

Truth

Magazine

Taking His hand, helping each other home.



TM

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BASIC BIBLE TEACHING

“In the word of truth, in the power of God; by the weapons of righteousness for the right hand and the left” (2 Cor. 6:7, NASB).



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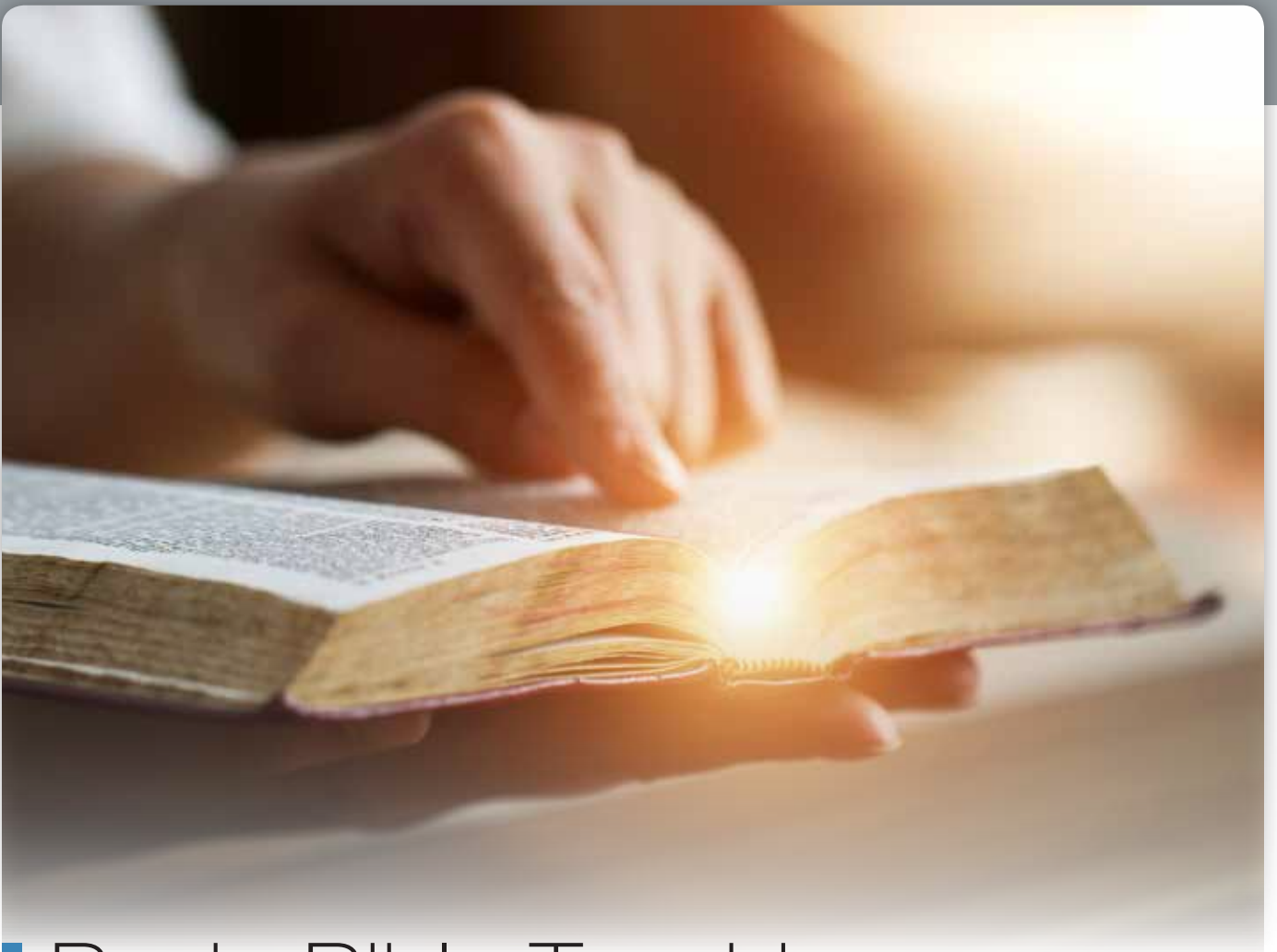
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What News?

by Mark Mayberry

“Fake News” is nothing new, but has long been used as a weapon against those who proclaim the truth. While sinful men spread slander and engage in malicious misrepresentation, the gospel of Christ is, indeed, good news.

Introduction

Today, we hear a lot about “fake news,” i.e., “false stories that appear to be news, spread on the internet or using other media, usually created to influence political views or as a joke” (*Cambridge Dictionary*).

In earlier times, fake news was called “yellow journalism” or “propaganda.” Today such sensationalism serves as internet “clickbait.” Sadly, the modern mainstream media has developed a bad habit of reporting unsubstantiated accusations as if they were factual, only later to discover that these sensational stories (that somehow always confirm their progressive presuppositions) were nothing but fabrications. Headlines are often revealed to be hoaxes. Unbiased reporting has largely been replaced by advocacy journalism. Accordingly, “Caveat emptor,” i.e., “Buyer beware!” is good advice in the marketplace of ideas. In other words, don’t believe everything you read or hear.

Fake news is not a new phenomenon. While bearing a false report and spreading slander was forbidden by the Lord (Exod. 23:1; Lev. 19:16), such sins were all too common (Ps. 35:15-16), and remain pervasive (Rom. 1:28-32).

Not all news is fake; some reports are accurate. As Jesus went about preaching and teaching, casting out demons and healing the sick, news of His ministry spread rapidly (Luke 4:37; 7:17). Departing from the country

of the Gerasenes, Jesus instructed the demon-possessed man, out of whom He had cast a legion, “Go home to your people and report to them what great things the Lord has done for you, and how He had mercy on you.” And he went away and began to proclaim in Decapolis what great things Jesus had done for him; and everyone was amazed (Mark 5:18-20).

While Jesus is God’s gracious gift to mankind, He was opposed and rejected (Luke 2:34-35). Not all are willing to believe the truth (Isa. 53:1; John 12:37-38). Faith results from a certain kind of hearing—one that is respectful and responsive (Rom. 10:16-17; Gal. 3:2, 5).

The Bad News of Men

Paul endeavored to live honorably so that his ministry would not be discredited, but he was subjected to evil reports, as well as accurate assessments; although Paul’s enemies regarded him as a deceiver, he lived according to the truth (2 Cor. 6:3-10).

The apostle was repeatedly attacked with false accusations (Rom. 3:8; 1 Cor. 4:13). When Paul came to Pisidian Antioch on his first missionary journey, he preached the good news, affirming that the promise God made to the fathers was fulfilled in Jesus Christ (Acts 13:32-34). While many believed and obeyed, persecution soon arose: “The Jews incited the devout women of prominence and the leading men of the city, and instigated a persecution against Paul and Barnabas, and

drove them out of their district” (Acts 13:44-51, esp. v. 50). This process was repeated at Iconium (Acts 14:1-7) and Lystra (Acts 14:19-22).

On his second missionary journey, Paul was maligned at Philippi (Acts 16:19-21), Thessalonica (Acts 17:6-8), and Berea (Acts 17:13-14). After a year and a half of productive labor at Corinth, false accusations were leveled against the apostle (Acts 18:12-13).

On his third missionary journey, after preaching the gospel for three years at Ephesus, during which all who lived in Asia heard the word (Acts 19:10), and during which time the word of the Lord grew mightily and prevailed (Acts 19:20), the apostle had to leave because of the disturbance caused by Demetrius the silversmith (Acts 19:23-41).

After returning to Jerusalem, Paul was arrested on trumped-up charges, and imprisoned, first at Jerusalem and afterward at Caesarea. When he was tried before the governor, Tertullus, the prosecuting attorney, began by buttering up Felix and slandering Paul (Acts 24:1-9).

After arriving in Rome, the apostle sought an audience with the local Jewish leaders. While they were unfamiliar with Paul (“We have neither received letters from Judea concerning you, nor have any of the brethren come here and reported or spoken anything bad about you”), they had received bad reports about the movement

with which he was associated: “But we desire to hear from you what your views are; for concerning this sect, it is known to us that it is spoken against everywhere” (Acts 28:21-22).

Believers today may experience similar mistreatment (1 Pet. 2:12; 3:14-16; 4:14-16). Despite being thus maligned, believers are blessed (Matt. 5:10-12)!

The Good News of God

The noun *euaggelion*, from the same as *euaggelizō*, refers to “good news” (Thomas 2098). BDAG defines it in three similar ways: “(1) God’s good news to humans, good news as proclamation; (2) details relating to the life and ministry of Jesus, good news of Jesus; (3) a book dealing with the life and teaching of Jesus, a gospel account that deals with the life and teaching of Jesus.”

The noun *euaggelistēs*, derived from *euaggelizō*, refers to “an evangelist, a bringer of good news” (Thomas 2099). BDAG defines it as a “proclaimer of the gospel, evangelist” (Acts 21:8; Eph. 4:11; 2 Tim. 4:5).

The root verb *euaggelizō*, a compound of *eu* (good) and *aggelos* (a messenger, angel), means “to announce good news” (Thomas 2097). BDAG defines it as “(1) generally, bring good news, announce good news (cf. Luke 2:10; 1 Thess. 3:6; etc.); (2) specifically, proclaim the divine message of salvation, proclaim the gospel, proclaim, preach (Luke 4:43; Acts 8:35; etc.)”

We even learn something from considering the compound root of the aforementioned verb. Consider its prefix *eu*. BDAG defines the adverb *eu* as “(1) pertaining to that which is good or beneficial, as applied to interpersonal relationships or experience, well; (2) pertaining to meeting a standard of performance, well done! excellent! as an

interjection.” This word occurs five times in five verses (Matt. 25:21, 23; Mark 14:7; Acts 15:29; Eph. 6:3).

