like taking part in creating fictions about my life. That's sort of not what I had in mind when I came out thirty years ago. I have three kids who have five parents, more or less, and I don't see why they shouldn't have five parents legally.... I met my new partner, and she had just had a baby, and that baby's biological father is my brother, and my daughter's biological father is a man who lives in Russia, and my adopted son also considers him his father. So the five parents break down into two groups of three.... And really, I would like to live in a legal system that is capable of reflecting that reality, and I don't think that's compatible with the institution of marriage.

What is the goal? The destruction of the Biblical family as we know it! The description of Masha Gessen's family situation is a sure recipe for chaos. It is not healthy when a child has no real parents in his or her life. A multitude of parents does not constitute quality in emotional, spiritual, or psychological development. Our nation is filled with those who are suffering from such dysfunctional family structures. We are facing a real crisis in our nation. Any reasonable sociologist knows that

when the family starts to disintegrate, so does the nation. Proverbs 14: 34 says: "Righteousness exalts a nation, but sin is a reproach to any people."

God says that practicing a homosexual lifestyle is a sin. Leviticus 18: 22 says: "*Thou shalt not lie with mankind, as with womankind: it is abomination.*" Romans 1 describes such conduct as "*vile passions,*" "*against nature,*" "*shameful,*" "*error*" (vv. 26-27). Thus, regardless of what the Supreme Court decides, God has declared homosexuality sin, in both the Old and New Testaments, and ultimately it is to Him that we all must give account and not the Supreme Court (2 Cor. 5: 10; Eccl. 12: 14).

There are influential people in high places who want to do away with religion and gender in order to espouse the legal right and freedom to engage in sexual proclivities they deem indiscriminate, regardless of how immoral, perverted, and unnatural they are. The definitions for home are becoming unrecognizable and children suffer the most. How much better and wholesome is God's plan for one man and one woman who marry and then have children who are raised up in the nurture and admonition of the Lord (Gen. 1: 27-28; 2: 24; Matt. 19: 4-6; Eph. 6:4).

It is axiomatic that the freedom and legality to practice immorality, ignoring God's law, will inevitably infringe upon ►

and take away the freedom of those who want to live moral lives in keeping with God's law.

For example, in Coeur d'Alene, Idaho officials passed an ordinance that would punish preachers who refused to marry homosexuals with potential jail time and fines. City Attorney Warren Wilson explained to reporters: *"If you turn away a gay couple, refuse to provide services for them, then in theory you violated our code, and you're looking at a potential misdemeanor citation."*

Lawyers for the Obama administration (who support same-sex marriage) have openly admitted that they do not know what the impact of this ruling on same-sex marriage might be upon religious institutions that oppose same-sex unions.

It is argued that *"this will never happen."* Haven't we heard that before? Many in our nation never thought that our country would ever allow same-sex marriages, and many other things that are repulsive to moral people. Just look at where we are now! Women and men using the same public bathrooms, locker rooms, and showers. Nothing is beyond the realm of possibility as we continue down this moral decline that we are witnessing in our beloved nation.

Our nation is in the shape it is in because men have rejected God as Creator and His Word as the standard by which to live (see Rom. 1: 18-32). Without God there is no ultimate objective standard by which man should live and without such a standard man is left to do what is acceptable in his own eyes (Judg. 21: 25).

It is true that "evil men will grow worse and worse, deceiving and being deceived" (2 Tim.3: 13). May we all strive to believe in God, believe in His Word, and have marriages and families

like God desires. This is the answer to immorality of our day.

It behooves us then to speak up and speak out in clear terms against the unfruitful works of darkness (Eph.5: 11). Edmund Burke was right when he said: *"All that is necessary for the triumph of evil is that good men do nothing."* **T**

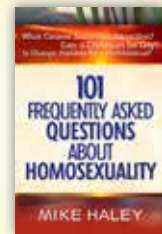


Dennis Abernathy

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## FOR MORE ON

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# Ambassadors

By Nathan L Morrison

Christians are said to be “Ambassadors for Christ.” Concerning reconciliation to God, Paul said, “Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God” (NAS: 2 Cor. 5:20). He also said he was an “ambassador of the gospel in chains” (Eph. 6:20).

What is an ambassador? The dictionary describes an “ambassador” as: A diplomatic official sent by one nation to another as its resident representative; an authorized messenger or representative, or promoter of a specified activity; an ambassador of the country he/she represents often resides in the host country.

What are the roles (or duties) of ambassadors? This can be summarized in four ways:

- **Representation:** Representing their own government to the people of the host nation at public events in that host country and being the most visible symbol of their own country.
- **Policy:** Ambassadors relay, and must follow, their country’s policy at all times, even if they do not agree with it on a personal level.

- **Protecting Citizens:** An ambassador’s function is to oversee the safety of citizens in foreign countries.
- **Administrative:** Overseeing operations at the embassy and of other diplomats and staff members. Plenty of mundane duties fall to an ambassador’s lot.

Paul said he was an “ambassador for Christ.” Jesus, anointed with the Holy Spirit and with power, went about doing good (Acts 10:38)! Jesus said His disciples should do “good works” (Matt. 5:16). God designed through the church (Eph. 3:10) that, after Jesus left the earth, “little Jesus” would be found in every country, in every home, in every business and workplace, in every community, city, and village (Gal. 2:20)! Saints are called, “Christians,” designating them as “followers of Christ” or “Christ-like.” Christians are Christ’s ambassadors on earth! Like ambassadors in the physical realm, saints have the same duties in a spiritual sense.

## Representation

- While an ambassador for a country represents that nation and their goals, saints represent Christ and His will!
- 1 Corinthians 11:1; Ephesians 5:1: We are to be imitators of Christ and God!

- Acts 10:38; Matthew 5:16: Christ did “good deeds” and wants saints to do “good deeds!”
- Ephesians 2:10: We are “created in Christ Jesus for good works.”
- Titus 2:7, 14: Titus was to be “an example of good deeds,” and saints are to be zealous!
- Titus 3:1, 8, 14: “Our people must also learn to engage in good deeds to meet pressing needs.”
- Hebrews 1:3: Christ is the “exact representation of His (God’s) nature.”
- Colossians 3:17: Saints, whether “in word or deed,” are to do all things “in the name of the Lord Jesus.” (Let our lights shine! – Matt. 5:16; Phil. 2:15.)

We represent Him to others in “word or deed!” As ambassadors for Christ and the gospel we are to represent Christ to others!

## Policy

While ambassadors relay their representative country’s policies to the host nation, saints must adhere to the doctrine (or teaching) of Christ!

- 1 Peter 4:11: “Whoever speaks, is to do so as one who is ►



speaking the utterances of God.”

- Acts 20:27: Paul had declared “the whole counsel of God” (NKJ) to the Ephesians (Acts 20:17: The elders from church at Ephesus)!
- Titus 2:1, 7: Titus was charged with speaking “sound words” and being an example of “purity of doctrine.”
- Galatians 1:6-9: Those who teach a different doctrine (gospel) are accursed!
- 2 John 9-11: Those who leave the doctrine of Christ no longer have God! (They no longer represent Him!)

Just as an ambassador who no longer abides by the policy of the nation he represents will be replaced, anyone who teaches differently will be accursed! As ambassadors we are unable to alter or insert our opinions in the word of God, but to teach the gospel, the word of truth that can save souls (Col. 1:5; James 1:21).

## Protection

While ambassadors are responsible for the safety of their citizens in the host country, saints are residing in foreign territory and look for the spiritual safety of souls!

- Philippians 3:20: “Our citizenship is in Heaven!”
- John 17:15; 1 Corinthians 5:9-11: We are to live in the world but not be part of the world (2 Cor. 6:17).
- 1 Peter 2:11-12: Saints are “aliens and strangers” and

are to “keep your behavior excellent among the Gentiles.”

- 2 Corinthians 5:10-11: “... knowing the fear of the Lord, we persuade men...”
- 2 Timothy 2:24-26: We teach the gospel to help men escape the snare of the devil!
- 1 Peter 3:3-5: Saints have an inheritance “reserved in heaven.”

