

TRUTH

MAGAZINE



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This World Is Not My Home – P. 19

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Walking with God

By Mike Willis



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Sometimes one thinks of his religious experience in terms of the church. One might say, “I started going to church” or another might say, “He fell away from the church.” There is a danger that such language leads one to think of Christianity in terms of his relationship with the local and/or universal church – a relationship with a body of people. Unfortunately, when people disappoint him (and we all fail others at some point), then he becomes disenchanted with the church and walks away from the church. If a person has identified the failures of people with his relationship with Jesus Himself, he may feel that God has failed or disappointed him, he may never return to his God.

In this article, I want to speak of living as a Christian in terms of building and maintaining a relationship with God, without denying or minimizing the importance of our relationship in the local church, a relationship that God established for mankind’s good. The Scriptures sometimes speak of man’s relationship as “walking with God.”

Old Testament Examples

The Old Testament concept of “walk” (הלך) as a metaphor of man’s relationship with God is thought to be derived from man’s early nomadic lifestyle. F.J. Helfmeyer wrote,

For nomadic groups it is not surprising that *hālakh* should

represent the focus of activity. They live “on the move”; their life is mostly spent wandering. This experience may lead to an understanding of human life as a way or a pilgrimage. After his many “goings,” a man finally “goes away”; he dies. Beforehand, however, nomadic groups know by experience, and their settled neighbors know by memory, that their wanderings have a purpose, that they follow this or that leader, that the success of their journey depends upon their conduct. Thus the word *hālakh* – above and beyond the concrete spatial meaning – takes the meaning “conform to a norm, follow someone, behave” (TDOT, III: 389-90).

These “secular” experiences or memories lay the groundwork for a corresponding theological transposition. The tribal leader may lead (*hōlik*), but he, too, must rely on divine assistance or inspiration. And so in the final analysis it is God who leads. Just as migratory groups follow the instructions of their leaders, so, too, do they and their descendants follow the instructions of God (ibid., 390).

The concept deriving from this is the following: Human life is a journey. In this journey, one is encouraged to walk with God.

What It Means to Walk with God

1. A Walk with God. There are several men who are said to have walked with

God. Enoch walked with God (Gen. 5:22, 24). Noah walked with God (Gen. 6:9). Malachi rebuked the priests of his day by reminding them of the earliest priests, represented by the name of their tribe, “Levi,” who walked with God (Mal. 2:6). Their conduct before God is described:

My covenant was with him, one of life and peace,
And I gave them to him that he might fear Me;
So he feared Me
And was reverent before My name.
The law of truth was in his mouth,
And injustice was not found on his lips.
He walked with Me in peace and equity,
And turned many away from iniquity (Mal. 2:5-6).

Micah spoke of walking with God by doing justly, loving mercy, and walking humbly saying: “He has shown you, O man, what is good; And what does the LORD require of you But to do justly, To love mercy, And to *walk humbly with your God?*” (6:8).

The “walking with God” phrase indicates an “intimate companionship” with God like that experienced by Enoch and Noah and others. One can illustrate his walking with God by comparing it to a lifelong relationship with his spouse. Sandy and I have been companions in the walk of the life for over fifty years. We have an emotional bond with each

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Rebuilding the Walls

By Mark Mayberry

Because of Israel's persistent disobedience and rebellion, the Lord delivered them into the hands of their enemies. Such chastening occurred repeatedly over time, but culminated in the Assyrian and Babylonian captivities. The northern ten tribes of Israel were carried into Assyria in 722 B.C. The southern tribe of Judah was deported into Babylonian exile beginning in 606 B.C. where the people remained for seventy long years.

Cyrus, king of Persia, conquered Babylon in 539 B.C., gaining control over the Levant. Shortly thereafter, he permitted the Jewish exiles to return to Jerusalem and rebuild the temple. Yet, the resulting remnant were few in number and faced many hardships over the ensuing years.

Nearly a century later, the Persian Empire was ruled by Artaxerxes I Longimanus (465-424 B.C.), and Nehemiah was his personal cupbearer (Neh. 1:11). In 445 B.C., Nehemiah learned of the distressing state of the Jews who had returned to Jerusalem: the city walls were broken down, its gates burned, and the people were defenseless before their enemies (Neh. 1:1-3).

Afterwards, he mourned for many days, fasting, and praying to God. Nehemiah's leadership abilities are seen in his prayer of confession and entreaty, coupled with his compassionate heart and willingness to serve (Neh. 1:4-11). Nehemiah received permission to

return to his homeland and restore the fortunes of the sons of Israel. Appointed governor of the land of Judah, he was authorized to rebuild the walls of Jerusalem (Neh. 2:1-10).

The concept of restoring that which was once functional, but has been broken, and is in need of repair is a frequent Biblical theme: It is used of Israel's physical restoration from captivity (Deut. 30:1-5; Jer. 29:10-14), of the spiritual restoration of the Messiah (Isa. 61:1-5; Acts 15:16-18), and also of the personal restoration of those who stumble (Psa. 51:10-13; Gal. 6:1).

Consider Nehemiah's efforts to rebuild the walls of Jerusalem, and the parallels that can be observed when we engage in similar spiritual endeavors. Let us make individual application of these principles (Col. 1:9-10), and collectively seek to build up the church of Christ, symbolically described as spiritual Zion (Heb. 12:22-24).

The Reality

After reconnoitering Jerusalem's helpless state, Nehemiah challenged the people, saying, "Come, let us rebuild the wall of Jerusalem so that we will no longer be a reproach." The people consented, saying, "Let us arise and build." So they put their hands to the good work (Neh. 2:11-18).

When our lives are broken and in need of repair, we need clear-headed analysis. Through honest self-

examination, we discern where we are presently, where we potentially need to be, and what steps are necessary to move from Point A to Point B.

The Recruits

Agreeing with Nehemiah's assessment, the Israelites devoted themselves to the task of rebuilding the walls of Jerusalem. Note the diversity of the participants: laborers came from the ranks of men and women, parents and children, young and old. Workers included religious leaders (the high priest, the Levites, and temple servants), city officials, goldsmiths, perfumers, and merchants. Despite coming from different cities, clans, and tribes, all worked as one (Neh. 3:1-32).

When our lives are broken and in need of repair, or if we are going to strengthen and rebuild the walls of Zion (the church), we need the active involvement of all our brethren. Our diversity is our strength (Acts 13:1-3; Gal. 3:27-29; Eph. 4:14-16).

The Rivals

When the enemies of Israel (Sanballat the Horonite and Tobiah the Ammonite official, and Geshem the Arab) heard of Nehemiah's initial plans, "they mocked us and despised us," and engaged in slanderous misrepresentation (Neh. 2:19-20). Later, when he learned the work was actually proceeding, Sanballat became furious and very angry. He and his associates ►

derided the Jews and ridiculed their efforts (Neh. 4:1-5).

When our lives are broken and in need of repair, or if we are going to strengthen and rebuild the walls of Zion (the church), we must be willing to face ridicule and rejection (Matt. 5:10-12; 1 Cor. 4:11-13).

The Resolve

In spite of scorn, intimidation, and threats, the workers manifested resolve. Half were assigned to stand guard, while the others labored. Trumpeters stood ready to sound the alarm. Those who were rebuilding the wall and those who carried burdens took their load with one hand doing the work and the other holding a weapon (Neh. 4:6-23).

When our lives are broken and in need of repair, or if we are going to strengthen and rebuild the walls of Zion (the church), we must have the courage

to labor and toil, and also stand and fight (Eph. 6:13-17; Phil. 4:2-3).

The Rejoinder

The enemies of Israel did not give up easily, but continued to probe for any weakness that could be exploited (Neh. 6:1-14). When our lives are broken and in need of repair, or if we are going to strengthen and rebuild the walls of Zion (the church), we must be prepared to face repeated assaults from Satan and his minions (Luke 4:13; James 4:7-8; 1 Pet. 5:8-9).

The Results

Nehemiah was successful because he trusted in God; the work of restoration was completed in fifty-two days (Neh. 6:15-19). If we evidence similar courage and commitment, faith and fidelity, we will also be victorious (Rom. 8:31-39; 1 John 4:4-6).

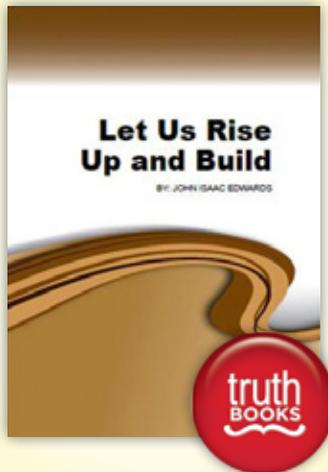
Conclusion

Nehemiah's efforts did not stop with the restoration of the city walls. He instituted many cultural and political reforms among the people, including a renewed commitment to the Word of God, and the worship of Jehovah. May we manifest the faith of Nehemiah, showing the same fortitude, and offering the same prayer as did he (Neh. 13:14, 22, 31). 



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Archaeology

Archaeological Field Report from Biblical Lachish

By Luke Chandler

Synopsis: Hezekiah is one of the most attested biblical kings in archaeology, but some scholars question whether he did everything the Bible attributes to him. A new discovery – a toilet seat – may corroborate the key part of his legacy.

Hezekiah is one of the most attested biblical kings in archaeology, but some scholars question whether he did all of the things the Bible attributes to him. A new discovery may corroborate, and illuminate, the key part of his legacy.

Hezekiah inherited a battered, defeated kingdom from his wicked father Ahaz. The Bible says Hezekiah began to rearm the nation and repair city defenses, but most of the textual attention goes to his religious restoration. He cleansed the Temple and reinstated the Passover. The Bible also says he “removed the high places and broke the pillars and cut down the Asherah.... He trusted in the LORD” (2 Kings 18:4-5, ESV).

We now seem to have evidence for his religious reforms. Early this year, archaeologists uncovered a shrine in the ancient city of Lachish in Judah. The shrine was located in a side chamber of the city’s main gate and dates to the time of Hezekiah’s reign. The shrine and gate were part of the city level that was destroyed by the Assyrian king Sennacherib in 701 B.C. (2 Kings 18-19; 2 Chron. 32; Isa. 36-37).

The shrine was basically a miniature version of the Jerusalem Temple. Like the Temple, and the Tabernacle before it, visibility of the interior was restricted from the outside. Steps led up from the main city street to an elevated entrance. The large main room included a bench on which to place offerings. The far wall had a small opening into a “Holy of Holies” in which workers found lamps, bowls, incense stands, and two small stone altars. The altars originally had four horns, one on each corner. Many ancient altars, including biblical ones, used these kinds of horns in their design (Exod. 29:12; Lev. 4:7; 1 Kings 1:50; *et al.*).

Before the city’s destruction by Sennacherib, the shrine was intentionally desecrated. This corresponds with Hezekiah’s purge of idols and high places in 2 Kings 18. The horns on both of the shrine altars were cut off, but more notable was the

installation of a toilet seat in the “Holy of Holies.” Toilets were unclean, so why set one up in a religious shrine?

The toilet seat recalls an event from Jehu’s reign, almost a century and a half earlier. When Jehu destroyed Ahab and Jezebel’s dynasty, he “demolished the house of Baal, and made it a latrine” (2 Kings 10:27). We read of this unique desecration method in Scripture, but now we have physical evidence of this very phenomenon. It is hard to imagine a more personal way to desecrate a religious site! Lab tests indicate the toilet was never used. It was a symbolic commode, declaring that the shrine should no longer be considered holy.

Archaeology is useful when it confirms the existence of powerful kings or great battles, but its most impressive utility is found in the details. This new “toilet shrine” discovery illuminates Hezekiah’s reforms, and Jehu’s restoration efforts, in an unparalleled way. **T**



Toilet used to desecrate holy shrine at Lachish.



Luke Chandler

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By Bobby L. Graham



Bobby L. Graham

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QUESTION: Is the sinner active or passive in conversion?

This question of man's part in salvation, as opposed to God's part, was the subject of much debate in a previous era, because of the entrenched Calvinism facing teachers of the true gospel of Christ during the nineteenth and early twentieth centuries. The sinner was thought unable to do anything toward salvation because of his unregenerate state, resulting from Adam's sin, until God showed that the individual was one of the elect through a miraculous act of the Holy Spirit in infusing grace (Catholic idea) or supplying faith and the Spirit's guidance (Protestant Idea). While such false notions do not hold as much sway as they once held, many people do still hold to them and many doctrines result from them. It would be useful for all who have not done so to study again the debates of yesteryear which shed light on this question. Some of the old tracts, written during the twentieth century to deal with just these matters, as well as books like *The Gospel Plan of Salvation* and others from pioneer preachers who dealt with these issues, would also enlighten many.