The Goodness of Disciples

It is good to be responsible. “*Well done, good and faithful slave!*” In the parable of the talents, the Master thus commended the servants who were entrusted with five talents and two talents (Matt. 25:21, 23).

It is good to be helpful. Disciples of Christ have repeated opportunities to “*do good*” to those who are poor (Mark 14:7).

It is good to be obedient to heaven’s message. Acknowledging that the Law of Moses was no longer binding, the Jerusalem council urged Gentile converts to abstain from things sacrificed to idols and from blood and from things strangled and from fornication, saying, “If you keep yourselves free from such things, you will *do well*” (Acts 15:28-29).

Both the Old and New Testaments instruct children to honor and obey their parents. Paul reminded his readers that this was the first commandment with a promise, “so that it may be *well* with you, and that you may live long on the earth” (Eph. 6:1-3).

The Goodness of the Gospel

The gospel is good. Despite the tendency of many to call evil good and good evil (Isa. 5:20-21), the gospel is, indeed, good news—pointing us toward God, challenging us to be like Him, encouraging us to be faithful (Rom. 1:16-17).

The gospel is relevant. Despite the assertions by many that the Bible is irrelevant, the gospel addresses a real need: providing a solution to man’s problem with sin and offering a path to salvation (Isa. 59:1-2; Eph. 2:4-7).

It is also practical, providing the perfect example of Jesus Christ (John 1:18; 14:8-9). Accordingly, we should walk in His steps (Heb. 5:8-10; 1 Pet. 2:21-24).

The gospel is true. Despite claims by unbelievers that the Bible is fictitious and false, the gospel message is true (Ps. 12:6; 19:7-11; John 17:17; 1 Thess. 2:13).

Conclusion

This corrupt world is filled with sarcasm and slander, sadness and sin. Yet, God offers something dramatically better. Do not allow yourself to become calloused or consumed by evil reports. Instead, receive the good news of Jesus Christ. Hear, believe and obey the gospel. Become a better person by applying the gospel message to your life. Share the good news with others! Enjoy the spiritual blessings that are found in Jesus Christ, both here and in eternity. 📖

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Balancing Concepts of Prayer and Sin

by Kyle Pope

Does God hear the prayer of sinners? Kyle contemplates God's overarching power while acknowledging sin's impact on our relationship with Him.

Introduction

Since I first began preaching, the question arises from time to time—"Does God hear the prayers of non-Christians?" To answer this from Scripture, two things have to be balanced.

The Omniscience and Omnipresence of God.

The Bible makes it clear that the God of Scripture is a God who knows all things that happen within His creation. He is a God who fills heaven and earth (Jer. 23:24). "The eyes of the LORD are in every place, keeping watch on the evil and the good" (Prov. 15:3). David acknowledged, "There is not a word on my tongue, but behold,

O LORD, You know it altogether" (Ps. 139:4). God is the One who "searches the hearts" (Rom. 8:27). Jesus was said to know, "what was in man" (John 2:25). God has such knowledge of both the wicked and the righteous. David told Solomon, "The LORD searches all hearts and understands all the intent of the thoughts. If you seek Him, He will be found by you; but if you forsake Him, He will cast you off forever" (1 Chron. 28:9). This leads to the second thing that must be balanced.

Sin Changes God's Response to Us.

In 1 Chronicles, we notice, although God "searches all hearts," those who "forsake Him" will be cast off by Him. Isaiah 59:1-2, makes this clear: "Your sins have hidden His face from you,

so that He will not hear." Sin affects the manner in which God responds to us. Peter wrote, "For the eyes of the LORD are on the righteous, and His ears are open to their prayers; but the face of the LORD is against those who do evil" (1 Pet. 3:12). Does this mean that God loses some measure of omniscience? No. God still knows all things, but His response to this knowledge is what is being addressed when Scripture says, "He will not hear."

The case of Cornelius illustrates this. Did God know what Cornelius was praying? Yes. He was told, "Your prayers and your alms have come up for a memorial before God" (Acts 10:4). Does that mean that God accepted Cornelius as he was? No—he needed to



obey the gospel, and Peter still needed to teach him the truth. Because God knew the content of Cornelius' prayers, did that mean He accepted his prayers as He would the prayers of those in fellowship with Him? Absolutely not! Jesus taught, "If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you" (John 15:7). Cornelius was not yet *abiding* in Jesus' words, so he could not make requests of God in the assurance that God would hear him. This privilege is reserved for those in Christ for whom He stands as an intercessor (cf. Heb. 7:25).

The Obedient and Disobedient Child

Let's illustrate it this way. To which child will a parent respond? Two children ask their mother, "Can I have some ice cream?" One of the children has been obedient—he cleaned his room, did his homework, didn't fight with his brother, and faithfully did what his mother asked. The other child has been disobedient—he did none of these things. Which child will the

mother *hear*? She knows both children asked for ice cream, but the obedient child is the one whose request will receive a favorable response. So it is with God. The only assurance we have that God will favorably respond to our prayers rests in having the proper relationship to Him.

The Proper Balance

So let's balance these concepts with one another. If we say, "God *hears* the prayers of non-Christians" we are failing to acknowledge the effect that sin *has* on God's willingness to accept prayers directed to Him. This is one of the biggest problems with the false concept of praying the "Sinner's Prayer." According to Scripture, prayer is not what can change our condition so that God will accept our prayers; rather, it is through baptism that one comes into Christ (Rom. 6:3).

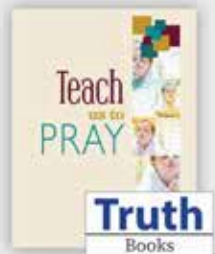
On the other hand, we must also take great care that, when we say, "God does *not* hear the prayers of sinners," we do not give the impression that we are saying that God *can't*

hear what is said, for that would diminish His omniscience. Nor is it that God doesn't *want* to hear the prayers of those outside of a saved relationship with Him, for that could give the impression that He is uncaring, insensitive, and calloused to man's needs. This is part of Isaiah's point, when He says, "The LORD'S hand is not shortened, that it cannot save; nor His ear heavy, that it cannot hear" (Isa. 59:1). It's not that God is incapable of hearing or is disinterested. He wants us to come to Him, but we must do it on *His* terms. Anything less is an offense to Him. The wise man said, "One who turns away his ear from hearing the law, even his prayer is an abomination" (Prov. 28:9). 📖



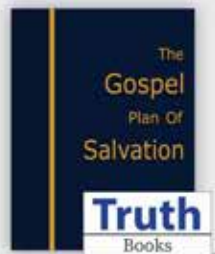
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Father, Help Us Raise Our Children

by Shereilyn Mayberry

Continuing her reflections on *Psalms Hymns and Spiritual Songs*, Shereilyn focuses on “Father, Help Us Raise Our Children,” a hymn relating to hearth, home, and hope.

The song, “Father, Help Us Raise Our Children” (*Psalms Hymns and Spiritual Songs* #550), communicates the thought that children are a gift from the Lord sent with joy and love. “Like arrows in the hand of a warrior, so are the children of one’s youth. How blessed is the man whose quiver is full of them” (Ps. 127:3-5). Our hope for these blessings soar into the future, and we, as parents, must do our part to help these dreams come to fruition.

With the blessing of children comes the responsibility of raising them right. Abraham was chosen by God to command his children to keep the way of the Lord in righteousness and justice. In fulfilling this admonition, he would bring forth a great and mighty nation. We, also, can have hope in raising our children as did Abraham. Fathers are told to bring up their children in the discipline and instruction of the Lord (Eph. 6:4). Through fearing the Lord, we, as parents, will be blessed with fruitful olive plants around our table; moreover, we hope that our children will also bring forth faithful offspring (Ps. 128:1-6).

Little children are so precious when their parents nurture them as they head to bed each evening. Praying with them, reading Bible stories together, singing hymns, and tucking them in for the night is a heartwarming experience. When the disciples asked Jesus, “Who then is greatest in the kingdom of heaven?” He called a child to Himself. Jesus told the disciples to humble themselves like the child, receive the child who is innocent, and thus, Christ-like, and become godly examples to them (Matt. 18:3-6). A child’s purity and sweetness, innocence, and trust, serves as an example for all who would seek God’s kingdom. When the angel spoke to Zacharias concerning the imminent birth of his son, John, the angel referred to John’s task for the future. John would “turn the hearts of the fathers back to the children” (Luke 1:17; Mal. 4:6). Pray that your children will be pure and sweet.

Hoping for their spiritual faith and endurance, parents should teach their children to trust in God and not rebel against Him (Ps. 78:5-8). Then, when new generations are grown, they will have prepared hearts to face the struggles of life. Also, they can arise, and tell their children, so they will not forget the works of God and keep His commandments.


In fear of the Lord, they will take refuge in Him because of their strong confidence (Prov. 14:26). Jacob was not ashamed when he saw his children, the work of God’s hands, stand in awe of the Holy One and sanctify His name (Isa. 29:22-23). As Paul beseeched the Thessalonians, fathers should implore their children to walk worthy of the God who calls them to Him (1 Thess. 2:11-12). As children grow up, they have a choice to make—life or death, blessing or curses. Our goal is for them to turn to God in love and obedience, holding fast to Him (Deut. 30:19-20).

We are as dust. As our time to depart draws near, we yearn to be together with our children again. “Even when I am old and gray, O God, do not forsake me, until I declare Your strength to this generation, your power to all who are to come” (Ps. 71:18). Our children may be left behind after we are gone, but the Lord’s loving kindness is toward those who fear Him and remember His precepts to do them (Ps. 103:13-18). Women will be preserved through the bearing of children as “they continue in faith and love and sanctity with self-restraint” (1 Tim. 2:15). Because of God’s love, we can be reunited with our faithful children throughout all eternity. When our sons and daughters walk in truth, our joy will be made full. God the Father will bring them home to heaven, along with all His children—one day. **11**



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Sermon on the Mount: Dogs, Pigs, and Pearls

by David Flatt

In his continuing study of the Sermon on the Mount, David examines the “strange sayings” of Jesus regarding dogs, pigs, and pearls—providing guidance for proper application.