As ambassadors we teach the gospel in order for souls to secure their inheritance in heaven!

## Administrative

While ambassadors work with their staff to accomplish the mundane tasks associated with their day-to-day jobs, saints work together with the members of the body of Christ!

- Romans 12:4-5: Many members, one body, differing functions!
- Romans 12:6-21: We are to use the abilities we are given and be devoted to each other!
- Ephesians 4:14-16: The body is to build itself up in love, “by what every joint supplies.”
- Colossians 3:12-15: Saints are to love and forgive as Christ forgave!
- 2 Timothy 2:15; 2 Peter 3:18: Saints are to study and grow in knowledge of Christ!

As ambassadors for Christ we are to live day-to-day being Christ-like and doing His will!

There is responsibility in being an ambassador for Christ! As ambassadors we need to remember we represent

Christ here on earth, and where we go, what we do and say, others ought to see Christ in us (Matt. 5:16). As ambassadors we live in a foreign land, we represent Jesus to the world to save all who will obey the gospel, and we eagerly wait for Christ’s return where we will be with Him forever (Phil. 3:20; 1 Thess. 4:17)! Does the world around you see Jesus in you?

## Roles of Ambassadors

<http://work.chron.com/general-duties-ambassador-17594.html>

(<https://www.quora.com/What-are-the-duties-of-a-diplomatic-ambassador-to-a-foreign-country>) 



Nathan L. Morrison

Nathan L. Morrison is an evangelist at the Funny River Rd. church of Christ in Soldotna, Alaska, husband to Becky Morrison, and father of two children, a daughter (age 10) and son (age 8).

# It's Time to Think about "Getting Along" Differently

By Leland Ping

Every saint who has been in service to the Lord for any period of time knows the importance of unity with brethren, getting along with fellow Christians, and working to grow and build each other in service to the King. Another way to say this is to acknowledge that *all* mature Christians admit the wrong associated with gossip, backbiting, evil speaking, and acting in ways designed to tear down brethren. So, one might assume that, after a few years of being a baptized believer and a student of the Bible, all of these things were automatic, easy, and second nature. And consequently, all Christians act like Christ at all times. But, unfortunately, that's not the case.

So that all Christians are on the "same page," a brief survey of biblical teachings reminds us of our God's perspective. The Psalmist said, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psa. 133:1). Paul implored some early Christians to "walk worthy of the calling," which meant trying hard to "keep the unity" (Eph. 4:1, 3). And the same inspired writer cautioned early saints to engage in responsible speech in an effort not to "bite and devour" one another (Gal. 5:15). There are scores of other passages that deal with the subject but, suffice it to say, our Creator demands that we hold ourselves to a higher standard in terms of our communication habits.

One might respond by thinking that Christians are immune from evil speaking. The caution against it, in God's word, that is, might be thought to be only directed toward non-believers. But that is clearly not the case. And that's not just an academic observation, but an all-too-true reality. To illustrate and "prove" that this is the case, allow me to share the following true story.

A number of years ago, I invited about a dozen area preachers to supper during the local congregation's gospel meeting. I used email to invite my brothers and simply included the preachers' names in the "cc" box of the email. Of course, this meant that all who were invited saw all the others who were invited. About six preachers were able to come and we enjoyed our time together. As we were leaving, one of the men said to me that he noticed I had invited "Brother Smith" and "Brother Jones" (not their real names, of course). As a young (and maybe naïve) 20-something-year-old preacher, I said, "Sure. I invited as many as I could." He responded, as if he were surprised that I didn't know, and said, "You know that the two of those guys will never be in the room with each other." His inflection and tone told me that their disdain for each other was truly that serious.

It has been some twelve years since that happened. But I remember it like yesterday. Brothers and sisters who are reading this, might I be so bold as to say, "That is *not* okay!" I've had over

a decade to think about this and since then, have witnessed too many similar situations wherein Christians just can't get along with each other, refuse to talk to each other, and, it seems to me, will do all in their power to make excuses for their behavior. The thing is, the choice to not associate with another brother is often coupled with a great willingness to backbite, speak evil, and even gossip about the brother and the things you have against him. And might I also mention that the instances I'm talking about are differences in opinion, personality clashes, and maybe even the result of bruised egos.

I'm puzzled that Christians (including preachers) who plan to spend eternity together either blatantly refuse to greet each other on earth or, at the very least, do all they can to avoid interaction with those same saints. I wonder whether or not said individuals plan to ask Christ to "reassign" them a room in heaven should their "neighbor" be the very brother or sister who, on earth, they just couldn't get along with. It sounds like a silly illustration but it does make me wonder how Brother Smith and Brother Jones (from my earlier illustration) would respond.

Having preached now for almost twenty years, I've seen too many congregations harmed by brethren failing to apply the basic biblical teachings referenced earlier and with which *any* maturing saint should be familiar. I've spent time working with ►

brethren to help them bridge the faults that lie between them because of harmful words, hurt feelings, and oftentimes, gross misunderstandings. I've seen brethren who will refuse to talk to each other for years and, apparently, think that's okay. Not only is that not okay, it's sinful. I believe, for whatever reason, we are too timid to say this. And maybe that is why way back then, I chose to say nothing. But it's my responsibility, even twelve years later, as a preacher and as a child of God, to point out the error of our ways when we act like Brother Smith and Brother Jones.

Going forward, we must be resolved to act like Christians. To do so, consider the following helpful tips and questions to ask which can aid each of us in watching our words, checking our attitudes, and fulfilling the wishes of our Master who died for us.

- When we have difficult topics to address, indeed, the truth must be told, but it must be accompanied by love (Eph. 4:15).
- Prior to addressing a topic of concern, we should ask ourselves whether or not we have prayed about it. Remember, we are to listen before we speak (James 1:19)!
- Rather than ignoring a problem between yourself and a fellow saint, do all that you can in your power to resolve the issue with a humble heart. Holding grudges is a dangerous pastime (see Eph. 4:31).
- If you are aware of a difference between brethren, first, "Do No Harm." Don't try to stir the pot or pour fuel on the fire.

Instead, pray for a resolution and consider praying that the Lord will use you as a "Peacemaker" (Matt. 5:9).

I am aware that it's possible that the contents of this article are pointed. But I believe it's high time for Christians, including those of us who preach, not to dismiss the inappropriate attitudes of our brethren as if it's alright. And, I think we, as preachers, have to hold ourselves to a higher standard and set the right example in the way that we conduct ourselves. "Getting Along" can't be something we merely preach about. We must live it and hold each other accountable for the choices we make. It's time for us to think about "Getting Along" differently. It's time for us to behave like men and women of God. **T**



**Leland Ping**

Leland R. Ping grew up in Plainfield, Indiana and graduated from Wabash College in 2001. He spent ten years working with the Southside church in Crawfordsville. Later, he moved to San Diego County California where he worked with the Santee church for seven years before beginning his current work with the Lake Elsinore church (California) two years ago. He and his wife, Wendy, have two children.

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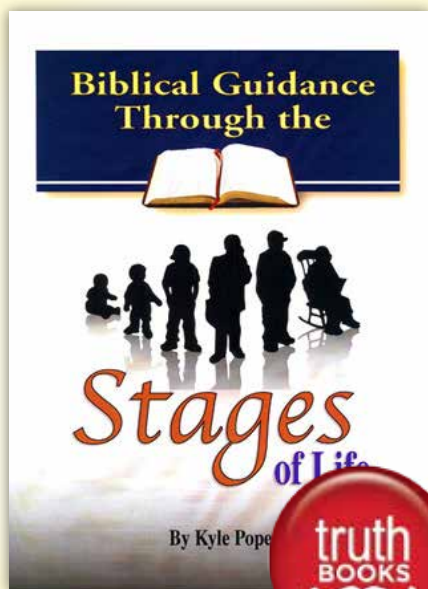
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## That's Life (3)

# In the Hour of Trial

By Mark Mayberry

**T**rials come from within and without. Temptations may arise from the bad behavior of others, or proceed from our own sinful desires. Spiritual crises may occur because of surrounding circumstances, or result from inner conflicts.