Some in the church, who might not have adequately studied the matter, have suggested in recent years that salvation is God's work, thereby leading them to conclude that the sinner does not take a role in salvation. While it is true that God superintends the work of salvation, because He initiated it and maintains it through the power of

Jesus' blood and the application of it to saving people from sin, it is untrue that humans do not participate in the work of salvation by the exercise of free will. How blind we are when we do not understand basic information found in the New Testament. Less reliance on denominational authors and closer study of the Great Commission (Matt. 28:19-20; Mark 16:15-16; Luke 24:46-47) and of its execution throughout the Acts of the Apostles would educate people concerning the principle of saving faith and its outworking in the sinner's response to the gospel. Can there be any doubt that the sinner must believe and obey the gospel, in view of plain teaching to that effect (Rom. 6:17; 10:16; 1 Thess. 1:8; 1 Pet. 4:17)? We would never deny salvation is of God, but the same Bible which teaches such also declares that doing the Father's will is essential to one's entering the kingdom (Matt. 7:21; Luke 6:46; Rom. 6:17).

Is it necessary to say that *obedience* requires action from the sinner? Before he even moves to the point of obeying the gospel, he must *hear and believe* the gospel – both responses requiring action on his part (Mark 16:15-16; Acts 15:7; Rom. 10:17). Faith or belief is not a supernatural gift from God, but something that the sinner is commanded to *do* as a result of hearing the evidence of God's word (Acts 16:31; Rom. 10:17). After he believes the gospel – or believes that Jesus is the Son of

God, as taught in the gospel of Christ, he must *confess his faith* in Jesus as the Christ (Acts 8:37; Rom. 10:9-10), or be active in this way. His final response bringing him into Jesus Christ, also mandated by the New Testament, is *baptism* (Mark 16:16; Acts 2:38). Even in baptism the sinner is active, in that he submits to the divine requirement. Yes, the Lord does operate or work in baptism to forgive sins (Col. 2:12), but the sinner's part is not missing in the inspired writings. He must "be baptized," or allow another to baptize him into Christ.

Why would anyone who believes the sacred Scriptures desire to misrepresent them? Probably many mistakes are made through lack of study of the Bible or lack of thought about its teaching. Preconceived ideas and bias resulting from earlier teaching also play their role in causing people to draw conclusions which the Bible does not endorse. The safe way is to accept the whole of Bible teaching, adding nothing and subtracting nothing (Rev. 22:18-19). Throughout history humans have tended to swing from one extreme to another respecting spiritual matters, because they have focused on some part and failed to consider the totality of truth. Such is often the product of reading works of men that disregard some truth. Take the Bible and all of it before you even begin to consider what some man has written!

Women's Section

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

By Aleta Samford

Synopsis: In this final article on the Law of the Teacher, let's look at the relationship Moses developed with God.

Most congregations experience a shortage of willing and capable teachers. Becoming a teacher of the Bible – becoming a teacher of *children* – is a daunting task and can be very frightening. In the congregation where I attended over forty years ago as a young newlywed, I felt compelled to take my turn as a teacher, but, in reality, was sick-to-my-stomach-terrified. Fortunately, instead of “throwing” us into a class, the elders directed several of the young wives to sit at the feet of two older women. In brief, these women managed to ignite a passion for teaching, a passion that far outweighed my fears.

Are you afraid to step into the role of Bible class teacher? One of the greatest examples of a changed life in regard to a leadership position was that of Moses. If you were to read the book of Deuteronomy before the account in Exodus 3-4, you'd never believe Moses was afraid to move at God's will and lead the people out of Egypt.

Listen to a summary of the dialogue in Exodus between God and Moses:

“Who am I that I should go?” “I will be with you!”

“Who do I say sent me?” “I am the Lord AM, the Lord God of your Fathers!”

“Suppose they don't listen to me!”
“What is that in your hand?”

“I am slow of speech and of tongue.”
“Who made your mouth?”

What was it that impressed him so and carried him through?

God's response, basically, is: “My people need leading out of Egypt. I'm not asking you to do this because you are able. The solution to this problem is Me, but, it is you *with Me*.”

God didn't need Moses as a strong, confident forty-year-old; He called the eighty-year-old who was lacking in confidence, one who would depend totally on Him and who would lead His people to do the same.

The reluctant Moses at the burning bush became the great leader who guided God's people to the borders of the Promised Land. What was it that impressed him so and carried him through? *He had come to know who God was and what He was capable of.* “Therefore know this day, and consider it in your heart, that the Lord Himself is God in heaven above and on earth

beneath; there is no other” (Deut. 4:39, please vv. 32-40). When we are impressed and inspired by who God is and what He is capable of, we can't *refused to teach*. This is the Law of the Teacher.

Let's review: First, the teacher must know what she will teach. Second, ignite your enthusiasm and your role as motivator with a thorough knowledge of each Bible lesson and where it fits into God's great plan of redemption. Third, stir up your children's minds with the timeline. Present the God of yesterday, today, and tomorrow and help your students' knowledge of Him grow into a love for Him.

In the next article, we will begin looking at the Law of the Learner. Each successive principle will round out our responsibilities as teachers. None of them stands alone. 📖



Aleta Samford

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of lessons based on her own experiences and *The Seven Laws of Teaching*. Her email address is aletas10@sbcglobal.net.

Christians Under 30

Babel vs. Pentecost

By Ethan Longhenry

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

“And how hear we every man in our own language wherein we were born ... we hear them speaking in our tongues the mighty works of God” (Acts 2:8, 11b).

God created humans with an expectation that they should strive and work (Gen. 2:15). After humans sinned such striving and effort were cursed with futility (Gen. 3:17-19; Eccl. 2:17-26; Rom. 8:20-22). Through Jesus’ death and resurrection we are able to overcome sin and death, and our striving and effort can have eternal meaning and value (Rom. 8:1-15; 1 Cor. 15:58). Yet to what end do we strive and toil? In Scripture two possible purposes are set forth, illustrated by Babel and Pentecost.

At Babel humanity spoke one language and was gathered together as one people (Gen. 11:1). They proved willing to collaborate on a major undertaking, a large tower; they successfully planned and began executing that project (Gen. 11:2-3). And yet their sinfulness proved evident, for their construction project was not for God’s glory, but for their own (Gen. 11:4): they built the tower to make a name for themselves, to resist God’s purposes for them, and to seek to find

meaning and value in life on their own terms. On account of this God confused human language so people could not understand each other, for the earth cannot sustain the scale of self-glorifying projects concocted by human imagination (Gen. 11:6-9).

At Pentecost the people of God throughout the known world had gathered together in Jerusalem to honor YHWH their Creator God (Acts 2:5). Jesus’ disciples, who had followed Jesus and learned from Him, remained together as they had been commanded (Acts 1:4-8); God poured out upon them the Holy Spirit as He had promised through Joel and Jesus (Acts 2:1-4, 16-21). The gathered Jewish people were amazed, for they heard the Apostles speak to them in their native languages about the mighty works which God accomplished in Jesus (Acts 2:6-11). At Pentecost and in Christ God undid what He had done at Babel, for God empowered Christ’s disciples to proclaim His mighty works and give Him all the glory.

To this day God calls mankind to find redemption from sin and victory over death through His Son Jesus Christ (Rom. 1:16; 1 Cor. 15:53-57). Human labor is not in vain when accomplished in Christ to the glory of God (1 Cor. 15:58). We remain tempted to strive and work as our ancestors did at Babel, to make a name for ourselves and to attempt to find meaning and purpose on our own terms outside of what God has established for us (Gen. 11:1-9).

As servants of the Lord Jesus we do well to see the world and its striving for what it is: various projects that will all have the same end as Babel. In every discipline and field, from sports to science, from relationships to politics, those who remain in the world strive as they do in order to make a name for themselves. They want life to have meaning, but look for it in the wrong places. It will all be for naught; they will all perish, they will be forgotten, and their striving and effort will be as the grass and flower of the field (Eccl. 1:2, 11; Isa.40:6-8).

As servants of the Lord Jesus our striving and effort need not be in vain if it is done to God’s glory and not our own. The most mundane tasks in life can still glorify God and have an eternal legacy (Matt. 6:19-21). And yet we are still tempted to strive and labor as the world does, to make a name for ourselves even though we profess to want to glorify God. If we do so we have received our reward and will find little stored up in heaven. May we root ourselves in Christ Jesus and do all things to the glory of God! **T**



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Meditation of the Heart

Christians Living Together Before Marriage

By Kyle Pope

Since the so-called “sexual revolution” of the 1960s Americans in alarming numbers have chosen to either reject marriage altogether or “test the waters” (so to speak) by first living together before marriage. Among those unconcerned with God’s word this has generally involved an unmarried man and woman allowing themselves all of the privileges afforded to a married couple, without the formality of “a piece of paper” between them (as they might put it). In other words, they share an address, share the bills, share responsibilities, and share a bed.

Those who look to the guidance of God’s word will recognize at once the Scriptures teach that sexual behavior outside of the marriage covenant is sinful. Sex before marriage is “a disgraceful thing” which “ought not to be done” (Gen. 34:7). It is among those things that can “defile a man” (Matt. 15:20). Although we were created as sexual beings, “the body is not for sexual immorality” (1 Cor. 6:13). Such behavior is not only a sin against God, it is a sin against one’s own body (1 Cor. 6:18). While most serious Bible students recognize that sex is sinful before marriage, a disturbing trend has begun among Christians which argues that a couple planning to get married can begin to live together, so long as they are not having sex. *Does the Bible authorize this?*

The rationale in support of this practice contends that the Bible does not specifically condemn living together so long as there is no fornication. This ignores, however, a few basic questions that must be considered:

I. What Dangers Does this Pose to the Couple? By living together under the same roof, a couple would expose themselves to the temptation of fornication in ways that they would not if they were living separately. Jesus warned that, to avoid lust, a Christian should be willing to pluck out an eye or cut off a hand (Matt. 5:27-30). We must ask, if this is what should be done to avoid lust, what about those kinds of things that could lead to fornication? Consider some of these issues as it relates to living together before marriage. Would the closeness a couple would enjoy under the same roof promote lust? Yes! If a couple plans to get married, it is likely that they both long for the lawful intimacy of marriage. Could anyone honestly argue that being alone with each other with no one else around would not promote lust? If so, shouldn’t Christians do whatever is necessary to avoid such unlawful desire? Absolutely! The lax attitude of our culture toward lust can easily blind us to the real danger here that we may minimize sin. Jesus said that lust can lead one to hell (Matt. 5:29-30). What if such a couple while living together became guilty of a sustained sinful desire that they have no right to indulge, and the Lord returned? Their souls

could be lost! Now, clearly the desire a husband and wife share for one another is appropriate (Gen. 3:16), but that same desire outside of a marriage covenant is sinful. The wise man described the foolishness of imagining that we can expose ourselves to temptation without falling, when he asked, “Can a man take fire to his bosom, And his clothes not be burned?” (Prov. 6:27).

I imagine that such a couple might say to themselves, “Well, even if we do stumble, we are going to be married soon.” Yes, but there are other dangers. What if the Lord returned before they could be married? In Jesus’ discussion with the Samaritan woman at the well nothing was said about any sexual behavior, but Jesus made it clear that to live with someone to whom one is not married is inappropriate. He asks for the woman’s husband, and she is forced to confess that the man she currently lived with was not her husband (John 4:16-18, 29). What if Jesus asked a Christian woman who had chosen to live with a man who is not her husband, “call your husband” – How would she answer? Like the Samaritan woman, she would be in a condition in which she *had* a man who was not her husband.

What this mindset actually tries to do is to take on other privileges of marriage before two people have actually made a lawful covenant with each other. Genesis 2:24 teaches that marriage involves: (1) *Leaving* father and mother, (2) *Being joined* to one another, and (3) ►

Becoming *one flesh*. It begins when a covenant is actually made. It is then that God witnesses their promise and makes the man and woman one (cf. Mal. 2:14-15; Matt. 19:6). Just because a couple has not yet involved themselves in the one flesh (sexual) aspect of marriage, does not mean they have a right to the other privileges of marriage before the covenant is actually made.