Introduction

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you (Matt. 7:6).

Jesus begins the last third of the Sermon on the Mount by warning against passing judgment without mercy (Matt. 7:1-5). He is nearing the point where He will command us to treat others in a manner that we would want to be treated (Matt. 7:12). Between these two bookends, Jesus teaches us not to give what is holy to the dogs nor to cast our pearls before swine.

What a strange and unusual expression! How does such a seemingly harsh statement fit between sayings of justice and love? Some mistakenly think of Jesus as a mild-mannered push-over. Nothing could be further from the truth. Jesus was wise and realistic to the world in which He lived. While He loved the world, Jesus understood that not everyone in the world would love Him. Likewise, He knew that not everyone would love His disciples or the message they would live and teach.

For example, not long after this sermon, Jesus sent the apostles to preach the gospel of the kingdom throughout Israel. He said,

Whatever town or village you enter, find out who is worthy in it and

stay there until you depart. As you enter the house, greet it. And if the house is worthy, let your peace come upon it, but if it is not worthy, let your peace return to you. And if anyone will not receive you or listen to your words, shake off the dust from your feet when you leave that house or town... (Matt. 10:11-14).

How would the apostles know who was worthy and unworthy in a village? Would they know by how the people dressed? Would they perceive this by an accent in their speech? Would they know by the kind of house in which they lived? Would they know by the type of profession they practiced? Would they carry a preconceived checklist to apply to a city in determining who was worthy of the gospel? No. All such criteria are superficial. Making determinations according to superficial criteria is prejudicial.

Prejudice is defined as “an unfavorable opinion or feeling formed beforehand or without knowledge, thought, or reason; unreasonable feelings, opinions, or attitudes, especially of a hostile nature, regarding an ethnic, racial, social, or religious group” (dictionary.com). Arising from a false sense of superiority, prejudice produces hatred, and leads to division.

The apostles would determine who was worthy and unworthy by an individual’s reaction to their preaching. Jesus did not tell the apostles to go

into a city, and if the people seemed like potential citizens of the kingdom, teach them. Rather, they were to teach them before making a judgment: “If anyone will not receive you or listen to your words, shake off the dust from your feet when you leave that house or town” (Matt. 10:14).

If we are not careful, we may evidence prejudice in our teaching. Have you ever looked at a person or a group of people and decided, before uttering a word, that they would never obey the gospel? If we are honest with ourselves, we likely will admit we have done this at some point. If you ever made such a determination based on how people looked, where they lived, or due to the mess they had made in their lives, how did you justify your prejudicial determination? Somewhere in your deliberation process, you likely thought of this saying of Jesus. Did you think, “They will never be interested in the gospel. After all, the Lord said, ‘Don’t cast your pearls before swine.’” While this may be difficult to acknowledge, this line of prejudicial reasoning is common.

The Bible Condemns Prejudice

Whatever Jesus means by this teaching, He is not condoning prejudice. Prejudice is condemned throughout the Bible. First, consider the simple instruction to Israel regarding their treatment of foreigners:

When a stranger sojourns with you in your land, you shall not do him wrong. You shall treat the stranger who sojourns with you as the native among you, and you shall love him as yourself, for you were strangers in the land of Egypt: I am the Lord your God (Exod. 19:33-34).

This passage sounds like it could have been taken from the Sermon on the Mount. Israelites were to treat foreigners with love. As far as God was concerned, foreigners were neighbors. Therefore, Israelites were to love them as they loved themselves. To treat foreigners as “other” or “less than” was an unacceptable violation of the foundation of the law: love. This is a timely message for our society.

Secondly, notice Jesus’ treatment of the Samaritans. The ethnic hatred between the Jews and Samaritans went back centuries to the time of Israel’s captivity by the Babylonians. Despite this prejudice, Jesus went to the Samaritans (John 4). Later, the Samaritans did not want Jesus and the apostles to spend the night in their town. James and John wanted to rain down fire from heaven on them; however, Jesus desired their salvation (Luke 9:52-56). He did not cave to the racial prejudice of His day. Neither must we.

Thirdly, consider that the gospel was offered to the Gentiles. After the Lord revealed to Peter that the Gentiles were not to be viewed as unclean, he preached the gospel to the house of Cornelius. As he began his sermon, Peter declared, “Truly I understand that God shows no partiality, but in every nation, anyone who fears him and does what is right is acceptable to him” (Acts 10:34-35).

Later, Peter continued to struggle with the implication of God’s impartiality—clinging to prejudice which led to hypocrisy. Paul rebuked his prejudice and hypocrisy, and rightfully so (Gal. 2:11-21). The example of Peter demonstrates

that nothing good comes from prejudice. Such a worldview is against God’s will for humanity.

In summary, the Bible condemns prejudice for the simple reason that God wants everyone to be saved (2 Pet. 3:9). The gospel is for all (Rom. 1:16-17). God loves everyone in the family of man and wants everyone to become part of *His* family. God’s desire to bring humanity into His family is made possible through the cross of Jesus. Only the cross of Jesus can offer peace where we have built barriers (Eph. 2:11-22). The redemption God offers through Jesus is about uniting humanity. The cross must shape the way we view people in the world who are different from us. So long as we view the world through prejudicial constructs, we will hinder the gospel in our lives and the lives of others. If prejudice is not transformed by redeeming love, one day we will find ourselves on the outside of God’s kingdom.

So, What Is Jesus Teaching?

If He is not condoning prejudice, what is He teaching? Jesus instructs us to be wise as serpents toward the reality of people rejecting the gospel. While the gospel is for everyone, not everyone wants the gospel. As valuable and precious as the gospel is, some will react with ingratitude, hatred, and even violence toward those who preach its message.

In Jewish culture, dogs and pigs were symbols of senselessness, viciousness, and moral depravity. Irvin Himmel once wrote,

Jesus mentioned dogs and hogs to illustrate the thought that some people are vile and vicious. Like dogs, some men snarl, snap, bite, and devour. They are morally filthy and given to brutality. Like the pig that wallows in the mire, they wallow in sin and feed on filth. Having no desire to escape sin, they will “tear into” anyone who makes an attempt to help them (“Pearls & Pigs,” pp. 5-6).

Sadly, some are so mired in sin that they are beyond help. For example, Paul described idolaters who were given to wrong thinking and darkened hearts (Rom. 1:21). They actively worked to suppress the truth. As they progressed in their idolatry, they drifted further and further away from God. In time, they were given up by God. They were so thoughtless and hardened by sin that the knowledge of their coming destruction did not affect them (Rom. 1:32). These are the dogs and pigs of the Sermon on the Mount.

Yes, such people need the gospel, but they *do not want it*. Often, they will attempt to harm those who teach the gospel. Jesus warned the apostles of the persecution they would face in response to the gospel message (Matt. 10). The apostles and other disciples experienced violent opposition to their proclamation of the truth. Peter and John were arrested. Stephen was stoned to death. Christians were expelled from Jerusalem. James was murdered. For many years, Paul was followed by a group of Judaizing teachers who attempted to discredit him. The inspired apostle described them as dogs (Phil. 3:2). Yes, hostility toward the gospel and those who preach the gospel is a reality which we must wisely acknowledge.

Reacting to Dogs and Pigs

How are we to react to dogs and pigs? What are we to do when someone reacts with hostile opposition to us and our message? We may be tempted to react by pride. We may try to engage a person to win an argument and/or humiliate them. Jesus warns against further engagement with someone who is hostile toward the gospel. Servants of the Lord must never fuel contention by arguing merely for the sake of arguing (2 Tim. 2:24-26).

There is danger in further engaging dogs and pigs. We could get dirty or bitten. We could be attacked. Such individuals could harm us physically, ►

emotionally, and spiritually. Solomon warned about the danger a wicked man could bring to the reputation of a godly man. He wrote, “Whoever corrects a scoffer gets himself abuse, and he who reproves a wicked man incurs injury. Do not reprove a scoffer, or he will hate you; reprove a wise man, and he will love you” (Prov. 9:7-8). Jesus instructs us how we can protect ourselves.

The apostle Paul practiced this teaching in his work. While in Antioch of Pisidia, Paul and Barnabas were given an opportunity to preach the gospel in the local synagogue (Acts 13). Paul’s sermon prompted great interest among the Jews. In the week that followed, there was much discussion regarding Jesus of Nazareth being the Messiah. The next Sabbath, most of the city gathered to hear Paul preach, but some of the Jews began to argue with him. The Bible says,

The next Sabbath almost the whole city gathered to hear the word of the Lord. But when the Jews saw the crowds, they were filled with jealousy and began to contradict what was spoken by Paul, reviling him (Acts 13:44-45).

Rather than trying to argue or fight with the opposition, Paul and Barnabas left the city:

Paul and Barnabas spoke out boldly, saying, “It was necessary that the word of God be spoken first to you. Since you thrust it aside and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles...” But the Jews incited the devout women of high standing and the leading men of the city, stirred up persecution against Paul and Barnabas, and drove them out of their district. But they shook off the dust from their feet against them and went to Iconium (Acts 13:46, 50-51).

Paul and Barnabas had spent a week preaching and teaching the gospel in this city. The people had time and

opportunity to ask questions and seek a clear understanding of the gospel. Evidently, some of them had made their minds up about the messengers and the message. Some sought to harm Paul and Barnabas. As far as Paul and Barnabas were concerned, there was no good reason to continue to wrangle with the opposition. After being driven out of the city, they did not try to return to get even or set anyone straight. Instead, they wisely determined to look for better opportunities elsewhere among the Gentiles.