Consider Joseph, whose trials were largely external. He was mistreated by his brothers, cast into a pit while they debated his fate, and afterwards sold into slavery. In Egypt, after having faithfully served in the house of Potiphar, he was mistreated by his master, being wrongfully accused and thrown into prison. After interpreting the dreams of the king's butler and baker, Joseph was forgotten and left to languish in unjust and wrongful confinement.

He could have yielded to despair, saying, "It ain't fair! They done me wrong!" Have we ever expressed some similar thought, with or without proper grammar? Have you ever allowed such indignation to become an excuse for wrongdoing? We must not allow the sin of others to excuse our improper attitudes or actions.

Yet, Joseph did not forget God, or blame God. When Potiphar's wife looked with desire at Joseph, a young man handsome in form and appearance, saying, "Lie with me," he refused, remembering his master's personal

trust and his God's moral standard (Gen. 39:8-9).

When his brothers stood before him years later, Joseph could have exacted revenge, their positions having been reversed; instead, he demonstrated mercy and acceptance, saying, "As for you, you meant evil against me, but God meant it for good in order to bring about this present result, to preserve many people alive" (Gen. 50:15-21).

## Failure

In the hour of trial, instead of trusting in God, who said, "I will bless those who bless you, and the one who curses you I will curse" (Gen. 12:1-3), Abraham lied regarding his relationship with Sarah (Gen. 12:10-20). In the hour of trial, instead of trusting in God's promises, that the older shall serve the younger (Gen. 25:19-26), Jacob and Rebekah plotted to deceive Isaac so that he might receive the blessing (Gen. 27:1-38). In the hour of trial, Achan saw, coveted, and took objects from Jericho that had been placed under ban (Josh. 6:17-19). This act of disobedience brought a curse upon Israel, and destruction upon Achan's own house (Josh. 7:1-5, 16-26).

## Success

Achieving success during the hour of trial requires courage and conviction (Deut. 31:6). Consider the earlier example of Shadrach, Meshach, and Abed-nego (Dan. 3:16-18), and the later

example of Peter and John (Acts 4:13-20; 5:27-32).

Achieving success during the hour of trial requires confession: we must be willing to confess Christ before men, acknowledging His Lordship and our servitude (Matt. 10:32-33; Luke 12:8-9). May we emulate the boldness of the saints at Pergamos (Rev. 2:12-13), rather than the cowardly parents of the blind man (John 9:18-23) or those rulers of Israel who believed in Jesus but feared to confess Him (John 12:42-43).

Achieving success during the hour of trial requires Christlikeness. When tempted in the wilderness, Jesus overcame the devil by relying upon the word of God, repeatedly saying, "It is written... It is written... It is written..." (Matt. 4:1-11). When tempted in the garden, Jesus yielded to the will of God: "My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will" (Matt. 26:36-46).

## Conclusion

This issue of *Truth Magazine* continues the theme of "Confronting Crisis." Police Chief Mike Gentry shares his insights as a law-enforcement official and elder of the Lord's church on "Confronting Crime." On the same subject, but from the opposite perspective, we have included two letters from prison: "The Downward Path," by Jared Coleman, and "Hitting Rock Bottom," by Joe Warnock. Bruce Reeves, evangelist in Conway, Arkansas, shares his thoughts on "Responding to ►

the Spiritual Apostasy of a Loved One.” Michael Miozza, a young Christian from Pennsylvania, relates his personal journey in “Overcoming Temptation, Doubts, and Loss of Faith.” We hope you benefit from these thoughtful articles.

In the hour of trial, we need the intercession of Jesus Christ: *“In the hour of trial, Jesus, plead for me lest by base denial I depart from thee. When thou see’st me waver, with a look recall, nor for fear or favor, suffer me to fall.”*

In the hour of trial, let us recall the garden of Gethsemane and the hill of Calvary: *“With forbidden pleasures should this vain world charm, or its tempting treasures spread to work me harm; bring to my remembrance sad Gethsemane, or, in darker semblance, cross-crowned Calvary.”*

In the hour of trial, may we lean upon the Lord: *“Should thy mercy send me sorrow, toil, and woe, or should pain attend me on my path below; grant that I may never fail thy hand to see, grant that I may ever cast my care on thee.”*

In the hour of trial, may we rely upon the truth of God’s word: *“When my last hour cometh, fraught with strife and pain, when my dust returneth to the dust again; on thy truth relying, through that mortal strife, Jesus, take me, dying, to eternal life.”*

Source: “In the Hour of Trial,” by James Montgomery (1834), published in *Psalms, Hymns and Spiritual Songs*. Munfordville, KY: Sumphonia Productions, 2012. Song #411. 📖



Mark Mayberry

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

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## That's Life (3)

# Confronting Crime

By Mike Gentry

The life of a Christian is affected by the world around us. As God's appointed lights to the world, we are to exemplify His principles by letting our lights shine so that others may see our good works, and through that process, we glorify the Father in Heaven (Matt. 5:14-16). While we live and function in this world, we are not to be of the world (John 15:19). Therefore, we overcome the difficulties of life by looking past this existence and toward eternity. When confronted by suffering, grief, or disadvantage, we are provided with the opportunity to teach and encourage others as to how the people of God react to such things. Remember how Paul and Silas prayed and sang hymns in the midst of suffering mistreatment in the Philippian jail and how their conduct affected the jailer and other prisoners (Acts 16:22-34). Christians are unique among humans in that our treasures are not here on earth but stored up in heaven (Matt. 6:19-21). Accordingly, we should be uniquely capable of putting life's crises in perspective, recognizing them as temporary setbacks that will be ultimately remedied by a kind and loving God. By keeping this perspective, we choose contentment regardless of our situation, as the Apostle Paul himself exemplified (Phil. 4:11-13).

In our modern world, crime touches many. We may find ourselves or others close to us victimized by the criminal conduct of others. Circumstances such as these can be very disheartening and discouraging. Yet, we are benefitted by reminding ourselves that God's

Word does not suggest that Christians are immune to life's unfairness. Jesus taught that God causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous (Matt. 5:45). The difference between a Christian and a non-Christian is not in whether bad things will happen but in how one reacts and responds to the bad things. We must not be defeated by these events but should instead be forged and strengthened by them, never losing our faith and always exemplifying Christ in our lives, regardless of context.

Our greatest examples of faith were victims of crime. Jesus was unfairly persecuted and victimized by the criminal conduct of others. They lied about Him, manufactured false charges against Him, assaulted Him, and ultimately murdered Him, yet He never lost sight of His role and responsibility to do the will of His Father. Paul was beaten, imprisoned, and otherwise treated unfairly, robbed of the civil rights extended to a Roman citizen (Acts 22:22-30). Stephen was murdered simply because he spoke the truth to those who needed to hear it (Acts 7:54-60). Yet, each endured victimization without sinning. Regardless of how we are mistreated or victimized, we ourselves must not sin, but instead be faithful and true to our Father in Heaven.

Christians, like all other individuals, have the right in this nation to use the system of government to seek justice. Government, even if flawed, exists in part to bring order to our lives. Civil authorities are a "minister of God to

you for good ... an avenger who brings wrath upon the one who practices evil" (Rom. 13:4-5). Although Paul by inspiration cautions Christians not to use the equivalent of civil law to mediate disputes with other Christians (1 Cor. 6: 1-7), the commission of a crime constitutes a violation of law against society as a whole rather than a simple dispute between individuals. To seek justice against one who has disrupted society's peaceful order is not an abandonment of Christian principles.