II. What Dangers Does this Pose to Others? It is often very easy for us to feel as if things like this have no effect on anyone else. We must recognize, however, that being a Christian means that we must always be conscious of how our life affects those around us. We are to be “the salt of the earth” (Matt. 5:13) and the “light of the world” (Matt. 5:14). All of our works should bring glory to God (Matt. 5:15). In this issue we must ask, would two Christians choosing to live together before marriage glorify God or risk causing His name to be spoken against?

Let’s think about how this could play out. What if the couple should try to influence two non-Christian friends to obey the gospel? What if these friends happen to live with one another in a sexual relationship? Would their choice to live with one another before marriage help or hurt their effort to convert them? What effect will their choice have upon their neighbors who are non-Christians? Perhaps the couple can resist temptation and maintain a non-sexual cohabitation, but will that be clear to those who see them living together? Will they go and tell each and every one of their neighbors – “Oh, by the way, we are not having sex”? If they don’t do this what will most of their neighbors assume? They will assume the couple is having sex. What will they think when they hear (or see) that the couple finally got married? They will assume that the couple had been having sex all a long. They will assume that that they

did this all while they were acting as if they were serving God faithfully. Now, someone might say, “Who cares what people think!” We must care because the appearance of hypocrisy can cause the name of God to be “blasphemed” (Rom. 2:21-24). Would such a choice make it harder or easier to convert their neighbors and friends? Clearly it would make it harder.

How will this choice affect things in the future? What if the couple has kids? Will they tell their children in the years to come, “Mommy and daddy lived together first – but we didn’t have sex”? Perhaps they will, but how easy will it be to discourage their future children from living together with a companion in a sexual relationship? Will their children be quick to listen to their warnings? How will this couple answer when their children say, “Why shouldn’t I live with someone? – You did!”

As “salt” and “light” we not only have the responsibility to act in ways that glorify God, but we also must act in ways that avoid causing others to stumble. The same extreme measures that Jesus taught we must take to avoid lust, He also taught when it comes to influencing others to sin. We should be willing to poke out an eye or cut off a hand rather than act in any way that could lead another person to sin (Matt. 18:8-9). Jesus even goes so far as to say that it would be better to die than to cause someone else to sin (Matt. 18:6-7).

Does that only concern things that clearly involve sin on our part? No. It can even concern things that might appear to others as sinful. Take for example what Paul taught about eating meats. In both Romans and 1 Corinthians Paul addressed issues about eating meat. There were two problems, but very similar solutions. The Roman problem primarily concerned Jews who were coming to understand

that Mosaic dietary restrictions were no longer in place. The Corinthian problem concerned Gentiles who used to eat meat sacrificed to an idol. His instructions illustrate a great deal about the question before us. For example, Paul told the Corinthians if a Christian ate with a non-Christian he could eat whatever was set before him without asking about it (1 Cor. 10:27). However, if the person should say, “This was offered to idols,” we must note what he commanded. Paul tells Christians not to eat it! (1 Cor. 10:28). Now clearly, nothing changed about the meat because of what their host said. It didn’t go from being clean to unclean or unclean to clean. What changed was the influence this could have upon another person! Although the Christian may not *actually* be sinning by eating the meat, he was to avoid eating it because it could give the impression that he was worshipping an idol. Paul says that if that should happen, while there was no sin in eating the meat, such a person would “sin against the brethren” and “sin against Christ” (1 Cor. 8:12). In order to avoid this, Paul commanded, “It is good neither to eat meat nor drink wine nor do anything by which your brother stumbles or is offended or is made weak” (Rom. 14:21).

Now then, what does this show about the issue of living together before marriage? If a Christian should be willing to give up meat in order to avoid leading others to sin – If making someone think you are worshipping an idol is a “sin against the brethren” and “against Christ,”—then making someone think we are fornicating by choosing to live together before marriage is also to “sin against the brethren” and “against Christ.”

“Be An Example.” Our generation struggles as a whole with truly understanding how our example to others influences the lives of those ►

... Continued from page 11

around us. Couples who make this choice probably don't see how their actions could cause someone else to sin. Paul told Timothy to "be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity" (1 Tim. 4:12). What example does a choice like this offer to others? Let's say that a couple is able to control themselves before marriage—will everyone have that same strength? *No, they do not!* Will their example help teenagers set limits on their own closeness when dating? *No, it will not.* Will their behavior show concern for their brethren who may face the discouragement of feeling as if no one does right anymore? *No, it will not.* Will their behavior help little children understand the importance of godly marriage, and godly homes? *No, it will not.* How will they answer little children who may ask...

"Why aren't you married if you are living together?"

"So, it's ok for people to live together without being married?"

"Do you sleep in the same room?"

"Why do people have to get married?"

"Why are you waiting to get married?"

What Lies Behind This? In addition to the dangers this poses to the couple and those around them, it's important to ask why such a choice would even be made? If it is a matter of financial concerns why not just go ahead and get married? Are we so in love with fancy decorations and pretty dresses that we are unconcerned about doing what glorifies God? Is our choice just a matter of letting the attitudes of the world influence us? If so, where will it end? Is this coming from a desire to simply resist authority, custom, or tradition? Do we just want to be different? Not all

customs are bad—many exist to help us safeguard our influence and behavior. Does this come from a selfish desire to do whatever we want to do, regardless of its impact on anyone else? If so, the Holy Spirit reminds us "Let each of you look out not only for his own interests, but also for the interests of others" (Phil. 2:4). **TT**

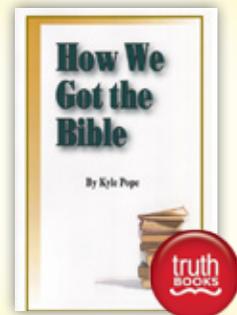


Kyle Pope

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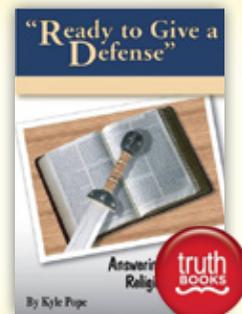
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An Explanation of 1 Peter 3:21 That Holds Water

By Josh Vinyard

Moses tells his readers that God saw the wickedness of man and decided to blot out man from the earth, but that Noah was different, and that he had “found **favor** (grace) in the eyes of the Lord” (Gen. 6:8).

The writer of Hebrews tells his readers about Noah and that “by **faith** Noah, being warned by God about things not yet seen, in reverence prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith” (Heb. 11:7).

Peter tells his readers that “the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely **through the water**. Corresponding to that, **baptism now saves you**, not the removal of dirt from the flesh, but an appeal to God for a good conscience through the resurrection of Jesus Christ” (1 Pet. 3:20-21).

These New Testament writers have given us this example to help us see what type of things we need to have present in our lives in order that we might be saved. It is easy for most to accept that Noah was saved by grace. In fact, we are told the same in Ephesians 2:8. It is easy for most to accept that Noah was saved by faith. In fact, we are told the same in Hebrews 11:6. But when it comes to making a parallel between

Noah being saved by water and us being saved by baptism, this is where the water gets a little bit muddy for some. So let’s un-muddy Noah’s salvation and ours according to 1 Peter 3.

It is evident that in some sense Noah and his household were saved by water, and in the same likeness, we are saved by water baptism. Peter speaks of Noah and then tells his readers that corresponding to that flood (or situation), baptism saves you. Other translations say that baptism is the anti-type (KJV) or likeness. So somehow, our baptism has to be like Noah being saved from the flood. The type (Noah) in the OT must match or line up with the anti-type (our baptism) under N.T. law.

The Importance of the Ark

There is no doubt that the ark was a big part of Noah’s salvation. But many claim that Noah was saved by the ark and that alone is what saved him. The problem with this thinking occurs when we realize that everyone who went into the ark was saved and that everyone who went into the water drowned. If we carry that over to the New Testament, then anyone who is baptized is damned. If salvation in 1 Peter 3:21 came solely by staying out of the water, obviously, anyone who went into the water died. Carry that type or correspondence over to the N.T. and the only ones who will be saved are those who stay out of the water. The false conclusion then would be that those who are baptized and get

into the water would be damned. The type and the anti-type do not line up.

And even in this text, Peter doesn’t say that eight souls were saved by the ark, he says that they were saved “by water” or “through water.”

The point is that Noah could have built the boat, sat there day after day with a whole bunch of animals in the boat, and all of it would have been for nothing had it not been for the water.

On the other hand, if he wouldn’t have built the boat (his part – “for the salvation of his house”), he wouldn’t have been saved (God’s part). He would have died.

The Importance of Water

Peter tells us that there were eight souls saved through water. The conclusion that we have to make in this case is that their salvation then came through God’s power. The flood came because God said so. 2 Peter 3:5-7 tells us, “For when they maintain this, it escapes their notice that by the **word of God** the heavens existed long ago and the earth was formed out of water and by water, through which the world at that time was destroyed, being flooded with water. But by His word the present heavens and earth are being reserved for fire, kept for the day of judgment and destruction of ungodly men.”

It is God’s power that created and it was God’s power that destroyed. ►

It was God's power that brought salvation to Noah. The thing that was sent was the thing that Noah was saved through. If God had sent the flood but didn't give Noah any instructions, he would not have been able to access the power of God. He wouldn't have been prepared to do so. God gave him the instructions (see also Rom. 1:16; 10:17) and he was obedient to God and followed all of his instructions (Gen. 6:22; Heb. 5:8-9).

The ark was necessary. The water was necessary. The ark was Noah's way of obeying God, but the power to save him came from God. Noah could have built the ark, sat in it all day long, but unless God did His part, Noah wouldn't have been saved. Both the boat (which was Noah's part), and the water (which was God's part) were necessary.

The Type and the Anti-type

The point at issue is the relationship between the type and the anti-type. From 2 Peter 2:1-5, we learn that Noah, just like Lot, is mentioned in a text in which God takes righteous men out of evil surroundings. This helps us see that the story of Noah is more than God saving Noah from a flood. It was God saving Noah and his family from the wicked world. He, like Lot, was taken out of a wicked place. This is important when it comes to understanding the type and the anti-type.

Our baptism is for a good conscience. That means that we have all of our sins taken care of, and we know that our sins are washed away (Acts 22:16). So just like the wicked world around Noah was washed away, our wicked sins can be washed away.

Noah needed water to be saved from the wickedness of the world, and he needed to be obedient and build to the ark to access God's power to save him. The ark was necessary for Noah

to access God's power, and baptism is how we access God's power. Colossians 2:12 tells us, "Having been buried with Him in baptism, in which you were also raised up with Him, through faith, and the working of God, who raised Him from the dead." The KJV says "buried with Him in baptism, wherein ye are also risen with him through faith in the operation of God." The same power that saved Noah and raised Christ from the dead is the same power that we access when we are baptized. In baptism, we are passive participants. Someone puts us under the water, and God operates on us when we have enough faith to do it.

If Noah wouldn't have had enough faith to build the ark, he wouldn't have been saved.

If we don't have enough faith to be baptized into Jesus Christ to wash away our sins, we won't be saved either.

Seeing the Type and Anti-type Through Clear Water

- Noah was saved from a wicked world. We have all of our sins washed away.
- Noah was saved through the flood water. We are saved through baptism.
- Noah needed the ark to access God's power for salvation. We need to be baptized to access God's power for our salvation. 



Josh Vinyard

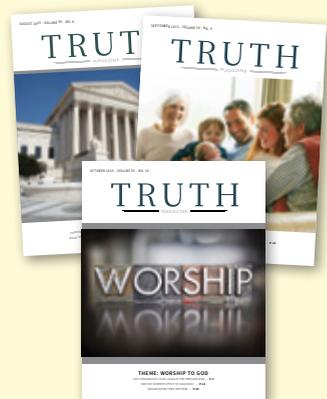
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That's Life (5)

Reaping the Harvest of Righteousness

By Ron Halbrook

Synopsis: Years spent in serving God yield the harvest of a life filled with righteousness, its blessings, and its influence for good. The truism that we reap what we sow is reflected in the lives of people who have served God for many years. They grow closer to Him, reap the blessings of a godly home, garner the fruits of His providence, enjoy temporal blessings, and anticipate eternal life with Him in heaven!