Conclusion

Yes, not giving what is holy to the dogs and not casting pearls before swine is a strange and unusual saying of Jesus. If we are careless, we can misinterpret this command, and use this statement to justify prejudice. Prejudice has no place in the kingdom of God or in the heart of a citizen of God’s kingdom. If we have been using this principle as justification for withholding the gospel from an individual or some group, we have done wrong, and repentance is in order.

Our Creator is a wise God. Therefore, as His people, we must seek wisdom. Wisdom is demonstrated through the discerning use of the gospel, our time, and abilities. While not always easy, we must not waste the precious gifts that God has given us with people who have proven they have no aspirations for holiness.

Instead, we must be looking for people who are like what Jesus described earlier in this sermon. We need to be looking for the poor in spirit, the meek, and the grieving. When we find them, we must invest our time and energy in their salvation. After all, Jesus wants to enrich the lives of the poor and brokenhearted with pearls. If we cast pearls at those who are spiritually impoverished, desperate, and broken, we may find

that they will snatch them up and pull them tightly into their hearts. ■

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Tribute to Grandpa

by Caleb Towles

Caleb Towles offers a tribute to his recently deceased grandfather, Clifford Towles—a good man and faithful follower of the Lord Jesus Christ.

Recently, our family travelled to Tennessee to spend time with some of my mother’s family. During the middle of our Wednesday evening Bible study, my father received a phone call. He excused himself from the room and stepped outside. As the study progressed, I watched my father walk around as he spoke on the phone. At first, I didn’t think much about it, but as he re-entered the room, he leaned down and whispered into my mother’s ear. Shortly afterward, I knew something was wrong. My mother’s eyes teared up, and she leaned toward me and whispered, “Grandpa.” Generally, I am not one to be overly emotional, but at this moment, I knew our lives would be forever changed. During the following days, I spent a great deal of time reflecting upon the man that I had known and by whom I had been blessed my entire life.

Clifford Towles lived to be eighty-seven years old. He was born in the early years of the Great Depression, raised in a time when life was hard and money was scarce. Just out of high school, he married his eighth-grade sweetheart, Evelyn. As Grandpa’s life unfolded, he learned how challenging it could be. He served his country during the Korean War. While overseas, far from home, he received the news of the death of his firstborn daughter, only seventeen

months old. For many couples, dealing with such loss can be disastrous, but they never gave up on life, or each other, and almost reached their 60th anniversary. For the last seven years of Grandma Evelyn’s life, Grandpa



Mr. Clifford Towles

selflessly served her as she fought and eventually lost her battle with cancer. During the next seven years, he faced life with dignity, courage, and faith, dealing with failing health, constant pain and the loneliness that can only come from losing a life-long mate.

It wasn’t until mid-life that my Grandparents became Christians, but from then on they were wholeheartedly committed. My father was nearly a teenager when he saw the changes his parents began to make from worldliness to holiness. Although it was some years before he realized that his way of life was full of emptiness, his parent’s true and genuine faith demonstrated a worthy road. The ongoing transformation that takes place in the life of one who has found his way out of darkness to Jesus Christ, the Light, is a powerful thing to witness. Their example led the way. Grandpa became a life-long student of God’s word; searching the Scriptures, seeking to make his life a reflection of the image of Christ. He wasn’t perfect, but he was determined to work out his “salvation with fear and trembling” (Phil. 2:12-13). His open Bible and notes were found at his study desk just as he had left them on his last night.

Grandpa’s physical talents were many—mechanical, electrical and practical. His curiosity and desire to learn remained strong. After spending even a short time around him, it was easy to see how gifted he was; yet, he used these abilities to bless others. Since his passing, it has been amazing to listen to fellow Christians, and people from his community speak of the ways in which he touched their

lives. It might have been something as ingeniously simple as fixing a radiator cap with a pop can or solving a major electrical problem. He was there for others, offering help and encouragement with a smile in their time of need. One of his greatest traits was a determination to “give it all he had”—no matter the task. This is what made him such a great Christian example. So often, I have been reminded of what Paul told Timothy, “Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth” (2 Tim. 2:15).

We can easily forget or lose sight of our promises to God at the cost of our salvation. Peter reminds us to prepare our minds for action, be sober-minded, keep our hope securely fixed, be obedient and holy because we serve a holy, generous and just God (1 Pet. 1:13-19). Satan is continually at work, tempting us with carnal desires and pride, so we must remain in a state of sober awareness if we want to overcome (1 John 2:15-16).

In his later years, Grandpa exemplified Paul’s writings to the Corinthians about suffering in life, “So we do not lose heart. Though our outer self is wasting away, our inner self is being renewed day by day. For this light momentary affliction is preparing for us an eternal weight of glory beyond all comparison, as we look not to the things that are seen but to the unseen things. For the things that are seen are transient, but the things that are not seen are eternal” (2 Cor. 4:16-18)

Although Paul spoke of the suffering that first-century disciples faced for the sake of Christ, what he says can also be true of our lives. Grandpa’s battle was one he fought day by day as he put his hope in a “better country, that is a heavenly one” (Heb. 11:16), while he waited for the day to go home and be with God in heaven.

As I ponder the world we live in now, I contemplate the strength of the body of Christ if we all lived like this. Are we Christians who are focused on what is to come instead of the things of this world? Are we willing to stand with each other through life’s hardships, continuing to give until we are used up in His service? Are we Christians who do not lose sight of the promise we made to God and the sure promises He made to us?

Though many things could be written about my Grandfather, his life can be summed up in this way: He was a man who loved God, feared his Creator, and rejoiced in the grace that God bestowed upon him through his baptism into Jesus Christ. His loving influence touched his generation, that of his four remaining children, his nine grandchildren, and twenty-three great-grandchildren. He was a man I greatly loved and respected. Even though his passing was difficult, it was also a time of comfort and rejoicing. It can be said of him that he fought the good fight; he finished the race; he kept the faith. Paul’s confident statement of faith can be said of Grandpa, “Henceforth, there is laid up for me a crown of righteousness which the Lord, the righteous judge will award to me on the day” (2 Tim. 4:6-8). As I reflect on Grandpa’s life, my determination is renewed to gain the same victory. **■**

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All quotations are taken from *The Holy Bible: English Standard Version (ESV)*. Wheaton, IL: Crossway Bibles, 2016.



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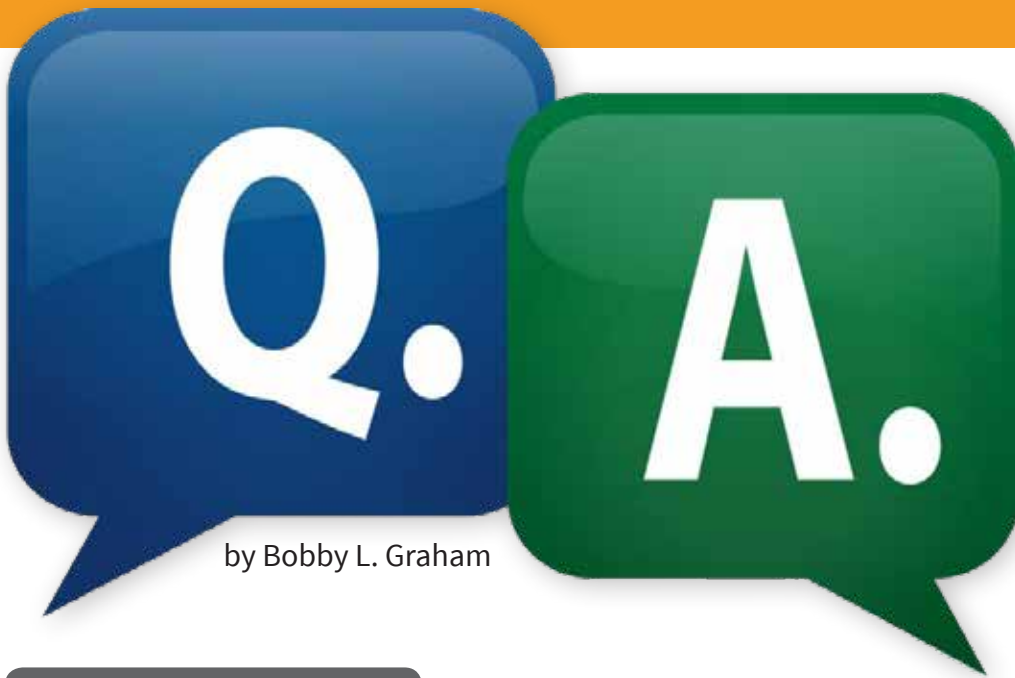
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QUESTION:

Are the Church and the Kingdom the Same in the Bible?

Answer:

The quick answer to this question is both “yes” and “no,” because some of the time, the word “kingdom” does not refer to the Lord’s church. At other times, however, the same word refers to the church, the people redeemed by the Lord because of their submission to Him as King. In various passages, at least, the same people included in the church are also said to be in the kingdom!

Different meanings of the word occur, but perhaps our best approach is to understand that the “kingdom” of God is used in at least four ways:

The word often has its most basic meaning of God’s eternal and universal rule or reign, which He can give to others according to His will. Consider the following verses:

Your throne, O God, is forever and ever; a scepter of righteousness is the scepter of Your kingdom (Ps. 45:6). The Lord has established His throne in heaven, and His kingdom rules over all (Ps. 103:19). You, O king, are a king of kings. For the God of heaven has given you a kingdom, power, strength, and glory (Dan. 2:37). This decision is by the decree of the watchers, and the sentence by the word of the holy ones, in order that the living may know that the Most High rules in the kingdom of men, gives it to whomever He will, and sets over it the lowest of men (Dan. 4:17, 25, 32).

The word also is applied to God’s Old Testament people in the nation of Israel. Consider the following verses:

Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine. And you shall be to Me a kingdom of priests and a holy nation. These are the words which you shall speak to the children of Israel (Exod. 19:5-6). Then Solomon sat on the throne of his father David; and his kingdom was firmly established (1 Kings 2:12). Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him (1 Chron. 29:23). Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it (Matt. 21:43).