One can also practice forgiveness according to God's plan while still expecting that justice be served. It is not unloving to see someone held accountable for committing a criminal act. As a long time police officer, I have seen hundreds of individuals, some Christians, who misunderstood the principle of forgiveness by thinking that regret or even Biblical repentance should relieve one of criminal responsibility under law. Christians can commit crimes as well as being victimized by them. When this occurs, let us understand that a person may be forgiven by God for a sin committed in the form of a crime, and Christians are required to forgive that sin once a person repents (John 17:3-4); yet, physical consequences may still follow as a result. God forgave David's sin with Bathsheba, but he still suffered the consequences of his sin by witnessing the death of the child conceived in the adulterous affair, and by facing other subsequent penalties (2 Sam. 12:7-23).▶



Christians who commit crimes are still under the same spiritual obligations as one who sins without committing a crime. There is no sin for which one may not be spiritually forgiven, but if that sin involves a crime, the offender may face attendant physical consequences, including the loss of one's liberty. The very fact that a crime against civil law was committed is a violation of God's will and therefore a sin. God expects His people to obey civil law (1 Pet. 2:13). Christians are commanded to be good and peaceful citizens to the degree that faith allows. The Bible instructs Christians, "so far as it depends on you, be at peace with all men" (Rom. 12:18) and to "seek peace with all men" (Heb. 12:14). However, people are capable of making terrible and life-altering mistakes. When such occur, the only solution is truth, honesty, and a willingness to reset one's life, regardless of the physical consequences.

Children of God have the wonderful hope associated with a Father in Heaven who is true to His promises. Joshua 21:45 says that not one of the good promises which God had made to the house of Israel failed; all came to pass. Hebrews 8:6 reminds us that Jesus is the Mediator of a better covenant, which has been enacted on better promises. Furthermore, the Lord is not slow concerning His promises (2 Pet. 3:8-9). God assures us through His word that, "If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:9). Regardless of the severity of our sin in human eyes, or the embarrassment associated with our failure, God will forgive us if we follow His pattern and obey His will. Many times over the years, I have instructed brethren who found themselves facing a criminal

charge to be open, honest, and straightforward with the authorities. In such situations, they should manifest repentance toward God, their brethren, and the criminal justice system. In every case with which I have been involved, the criminal courts were amenable to such honesty and, although there were consequences, they were less severe than they might have been if the person had been defensive and deceptive as to the facts of the case. Even if this were not so, it was still the right thing to do.

Crime, whether we are victims or offenders, has no hold on our spiritual wellbeing. We can and should put our trust in our Creator and lean into the difficulty knowing that we are associated with brethren who love us and want us to be right with God. The world has no power over us, provided we submit to God and His Word in all that we do, regardless of how difficult it may seem at the time. Paul said that he could "do all things through Him who strengthens me" (Phil. 4:13) and we will always do well to meet life's challenges with the same attitude. Many times in the Bible we are instructed to be strong, steadfast, and courageous. This results from the exceeding confidence we can have in our God. In times of difficulty, we should hearken to what was told to Joshua; "Have I not commanded you? Be strong and courageous! Do not tremble or be dismayed, for the Lord your God is with you wherever you go" (Josh. 1:9). 📖



Michael R. Gentry

Michael (Mike) R. Gentry is Chief of Police in Harker Heights, Texas. He has been in the law enforcement field since 1978 and has been a Chief of Police since 1991. He can be reached at [chiefgentry@yahoo.com](mailto:chiefgentry@yahoo.com). He also serves as an elder in the Leon Valley congregation in Temple, Texas.

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## That's Life (3)

# Letter from Prison: The Downward Path

By Jared Coleman

Dear Mark,

It has been said that, to escape the past, one must relive it. Why does the thought of reliving my past capture my attention? I'm at a loss for words. Or am I? What if saying such is really a mask to hide my sluggishness at thinking profoundly, lucidly, and truthfully? Perhaps, my past is (in a sense) unimportant, and not worth meditating upon. (After all, I can't change it.) But what if it deserves attention? Thinking about my past is worthwhile for two reasons. Not only will my evil deeds and their consequences be exposed, but by recounting the evil lifestyle I once courted, and by remembering how morally weak I once was, Christ shall appear gloriously strong.

Family, friends, and TV/movies – the seductive god of this world hails from these three avenues, and thereby wreaks havoc. Some are not wise to these tools of Satan; others may recognize the danger, but have yet to experience their traitorous end (as have I and many others). But there is still another type of person, so eager to play the role of Satan's puppet. Strangely, such individuals can provoke compassion and be vexing, all at the same time. I refer to those who are bull-headed and irrationally obstinate. Although I dabbled at playing the role of the first two, I dressed myself as the third type during most of my teenage years. I knew the gist of what pleased

and displeased God; yet, I closed my ears to what He had to say. In fact, what God had to say only bored me, because at the bottom, He disapproved of what I loved to do: my fast lane of heavy rock, hard drugs, etc. was just more appealing (at the time) than was He.

It seems odd that family could be a road by which Satan seduces us to do his bidding. Yet, regardless of how uneasy it makes us feel, I assure you it is the truth. It was from within the ranks of my own family (my father and two older brothers) that I observed the customs of sin during my childhood years. My present intentions are not to dishonor my father, but if only he would have walked a little straighter, perhaps I would not have travelled the path that I pursued. In retrospect, I can now admit that both my mother and parents were right in keeping me away from my father. Yet, isn't it just a little pathetic? Young children are simple: their eyes are ever keen to observe what a father is doing. I had such eyes when I was younger. I thought there was something charming about my dad drinking beer, spitting and chewing tobacco, while country music filled the air. Being vulgar and aggressive, engaging in rough talk of weapons, fighting, cars, fishing, body building – and women.

While in the third grade, I begged my mother to let me go see my father. She was reluctant to do so, because she felt that a father should show equal or greater desire than the child to be

together. Yet, in the end, she let me go, for my sake, but also to my hurt. During these visits, my father would pour a cup of beer, give it to me with a smile, saying, "It's good for the kidneys." Tell me ... why did I feel proud to drink? It was not because I wanted acceptance from my friends. It was simply because my father, whom I loved and naturally revered, gave me a drink, and did so with a proud look. Drinking beer with my father became a badge of honor. With the beer still in my hands, I would dash off to find my friends and show them the beer that my father gave me. Looking back, it surprises me that such a young boy could have ever have felt thus honored. I must have felt like Beowulf, from the Germanic epic, as I drank my father's beer in the halls of his house. By age sixteen, I had become an alcoholic, typically experiencing a blackout almost every weekend. By seventeen, I was addicted to cocaine and other hard drugs.

Was my father responsible? Or was I? This leads into the question of free will. Generally speaking, if I could go back, would I behave differently, whatever my present regret for my past actions? For myself, to (wistfully) think about what I should have done in any past circumstances, is Satan's walking stick. Such thinking may subtly betray our vanity, and cast light upon our tenacious, fervent desire to esteem ourselves more highly than we ought, present misgivings notwithstanding. There is something ... reliving as ►

I think, "If I could go back, I would have done differently. I know I would." Uh-huh. And so I say. But all the same, I didn't do so then. Now I face the hard consequences of my past choices.

Regarding friends, I did my utmost to befriend those whose attitude and lifestyle imitated that of my father, and to some extent, my brothers. When it came to walking the path of rebellion, my brothers did so most elegantly. Observing how they conducted themselves, being attentive and daring, I went on to rebel with the best.

If I did anything good that evoked praise from my mother or my grandparents, my brothers belittled me. Slowly, I began to resent my inclination to do as I was told. In contrast, when I followed the example of my peers, again, "doing as I was told," I was commended by them. These differing responses didn't help. My mother couldn't shelter me from my brothers. They tormented me to the point that all that mattered was their assessment. I was weak, because unlike them (at the time), I had never been sent to the Texas Youth Commission (TYC) the agency that operates the juvenile correction facilities in this state. It was this particular that proved the most influential risk.

At a young age, I became obsessed with warfare because I became hooked on overcoming my brothers. I had to show them I was not weak, and that having me around wasn't so bad. I was obsessed with what they thought of me instead of being content in knowing who I was. In the end, I worshipped, not Christ, but Achilles.

At fourteen, I ran away from home for two reasons: (1) because my mother's boyfriend wouldn't stop provoking me, and (2) because doing so furnished me the opportunity of proving to my

brothers that I could overcome TYC (see above) easily. So, I deliberately got myself sent to the Juvenile Detention Center (JDC) to prove to my brothers that I was their equal. When they saw that I was not weak, I thought they would respect me at last.