The challenging words of Galatians 6:8-9 inspire us to be faithful to the end in serving God: “For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not.” In both the physical and spiritual realms, we reap what we sow. God created us to live in fellowship with Him and to enjoy the fullness of that relationship, reaching even to eternal life with Him in heaven. Sin destroys that fellowship. Sin offers carnal pleasure for a few moments, then delivers a full harvest of shame, guilt, and misery, reaching even to eternal punishment with Satan in hell.

God gives wisdom through His Word and through His saints to enrich the lives of those who seek Him. “Whoever scorns instruction will pay for it, but whoever respects a command is rewarded. The teaching of the wise is a fountain of life, turning a person from the snares of death. Good judgment wins favor, but the way of the unfaithful leads to their destruction” (Prov. 13:13-15, NIV). God’s Word bestows wisdom for every stage and trial of life. We do not always see the harvest immediately, but if we sow with patience, the harvest of righteousness is inevitable.

Harvest of Growing Closer to God

Sin cuts us off from God so that He will not hear our prayers or shepherd our lives. When we are born again, we become new creatures and begin a new journey in a new life (John 3:5; 2 Cor. 5:17). Growth is the keynote of this new life! By the power of His Word God gradually transforms our character to conform to the image of His Son (Rom. 8:29). We daily “grow in grace, and in the knowledge of our Lord and Savior Jesus Christ” (2 Pet. 3:18). Thus exercising our faith in Him, we grow in moral strength, the knowledge of His Word, self-control of all desires of both body and mind, perseverance, humility, and reverence before God, love of the saints, and love for all men (2 Pet. 1:5-11).

Unceasing prayer is a vital part of our growth process (1 Thess. 5:17). We pray for ourselves and others in the words of Paul that our “whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ” (1 Thess. 5:23). The closer to God we draw in prayer, the more we realize we cannot do anything without Him, and the more we realize we cannot do anything without Him, the closer we draw to God in prayer.

As the years pass with God transforming our character, there is a harvest of a closer and stronger fellowship with God.

Harvest in Family Life

God in His beneficent wisdom created us male and female to perpetuate mankind and to provide a companionship which improves and enriches our character. He joins man and woman in marriage to be “one flesh” as we learn to serve Him by serving each other (Gen. 1:27-28; 2:18, 24). Solomon’s young bride compared the powerful enduring nature of marital love to an eternal flame set by God: “Set me like a seal over your heart, like a seal on your arm. For love is as strong as death, passion as intense as Sheol. The flames of love are flames of fire, a blaze that comes from the LORD” (Song of Sol. 8:6, NIV). Important people kept close at hand a small seal used to stamp their identity on documents. Husband and wife learn to share close attention and warm affection, thus stoking the fire of love so that it burns brighter and brighter as the years pass. We become inseparable, our love irreversible like death.

Companions in marriage comfort each other as we share life’s burdens ►

and heartaches, but we also share its joys and bounty. Like cycles of springtime, our love rises again and again to new heights of joy, peace, and fulfillment. Solomon invited his beloved to share the delights of spring, and she likewise invited him (Song of Sol. 3:10-13; 7:10-13). Sexual love enhances the physical attraction between husband and wife, but it also mysteriously intertwines their emotions, their psyche, and their capacity to give of themselves (Prov. 5:15-19; 1 Cor. 7:3-4). As the years pass they mean more and more to each other on many levels. They learn to trust and value each other more and more completely. “Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil” (Prov. 31:10-11).

By the gift of children God cultivates the husband’s and wife’s character at deeper and deeper levels as they learn to shape and serve their children. “Lo, children are an heritage of the LORD: and the fruit of the womb is his reward” (Ps. 127:3). God endowed males with leadership skills and females with care-giving skills which blossom when we join our hands and hearts to raise our children. As surely as this process maximizes the growth and development of each child, it powerfully enhances the growth of each parent’s character as well.

Though not a perfect man, Abraham was irrevocably committed to living by faith in God. God saw in him the character of a man who “will command his children and his household after him, and they shall keep the way of the LORD” (Gen. 18:19). Abraham was 100 years old when Isaac was born, and his faith met its supreme test when God commanded him to sacrifice his only son (Gen. 22). The adolescent Isaac could have easily prevented his father from putting him on the altar,

but by faith he yielded to his father’s instruction. Isaac’s faith reflects his father’s faith.

Children can be well taught and yet turn to a life of sin because they are free moral agents, but children who grow up to love and serve God fill their parents hearts with joy and peace (Prov. 29:17). Donna and I are blessed to see our son Jonathan serving as a deacon and working with his good wife Tanya to lead their children to know God. Our son David likewise married a faithful Christian. As he preaches the gospel they make it a priority to teach their own children to serve God. Our daughter Deborah and her godly husband Jamie are laboring to ground their children in the love of God. His secular job took him to Australia where he stepped up to preach and Deborah teaches ladies classes. Knowing Satan’s subtlety, Donna and I daily pray for all of them as well as for ourselves lest any of us go astray, but we often reflect on the joy and peace overflowing in our hearts because of our children and their families.

Harvest the Fruits of God’s Providence

“The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name’s sake” (Ps. 23:1-3). The longer we serve God, the more insight we gain into the reality that He shepherds our lives. In hard times, times of excruciating pain and sorrow, we learn to confidently pray with David, “Have mercy on me, God, have mercy, for in you I have placed my trust. Even in the shadow of your wings will I find my refuge until this calamity passes” (Ps. 57:1, ISV). With God’s help there is always light at the end of the tunnel,

though we do not know how or when we will safely exit.

Great men of faith from Job to Joseph, and great women from Ruth to Esther, passed through terribly dark valleys without knowing what the future held but knowing who held the future. Late in life Joseph famously told his brothers who sold him into slavery during their youth, “But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive” (Gen. 50:20). God’s providence delivered not only Joseph from servility and death but also the whole family of Jacob from starvation. This preserved the seed through whom Christ would come.

Just as Satan uses his servants for evil purposes, God uses those who yield to Him to bless families, local churches, and the world around us. Satan generates envy, strife, and tumult whereas God fills His servants with His wisdom which is “pure; then peace-loving, considerate, submissive, full of mercy and good fruit, impartial and sincere. Peacemakers who sow in peace reap a harvest of righteousness” (Jas. 3:17-18, NIV). All of us can name men and women used by God’s providence through the years to spread the gospel and edify saints—the harvest speaks for itself.

Harvest God’s Temporal Blessings

The miseries of sin increase with years as do the temporal blessings of God. “Training your body helps you in some ways, but serving God helps you in every way by bringing you blessings in this life and in the future life, too” (1 Tim. 4:8, NCV). The book of Proverbs chronicles the harvest of God’s temporal blessings for the righteous. God’s wisdom offers an abundance of rewards: “Length of days is in her right hand; ►

... Continued from page 17

and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her" (Prov. 3:16-18).

Not every righteous person is healthy and wealthy because Satan pours out his curses on humanity, but on the whole God's people fare better because they learn to be honest, diligent, thrifty, and responsible. Spiritual growth guides us away from habits such as alcohol and gambling which destroy the body and financial resources. Fidelity in marriage results in stable families, thus avoiding a plethora of sexually transmitted diseases, financial ruin, and the debilitating effects of guilt, shame, and loneliness. Even in sickness, financial reverses, or the loss of loved ones, our soul and outlook on life are secured by "the peace of God, which passeth all understanding" (Phil. 4:7).

Harvest Eternal Life in Heaven

Awaiting his execution, Paul wrote with high anticipation, "The victor's crown of righteousness is now waiting for me, which the Lord, the righteous Judge, will give to me on the day that he comes, and not only to me but also to all who eagerly wait for his appearing" (2 Tim. 4:8, ISV). Christ promised saints facing fiery trials of persecution, "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10). Our labor is not in vain as we near the end of life's journey. If we faint not, we shall reap the harvest of everlasting life in heaven with God! 📖



Ron Halbrook

Ron Halbrook has shared preaching duties at the Hebron Lane church of Christ in Shepherdsville, KY since August of 1997. David Dann and Ron have worked together there since April 2016. He has made 63 trips to the Philippines.

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That's Life (5)

This World Is Not My Home

By Daniel H. King, Sr.

Older people have always tended to look at the world differently than do younger folks. Time and experience have taken their toll upon us and so naivité is no longer an option for us. We have been around the block before and so the scenery does not look much better, if at all different, this time than on former occasions. Hence we tend to have a more negative view of the world. Is our negative way of seeing things a proper slant on life, or is it merely the result of too much mileage on the old machine? Is there any real substance to our perception that things are getting worse? Should we attempt to force upon ourselves an "attitude adjustment" or merely learn to "go with the flow" and live with our new reality?

These are questions that we would like to explore in the present article. Getting older is not easy. One fellow said that, "Getting older is not for sissies!" And it is not. There are many trials and tribulations associated with it. Of course, as someone else observed, "the alternative is not that great either." If we have grown older it is because we have been blessed by God to enjoy many years of life. Our health has been sufficiently good that we have survived to this point. We may have had a few surgeries or even some close calls but we are still here nonetheless. We have been fortunate enough that no trees or overpasses have reached out and grabbed us or drunken drivers have slammed into us, heretofore, and thus

we have driven relatively accident-free, or at least have survived the close calls along the way and so here we are today! All of us who have done so have seen many people, good and bad, drop out of the ranks all along the road. They were here, and then they were gone. But such is life. Some people live to be old while others die young. It has always been so.

We, on the other hand, have been allowed to linger for all this time, so it is important to make a few observations about aging and how we see the world that we are presently living in.

1. Is the world "going to hell in a hand basket," as the old expression goes, or am I just a sour old person who sees little good in the world? Actually, the answer to this question is a resounding "yes!" It is now and it always has been. This world is not the eternal home of the human soul. Heaven is our aim and goal (1 Pet. 1:4). The Bible makes this very clear.

One who believes this, whether young or old, is not someone who has soured on things that are going on around about them, but is in point of fact a biblical realist. The general rule which says that people who over a process of many years have come to appreciate this to be a truism is not evidence that they have been around too long, or that they have somehow become twisted in their thinking by too many unfortunate experiences in life. It simply means that they have come to

recognize that which has been true from the start. They may not have seen it previously but now they know it by their own personal journey in life.

This physical world is very flawed as well as being only a temporary environment for man (Rom. 8:20, 21). Neither the human race nor this planet will last forever in conjunction with one another. Man as a being is doomed to eventual death. Moreover, the physical race of men can only be perpetuated as long as the planet exists. And the planet is most assuredly doomed in the long term. Scripture is clear on this (2 Pet. 3:10). It has taken us much time to come to terms with these ugly realities, and we must pardon our younger contemporaries for their failure to appreciate them fully, but we know that, given sufficient time, the ones who are wise enough will eventually come to the identical conclusion.

2. Is our nation declining from its former glory; is it moving away from its ideological base in morality and ethics; are politicians becoming more corrupt and inept; in short, is America on a downhill slide toward Gomorrah? No doubt about any of these things. None of this is arguable. Politicians are able to pass laws which they impose upon the rest of us, and yet at the same time exempt themselves from many of them. A great many of these folks start out as common people who feel honored and privileged to serve their nation but after a few years in Washington they turn ►

... Continued from page 19

into millionaire elites who are arrogant beyond belief and feel that they are better and smarter than the rest of us. Therefore, they make decisions and pass laws that make no sense at all. Often they cause great harm to the society or to the economy. But none of this seems to matter. Apparently they are more concerned with pleasing their friends at the cocktail parties in D.C. than in serving the needs of their constituents.

Every one of these things is safely beyond dispute. As I heard one fellow say recently, “The U.S. is doing a swirlie down the toilet fast!” I don’t know whether “swirlie” is a word or not, but you get the general idea. The next generation of young people will grow up in a world where “gay marriage” is a fact of life and where sensitivity training (think, “re-education camp”?) is the order of the day, the “new normal.” Socialism, which has destroyed every country where it has been attempted, has captured the hearts of a growing majority of the people. The social safety net has turned into a guaranteed wage for those who will not work and have no desire ever to do so. All of this on borrowed money! The politicians all seem to be financial illiterates. Almost half the money they spend yearly is borrowed. Only national bankruptcy (which cannot be far down the road at the present rate) can save us from ourselves. They have taken the richest country in the history of the world and turned it into a third-world pauper nation!