The kingdom taken from the Jews and given to others probably refers to their place/role in God’s kingdom, being for the Jews the Old Testament kingdom and for the nation bearing fruit as in verse 41 [both Gentiles and Jews, God’s Israel, Gal. 6:16] the spiritual kingdom of the Lord.

The third way in which the Scriptures use “kingdom” is in reference to the church of the Lord. Consider the following verses:

And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever (Dan. 2:44). [If the word “kingdom” does not equal “church” here, it at least encompasses the same people in its New Testament fulfillment.] And He will reign over the house of

Jacob forever, and of His kingdom there will be no end (Luke 1:32). [One would be hard-pressed to explain this reference to the kingdom apart from the citizens composing it.] And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven (Matt. 16:19). [The keys of the kingdom later were used by Peter in unlocking the doors of the church in Acts 2. Apart from the people added by Christ to His church, there would have been no subjects/citizens of the spiritual kingdom.] He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love (Col. 1:13). [Here again, the kingdom subjects were the same as the church's members.]


A forth and final use of the word “kingdom” is in regard to the heavenly phase of the kingdom—that is, heaven:

Then the King will say to those on His right hand, “Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world” (Matt. 25:34). [Please note that v. 46 clarifies the use of “kingdom” here to mean the blessings of the kingdom/eternal life.] Strengthening the souls of the disciples, exhorting them to continue in the faith, and saying, “We must through many tribulations enter the kingdom of God (Acts 14:22). Therefore, brethren, be even more diligent to make your call and election sure, for if you do these things you will

never stumble; for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ (2 Pet. 1:10-11). Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption (1 Cor. 15:50).

Though more passages could be cited for each of the four meanings of “kingdom,” perhaps these will suffice. If there is a lingering doubt that “kingdom” often does refer to “church,” consider these conclusive points:

- The blood of Christ purchased/redeemed individuals (1 Pet. 1:18-19); but Peter also describes them as a holy nation, a royal priesthood, and a called out group/church (1 Pet. 2:5, 9-10);
- Christ’s blood bought the church (Acts 20:28), but the same ones are a kingdom of priests (Rev. 5:9-10);
- The church is entered upon baptism by repentant believers (Acts 2:41, 47), and these same individuals are translated into the kingdom (Col. 1:13).

Therefore, to be in the church is to be in the kingdom, and those in the kingdom are also in the church. Is it any wonder that Jesus used “church” and “kingdom” interchangeably in Matthew 16:18-19? 

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Since 1955

Military Strongholds and the Judaean Wilderness

by Trent and Rebekah Dutton

Trent and Rebekah take us on a virtual tour of Ein Gedi and Masada as they discuss “Military Strongholds and the Judaean Wilderness.”

Have you ever stood in a location and thought to yourself, “Could I hide an army in this ravine?” or “If I hid my army in this ravine, I would post lookouts here and there, and force any enemies to enter via that narrow pass, where they could easily be picked off?” O.K., for most regular folks, this is not your daily thought process, but if it were, you would know there are several things to consider—especially if you (1) are on the run, (2) have a longing for food or water, (3) need a defensible position, or (4) need to house an army. Many men (and a notable woman or two) of the Bible commanded armies and similar resources. It is an intriguing exercise to visit places where they have been and see the options they had to consider. One of those locations is the Judaean Wilderness.

Ein Gedi (“Kid Spring”) and its surroundings have been in use for centuries. From the same style caves and crevasses (wadis) that protected the Dead Sea Scrolls (~200 BC), to crevasses that could hide David and his army (~1,000 BC), it is easy to see how this location made sense. Much like the famous canyons of the American “wild west,” an entire army could lie hidden within the expansive folds in the Judaean Wilderness. Rebel soldiers and kings alike could relax among the many caves and waterfalls, while taking advantage of the edible wildlife and surrounding agricultural communities. Yes, plants

and springs in the wilderness provided that possibility. From a defensive perspective, just a few soldiers could hold the narrow entrances to a wadi.

Defensively, a network of lookout stations would have a direct line of sight from the spring atop the Ein Gedi wadi, to distant mesas, such as Masada. In the image from the top of the spring, looking south, down the shores of the Dead Sea, a very faint bump appears in the landscape. Seen just to the right center of the image, this is Masada. Some scholars consider this a viable location for one of David’s desert strongholds (also noted by Luke Chandler early in this article series). Mentioned especially in 1 Samuel 22:4, David could have easily passed to

Moab from the lisan of the Dead Sea (i.e., the large spit of land that now separates the North and the South basins of the Dead Sea) and back to his *matsuwd* (Heb. “stronghold”).

How well Masada and the wilderness proved to be in the defense department is even more evident as



Image 1: View from the top of the Ein Gedi spring, looking down the wadi toward the Dead Sea.



Image 2: View from the top of Ein Gedi looking south toward Masada.

Herod the Great rose to power (first century AD). Fearful of his safety, he built (and rebuilt) many fortresses on both sides of the Jordan River, including Herodium, Masada, and Machaerus. Signals from these fortified palaces could be seen from miles around, and any approaching enemy would be spotted from the lofty plateaus. Here again, just a few soldiers could have held the tiny paths leading up this mountain as well.

Unfortunately, having few and narrow entrances also made these fortifications easy to besiege. The view from the back of Masada shows the distinctive siege ramp built by the Romans around AD 70. Masada is most well-known for this episode, where the last holdouts of the Jewish rebel force made their final stand. The story, via our historian friend, Josephus, shows that the rebels withstood the siege until the night before the inevitable breakthrough.

To the surprise of the Roman invaders, the rebels all committed suicide before morning light. The only survivors were some women and children who had hidden themselves in one of the enormous cisterns.

Ein Gedi and Masada provide yet another two sites to tuck away as geographical and archaeological references. Their value lies in the stages they provide on which events of Scripture unfold. These sites, like many others, may not offer extensive architecture, material culture, or specific artifacts that are direct connections to Biblical passages, but they do illustrate the landscape and geographical details that the Biblical writers present to us. It is those fingerprints left behind by the writers that show their direct knowledge of the land. **IT**



Image 3: View from the rear entrance to Masada, with the Roman siege ramp in the center.

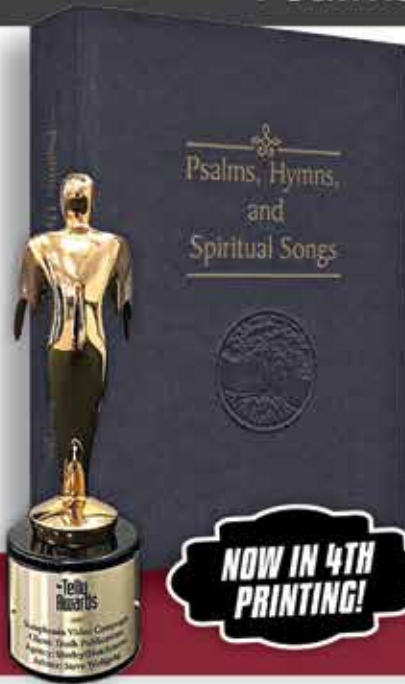


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FEATURES

Missing Stanzas:
recovered from archives,
relate meaning to Jacob's dream

328 • Nearer, My God, to Thee

1. Near - er, my God, to Thee, Near - er to Thee!
2. Though like the wan - der - er, The sun gone down,
3. There let the way ap - pear, Steps un - to heav'n;
4. Then with my wak - ing thoughts Bright with Thy praise,

Phrased Notation:
width of hymn set by length of phrases,
not by page margin

Even though it be a cross That rais - eth me,
Dark - ness be o - ver me, My rest a stone;
All that Thou send - est me In mer - cy giv'n;
Out of my ston - y griefs Beth - el I'll raise;

D.S. - Nearer, my God, to Thee, Nearer to Thee!
D.S. al fine

Still all my song shall be, Near - er, my God, to Thee.
Yet in my dreams I'd be Near - er, my God, to Thee.
An - gels to beck - on me Near - er, my God, to Thee.
So by my woes to be Near - er, my God, to Thee.

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Optional Arrangement:
in this case, a suggestion
to incorporate readings from Genesis 28

0^*,"\$-8-8-
!^7,CB!H&K

!^*"\$%&

Take the Name of Jesus with You • 329

1. Take the name of Je - sus with you, Child of sor - row and of woe.
2. Take the name of Je - sus ev - er, As a shield from eve - ry snare.
3. O the pre - cious name of Je - sus! How it thrills our souls with joy.

It will joy and com - fort give you; Take it then, wher - e'er you go.
If temp - ta - tions round you gath - er, Breathe that ho - ly name in prayer.
When His lov - ing arms re - ceive us, And His songs our tongues em - ploy!

Familiar Versions:
in this case, the version
published by Austin Taylor

CHORUS
Pre - cious name, O how sweet! Hope of earth and joy of heav'n.
Pre - cious name, O how sweet!

Pre - cious name, O how sweet! Hope of earth and joy of heav'n.
Pre - cious name, O how sweet, how sweet!

Pre - cious name, O how sweet! Hope of earth and joy of heav'n.
Pre - cious name, O how sweet, how sweet!

Song Leader Aid:
includes key, beat, and starting note

0^*,"\$-8-8-
!^7,CB!H&K

For song leaders

- Optional arrangements
- Song leader aid
- Original topical index
- Composite hymns
- Metrical Index of Hymns
- Digital concordance

1. O LORD, O LORD,
2. O LORD, O LORD,
3. O LORD, O LORD,

For teachers and preachers

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- Biography of Jesus section
- LORD in small caps = YHWH
- Actual Psalm references
- Biblical wording restored

such a worm as I
love be - yond de - gree!
man the crea - ture's sin,
melt my eyes to tears,
all that I can do

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- Readable font
- Lightweight, compact

Sweet - ur - al - so

Hymn in 4 parts 18 7-17 (GCM)
Tune: Jesu's Rock (1691)
© 1988: Sir John Songs

Agreement in Meaning Despite Differences in Terms

by Steve Wallace

Exploring the overlapping terminology employed in John's gospel, Steve shows that faith in John 3:16 requires more than mere mental assent.