Later in life, at the age of seventeen, I became an amateur "extreme pro cage fighter" not because it was pleasant, but because I thought by doing so, both my father and brothers would honor me. And they did. But look at what the sport demanded: brutally beat down anyone who steps inside the cage. That was where I thought I could get my value. Although I wanted to do this, I had to overcome much sensitivity at first. Thus, I became a very violent, arrogant young man because of the sport's demands, and because of my own insecurity.

From beginning to end, television and movies only nurtured the young man I would become. When I was younger, I was forbidden to watch almost all PG-13 and R-rated movies. Yet, whenever I visited my dad, this rule didn't apply, so I was permitted to watch various R-rated movies. Through this experience, I became aware of drugs, violence, vulgarity, and sex at an early age.

Where do I go from here? Some of you don't need me to spell out where I went wrong. But for those who do not know me, how can I help you understand? I want to say a few things to teenagers and even older men, but especially to teens. Knowing yourself matters so much, but sometimes (as in my case) who you know yourself to be can become warped, especially if you care too much about the opinion of others. If you are bullied in any way (and yes, teenagers and grown men can still be bullied), do not fight fire with fire. Don't attempt to feel good about yourself by conforming your life to be

like others. What are you doing but contradicting yourself? You will become like the very people who have afflicted you, who made you feel terrible. Don't walk down the same path that I sadly took. In the process of attempting to slay monsters, make sure you don't become a monster yourself.

The words people speak to us should be viewed as significant, only to the extent that they agree or disagree with our values and beliefs. If your mind is on Christ, one who scorns you for doing good should hardly have any lasting effect upon you. Where do I go from here? I want to admonish teenagers and young men of the consequences of living a bad life, so that they will not fall prey to the spider-webs in which I became entangled while growing up. Yet, while I desire to achieve such a goal, my thoughts are so muddled and my deficiency in writing prevents me from going further. Plus, thinking of my past overwhelms me. In closing, let me say that the way in which Christ has helped me overcome the young man I once was is indescribable. Yet, what really matters is that He has done so.

I hope this article is satisfactory. I doubt it will, though. Thinking about my past almost always saddens and befuddles me. Anyway, it is 9:48 p.m. I haven't much to say, now anyway. I will write soon. And I hope you and your family are well. And the brethren... I hope they are doing alright, too. In my prayers all of you shall be. In Christian Love, Jared. 🙏

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Jared Coleman is a young man who previously attended church in Alvin with his mother and grandmother; through a succession of bad choices, he is now serving a long sentence in the Texas prison system. Please remember him in your prayers. He can be reached indirectly by writing to [markmayberry@gmail.com](mailto:markmayberry@gmail.com).

## That's Life (3)

# Letter from Prison: Hitting Rock Bottom

By Joe Warnock

Dear brother Mayberry, It's my honor and privilege to write a letter of testimony on how God totally changed and transformed my life, and how I went from a life that was in complete ruin and despair to a whole new purpose and life in Christ that offers tremendous hope. I trust that telling my story may help encourage someone else and keep him from bad choices and the life of sin and ungodliness that I lived prior to surrendering my life to Jesus Christ.

Unfortunately, I am incarcerated in prison for a very long time and deservedly so, for the grievous crime of murder that I committed against my wife in June of 2009. It was the culmination of a life of sin that I previously lived. Due to my sins and bad choices, I committed the ultimate expression of anger, which landed me in prison.

I am so very sorry and remorseful for what I did. As I look back and reflect, I can see the error of my ways in going back many years to when I started college. I was raised in a Christian home and always went to church, but as I got out on my own, I started hanging out with ungodly people and using alcohol and drugs. Drinking and doing drugs most definitely were negative influences in my life, and I deeply regret the bad choices that I made in partaking of these dangerous things. I hung around unbelievers; there was always ungodliness and sin running rampant

around us. I was able to hide my private life to most because I had a good paying job, two daughters, and was married. Although I was in and out of rehab five times, I was never able to maintain any long-term sobriety. I never made a clean break from the negative and sinful influences in my life.

Looking back, I now see the error of my way and the errors in my judgment, especially regarding the ungodly people with whom I associated. I was living a life of fleshly desires and sin. I should have known better. I was raised better, coming from a Christian home. Inevitably, living a life of ungodliness and sin led me down the road of destruction. I am now facing the consequences of my former life by having to live and survive in a maximum security prison. In hindsight, I could have easily died in my sins prior to coming to prison. At the time, I was in no spiritual condition to meet God. It was not until experiencing the consequences of being in prison that I finally humbled myself and returned to the Lord.

When I arrived here in prison, I finally hit bottom, realizing what my life had become, and understanding how I was lost. Yet, when I was at my worst, God was at His best. I started attending church here, and I was "re-baptized" after repenting of my past sins. I jumped in with both feet, so to speak, in obeying the gospel, and God started working mightily in my life. I suddenly felt like I had hope again, and that there was an

ultimate purpose for me. It became my goal and desire to make my life count, albeit in an ungodly and unpleasant environment. Seeking God became the defining passion of my life. I have a better understanding of who Jesus, the Son of God, really is, and why we all need Him. Suddenly, I realized that the purpose and meaning of life is to praise and glorify God, to live for Him, and to do His will according to His word.

I have to say with all my heart that God has completely and totally changed and transformed my life, purpose, meaning, etc. He has opened many doors of opportunity to preach, evangelize, and minister to the lost. I have been able to grow so much spiritually. I try to let my light shine in a dark place. I have put all of my faith, hope and trust in my Lord and Savior Jesus Christ. My faith in Him means more than anything in the world. Although I'm physically confined, my heart, mind, and soul have been set free. "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). All praise, glory and honor to God the Father in Jesus' name. **T**

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Joe Warnock is a member of the Lord's church who is currently incarcerated at Carlisle, Indiana. Please remember him in your prayers. He can be reached indirectly by writing to [markmayberry@gmail.com](mailto:markmayberry@gmail.com).

## That's Life (3)

# Responding to the Spiritual Apostasy of a Loved One

By Bruce Reeves

The grief experienced when brothers and sisters in the Lord depart from the faith can be intense and challenging. Yet, if such were not the case, concern would be in order. The apostle Paul admonished the Corinthians that they should be “mourning” in reference to a brother involved in sexual immorality (1 Cor. 5:2). This term for “mourning” is a word that describes the sorrow one would have over the loss of a loved one to death. However, when those to whom we sustain both spiritual and familial responsibilities have left the Lord, the dynamic that is created can be multi-faceted and complex. It is critical that we strive to maintain objectivity, discernment, and love toward those on whom we may have the most influence. We may ask, “How do I know what to do?” The answer must be a diligent search into the teaching of the Scriptures. While there may be areas of personal judgment involved, there are certain biblical principles, which must clearly be upheld.

## The Imperative of Accountability

Many people misunderstand that congregational discipline, when practiced scripturally, is not merely for the purpose of exclusion, but is also for the express purpose of spiritual restoration. Paul wrote, “In the name of our Lord Jesus, when you are assembled, and I with you in spirit, with the power of our Lord Jesus, I have

decided to deliver such a one to Satan for the destruction of his flesh, so that his spirit may be saved in the day of the Lord Jesus” (1 Cor. 5:3-4). In order for the community of God’s people to serve its intended purpose there must be a healthy level of transparency and accountability so as to ensure spiritual growth and maturity.

Harm may result when churches or individuals, in the name of love and kindness, enable one to continue in sinful conduct. The apostle John discourages the faithful from “bidding God speed,” i.e. providing a base of operations for the one who does not “abide in the doctrine of Christ” (2 John 9-11). On a very personal level, we are to be careful not to participate in the unfruitful deeds of darkness, but instead we are to expose them (Eph. 5:11). If we were to continue in a relationship with a loved one who has departed from Christ so as to send the message that the relationship is unchanged, conflicting messages may be sent. Biblically, admonitions regarding a social context have spiritual implications. For instance, Peter withdrew from eating with Gentile believers due to the pressure of Judaizing teachers (Gal. 2:12-13). It was not merely a matter of the consumption of food, but the context of socialization so far as communicating the concept of spiritual fellowship or lack of such. Whatever decisions we may make toward our loved ones who have departed from the Lord, our desire must

be for their restoration in the Lord above all else (Matt. 10:22-32).