We are informed by the news media that nearly 90 million Americans are now out of the job market. They have quit trying to find jobs. Welfare, food stamps, and electronic benefit transfers are the new way of life for many Americans. The *Washington Post* reported of late that, “Welfare recipients took out cash at bars, liquor stores,

X-rated video shops, hookah parlors and even strip clubs — where they presumably spent their taxpayer money on lap dances rather than diapers, a *Post* investigation found.” And yet government bureaucrats and politicians take no action to stem this terrible waste of our tax dollars. This is a certain route to eventual national oblivion!

It is truly sad to see our once great nation brought to its knees by sniveling liberals who do not deserve to inherit the high offices purchased with the blood of true American heroes; but this is the inherent danger of democracy. The people get to choose. So if they choose such weasels to be their leaders, then we shall all have to live with the results of their unwise choices. Conservative Christians do not represent a large enough voting bloc to elect or unseat anyone. That is our unfortunate situation in this present world.

But God is in control of the government in the next world, so in the end all wrongs will be made right. In the mean time we must learn to be thankful that we have food and shelter: “having food and clothing, we shall be content” (1 Tim. 6:8). We should therefore be happy in the face of it all.

Nations rise and fall. That is history. It will eventually be our history also. Ancient Egypt, Assyria, Babylon, Persia, Greece, and Rome have all had their day. But now it is over for them. Soon it will be over for us unless we change our ways, for “sin is a reproach to any people” (Prov. 14:34) and God will not always remain silent in the face of it. Eventually He will act in judgment. It is difficult for us to watch helplessly whilst these events play out before our very eyes. But such things are beyond our control. So, it is best to be content with such things as we have and learn to trust God through the storm. In

the meantime, keep in mind that our citizenship is not here on earth but in heaven (Phil. 3:20).

3. *Are our freedoms being rapidly eroded away and are we being made the servants of the all-powerful State?* All across the Western democracies this has been the tendency in recent years, and the U.S. has not been immune from it. Judges chosen for the Supreme Court in recent years through their outlandish interpretational methods have turned the *Constitution* into a virtual wish-list for the leftist tyrants who rule in academia and now also in the political sphere. As a result, the steel boot of a tyrannical government is being brought down hard against conservative Christians in an effort to get us to yield to their demand that we conform to the thinking of the secular progressive elites.

Instances of this sort of pressure are multiplying rapidly as judges impose absurd penalties and threats of fine or imprisonment are being used to force God-fearing people to conform to their New World Order. Little can be said that is hopeful in the face of such developments. Only God can deliver us from the frightening prospect of still far more to come in the years ahead. This is indeed scary, but we must not forget that God is still in control and is able to move to our defense if and when He is so minded. Thus, He can and will answer our prayers just as He did those of the early Christians who suffered under the horrible Roman emperors. The changes that are taking place are not frightening only to senior citizens, it is shocking to many younger Christians as well; indeed, it ought to be.

4. *Should we despair or give up hope given that as God’s people we have all of these things allied against us?* No we should not. The book of Revelation is the greatest source of encouragement ►

for the embattled Christian in every age. In the face of the imposing power of Roman hegemony John saw in his visions a portrait of Christ and “his countenance was like the sun shining in full strength” (1:16). No earthly ruler could ever compare with Him. Later still he saw Him on a white horse as a victorious general with the armies of heaven following, also on white horses. Whereupon he observed, “He will tread the winepress of the fury of the wrath of God the Almighty” (19:15). Then he saw the Devil defeated and cast into hell and the righteous dead raised up to sit on thrones with Christ, and last of all he was shown a portrait of heaven itself, the home of the blessed (chapters 20-22). Those words of encouragement were not only for that generation but also for our own. That is what lies in the future both for them and for us.

No, we should not ever despair or lose hope when we know that God will always be ultimately victorious and that He will reward us if we are faithful to the end (Rev. 2:10). Heaven will be so much better than anything that we have experienced in this world that, in fact, “heaven will surely be worth it all.” We must not grow bitter or depressed about life. Old age is too often seen by seniors of every generation as being about failing health, debilitating disease, and attending the funerals of our friends and loved ones. When so much of our bleak existence is associated with such things, we have a rather natural tendency to grow negative in our viewpoint on life in general. Looking at it another way though, “now our salvation is nearer than when we first believed” (Rom. 13:11).

One of my old professors used to have a favorite expression which he used frequently: “Gentlemen, hoe your row to the end.” In other words, finish what you have started. It is important for all of us as we get older to hold on for

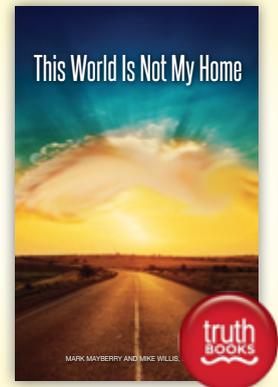
dear life to what we have had the faith to believe for all of these years. Soon we shall be in the Master’s presence, so giving up is just not an option. So, “Hoe your row to the end.” And do so with grace and dignity! **TT**



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That's Life (5)

Serving in My Senior Years

By Robert Harkrider

I well remember how disappointed I was when, as a young preacher, I was told that one of our elders was “retiring” as an elder. I thought, “How could any Christian of any age ever retire?” Aren’t we responsible to do like Paul who wrote, “I press toward the goal for the prize of the upward call of God in Christ Jesus” (Phil. 3:14)?

Although now many years later I continue to believe his attitude was wrong, I have begun to understand perhaps why that elder felt the need to quit. Growing old does mean many physical and mental changes, and in addition, unwise youth may tend to ignore the value of senior citizens. I admit that I cannot do things that were easily accomplished a few years ago. My pace is slower as also my recall, and all the characteristics described by the writer of Ecclesiastes are becoming a reality: “those who look through the windows grow dim, and the doors on the street are shut as the sound of the grinding mill is low in the day that the watchmen of the house tremble, and the mighty men stoop, the grinding ones stand idle because they are few, and those who look through windows, and one will arise at the sound of the bird, and all the daughters of song will sing softly” (Eccl. 12:3-4).

Do these changes in life mean that a senior Christian should quit serving? Is it time to “retire”? Has his work in the Lord’s kingdom become of no value?

Certainly not! In fact, there are many attributes that are embellished by a life filled with righteousness. Sure, changes in life will make alterations in the type of service one can do, but both men and women of age provide valuable service. Consider a few ways in which age is a benefit.

Example. A man who serves as an elder of a congregation must be spiritually mature, i.e. “not a novice” (1 Tim. 3:6). Furthermore, he is to be an example to the flock (1 Pet. 5:2-3). While it is true that he already meets these qualifications at the time of his appointment, is it not reasonable that years of experience increase his ability to advise, exhort, or rebuke troubled souls and lead new converts? His example of godliness should inspire all who know him. What a blessing he is to the congregation. “*The silver-haired is a crown of glory if it is found in the way of righteousness*” (Prov. 16:31).

Counsel. Older women, as well as older men, can give wise counsel to couples involved in troubled marriages (Titus 2:2-4). Our modern society accepts divorce as though expected, and many are surprised when they meet a couple that has celebrated a golden anniversary. It is so rewarding to be able to offer guidance to younger couples. If you have a spiritual problem, would you not rather seek the counsel of someone whose life reflects the character you want to emulate?

Wisdom. “*The fear of the Lord is the beginning of wisdom*” (Prov. 9:10). This proverb is the capstone of the book of Proverbs. It is true that even the young who fear the Lord are able to make wise choices, but individuals who have life’s experiences of good times and tough times are able to share an insight that comes only with age. Many times old age leaves us in debilitated bodies, but the inward spirit is filled with the wisdom of God’s word. There is no reason for this person to “retire.”

Patience. Young people tend to be impatient. As a young preacher I used to hope that each sermon or Bible class would result in immediate response. I would tend to be disappointed when my good brethren did not move as quickly as I thought they should. But I soon learned that, like any farmer who sows seed, it takes time for the plant to grow. Give it water and nurture it, but wait patiently. As the saying goes, “Rome was not built in a day.” Patience is a virtue of senior citizens.

Knowledge of God’s Word. You have probably seen a new Christian who was so excited about obeying the gospel that he/she wanted to know everything in the Bible all at once! Of course, that individual soon learned how deep the Scriptures are in revealing the mind of God (1 Cor. 2:6-16). By contrast, consider the blessing of a person who over many years has continually added the knowledge of God’s word by daily ►

reading, meditating, and memorizing. The senior Christian is a wellspring of faith who can share God's word with others.

Are there any who feel that the aged Christian has reached a time to quit? Has the younger generation passed him/her by? He may not be able to do what he used to do, but years of faithful service to God have molded him

into a unique blessing to all who seek to follow his example, learn from his counsel, be guided by his wisdom, yield to his patience, and be filled with his knowledge of God's Word.

"You shall rise up before the gray-headed and honor the aged, and you shall revere your God, I am your God," (Lev. 19:32).

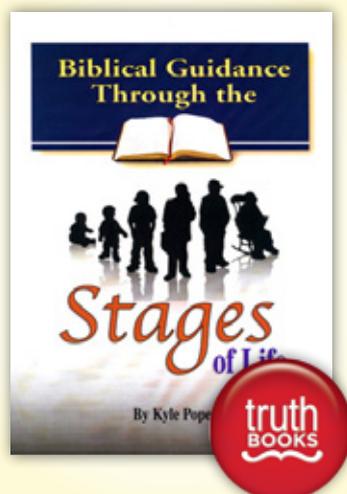
"But fools despise wisdom and understanding" (Prov. 1:7). 



Robert Harkrider

Robert F. Harkrider has served with the South Bumby church in Orlando, FL for the last thirty years.

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That's Life (5)

Stepping Back with Grace

By Connie W. Adams

Stepping back is hard. Stepping back with grace is even harder. Whether it is in secular business or in the church. Being in the thick of things becomes a way of life. The very thought of stepping back to allow younger hands to serve and younger voices to be heard is not easy.

Think of Moses who was denied entry into Canaan after the victory in Egypt and the perils of the wilderness journey. Yet, he prepared Joshua for the task ahead and bowed in submission to the will of God. Elijah had a long and tumultuous tenure as the Lord's prophet. Yet the time came when his work was finished and his mantle fell upon Elisha. The days of the apostles came to an end and younger men like Timothy and Titus stepped forward to carry on the Lord's work.

Allow me to speak personally. After twenty years of service on the board of the Guardian of Truth Foundation, I made the decision to resign and let someone younger take my seat. That was not an easy choice for me. The association with good men was personally rewarding to say nothing of being involved in the publication of the commentary series and the vast amount of books and literature made available to help people in the study of the Bible. But publishing changed over the years and younger men were far savvier than I in the computer age. The work has gone on very well without me.

A harder reality for me has been stepping back from the busy life of gospel meeting work which engaged me for forty years. During that time I worked in 18 to 23 meetings every year. The schedule was full for several years in advance. But that began to change. As the invitations diminished, frustration set in. My mind is still clear. My convictions are the same. A lifetime of study and work to prepare to preach and teach the word of the Lord seemed to be coming to a dead end. What happened?

Well, several things happened. Some brethren thought I was too old to be effective anymore. Others thought I was physically unable to do the work. Some plainly did not want to hear what I had to say. Attitudes toward gospel meetings in general have undergone a change. But the fact is that there are younger men available with great promise and others are now in the prime of life and at the peak of their effectiveness. *And they need to be heard.* It is also painfully true that at my age I am not able to give to local work the amount of effort which younger men can.

Is it hard to sit on the bench week after week? Unless you have done that, you have no idea how hard it is. It is rewarding to hear good men preach strong, sound sermons. At Hebron Lane we are blessed with what I consider exceptional gospel preaching. Do I resent these men? No. I love them for their work and do everything I know

how to encourage them. But do I miss being in the pulpit as much as before? Of course I do and I doubt that will ever change. But no man is indispensable. The older generation of preachers who were the heroes of my youth has long since gone to their reward. Many of my own peers are already gone. Yet, Daniel said, "In the days of these kings, the God of heaven would set up a kingdom which shall never be destroyed" (Dan. 2:44). The Hebrew writer spoke of a "kingdom which cannot be moved" (Heb. 12:28). Long after my generation is gone, unless the Lord comes to claim His own, the church will still be here. In the language of the song, "The kingdoms of earth pass away one by one, but the kingdom of heaven remains."