Introduction

The gospel of John uses different names for the same individual or beings. Simon was called "Cephas," which is by interpretation "Peter" (1:42). The Holy Spirit is simply called "the Spirit," "the Spirit of truth," or the "Comforter" (or "Helper," NKJV; NASB; 7:39; 1:32; 16:13; 15:26). Satan is also called "the devil" and "the prince of this world" (13:27; 8:44; 16:11). Of those lost eternally, it is written that they "shall not see life," "will die in their sins," or that they would come forth from their graves "to the resurrection of condemnation" (3:36; 8:24; 5:29).

Such use of different words or phrases in reference to the same person, event, or thing does not surprise us as this is a part of everyday life. Mothers are called mom, mommy, ma, mama, etc. *We see agreement in meaning despite the difference in terms.* With this in mind, let us now consider three passages from John culminating with the most well-known verse of the Bible, John 3:16.

John 10

Jesus said, "My sheep hear My voice, and I know them, and they follow Me. And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand" (John 10:27-28).

Jesus is "the good shepherd" (v. 11). His sheep hear His voice and *follow*

Him, i.e., there is a progression in their response to His words. They follow His lead (as in vv. 3-4). They cannot follow the voice of strangers and continue following Him at the same time (v. 5; Matt. 15:14). As a result of their following Him, He says, "I give them eternal life" (v. 28). Let us now look at another passage from the gospel of John which teaches the same thing.

John 8

"Most assuredly, I say to you, if anyone keeps My word he shall never see death" (v. 51). "Keep" is the same word as "observe" in Matthew 28:20, where Jesus said, "Teaching them to *observe* all things that I have commanded you..." "Keep" also corresponds with what He said earlier in John 8: "If you abide in My word, you are My disciples indeed" (v. 31). "Abide in My word" and "keeps My word" shows clear agreement between these two verses.

Further, these verses agree with other clear texts of God's word: "Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but *he who does the will of My Father in heaven*" (Matt. 7:21). "Though He was a Son, yet He learned obedience by the things which He suffered. And having been perfected, *He became the author of eternal salvation to all who obey Him*" (Heb. 5:8-9).

"Keeps my word" (John 8:51) agrees with "does the will of my Father" and "obey Him." "Shall never see death" (John 8:51) agrees with "enter the kingdom of heaven" and "eternal salvation." Beyond this, we see harmony between John 8:51 and 10:27-28. The one who "keeps My word" (8:51) is the same as the sheep who "hear My voice" and "follow Me" (10:27). Also, there is harmony in the resulting message of both passages: they "shall never see death" (8:51) and "I give them eternal life" (10:28). We should expect such agreement. All these words are inspired by the same Spirit (2 Tim. 3:16-17). Now, let us turn to another text that John penned.

John 3

"For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life" (v. 16). God's love for the lost people of this world led Him to send His only begotten Son, Jesus the Christ, to die for their sins. Sinners could not be saved without the blood He shed on the cross (Matt. 26:28; 1 Tim. 2:5-6)

As we look at the three passages from the gospel of John that we have examined, we see agreement in the promised future blessings of which they speak. "Give them eternal life" (10:28), "never see death" (8:51) and "have everlasting life" (3:16) are three different ways of saying

the same thing. There is harmony in the promises of these verses.

What about conditions for receiving these blessings? Is there agreement in the words “believe” (3:16), “keeps My word” (8:51), “hear My voice” and “follow Me” (10:27)? There is progressive action in the language of 8:51 and 10:27. “Believes,” in John 3:16, is a verb in the present tense. It describes customary or habitual action (Dana and Mantey, 183; Burton, 8-9). This harmonizes with the progressive action found in 8:51 and 10:27. It also harmonizes with the actions of believers in other passages (Heb. 10:39; 11:7, 30; Mark 16:15-16; Acts 8:12; 18:8).

Conclusion

We close this brief study with agreement on the destiny of the saved. They shall be given “eternal life,” “never see death,” and “have everlasting life.” We also have agreement regarding the conditions necessary for eternal life. One must “hear Christ’s voice” as revealed in His word and “follow” Him. One must “keep His word.” One must “believe.” However, to have agreement in these last three sentences, we cannot change “believe” to “believe *only*,” as many religions erroneously do. **T**

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What in the World?

by Chris Reeves

Beginning a new quarterly column, “What in the World?”, Chris reviews and responds to recent news impacting the religious world.

A Divided United Methodist Church

This past February 26, delegates and members from all over the world belonging to the United Methodist Church (UMC) met in St. Louis to discuss, among other things, their stance on the inclusion of the lesbian, gay, bisexual, transgender, and queer (LGBTQ) community into their 12 million-member denomination. Members present at this General Conference opposed to the LGBTQ lifestyle presented the “Traditional Plan” which condemns LGBTQ lifestyles and forbids them from marriage and ordained clergy. Progressive members present in favor of LGBTQ lifestyles presented the “One Church Plan” of embracing inclusion. At the end of the day, the delegates voted, 438 to 384, to keep the “Traditional Plan” and reject the “One Church Plan.” After a three-day conference of heated debate costing \$3.7 million, the UMC is not united. They are divided.

Unfortunately, in all this lively discussion, the clarity of God’s word on this matter is ignored. The Bible is clear, for example, on the matter of homosexuality. Leviticus 20:13 says that a man is not to have sexual relations with a man as he does with a woman, and Romans 1:26-27 says that homosexuality is a vile passion, against nature, and unseemly. It’s that simple. People can be united upon the word of God, but they can never be united when their desires and opinions

are allowed to trump (veto) the word of God and cast it aside. There is no need to be voting on matters that have already been settled by God.

Born to Die

Earlier this year in the State of Virginia, HB 2491 (called “The Repeal Act”) was introduced by House Delegate Kelly Tran. Ms. Tran wanted to introduce a bill that would allow a baby

to be aborted right up to the time that the baby is coming out of the mother’s womb. Yes, you read that right, all 40 weeks of pregnancy and right up to the time that the baby is passing down through the mother’s birth canal. Does that make you uneasy? It should. It made Delegate Tran uneasy as well. When she was pressed about the matter from House Major Leader Todd Gilbert, you can see Tran wince



on the video. Gilbert asked Tran if her bill would allow a woman to have an abortion when she was dilating. You can see Tran wince and then later say, "My bill would allow that, yes." For a brief moment, Tran was truly human. She knew full well the ramifications of her bill and was even bothered by it. Yet, the matter gets worse. A few days later, Virginia Governor Ralph Northam, himself a pediatric neurologist by profession, said that "legislators, who are mostly men, shouldn't be telling a woman what she should or shouldn't be doing with her body." When asked, on his now-infamous radio interview, what would happen if a baby was born alive after a failed late-term abortion, Northam responded, "The infant would be resuscitated if that's what the mother and the family desired, and then a discussion would ensue between the physicians and the mother." Of course, by "discussion," he meant a discussion of whether or not to kill the baby. Later, a House subcommittee tabled HB 2491 and referred it to the Committee for Courts of Justice.

What we are witnessing here in our nation is the ungodly and incremental pro-choice slippery slope of advocating first-term abortions (at the beginning of the debate), to second-term abortions (years ago), to third-term abortions (more recently), and now to straight-up infanticide! This is horrific and inhumane. These children are being born to die. We are witnessing more and more lawmakers in this nation who do not have God in their lives. Remember: God hates "hands that shed innocent blood" (Prov. 6:17) and to be so calloused and "without natural affection" toward the unborn is a sin (Rom. 1:31; 2 Tim. 3:3). As for HB 2491, Lord willing, it will never see the light of day again. 🙏

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Spiritual Growth

by Casey Tolzda

Many churches are facing decline and discouragement. Casey declares that dedication and devotion required for spiritual growth, and also provides an update on a new work/merger in Beallsville, Ohio.

Introduction

I remember growing up after becoming a Christian and getting my driver's license. This allowed me to travel to gospel meetings far and wide. The smell of spring meant that meetings would be taking place. I was very excited to be a Christian and began attending services, meetings, and growing spiritually. In reflection, I am also reminded of how far some individuals and congregations have fallen. Much can change in just a short amount of time.

One spring evening, while I was still in high school, I attended a meeting at a small country congregation. Upon my arrival, they asked me to lead the song service that night. The building was filled. I still recall sitting down to pick out my songs for the night, and turning open the songbook, *Sacred Selections for the Church*, to number 442. An older gentleman sitting beside me said, "That is a good one, lead it!" The sound of the voices blending as they were "Singing Redemption's Song" still echoes in my mind

I know most from that congregation have passed on from this world. I drove by the meeting place of that congregation recently and noticed it did not look the same. It was run down and looked to be in disrepair. One preacher assigned to this location on a Sunday not too long ago ended up at the local church where I was speaking that morning. He told me he left because nobody

showed up for services at that congregation that particular morning.

Decline and Discouragement

The decline experienced in that location has been felt in many other places. Some who are my age and younger do not seem interested in carrying on the work of the Lord.

Thankfully, this is not true for everybody! Yet, it seems true that many local churches have dwindled in size. This is not the first time that this has occurred. As Jesus reminds us, the saved have always been few:

Then one said to Him, "Lord, are there few who are saved?" And He said to them, "Strive to enter through the narrow gate, for many, I say to you, will seek to enter and will not be able" (Luke 13:23-24, NKJV).

Many grow discouraged and quit teaching/preaching when this happens. Discouragement is a great tool that Satan can use when we focus solely on numbers (1 Pet. 5:8). It is easy to blame society, others, etc. Even so, it seems that many are uninterested in doing the work that is required to keep a church active in a local community.