When one considers the parable of the Prodigal Son in Luke 15:11-32, it is interesting to note the grace and character of the father, who represents God and His forgiveness and love. For instance although he was surely heartbroken over his son’s foolishness, he was uncompromising regarding righteousness. Even the son knew this was the case or else he would not have gone to the “far country” (Luke 15:13). It is also worthwhile to note that it was when the lost son was receiving “nothing” that he “came to his senses” (Luke 15:16-17). His father was mercifully concerned but he was not feeding his son’s appetites at all costs. Also, when the elder brother was in error, the father did not coddle him out of fear that he might leave when convicted, but he expressed truth in love (Luke 15:28-32). Love pleads without compromise!

## Communicate Lovingly

Accountability must be present without hostility or bitterness. We are encouraged to regard one who has fallen away as a “brother” who is to be “admonished,” not as an “enemy” (2 Thess. 3:15). We may need to ask ourselves if we are modeling the love of Christ in communicating truth to those with whom we have both a spiritual and familial relationship. We can uphold the teaching of the gospel and also with ►

... Continued from page 29

gentleness correct those who must escape the snare of the devil (2 Tim. 2:24-26). According to 1 Corinthians 5:11-13 we have a responsibility to a brother or sister that is unique to our relationship as Christians, but how much more of an obligation should we feel to those in our own families who are believers?

Paul encourages the faithful to strive to restore those “overtaken in a fault” in a “spirit of gentleness” with humility (Gal. 6:1-2). There is no doubt that this can be challenging spiritually and emotionally, but we must take courage in Christ. There are two extremes with which we must be concerned in these difficult scenarios. (1) There are those who do not communicate at all and exhibit a spirit of offense and hostility. (2) On the other hand, there are those who act as though nothing has happened and, thus, there is no communication about the spiritual well-being of their own loved one. Both responses are unproductive. An impenitent response by our loved one who has left the faith may require boundaries to be drawn, but the hope and prayer must be that honest and open communication may take place. If our loved one will not hear us, we must continue to pray for him. We must stand ready to forgive and affirm our fellowship were he or she to repent. This desire must be communicated in our conduct and attitude throughout the process.

### Take Advantage of the Opportunity

We may have an opportunity with our loved ones who have left the Lord that no one else will have in the efforts of restoration. Rather than allowing fear to discourage us, let us see the opportunities that may come our way. We must be the anchor of consistency in the lives of those closest and dearest

to us. Consider the value and potential for eternal good in restoring others to God. James writes, “My brethren, if any among you strays from the truth and one turns him back, let him know that he who turns a sinner from the error of his way will save his soul from death and will cover a multitude of sins” (James 5:19-20). The fervent love of the brethren may lead us to sacrifice in ways we never imagined possible. This love will not easily give up, but will persevere. It will be a love without hypocrisy, which sincerely upholds a desire for salvation (Rom. 12:10-12). Peter summarizes the heart of God’s children when he writes, “Above all, keep fervent in your love for one another, because love covers a multitude of sins” (1 Pet. 4:8). **T**



Bruce Reeves

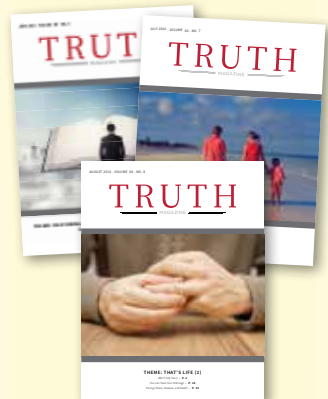
Bruce Reeves has preached for the Highway 65 church of Christ in Conway, Arkansas for the last sixteen years. He can be reached at [brochuck1@aol.com](mailto:brochuck1@aol.com).

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## That's Life (3)

# Overcoming Temptation, Doubts, and Loss of Faith

By Michael Miozza

I grew up in a Christian home, with loving parents, a brother and a sister. We attended a faithful local church, and from an early age I received excellent instruction from God's word. I believed the things that I was taught about God, and the Bible's instructions regarding righteous living seemed right and noble.

Although I believed in God, my faith was severely challenged from the start. The shipwreck began very early – with enrollment in public school. I was heavily influenced by my classmates to act in unchristian ways. Because I valued my friends' opinions of me, I began to develop a habit of secrecy around my family and any other Christians with whom I associated. In the company of my classmates, I was ashamed of and kept secret my Christianity. In the company of my family and Christian friends, I was ashamed of and kept secret my worldly behavior. I was living two separate lives; both were very real, yet it left me feeling very fake, when in the company of either group. As the years went by, this developed into very rebellious behavior. Although I had been baptized into Jesus Christ for the remission of my sins, and I believed in God and His inspired word, I did not have the courage to stand up for my faith, lest I suffer the shame of derision, ridicule, and potential rejection by my worldly friends. Thus, I became very bitter, angry, and resentful.

By the time I was finishing high school, I could not stand my hypocrisy any longer, and felt an urgency to choose one side or the other. I left my loving Christian home and the church and I delved even further into the dregs of worldly living. Ultimately it did not have the pleasurable effect I desired, there was no sense of fulfillment and the bitterness I harbored did not retreat. I tried to drown my guilt and shame with drugs and alcohol, which only brought more misery. I was living out Proverbs 23:29ff:

Who has woe? Who has sorrow?  
Who has contentions? Who has  
complaining?  
Who has wounds without cause?  
Who has redness of eyes?  
Those who linger long over wine,  
Those who go to taste mixed wine.  
Do not look on the wine when it  
is red,  
When it sparkles in the cup,  
When it goes down smoothly;  
At the last it bites like a serpent  
And stings like a viper.  
Your eyes will see strange things  
And your mind will utter perverse  
things.  
And you will be like one who lies  
down in the middle of the sea,  
Or like one who lies down on the  
top of a mast.  
They struck me, but I did not  
become ill;  
They beat me, but I did not know it.  
When shall I awake?

I will seek another drink.

Eventually, becoming desperate to find a way out of that pathetic state (but still ashamed of the gospel), I turned to the mystic eastern religions. I wanted to be tranquil and have peace, satisfaction, fulfillment, and inner harmony, like the monk meditating on the mountain, at one with nature. I wanted all the peace and joy that these religions claimed to offer.

With my increasing urgency to change in some way, I set out hitchhiking. I wandered around the country, living in the woods and associating with other travelers, many of whom followed mystic religions. They would say things like, "We are all one, and the universe is within you. Even the Bible says 'the kingdom of heaven is within you!'" During those years, I developed a pantheistic mindset. Basically, I believed that God, in order to avoid His eternal loneliness, amuses Himself by playing "hide and seek," pretending not to be God. For a time I really believed that was true, I felt it to be true. I believe that this is a great snare for many people, when their feelings and emotions are the chief factors in their process of "realizing" truth, instead of discovering truth by logic and evidence.

A big part of my mindset at that time was a philosophy of self-denial, derived from the Buddhist idea that suffering is caused by desire. I thought that I would become enlightened by learning indifference to experiences, ►

... Continued from page 31

whether good or bad, so I would do things like going without food until it was eventually offered to me, living without money, and forgoing shelter in bad weather. Of course, this did nothing more than increase my discomfort. It reminds me of what Paul said, “If with Christ you died to the elemental spirits of the world, why, as if you were still alive in the world, do you submit to regulations— ‘Do not handle, Do not taste, Do not touch’ (referring to things that all perish as they are used)—according to human precepts and teachings? These have indeed an appearance of wisdom in promoting self-made religion and asceticism and severity to the body, but they are of no value in stopping the indulgence of the flesh” (Col. 2:20-23).

That pantheistic mindset (I didn’t have a name for it at the time.) was the apex of my attempt to attain salvation through my own actions, apart from God, and to explain away any personal accountability. Although it was an appealing mindset, it contained no direction for how to live, and it led to a few unavoidable questions. Mainly, if everything (myself included) is God, and God is everything, then why had I been seeking the approval of others? Why did I rely on practices and substances that were not bringing satisfaction? There was also the paradox of the universe and God being identical and yet separate, and the paradox that the universe created the universe.