Finding Other Ways to Serve

In 2011, I was asked to serve as one of the elders at Hebron Lane. Though younger in age, three good men have served this church with faithfulness and strength for several years. It is an honor to stand beside them in the work. I don't get to preach as much, or even teach as many public classes as I would like, but there is plenty to do. We are assisted by nine good deacons. We are blessed with talented teachers and a number of men who can ably fill the pulpit. We have a good mix of ages. Leading and guarding the flock is challenging. The work of seeing to it that the teaching is balanced and true to the Book occupies much time and effort. Warning the straying ►

and even leading the church in corrective discipline is taxing.

So, whether I have “stepped back” or simply changed directions in work for the Lord, is the question. One thing is certain; there is no retirement age in the service of our Lord. Some have not learned that lesson. Many have retired to the lake, the golf course, the bowling alley, or to planned senior citizen activities while there is still work to be done in the kingdom. Older Christians need to be willing to serve and younger Christians ought not to ignore them or put them on the shelf.

But when the time comes that we can no longer serve in the same capacities as before, and we watch as younger people step forward to do that work, let us humbly thank the Lord for the doors He opened for us and accept our changed circumstances with dignity and grace and do what we can to be “always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord” (1 Cor. 15:58).

One more thing. As earth fades, heaven is nearer and the prize is at hand. 📖



Connie W. Adams

Connie W. Adams still holds a few meetings as he has opportunity and for the last five years has served as one of four elders with the Hebron Lane church near Shepherdsville, KY. He and his wife, Bobby, live in Louisville.

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That's Life (5)

Meeting the Spiritual Needs of the Confined

By Michelle Willis

After thirty years with the same company, my husband took a job in another state so we could get closer to our aging parents. Little did we know that this opportunity would let me spend the last months of my dad's life with him when he was diagnosed with lymphoma and now I have the privilege to take care of my mother in my home as vascular dementia has her in its grips.

Vascular dementia affects one's cognitive skills, causing them to have confusion and not be able to make good decisions. Sadly, you cannot reason with them because they are so sure they are right and they deny that there is any problem. For Mom, she still wants her hair done and makeup on every day so she looks good but under that look is a frail woman with many health issues that need tending 24/7.

The vascular dementia has also affected her balance but she still argues to wear her heels, even though she can't walk unassisted and has broken many bones from various falls. She processes information much slower, and her hearing continues to get worse, and while she begs to go worship, she usually cannot hear the men who lead with announcements, communion, or preaching.

We've spent a lifetime knowing that we are to assemble with the saints (Heb. 10:25) – "Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting *one another*,

and so much the more as you see the Day approaching." But trying to do the right thing does not always turn out the best. The last time my sister-in-law in Ohio tried to take her to worship, Mom's blood pressure rose dangerously high and motion sickness set in. Not a good combination. I've also spent a few hours in the ER when Mom fell after Bible class and got a big "goose egg" on the back of her head. These situations make you just try and survive the day, keeping her comfortable and everything else goes out the window.

We know that we are to remain faithful to death (Rev. 2:10) "...Be faithful to death, and I will give you the crown of life" so we spend a life serving others in various ways to the best of our abilities. Mom raised a Christian family and supported her husband while he served as an elder, but now, she has reached the point where it is not physically possible to do much of anything anymore.

My siblings and I have tried to do all we can to show obedience, honor, and respect to our parents as we are commanded in Ephesians 6:1-2, from three different states, I might add. We had those difficult discussions as to their Last Will & Testament. We talked about medical directives so we could abide by their wishes when very difficult decisions would have to be made for life support. So when Dad passed away and she was diagnosed with vascular dementia, we helped her sell her cars,

many of her belongings, the house that we had so many memories of, Thanksgivings together and summer vacations, and fixed rooms at two of our houses so we could share the load and care for her. What a blessing to have amazing support from our spouses!

While the physical things are demanding, I find meeting the spiritual needs at this stage is one of the most difficult things to do. There is not a clear command that says, "Michelle, Start with Step 1, then go to Step 2, on to Step 3, etc. and you will be pleasing to the Lord." I've spent a lifetime taking others to worship or participated in services of songs and a short lesson followed by the Lord's Supper at a nursing home for our brethren there, but I have not figured out what to do when the **person is confined in my own home.**

I spend most days at home, just making sure she is clean and dressed (yes makeup and hair fixed), takes all of her medicine, is fed and comfortable. While she has a newfound love for coloring and word searches, she spends a lot of time reading her Bible. We have short discussions about the men and women she is reading about. Short because her mind wanders off topic and she struggles to say many of the names that she's talked about for years. Sometimes she is amazed at the events, as if this is the first time she has read them. But rest assured, she always has advice to give me on being an elder's ►

wife and what God expects of His children.

Fortunately for me, the ladies from our congregation have offered to come sit with Mom so I can attend at least one worship service on Sundays. She loves the visitors, and this is my opportunity to be edified and encouraged in my own walk with the Lord. When we are caring for someone 24/7, we must take care of our own self so we can be a good caregiver to our patient. While we are so wrapped up in their care, we must not forget to take time to study and worship our Creator.

I know there are congregations that put their service online, and I probably should let her try to listen. I'm not sure how much she will comprehend, but I know she will join in to sing songs of praise to the Lord. After all, the experts say that a person's love for songs lasts a long time after many areas in the brain have shut down. With the groups that have made acapella recordings, we do spend time listening to hymns. Of course you have to find the old songs that she remembers but as we sing those words, we are reminded of God's love for us and how wonderful heaven will be.

In closing, get educated when you are keeping someone in your home. Don't be afraid to ask your brethren for help or advice; many of them have already been through what you are going through! In my case, I signed up for a weekly email from The Alzheimer's Society to learn better ways of coping. "The 36-Hour Day" by Nancy Mace, MA, and Peter Rabins, MD, is an awesome guide to caring for people who have dementias and memory loss issues. Don't try to correct their confused stories, just connect with them for that moment

and make them feel loved, safe and secure, and that you will be by their side, no matter what happens next. Remember to take many deep breaths, then pray to God for strength and wisdom to help you every day. **T**



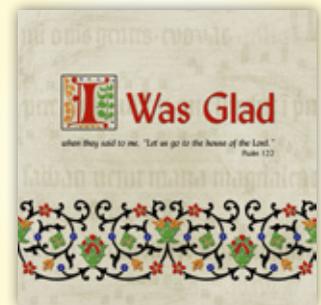
Michelle Willis

Michelle is married to Scott Willis and they have been in the Avon, IN area for 3 years. They attend the Decatur Township congregation where Scott is serving as an elder.

You may reach Michelle by email at michelle.willis820@gmail.com.

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That's Life (5)

Helping Loved Ones with Declining Mental Faculties

By Mark & Sherelyn Mayberry

In 1 Timothy 5, Paul contrasts the benevolence responsibilities of individual Christians and the church. While “widows indeed” may be permanently supported from the church treasury, believers must come to the aid of their own aged relatives. Children must first learn to practice piety in regard to their own family and to make some return to their parents; for this is acceptable in the sight of God (1 Tim. 5:3-4, 16).

Scriptural Obligation

Certain aspects of God’s law may change from dispensation to dispensation, but the requirement that children respect their parents remains constant (Exod. 20:12; Prov. 31:28-29; Eph. 6:1-3). Jesus taught the duty of requiting one’s parents is inferred from the original command given at Mt. Sinai (Matt. 15:3-6; Mark 7:9-13).

In the course of life, parents first provide for their children (Prov. 13:22; 19:14; 2 Cor. 12:14-18), and eventually children, in turn, provide for their parents (1 Tim. 5:3-4, 16). With the passing of time, and the role reversal that usually occurs, children should assist their parents in their declining years. Joseph provided for his aged father during the years of famine (Gen. 45:9-15). Ruth labored in the fields, gathering food for herself and her mother-in-law, Naomi (Ruth 2:1-23).

Personal Experience

Sherelyn and I have said “Goodbye” to each of our parents. My father, Donald Mayberry, departed this life in 1999, and my mother, Ruth Hutcheson Mayberry, passed away in 2000. Sherelyn’s daddy, Ernest Finley, died in 2012, and her momma, Frances, breathed her last earlier this year. At the time of their deaths, he was 90 and she was 91. Each of these four experiences was different.

My father died in a state of alienation, separated from his physical and spiritual family as a consequence of sin. From the standpoint of eternity, this was the greatest tragedy we faced. My mother was a good and godly woman, loved and respected by her family, brethren, and co-workers. Her life was cut short by cancer. Although pain was often debilitating, she retained her mental faculties, and enjoyed loving interaction with family and friends until she departed this life.

Sherelyn’s mother enjoyed remarkably good health until the end of her life. She lived an active lifestyle, faithfully attending worship services, studying her Bible daily, teaching other women to sew, giving wise counsel to young people, and helping others in various ways.

In contrast, Sherelyn’s father suffered a long, slow mental decline. Ernest preached the gospel of Christ for over 75 years, accomplishing great good, leading an exemplary life of discipleship

and devotion. Afflicted with Alzheimer’s Disease, “a progressive, degenerative disorder that attacks the brain’s nerve cells, or neurons, resulting in loss of memory, thinking and language skills, and behavioral changes,”¹ Ernest’s mental condition slowly declined over a period of fifteen years.

In the early stages of his disease, the brethren in Centerville, TX graciously continued to provide support even though his ability to effectively present lessons was diminished. Jimmy and Anne Stevens also labored with the Centerville congregation, and were able to help the Finleys (Anne’s parents) during that time.

Moving to Alvin in 2006, Ernest and Frances purchased a house a few blocks away from us. Over the next ten years, we provided assistance to Sherelyn’s mom and dad. Kathy Owings, Anne Stevens, and Alan Finley (Sherelyn’s siblings) were also very attentive to the needs of their parents.

When it became evident that Ernest could no longer safely drive an automobile, we reached out to Dr. Bo Kirkwood, our family physician, who administered a battery of tests, mental and physical, that clearly indicated he should no longer be behind the wheel. Dr. Kirkwood was willing to be “the ►

¹ “Alzheimer’s Foundation of America - Definition of Alzheimer’s Disease.” Alzheimer’s Foundation of America, n.d. Web. 30 Sept. 2016. <<http://www.alzfdn.org/AboutAlzheimers/definition.html>>.

heavy,” so to speak, informing Ernest of the need to relinquish the car keys. This hard decision was made easier when “the blame” could be laid upon a third party, rather than having the resulting frustrations be directed at us. Although Ernest was not happy about it, he was willing to accept this diagnosis from a doctor whom he trusted.

Declining mental conditions, reflected in the normal aging process or made more acute through dementia or Alzheimer’s, complicate life for the affected individual and their families, producing potential frustrations, and requiring great patience. Repetition becomes a reality. As we travelled from place to place, Ernest would make the same comments over and over and over. In everyday activities, he became increasingly forgetful. In personal matters, he became ever more dependent upon others. As his physical and mental condition cratered, he could no longer care for himself, becoming unstable physically (resulting in repeated falls) and mentally (resulting in irrational behavior).

Ernest, the patriarch of the family, became a helpless child, and we (the children and their spouses) assumed the role of parents. On occasions where he was acting irrationally, evidencing attitudes and actions that were completely out of character, I had to say, “Ernest, you are not being nice. You can’t treat people that way. You need to be gentle and kind.” What is heartbreaking is that Ernest Finley, over the course of his long life, was one of the most gentle and kind and loving persons I ever met. To be forced to offer such correction was, for me, the hardest part of this long ordeal.

Yet, even with Ernest’s diminished mental state, certain essentials endured. Memory of childhood experiences remained vibrant as if they occurred yesterday. Recollection of Scripture endured. A love of singing gospel hymns continued to the very end. A few days before Ernest died, fellow-Christians from the Adoue Street congregation

visited his care facility to sing gospel hymns. Despite being bedfast, despite not being able to remember his family, despite everything else, Ernest lay in bed with his eyes closed, singing hymn after hymn, his resonant bass harmonizing with the other assembled worshippers in praise to God.

This ordeal took its toll, not only on Ernest, but also upon his family. His beloved wife, Frances, struggled to deal with the changes wrought by Alzheimer’s. It was also a burden for his children. Recalling occasions when Ernest acted in a way that was not himself, we had to remember, “That’s not him.” Alzheimer’s is a cruel thief, taking away the mind and personality of its victim. Yet, God’s grace sustained us through this ordeal.