Dedication and Devotion

Whenever I get discouraged, I am reminded that this is Christ's church and that I am working for Him. Christ is still the head of His church (Eph. 1:22-23). While many act as if they do not need the church, Jesus saves those who obey Him, and He adds them to

His church (Acts 2:47). His church will always exist (Matt. 16:18). Therefore, may we never grow discouraged in our spiritual labors. Each of us can do more! We have a great work to do!

God will give the increase if we continue to plant and water. 1 Corinthians 3:5-7 says, "Who then is Paul, and who is Apollos, but ministers through whom you believed, as the Lord gave to each one? I planted, Apollos watered, but God gave the increase. So then neither he who plants is anything, nor he who waters, but God who gives the increase." While laborers have always been few, the harvest is plentiful (Matt. 9:37). The ratio of workers to the harvest has not changed with time. We must keep preaching and proclaiming the gospel to the lost (Mark 16:15-16). The Lord will give the increase, but we must do our part.

While we face many issues in the church today, the truth will always prevail! We must believe, practice, preach, and obey the truth (1 Pet. 1:22).

The work we do is not in vain (1 Cor. 15:58). Every soul matters to God! In a society where many are giving up and giving in, let us continue working for the Lord until He calls us home (Rev. 2:10). He will give the increase if we continue to grow spiritually, proclaim His message, and practice the truth in all that we say and do. Souls depend on us, and so does the local church.

I know not what the future holds, but I know where to put my trust

(John 14:1). I am thankful that we have experienced growth in our local congregation both spiritually and in reaching others with the gospel. Perhaps we can even fill buildings again, but that will only happen through the power of the gospel (Rom. 1:16). May we continue to grow, trusting that God will give the increase wherever we are in His service!

1 Corinthians 5:20 says, “Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ’s behalf, be reconciled to God.”

New Work/Merger Update

The Mellott Ridge and Captina congregations were both small, rural congregations in Beallsville, Ohio, located in the Ohio River Valley Area of Southeastern Ohio. This area is filled with local congregations, but many are institutional or liberal, in their work and worship. Many local congregations have been impacted negatively because small congregations have started to rely on the nearby West Virginia School of Preaching in Moundsville, WV.

When it is hard to maintain numbers or even fill the pulpit, it becomes easy to compromise the truth.

The two congregations of Mellott Ridge and Captina have decided to combine and merge their congregations into a new work. Their buildings were old, small, and located in rural areas with poor road access. After much prayer and consideration, both groups decided it was best to leave their current meeting places and purchase a building in town.

The new congregation, known as the “Washington Street church of Christ,” is located at 52771 Washington Street, Beallsville, OH 43716. This new work has been well received by many in the community, especially in a time when there seem to be more congregations splitting, rather than combining. The first service was held on Sunday, April 8, 2018, with forty-four in attendance.

With two groups that are small in number and who think the same, it only made sense to come together. Even members who attended the congregations for many years saw the value in making this move. The building

purchased is a former Methodist church building. We have worked to make the building work for our purposes, such as turning the “kitchen” into a classroom and women’s restroom.

We believe the area needs the presence of a sound congregation. Our first goal in such is to be a congregation that preaches, believes, and practices the truth and do as Paul said to the Thessalonians: “Therefore, brethren, stand fast and hold to the traditions which you were taught, whether by word or our epistle” (2 Thess. 2:15). We ask for prayers as we begin this new work that we might continue to do the will and work of the Lord in this area. Our first goal is to remain faithful to our Lord while spreading His word to those in the community. We appreciate the support of faithful brethren who have encouraged us in this endeavor. 🙏



Casey Tolzda

Casey Tolzda works with the newly formed Washington Street church of Christ in Beallsville, OH since the merger of two smaller congregations in April 2018. He and his wife, Alyssa, reside in Beallsville. The church website is washingtonstreetcoc.com.

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Hope and Peace

by Aaron Linden

This article is adapted from a recent Wednesday evening invitation that Aaron presented at the Adoue Street church of Christ in Alvin, TX.

Hope and peace! What a blessing it is that, according to the word of God, Christians can have peace with God and a hope of heaven based on the love of God. These are two powerful gifts in this world. Without them, impatience, fear of what has been labeled by some in the world as the “great unknown,” anxiety, wonder, and the like, can intrude. That Christians can put aside these troubling thoughts provides a calm that has no earthly price.

In Romans 5:1-5, Paul reminds us that we have been justified through Jesus Christ. Because of this, we hope to share in God’s glory and trust that His promises of eternal life are founded in truth. Even sufferings upon this earth cannot break down this hope and peace. Deliverance from our transgressions comes through the payment of those sins by the blood of Christ.

Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have obtained our introduction by faith into this grace in which we stand;



and we exult in hope of the glory of God. And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance; and perseverance, proven character; and proven character, hope; and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us (Rom. 5:1-5).

Romans 5:6-9 declares that this is the price that was paid so we may have these gifts while on this earth. Marvelous love has been manifested: Christ died for all, even though humanity collectively rejected Him and sentenced Him to crucifixion.

For while we were still helpless, at the right time Christ died for the ungodly. For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him (Rom. 5:6-9).

Romans 5:10-11 affirms that, even though we were enemies of God, He saved us from a debt we could not repay. As those who listen to His word, we have the promise of a reward of which we are entirely undeserving and *cannot* fully fathom from a physical perspective.

For if while we were enemies we were reconciled to God through

the death of His Son, much more, having been reconciled, we shall be saved by His life. And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation (Rom. 5:10-11).

How can we take hold of God’s promised reward? Consider the command that Ananias issued to Saul of Tarsus, recorded in Acts 22:16, along with Peter’s description of baptism in 1 Peter 3:21-22.

Now why do you delay? Get up and be baptized, and wash away your sins, calling on His name (Acts 22:16).

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, who is at the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him (1 Pet. 3:21-22).

Ask yourself, “Do I want access to this peace, hope, and eternal reward?” Why do you wait? Take hold of what God offers. Rise and be baptized and wash away your sins, calling on His name. **T**



Aaron Linden

Aaron is a full-time student at UTMB Galveston School of Medicine in Physician Assistant Studies. He and his wife, Virginia, attend the Adoue Street church of Christ in Alvin, TX. He can be reached at aalinden207@gmail.com.

Taking His hand, helping each other home.



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| DAY LECTURES | TUESDAY | WEDNESDAY | THURSDAY |
| 8 a.m. Authority | <i>The Need for Authority in the Church</i> By Jon Quinn | <i>The Need for Authority in the Home</i> By Jason Garcia | <i>The Need for Authority in Our Individual Lives</i> By Lance Taylor |
| 9 a.m. Helping Each Other in the Church | <i>Starting Right as a Disciple</i> By David Deason | <i>Achieving Spiritual Growth in the Church</i> By Mike Richardson | <i>Overcoming Conflict in the Church</i> By Robert Harkrider |
| 10 a.m. Helping Each Other in the Home | <i>Starting Right as a Family</i> By Shane Carrington | <i>Achieving Spiritual Growth in the Home</i> By Shawn Chancellor | <i>Overcoming Conflict in the Home</i> By Kevin Maxey |
| 11 a.m. (Men's Track): Helping Each Other with Individual Issues | <i>Overcoming Addictions</i> By Art Adams | <i>Overcoming Depression</i> By Steve Wolfgang | <i>Maintaining Focus</i> By Mark Mayberry |
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Bible Authority

by Richie Thetford

Revisiting the theme of “Bible Authority,” Richie emphasizes the need for seeking a “Thus saith the Lord” for all that we preach and practice.

Introduction

All men must recognize the need for authority in everything we do. If you were to take your vehicle to an auto mechanic and instruct him to put in some spark plugs, but he also worked on the transmission and gave you a bill for \$2,800.00 because he felt that you needed some work done on the transmission, you know that he did not respect your authority. Since you did not authorize that work to be done, you have no obligation to pay for any of the extra work that he performed. What if you instructed for your living room carpet to be replaced with dark brown carpeting before you went away for the day, and returned to find that not only was the living room carpet replaced but also two bedroom carpets were replaced with green carpeting? Your authority was once again ignored because carpet was added, and the color was changed without your authority. If a gasoline station were to guess at what to charge you rather than measure out the gasoline by a definite standard gallon, you would be upset. All men recognize the need for authority in secular matters, but what about religion? Don't you think God has given man a standard to go by in the realm of religion? The Bible says:

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work (2 Tim. 3:16-17, NKJV).

The Bible Teaches the Need for Authority

Jesus performed many signs, wonders, and miracles, prompting people to come and ask Him, “By what authority are You doing these things? And who gave You this authority?” (Matt. 21:23). These people recognized that authority is needed. In Colossians 3:17, the Bible teaches, “Whatever you do in word or deed, do all in the name of the Lord Jesus.” All the things we *do* in *word* (what we teach) and in *deed* (what we practice) must be done *in the name of the Lord* (which means by the Lord's authority). To do something in anyone's name means to do it by that person's authority. To go beyond the doctrine of Christ (2 John 9) is to act without the authority of Jesus Christ (Gal. 1:6-9).

From What Does Religious Division Stem?

Whenever two individuals disagree on anything religiously, the religious disagreement stems from either (1) a lack of respect for the authority of Christ, or (2) an ignorance of how to properly establish Bible authority. There is no excuse for anyone who disrespects God's authority. In the denominational world today many examples of “disrespect” for God's word can be seen. The attitude is, “wear my name,” or “have the kind of music that pleases you,” and “let the church be any kind of organization which pleases people.” There have

even been others who have gone so far as to say, “We don't need Bible authority for everything that we do.” However, there are still some today who do respect God's word and desire to do all things that are pleasing to Him! These are the types of individuals with whom we should have fellowship.