As I began retracing the series of events that led me to that point in my life, I realized that it was all very simple, that all of my misery traced back to the broken relationship with my family, as well as my spiritual family in Christ, and that broken relationship stemmed from a refusal to stand up for what I had truly believed. I knew I needed to resolve those relationships, and it could only be done by resolving my

Christianity. However, I was unwilling to simply adopt my old hypocrisy again. I wanted to go back, but I needed it to be genuine.

From that point, I stopped running away from my problems and began to resolve them. I quit smoking, and stopped using drugs and alcohol. When I started thinking about truth objectively, I began to see that wanting something to be true does not make it true. When I reinvestigated biblical evidence, I began to see the congruency of the Scriptures: the solution for man’s problem, the common theme through many writers over many centuries, and the compatibility with archaeology and nonbiblical history. After investigating the events of the first century I soon found it hard to believe that Jesus hadn’t risen from the dead.

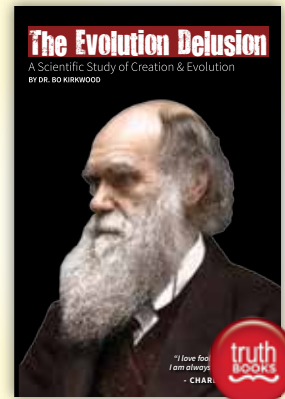
As I began to change my lifestyle to adhere to God’s commandments, I saw the goodness and wisdom of the commands: that they are for our benefit. I set aside what I wanted God to be, and finally acknowledged God as the God that He claims to be. I acknowledged my sin and foolishness; I reached a point of repentance, resolving to trust in Jesus and be obedient to God’s commands with all of my mind and strength. I am learning the Christian way of self-denial, not pertaining to outward things like food and shelter, but pertaining to the inward things of the heart. I have found great joy in cherishing and keeping God’s word. **TM**



Michael Miozza

Michael Miozza lives in Pennsylvania and worships with Christians in Marietta, PA.

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# Why Are 2 Peter and Jude So Similar?

By David Dann

Upon reading the New Testament one may notice some obvious similarities in content between the books of 2 Peter and Jude. These similarities have at times raised questions in the minds of the readers. Some have made unwarranted assumptions concerning these similarities which have only complicated matters. For example, various views have been advanced, including among them the following ideas: both writers copied their material from an unknown common source, Peter copied Jude's work, or that Jude copied Peter's work. Some have even attempted to use the similarities between the two books in order to advance the idea that neither book was written by the man with whose name it is associated. However, these views are rooted in baseless speculation rather than in Scriptural evidence.

Concerning the harmony and consistency of the inspired writings, Jesus said that "the Scripture cannot be broken" (John 10:35). Therefore, if similarities exist between 2 Peter and Jude, then there must be good reasons as to why such similarities exist. While the two letters do cover similar ground in some respects, the similarities between the two are representative of the harmony of truth. Consider the harmony displayed in the content of these two brief New Testament epistles.

**1. Jude writes of the fulfillment of what Peter forewarned.** Concerning the threat of false teachers, Peter writes, "But there were also false prophets among the people, even as there will

be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction" (2 Pet. 2:1). While Jude also warns of false teachers, he speaks of them as presently fulfilling Peter's words. Jude writes, "For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ" (Jude 4). Peter warned that such men would come among the brethren; Jude notes that they had arrived.

**2. Jude refers to the counsel given by Peter and the other apostles.** Peter warned of those who would mock at the word of God, saying, "Beloved, I now write to you this second epistle (in both of which I stir up your pure minds by way of reminder), that you may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Savior, knowing this first: that scoffers will come in the last days, walking according to their own lusts" (2 Pet. 3:1-3). Jude apparently makes reference to Peter's warning, saying, "But you, beloved, remember the words which were spoken before by the apostles of our Lord Jesus Christ: how they told you that there would be mockers in the last time who would walk according to their own ungodly lusts" (Jude 17-18). Peter warned that these lust-driven mockers would come; Jude reminds his readers of the warning because the mockers had come.

**3. Jude reinforces what Peter wrote.** Peter bases the certainty of God's judgment against false teachers on the judgments God has brought in the past on sinful angels (2 Pet. 2:4) and the cities of Sodom and Gomorrah (v. 6), and provides a description of false teachers which serves to highlight their corruption and ultimate doom (vv. 12-17). Jude reinforces what Peter wrote by also reminding his readers of God's judgments against wicked angels and the cities of Sodom and Gomorrah (Jude 6), and by further describing the corruption of false teachers and their ultimate judgment by God (vv. 12-15). Peter warned of the danger of those who would lead others into spiritual ruin; Jude reiterates and underscores Peter's warnings with forceful clarity.

## Conclusion

Why are 2 Peter and Jude so similar? The answer ultimately lies in the fact that, "All Scripture is given by inspiration of God" (2 Tim. 3:16) and that both men were "moved by the Holy Spirit" in what they wrote (2 Pet. 1:21). Peter and Jude were directed by God in delivering vital, harmonious, and complimentary messages which serve to warn believers against straying from the truth of God. Are you listening? **IT**



David Dann

After having worked with local churches in Indiana, Canada, Florida, and Texas, David Dann moved to Kentucky in April 2016 to work with the Hebron Lane congregation in Shepherdsville. He and his wife, Cynthia, have been blessed with six children.

... Continued from page 2

harm to non-combatants or structures.” Soldiers and policemen put their lives on the line to protect our country. They have to make split-second decisions. They do not have the time to deliberate, consider all the possible outcomes and alternative actions. If they tried, they themselves would be killed. Sometimes they make mistakes, such as happens in friendly fire or when a policeman thinks that a toy gun is a weapon or thinks that someone who is reaching in his pocket is drawing a weapon. And, sometimes, there is no righting of the wrong, the mistake, because a life has been lost. Unfortunately, tragedies occur in the battlefield and on the streets. But these incidents need to be distinguished from willful acts of injustice and murder.

We live in tense times. When I was a child, everyone stopped to pick up hitch-hikers. One would be foolish to do that today. He would put his own life and that of his family in danger, even though there are times when we drive past a good person who has a genuine need. In today’s climate, policemen are working under tense situations. Some are shooting at them, ambushing them as they do their assigned work. Everybody has a cell phone, ready to capture a small portion of an incident that can be posted on the internet as an example of police malfeasance. If one such incident happens to the policeman, his career and ability to provide for his family are irreparably damaged. The effect is this: Policemen hold back from entering high crime neighborhoods, leaving the criminals free rein. Unfortunately, when officers back off in high crime neighborhoods, crime shoots through the roof.

Our country is in the midst of the first sustained violent crime spike in two decades. Murders rose nearly 17 percent in the nation’s 50 largest cities in 2015, and it was in cities with large Black populations where the violence

increased the most. Baltimore’s per capita homicide rate last year was the highest in its history. Milwaukee had its deadliest year in a decade, with a 72 percent increase in homicides. Homicides in Cleveland increased 90 percent over the previous year. Murders rose 83 percent in Nashville, 54 percent in Washington, D.C., and 61 percent in Minneapolis. In Chicago, where pedestrian stops are down by 90 percent, shootings were up 80 percent through March 2016 (*Imprimis* (April 2016, XLV: 4).

### Conclusion

We regret any incident in which a citizen, innocent or guilty, dies because of mistakes, whether intentional or unintentional, by a policeman, just as we regret hearing that a soldier died from friendly fire or collateral damage caused the death of someone during combat. Those policemen who have committed crimes, thinking themselves above the law because they are policemen, should be fired and punished to the fullest extent of the law. However, I do not believe that United States policemen get up each morning with the idea, “I am a policeman. I am above the law. I hate Black men and think I will abuse or mistreat a few of them today!”

Indeed, there have been cases of police brutality, and deadly overreaction. Those who abuse their positions of power should be held accountable by men and most certainly will be held accountable by God (Eph. 6:9; Col. 3:25). Though overt expressions of racism such as lynchings, KKK firebombings, etc. have diminished or ceased, that is not the same as racism itself disappearing. Many may still harbor such thoughts but be wary of expressing them. While racism was abundantly prevalent in yesteryear, it is dramatically diminished

in our times. Perhaps there are a small percentage of racists who serve in law enforcement, but I am persuaded that the vast majority of the law enforcement community are trying to fairly, equitably, and effectively carry out their duties.