Why Lord? We live in a world under the curse of sin and death (Rom. 5:12). It is appointed to man once to die and afterwards comes the judgment (Heb. 9:27). Ecclesiastes describes the deprivation of aging, expressing in lyrical form the sad reality that we confronted (Eccl. 12:1-7).

We did not have the opportunity of serving my father in his declining years because he chose isolation versus reconciliation. Family relationships may be strengthened by a mutual commitment to the cause of Christ, or irreparably broken because of sin (Matt. 10:34-39; Luke 14:25-27).

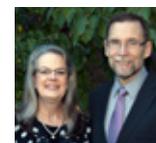
When my mother was diagnosed with cancer, we had already moved from Tennessee to Texas. During the time in which she was undergoing chemotherapy, the Alvin elders graciously allowed us to spend one week per month in Nashville, so Sherelyn and I could be of assistance. My siblings also helped during this time, so we were able to collectively share the load.

Since Sherelyn’s parents lived a few blocks away, we were able to provide regular assistance over the last decade. Much of this was routine: Sherelyn drove them to doctor’s appointments, to the

grocery store, and to worship services. Performing some day-to-day tasks, and assisting them in making decisions helped reduce uncertainty and increase emotional stability. While Ernest required specialized medical assistance during the last few months of his life, prior to that point, he and Frances lived in their own home, and maintained a degree of independence. We stepped in when needed, but as much as possible, allowed them to lead their own lives.

The challenge we faced with Ernest was difficult and stressful. Yet, our physical and spiritual families were very supportive. Fellow-Christians dearly loved Ernest and Frances, and were helpful and encouraging in countless ways. The Finley children (along with their spouses) sought to honor their father and mother, meeting their needs with a Christ-like attitude. God graciously provided strength: “The Lord’s loving kindnesses indeed never cease, for His compassions never fail. They are new every morning; great is Your faithfulness” (Lam. 3:22-23).

If you face similar circumstances, trust in God, and rely upon your brethren. Be thankful when friends and family lend a hand. Recognize that others struggle with similar and worse circumstances. Endeavor to maintain an optimistic outlook; recalling good times from the past helps one endure demands of the present. Take one day at a time, one task at a time, one breath at a time. Summon to mind the sacred promises: “For the Lord God is a sun and shield; the Lord gives grace and glory; no good thing does He withhold from those who walk uprightly. O Lord of hosts, how blessed is the man who trusts in You!” (Psa. 84:11-12). 📖



Mark & Sherelyn Mayberry

Mark & Sherelyn Mayberry have labored with the Adoue Street Church of Christ in Alvin, Texas since 1998. He serves as the evangelist and one of the elders. She is a fellow-worker, serving her family and her brethren. They

can be reached at markmayberry@gmail.com or sherelynmayberry@live.com.

That's Life (5)

End of Life Decisions

By Alan Finley

End of life decisions can be complicated and highly emotional. However, the Bible provides us with a framework in which we can face decisions related to our own death and the death of our loved ones with comfort and confidence.

All Men Are Subject to Death

Human life was created by God and it is within God's power to determine its bounds and limitations. In Ecclesiastes 3:1-2 we read, "There is an appointed time for everything. And there is a time for every event under heaven – A time to give birth and a time to die." It is appointed that we all will die as found in Hebrews 9:27, "And inasmuch as it is appointed for men to die once and after this comes judgment..." Death is the result of Adam's sin in the garden and is not optional. In Genesis 2:17 we read, "...but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die." Apart from those who are alive when the Lord returns, the only unknowns related to death are when and how we die. In contemporary medicine, the timing of death is often a matter of choice. The time of death for a patient may vary considerably based on whether we choose to use cardiopulmonary resuscitation, ventilator support, dialysis, one more round of chemotherapy, antibiotics,

or a feeding tube."¹ Death is not the enemy of the faithful child of God due to the redeeming blood of Christ. Far from the enemy, death is the end of toil and trouble of this life with its sin and suffering. In 1 Corinthians 15:55-57 we read, "O death, where is your victory? O death, where is your sting?" The sting of death is sin, and the power of sin is the law; but thanks be to God, who gives us the victory through our Lord Jesus Christ." This life pales in comparison to the eternal reward of the faithful in heaven in the presence of God.

The Sanctity of Human Life

The sanctity of human life is established in the Genesis account. Man is made in the image of God and is unique in all of creation. In addition, man is to have dominion over the animal kingdom, giving him the right to make decisions regarding life and death in that realm. Genesis 1:26 states, "Then God said, 'Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.'" Due to the unique nature of man, we learn that man is not to take the life of another innocent human being, as in the case of Cain

killing his brother Abel. Genesis 4:8b-11 relates, 'And it came about when they were in the field, that Cain rose up against Abel his brother and killed him. Then the Lord said to Cain, 'Where is Abel your brother?' ... 'What have you done? The voice of your brother's blood is crying to Me from the ground. Now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand.'" Later, in Exodus 20: 13 we are instructed, "You shall not murder." Given the false theories that exist in the world relating to man's origin and his position in the creation, it is not surprising that some have transferred man's ability to make decisions regarding life and death in the animal kingdom to the realm of humanity. If man is only a further developed animal in the evolutionary process, why could one man not take the life of another innocent man (i.e., murder, abortion and euthanasia)? The problem with this reasoning is that it takes God's exclusive right of choice regarding life and death of an innocent man and gives it to man.

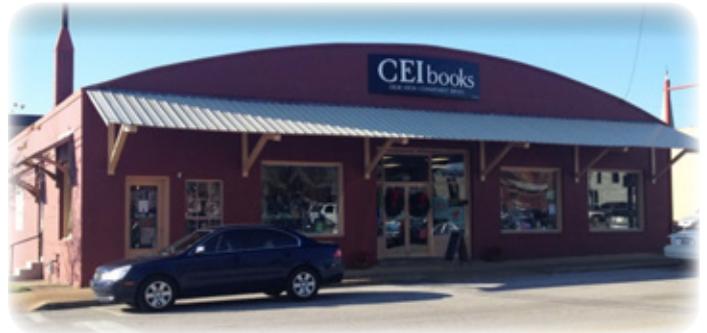
End of Life Decisions

As the Christian examines end of life, there is certainly a place for decisions related to the application or the withdrawal of medical treatments or technology to sustain life. Ultimately, these decisions relate to medical intervention or allowing injury or disease to follow their natural course. This should not be confused ►

¹ *American Medical Association Journal of Ethics*, May 2015, Volume 17, Number 5: 409-415, From an *AMA Journal of Ethics* special contributor, *Incorporating Spirituality*, Robert D. Orr, M.D., C.M.



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... Continued from page 30

with physician-assisted suicide or euthanasia. In both of these latter cases, a provider is supplying the cause of death, rather than allowing disease or injury to follow its natural course leading to death. This is an important distinction. Related to withholding or withdrawing treatment, there may come a time when the burdens of life for the terminally ill become so great that the decision is made not to use medical treatment or technology to sustain life. A host of emotions such as the avoidance of our own sadness or assuaging guilt or regrets can cloud our thinking as we approach decisions related to the death of a loved one. These emotions have motivated some to insist on extreme measures that ultimately were not in the best interest of their dying family member. Decisions related to end of life are highly personal within the realm of what is legal and ethical and can vary according to age and circumstances. For instance, the same individuals may arrive at very different decisions regarding the extent to which life support is provided for a 9 year-old as compared to a 90 year-old. Both decisions can respect the sanctity of human life, but take into account the normal span of life with past and future life experiences. Apart from age, the prospect of a patient suffering severe debilitation from disease or injury may affect the degree to which one chooses to use extraordinary means to extend life when there is no hope of recovery.

Comfort for the Dying

A common concern that arises relates to the use of pain and anti-anxiety medications to relieve suffering in the case of a patient that is approaching death. The Bible is clear regarding our obligation to provide comfort to those who are suffering. Matthew 25:44-45 reads, "Then they themselves also will answer, 'Lord, when did we see You hungry, or thirsty, or a stranger, or

naked, or sick, or in prison, and did not take care of You?' Then He will answer them, 'Truly I say to you, to the extent that you did not do it to one of the least of these, you did not do it to Me.'" From a medical standpoint, we have been blessed with medications that relieve pain and anxiety. Though the intent is to relieve pain and suffering in the case of a patient that is actively dying, the use of certain medications may also have the effect of suppressing breathing and heart rate, thereby hastening death. In this case, hastened death becomes an unintended, though foreseen, consequence of an intended action."²

Living Will and Advanced Directive

It is important for individuals to communicate their wishes related to medical care before they are unable to communicate as a result of illness or injury. The United States legal system provides individuals the opportunity to make medical decisions regarding treatment or the withholding/withdrawing of treatment through a Living Will or Advanced Directive. In these documents, the individual can specify the types of treatments he desires to have and those he does not wish to have, and under what circumstances he wishes these treatments to be applied or withdrawn. The decision to withdraw treatment after it has been implemented can be highly emotional and difficult for families. It is much better for the individual to have specified under what circumstances he would desire treatment to be withheld or withdrawn to allow death to follow its natural course. A living will or advanced directive can communicate those desires.

² *Moral Choices: An Introduction to Ethics*, Copyright 2009, by Scott B. Rae, Zondervan.

Conclusion

As stated previously, different individuals and families may arrive at different decisions regarding end of life issues. The guiding principle must be God's will as revealed to us in the Bible. 



Alan Finley

Alan Finley has served as an elder at the Highway 65 Church of Christ for the past fifteen years and as a hospital administrator for the past twenty-three years.

... Continued from page 2

other that neither of us has with any one else. We confide in each other, rely upon each other, trust each other, and otherwise intertwine our lives. We have a similar relationship with our children and their spouses and, as age might allow, with our grandchildren. God wants this kind of relationship with His children and His children should aspire to develop this kind of relationship with God.

2. A walk before God. The Hebrew phrase *hithhallēk liphnē* is used in several places: Genesis 17:1; 24:40; 48:15. The idea is that “just as Israel’s fathers walked before God, i.e., experienced his nearness and aid (Gen. 48:15, ‘the God who has been my shepherd’; v. 16, ‘the angel who redeemed me from all evil’), so shall it be with their descendants” (TDOT, III: 392). This second concept is expressed by the commandment in Genesis 17:1 – “Walk before me.” It is explained by the parallel command to “be perfect” (KJV) or “be blameless” (RSV). The concept is also explained in other similar verses:

“... to walk before Me in truth with all their heart and with all their soul” (1 Kings 2:4).

“... he walked before You in truth, in righteousness, and in uprightness of heart with You” (1 Kings 3:6).

“...who keep Your covenant and mercy with Your servants who walk before You with all their hearts” (1 Kings 8:23).

“...they walk before Me as you have walked before Me” (1 Kings 8:25).

The concept is to live a life that is in accordance with what God requires. Another idea inherent in “walking with God” is the acknowledgment that all of life is lived in God’s presence.

3. Following after God. Another use of “walking” and God is that of “walking after” God. Holy Scripture presents a

contrast between following after the ways of God versus walking after the idols worshiped by Gentiles (Judg. 2:12; Exek. 16:47; 1 Sam. 8:3; 1 Kings 15:3, 26, 34; etc.). Following after God means adhering to the revelation that He gave to Israel (Lev. 26:3).

4. Going from God. The prophet Jeremiah wrote, “‘You have forsaken Me,’ says the LORD, ‘You have gone backward. Therefore I will stretch out My hand against you and destroy you; I am weary of relenting!’” (Jer. 15:6). The phrase to “go backward” is from the Hebrew word for “walk” (*hālak*).

The image likewise expresses Israel’s lack of concern for Yahweh and his will: when someone turns his back on another person or – to use a modern idiom – gives him a cold shoulder, he is saying that he wants nothing to do with him (TDOT, III: 395).

Israel acts with its back to Yahweh, and engages in conduct ill befitting his gaze (ibid., 396).

Abraham: A Life Devoted to Walking with God

Sometimes a concrete example puts flesh on the bones to enable us to see what walking with God requires. Let’s look at Abraham’s walk with God.

1. His call: A decisive moment (Gen. 12:1-3). God’s call to Abraham was a call to forsake all others and follow the Lord. He left his kinfolds, his peer group, and all others to begin a life following after the Lord, not knowing where he was going. The new birth in Christ begins with a decisive moment when one chooses to follow Jesus, just as Abram’s walk with God began with a decisive moment (Matt. 11:28-30).