Surely there are policemen who are crooked, the same as there are crooked men in every other profession, but we applaud and support our policemen, district attorneys, and other law enforcement agencies who are doing what they can to remove wicked men from the positions they abuse and to punish them for their crimes. Having said that, let us not condemn the innocent in the process. I appreciate those men and women who are willing to risk their lives every day, regardless of what we pay them. The fact of the matter is we are asking men to risk their lives for a job with an entry level salary between \$26,600 and \$49,500, with larger jurisdictions generally paying higher wages (<http://work.chron.com/police-officers-starting-salary-6740.html>). How many of us want to apply for the job of policeman, especially in today’s social climate where some are crying, “Pigs in a blanket! Fry ‘em like bacon!”?

We thank our policemen who serve our nation so well. May God’s blessings be on and with you. 🙏

# CHURCHDirectory

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

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## ALASKA

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

## ALABAMA

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

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Bible Study 9 A.M., Worship 10 A.M.  
Evening 5 P.M., Wednesday 7 P.M.  
Evangelists: David Banning and Doy Moyer  
(205) 822-0018 or 822-0082

### FLORENCE

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

### HUNTSVILLE

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

### MOBILE

West Mobile church of Christ  
129 Hillcrest Road  
Worship 9-9:30 A.M., Bible Study 9:30-10:30 A.M.  
Worship 10:30-11:30 A.M., Wednesday 7 P.M.  
(251) 342-4144 or 342-2041  
Ken Sils - Minister (765) 307-8048

### MONTGOMERY

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

### PARRISH

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

### SCOTTSBORO

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

## ARKANSAS

### CONWAY

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

### CONWAY

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

### CONWAY

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

### FORT SMITH

South 46th St. church of Christ  
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Evening 5 P.M., Wednesday 7 P.M.  
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Bldg: (479) 782-0588

### HARRISON

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Bible Study 9:30 A.M., Worship 10:15 A.M.  
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[www.cappsroad.org](http://www.cappsroad.org)  
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### JACKSONVILLE

church of Christ  
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Evening 5 P.M., Wednesday 7 P.M.  
(501) 982-6413 - church bldg  
(501) 533-8801 - Jason Lankford  
[www.mcarthurdcoc.com](http://www.mcarthurdcoc.com)

### JONESBORO

StoneRidge church of Christ  
514 Airport Road  
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Evening 6 P.M., Wednesday 7 P.M.  
Evangelist: Dick Blackford (870) 933-9134  
[rlb612@aol.com](mailto:rlb612@aol.com)

### LITTLE ROCK

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

### MARVELL

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

### PINE BLUFF

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

### POCAHONTAS

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

### TEXARKANA

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

## ARIZONA

### GLENDALE

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

### TUCSON

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

## CALIFORNIA

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17903 Ibbetson Ave.  
Bible Study 9:45 A.M., Worship 10:50 A.M.  
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(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](http://www.folsomchurch.com)

### LONG BEACH

church of Christ  
3433 Studebaker Road  
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) 377-1674  
[www.JustChristians.org](http://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](http://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](http://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](http://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.mariettaccoc.com](http://www.mariettaccoc.com)

### KEY LARGO

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

### MARY ESTHER

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

### MIAMI

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

## MIAMI

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

## MIAMI

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

## OCALA

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

## ORLANDO

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

## ORLANDO

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

## 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](http://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](http://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](http://rivercitychurchofchrist.com)  
[backtothebible@rivercitychurchofchrist.com](mailto: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](http://www.pmvchurch.com)

## SAVANNAH

Coastal church of Christ  
Bible Study 10 A.M., Worship 11 A.M.  
(912) 344-1687  
[coastalchurchofchrist@outlook.com](mailto: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](http://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](http://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](http://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](http://www.dgccc.org)

### GLENN ELLYN

Glen Ellyn Church of Christ  
796 Prairie Ave.  
Glen Ellyn, IL. 60137  
Sunday Bible Study 9:30 A.M., Worship 10:30 A.M.  
Sunday Evening 5 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](http://www.southeastchurchofchrist.com)

## INDIANA

### CLARKSVILLE

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

### MARION

Sun 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](http://www.southmarionchurchofchrist.org)

### OOLITIC

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

### PEKIN

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

## SAINT LEON, IN

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

## SALEM

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

## KANSAS

### TOPEKA

17th Street church of Christ  
5600 SW 17th St.  
Bible Study 9:15 A.M., Worship 10:30 A.M.  
Wednesday 7 P.M.  
(785) 235-8687 or 273-7977  
[www.17thstreetchurchofchrist.org](http://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](http://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](mailto:stevelee4510@windstream.net)  
[www.sunnyhillcoc.com](http://www.sunnyhillcoc.com)

### CANEYVILLE

Caneysville 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 Vifuquin (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](http://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](mailto: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](http://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](mailto: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](http://www.swcofchrist.com)

## MAINE

### PORTLAND

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

## MICHIGAN

### CEDAR SPRINGS

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

## MINNESOTA

### DULUTH

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

### ST. CHARLES

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

## MISSISSIPPI

### BOONEVILLE

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

### CLINTON

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

### MERIDIAN

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

### MERIDIAN

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

### SOUTHAVEN

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

## MISSOURI

### BLUE SPRINGS

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

### CAPE GIRARDEAU

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

### DONIPHAN

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

### FAIR GROVE

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

## KENNETT

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

## LILBOURN

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

## RAYTOWN

Sterling Ave. church of Christ  
5825 Sterling Ave. (Near Sports Complex)  
Bible Study 9:30 A.M., Worship 10:30 A.M.  
Evening 6 P.M., Wednesday 7 P.M.  
Evangelist: Norman E. Fultz, (816) 356-3096  
or 554-0836  
[www.sterlingavechurchofchrist.org](http://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](http://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](http://www.churchofchrist7bell.com)

## NEW JERSEY

### VAUXHALL

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

## NEW MEXICO

### ALBUQUERQUE

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

## 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](http://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](http://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](http://www.lorainave-churchofchrist.com)

### COLUMBUS

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

## OREGON

### SWEET HOME

Church of Christ  
3702 E. Long Street, Sweet Home, OR  
Bible Study 10 A.M., Worship 11 A.M.  
Evening 7 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](http://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

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

### JACKSON

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

### JOHNSON CITY

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

### JONESBOROUGH

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

### KINGSPORT

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

### MURFREESBORO, TN

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

### NASHVILLE

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

### NASHVILLE

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

### NASHVILLE

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

### PIGEON FORGE

King Branch Road church of Christ  
560 King Branch Road  
Worship 10 A.M., Wednesday 7 P.M.  
Facilities available for Sunday evening services  
upon request.  
Evangelist: Roger Williams (865) 430-5980  
[www.KingBranchRoadchurchOfChrist.org](http://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](mailto: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](mailto:djcurtis1963@hotmail.com)

## TEXAS

### ALLEN

West Allen church of Christ  
1414 W. Exchange Blvd. (2 miles west 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](http://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](http://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](http://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](http://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](mailto: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](http://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](http://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](http://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 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](http://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](http://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](http://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](mailto:yourfriendjgar@gmail.com)  
[www.biblemoments.org](http://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](http://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](http://www.courthousechurchofchrist.com)

### RICHMOND

Forest Hill church of Christ  
1208 W. 41st Street  
Bible Study 10 A.M., Worship 11 A.M.  
Evening 6:00 P.M., Wednesday 7:00 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.  
(276) 956-6049  
[www.churchofchristatridgeway.com](http://www.churchofchristatridgeway.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](http://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](http://www.oakwoodroadchurchofchrist.com)

### CLARKSBURG

Westside church of Christ  
Davisson Run Road  
Sunday Morning 9:30 A.M.  
(304) 222-5433  
[www.westsidechurchofchristwv.net](http://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

## 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](http://www.churchofchristcalgary.com)

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