2. He began a life of faith. “So Abram departed (*hālak*) as the LORD had spoken to him” (Gen. 12:4). He

immediately followed through by obeying God and began a life of faith. The decisive moment is followed by a new life – a life of faithful obedience to God, just as Abram’s call was followed by a changed course for his life.

3. God was involved in Abram’s daily life. When a famine came, Abram moved from Canaan to Egypt. While there Pharaoh wanted Sarah for his wife and took her (Gen. 12:15). God plagued Pharaoh’s house because of Sarah (Gen. 12:17). As God was the central core of Abram’s daily life, so is He to be the heart of the Christian’s life. Every decision in his life is related to its impact on following the call to be a Christian. As a result, God’s providential care followed Abram every step of his life.

4. God reassured Abram at different moments in his life. After Lot and Abram separated, God reassured Abram that He would fulfill His promises to him (Gen. 13:15). After rescuing Lot and paying tribute to Melchizedek, Abram must have been fretting, because the Lord reassured him that He would be his shield and exceeding great reward (Gen. 15:1). Years had passed without any children being born to Sarah, but God reassured Abram that his seed would be as the stars of heaven (Gen. 15:6). There were many other events in the daily life of Abram where God met Abram’s needs. We also experience challenges to faithful service, but learn to look to God’s word to find the assurances we need to persevere.

5. Keep on walking. When Abram was 99 years old, the Lord exhorted him to “walk” before him and be “perfect” (Gen. 17:1), even though he had been living in obedience to God’s commandments for 24 years. Just as Abram’s call was followed by a life of service, so also does our call to be a Christian demand a life of service to Jehovah. ►

6. Abram talked to God (Gen. 18:3, 8; 17:3). He expressed his amazement that God promised him descendants as numerous as the sands of the sea (Gen. 17:17) and stated his contentment with the birth of Ishmael (Gen. 17:18). But God had further plans for Abram beginning with the birth of Isaac. The conversations between God and Abram were first person in a way ours are not. Yet, we also commune with God. He speaks to us through the Scriptures and we speak to Him in prayer. This daily communion is essential to walking with God, building a relationship with Him.

7. He accepted the covenant of circumcision (Gen. 17:23ff), despite his old age and the pain and inconvenience (as well as vulnerability in which a mass circumcision left his clan) it brought to him. Sometimes God's demands on our lives leave us uncomfortable and, yes, vulnerable. Yet, the child of God, like Abram, must trust in God's providence enough to take those steps of obedience.

8. He witnessed the miraculous, but not virgin, birth of Isaac and learned that nothing is too hard for the Lord (Gen. 18:14). Although we do not experience the miraculous in our lives, we too learn that our God is the Almighty One (2 Cor. 6:18; Rev. 1:8; 4:8; 11:17; 15:3; 16:7, 14; 19:15; 21:22). And, this Almighty God is able to do more than we can imagine: "Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, to Him be glory in the church by Christ Jesus to all generations, forever and ever" (Eph. 3:20-21).

9. He made a supreme sacrifice of his son. God called Abraham to make the remarkable sacrifice – the sacrifice of his son (Gen. 22:1). Abram had the faith in God to trust in Him and to do what God had commanded, even though, what he was instructed

to do would have been an otherwise immoral act – to put to death his son as a sacrifice to God. Lest we think we will never be required to make such sacrifices, remember these words from Jesus:

If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple (Luke 14:26).

Do not fear any of those things which you are about to suffer. Indeed, the devil is about to throw some of you into prison, that you may be tested, and you will have tribulation ten days. Be faithful until death, and I will give you the crown of life (Rev. 2:10).

Abraham died at 175 years old and the Scriptures tell us, in rather unembellished words, that he "was gathered to his people" (Gen. 25:8). And, with that, Abraham's life is concluded. There is no fanfare, no elaborate orations over his body, no earthly spectacle. Abraham passed from this life among a generation of people who took little notice of his importance. But, who can doubt that Abraham walked with God? And, who can measure the influence of his faith?

My Walk with God

Walking with God is the building of a lifelong relationship with one's Lord. Like Abraham, we listen to the commandments of the Lord, worship Him (Gen. 12:7; 13:4, 18), talk with Him, and learn to look beyond this life to rely on God's promises to sustain us through life's valleys (Gen. 15:15-16; Heb. 11:10, 15-16). As with any relationship, it becomes more intimate and closely knit the longer it lasts.

Conclusion

Are you walking with God, building a relationship that will take you through

the episodes of your life and teach you to look beyond the daily activities of your life to the eternal home awaiting His children in heaven? Don't give the Lord a cold shoulder by turning your back on Him! 

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ALABAMA

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3955 Pine Lane Bessemer, AL
(N. side of Exit #6 at I459)
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Evangelist: David Deason (205) 425-2352

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Evangelists: David Banning and Doy Moyer
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Maysville Road left on Chapman Avenue,
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Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Isaac Muñoz, www.chapmanacres.org

MOBILE

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

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Eastbrook church of Christ
650 Coliseum Blvd.
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Wednesday 6 P.M.
Contacts: Brian Moore: (334) 279-1077
Charles Martin: (334) 283-2983

PARRISH

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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
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Worship 10:30 P.M., Wednesday Summer 7 P.M.
Wednesday Winter 6 P.M.
Evangelist: Aaron Andrews
(256) 574-1603 or 575-2664

ARKANSAS

CONWAY

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

CONWAY

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

CONWAY

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Evening 5 P.M., Wednesday 7 P.M.
(501) 339-6917

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Evening 5 P.M., Wednesday 7 P.M.
Evangelist: John Hagenbuch
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www.cappsroad.org
870-741-9104 or 870-741-5151

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rlb612@aol.com

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Study (501) 568-1062

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Afternoon 1 P.M., Wednesday 6:30 P.M.
Herbert Starr, Evangelist

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Bible Study 9:30 A.M., Worship 10:15 A.M.
Evening 6 P.M., Wednesday 7 P.M.
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Bible Study 9 A.M., Worship 9:40 A.M.
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Sunday Worship 10:30 A.M.,
Sunday Bible Study 4 P.M.,
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Evangelist: David Posey
(530) 676-9514 or (916) 608-4866
www.folsomchurch.com

LONG BEACH

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JP Flores (562) 420-2363
Mark Reeves (562) 377-1674
www.JustChristians.org

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church of Christ
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Evening 5 P.M., Wednesday 7 P.M.
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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

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.anthonycocf.com

ORLANDO

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

ORLANDO

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

ORLANDO

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

PALMETTO

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

PANAMA CITY BEACH

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

PENSACOLA

East Hill church of Christ
2078 E. Nine Mile Rd. at Camberwell Rd.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Hal Hammons
(850) 479-2130 or (850) 602-8420

SEFFNER

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

GEORGIA

CENTERVILLE

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

COLUMBUS

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

CONYERS

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

PINE MTN. VALLEY

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

SAVANNAH

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

VALDOSTA

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

IOWA

GRINNELL

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

DES MOINES

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

IDAHO

BLACKFOOT

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

ILLINOIS

CHICAGO

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

DOWNERS GROVE

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

GLEN 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

INDIANA

CLARKSVILLE

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

GREENWOOD

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

HOBART

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

INDIANAPOLIS

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

JAMESTOWN

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

MARION

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

OOBITIC

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

PEKIN

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

PLAINFIELD

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

SAINT LEON, IN

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

SALEM

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

TRAFALGAR

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

KANSAS

TOPEKA

17th Street church of Christ
5600 SW 17th St.
Bible Study 9:15 A.M., Worship 10:30 A.M.
Wednesday 7 P.M.
(785) 235-8687 or 273-7977
www.17thstreetchurchofchrist.org

KENTUCKY

AUSTIN

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

BEAVER DAM

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

BRANDENBURG

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

CAMPBELLSVILLE

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

CANEYVILLE

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

DANVILLE

church of Christ
385 E. Lexington Ave.
Worship 10 A.M., Bible Study 11:15 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Scott 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

HODGENVILLE

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

LEITCHFIELD

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

LOUISVILLE

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

LOUISIANA

GONZALES

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

MANY

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

STONEWALL

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

MARYLAND

SEVERN

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

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
westmichcof10@yahoo.com

MINNESOTA

DULUTH

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

ST. CHARLES

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

MISSISSIPPI

BOONEVILLE

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

CLINTON

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

MERIDIAN

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

MERIDIAN

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

SOUTHAVEN

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

MISSOURI

BLUE SPRINGS

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

CAPE GIRARDEAU

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

DONIPHAN

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

FAIR GROVE

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

KENNETT

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

LILBOURN

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

RAYTOWN

Sterling Ave. church of Christ
5825 Sterling Ave. (Near Sports Complex)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Jerid Gunter
(816) 356-3096 or (270) 585-4331
www.sterlingavechurchofchrist.org

ST. JAMES

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

ST. JOSEPH

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

NEBRASKA

BEATRICE

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

NEW JERSEY

VAUXHALL

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

NEW MEXICO

ALBUQUERQUE

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

NEVADA

RENO

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

NORTH CAROLINA

CHARLOTTE

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

OHIO

BEAVERCREEK

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

CINCINNATI

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

CLEVELAND

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

COLUMBUS

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

DAYTON

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

FRANKLIN

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

FREMONT

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

HAMILTON

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

HILLIARD

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

MANSFIELD

Southside church of Christ
687 Mansfield-Lucas Road
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 5 P.M., Wednesday 5 P.M.
James Bond: (419) 526-2868
Leon Bond: (419) 525-3684
church: (419) 522-8982

NEW LEBANON

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

MARIETTA-RENO

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

NORTHWOOD

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

UHRICHSVILLE

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

OKLAHOMA

MCALISTER

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

OKLAHOMA CITY

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

OREGON

SWEET HOME

Church of Christ
3702 E. Long Street, 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

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

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

COSBY

Cosby church of Christ
489 Hooper Hwy., 37722
(15 mi. E. of Gatlinburg on Hwy. 321)
Bible Study 10A.M., Worship 11 A.M.
Evening 5 P.M., Wednesday Bible Study 6:00 P.M.
Evangelist: Olie Williamson
(423) 487-5540 or (423) 748-0844

JACKSON

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

JOHNSON CITY

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

JONESBOROUGH

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

KINGSTON SPRINGS

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

KINGSPOUR

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

MARYVILLE

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

MEMPHIS

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

MURFREESBORO

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

MURFREESBORO, TN

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

NASHVILLE

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

NASHVILLE

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

PIGEON FORGE

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

SHELBYVILLE

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

SHELBYVILLE

Shelbyville Mills church of Christ
1222 W. Jackson St.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Jeff Curtis (931) 607-9118
djcurtis1963@hotmail.com

TEXAS

ALLEN

West Allen church of Christ
1414 W. Exchange Blvd. (2 miles 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

CLEVELAND

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

CORPUS CHRISTI

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

DICKINSON

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

DALLAS

Methodist Street church of Christ
2111 Methodist St. • Red Oak TX, 75154
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: D. LeRoy Klice
(972) 576-3119 or 363-7672
www.methodiststreetchurchofchrist.com

DUNCANVILLE

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

EDNA

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

EL PASO

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

FORT WORTH

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

GRANBURY

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

HOUSTON

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

HOUSTON

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

IRVING

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

LANCASTER

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

LUBBACK

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.lubbbackchurch.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.
Evangelist: Randy Harshbarger & Jay Taylor

PLANO

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

SAN ANTONIO

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

SAN ANTONIO

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

SHERMAN

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

TEMPLE

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

WACO

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

THE WOODLANDS

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

VIRGINIA

CHESAPEAKE

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

CHESTER

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

NEWPORT NEWS

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

RICHMOND (METRO)

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

RICHMOND

Forest Hill church of Christ
1208 W. 41st Street
Bible Study 10 A.M., Worship 11 A.M.
Evening 6:00 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

ROANOKE

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

VIRGINIA BEACH

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

WASHINGTON

BELLINGHAM

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

WEST VIRGINIA

CHARLESTON

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

CLARKSBURG

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

FAIRMONT

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

GLADESVILLE

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

MOUNDSVILLE

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

PARKERSBURG

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

WYOMING

RANCHESTER

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

CANADA

CALGARY, AB

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

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