Respect for Authority

The Old Testament is filled with example after example showing us how we should have genuine, fearful respect for God's authority. Leviticus 10:1-2 says, “Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it, put incense on it, and offered profane fire before the Lord, which He had not commanded them. So fire went out from the Lord and devoured them, and they died before the Lord.” We can see that these two added to God's word. They did not respect His authority. We can also see examples of this in Cain and Abel (Gen. 4:2-9), King Uzziah (2 Chron. 26:9-21), and Uzzah (2 Sam. 6:3-8). These examples are for our learning (Rom. 15:4) and demonstrate that we must have respect for the authority of God in all that we do religiously.

How Can I Establish Bible Authority?

There are three ways in which to establish Bible authority. The first is a command, which is a positive statement or a requirement. An example of a command can be found in Mark 16:16. The second is

an approved apostolic example. The New Testament contains an example of this type of Bible authority in Acts 20:7, where we are told when to take the Lord's Supper. The third way to establish Bible authority is a necessary inference, which is something that is implied by Scripture. An example of this can be found in Matthew 3:16 which says: "When He had been baptized, Jesus came up immediately from

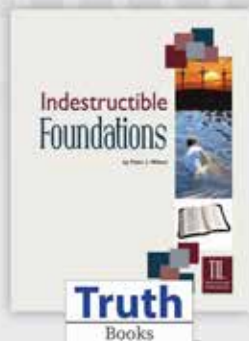
the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him." This verse states that Jesus "went up" from the water. How do we know that He went down into the water? The answer is inference. In Hebrews 10:25, an *assembly* is commanded. By inference, a *place* to assemble is required. To be pleasing to God, we must ensure that

all we do religiously is based upon His will and not man's traditions. **TL**



Richie Thetford

Richie has been preaching for twenty-seven years and has labored with the Poudre Valley church of Christ in Fort Collins, CO for seven years. He and his wife, Malinda, have three children. The church website is poudrevalleychurchofchrist.org. Richie's website is thetfordcountry.com. He can be reached at richiethetford@gmail.com.



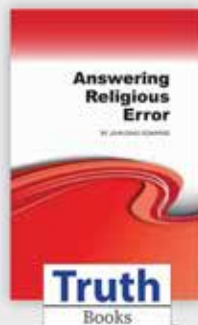
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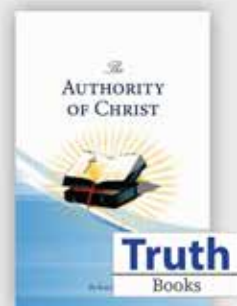
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Book Reviews

by Chris Reeves

Chris reviews recently published books by brethren (L. A. Mott and Jarrod Jacobs) and a noted Greek scholar (Phillip Comfort).

Thinking Through Galatians

Thinking Through Galatians. L. A. Mott, Jr. Sunesis Publishing, 2018. 132 pages, softback. ISBN: 978-0971648784.

Before passing from this life, brother L. A. Mott, Jr. completed another one of his good “Thinking Through” Bible study guides. This time, he wrote on the book of Galatians. The best thing about Mott’s “Thinking Through” series is that they are thorough in exposition, yet concise in volume. Brother Mott gets right to the point of explaining the basics of the text. His introduction to the book of Galatians covers all the basics—who wrote the book, when it was written, to whom it was written, why it was written—without being overwhelming. His exposition offers a basic exegesis of the text without being tedious (and, I might add, without the denominational theology that saturates so many other commentaries in print today). He covers the whole book of Galatians in just over 100 pages! When necessary, Mott will discuss Greek word definitions and structure, but advanced knowledge of Greek is not necessary to profit from these comments. Through the years, I have read from, and profited greatly from, these *Thinking Through...* guides. Mott has covered a few Old Testament books in this series and also several New Testament books. I highly recommend all of them to Bible teachers and students who want to enter class with a basic grasp of God’s word and who want to acquire such understanding in a short period of time.

The Bible Has the Answer!

The Bible Has the Answer! Jarrod M. Jacobs. Jacob Publications, 2018. 54 pages, softback. ISBN: 978-1726715157

Jarrod Jacobs, a faithful gospel preacher and author, has been writing and publishing good Bible class material over the last few years. One of his recent books is *The Bible Has the Answer!* In this workbook, brother Jacobs answers questions that were given to him by high-schoolers in the local church. They asked him about topics that were on their mind. He answered them from God’s word, and then put the material in workbook form for the benefit of others. Topics include questions about life after death, once-saved-always-saved, dinosaurs, and condemning others. The lessons are in outline form, and include questions to encourage student participation. They touch on timely topics that our youth face today. For example, the lesson on dinosaurs will help our young people answer the arguments of naturalistic evolution, and the lesson on condemning others will help them to face the pressures of being a faithful Christian. This is a great workbook, and it would be a good source of material for your next quarter high school class or small-group Bible study. Some of the other good publications by brother Jacobs are *Men’s Training Class* and *Our Attitude from a Biblical Perspective*. He also has just published a new booklet on the subject of *Wine in the Bible*.

A Commentary on the Manuscripts and Text of the New Testament

A Commentary on the Manuscripts and Text of the New Testament. Philip Wesley Comfort. Kregel Academic, 2015. ISBE: 978-0-8254-4340-4

Have you ever been teaching a Bible class and one of your students says that their Bible doesn’t read the same way as yours? They ask you why a particular verse in their Bible is in the margin, or why alternative readings are found in the margin. Of course, these questions have to do with understanding the textual variants behind our English translations of the Greek manuscripts. Philip Comfort, a well-known scholar in the field of Biblical manuscript studies, recently published a good resource to help teachers and students work through the numerous textual variants found in the manuscripts that support our Bible. Titled *A Commentary on the Manuscripts and Text of the New Testament*, this work covers all the major variants found in the manuscripts from Matthew to Revelation. Comfort comments on why individual words in one verse are different in some manuscripts, why entire verses (like Acts 8:37) are missing in some manuscripts, and why entire sections (like Mark 16:8-20 or John 7:53-8:11) are missing in some manuscripts. In each case, he suggests which variants seem to be the best ones to use based upon the best evidence for their existence. Like any commentary, you may not always

agree with Comfort's conclusions about a particular variant, but at least he will inform you concerning the pertinent issues surrounding each text in question. This *Commentary* by Comfort goes well with his other works on

the same topic: *A Commentary on the Textual Additions to the New Testament* (Kregel, 2017), the *New Testament Text and Translation Commentary* (Tyndale, 2008), and *Encountering the Manuscripts* (Broadman and Holman, 2005). **IT**



Chris Reeves

Chris preaches for the Warfield Blvd Church of Christ in Clarksville, TN. His website is thegoodteacher.com. He can be reached at chrisreevesmail@gmail.com.



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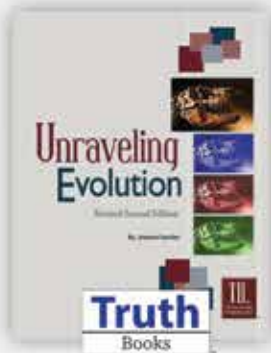
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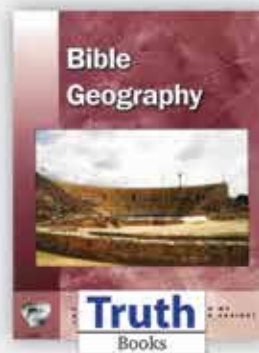
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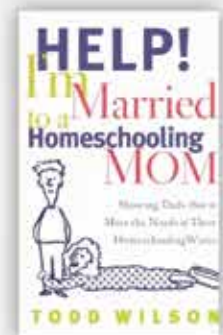
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Evangelist: David Deason (205) 425-2352

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2325 Old Columbiana Rd. (near I-65 & Hwy. 31)
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Evangelists: Doy Moyer and Zack Lee
(205) 822-0018 or 822-0082

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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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Ashburton Drive church of Christ
(formerly Southeast)
70 Ashburton Drive
Sunday Bible Study 9 A.M.,
Sunday Worship 10 A.M. & 5 P.M.
Wednesday Bible Study 7:00 P.M.
Contacts: Kirk Moore (334) 546-3788
John Humphries (334) 306-4172

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

PARRISH

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

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

ARKANSAS

CONWAY

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

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

CONWAY

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

FORT SMITH

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

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

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

LITTLE ROCK

church of Christ
7115 West 65th Street
Bible Study 9 A.M., Worship 10 A.M.
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Study (501) 568-1062

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Bible Study 9 A.M., Worship 9:45 A.M.
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church of Christ
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church of Christ
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church of Christ
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Evangelist: Hugh Delong
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church of Christ
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Sunday Bible Study 9:30 A.M.,
Sunday Worship 10:30 A.M.,
Sunday Bible Study 5 P.M.,
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Evangelist: David Posey
(530) 676-9514 or (916) 608-4866
www.folsomchurch.com

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

OCEANSIDE-VISTA

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Evangelist: William LeDent (305) 451-1194

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Eglise du Christ de Miami
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Wednesday 7 P.M.
Minister: Junot Joseph (305) 244-8295

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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.
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Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Clark Pace
(305) 233-9590 or (954) 430-1437

OCALA

Anthony church of Christ
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Bible Study 9 A.M., Worship 10 A.M.
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Evangelist: Greg Cruz (352) 629-5505
www.anthonycoc.com

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Office: (407) 851-8031

ORLANDO

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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

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www.palmettochurchofchrist.com
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(850) 234-2521

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

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Centerville church of Christ
250 Collins Ave. (Near Robins AFB)
Bible Study 10 A.M., Worship 10:30 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

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

PINE MTN. VALLEY

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

SAVANNAH

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

VALDOSTA

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

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

IOWA

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

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

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 5 P.M., Wednesday 7 P.M.
Evangelist: Jerry Cleek (219) 942-2663

INDIANAPOLIS

Castleton church of Christ
7701 East 86th Street, 46256
Sun. Worship 11 A.M., Sun. Bible Study 10 A.M.
Wed. 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

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
174 exit 164 1 mile south on SR 1
Bible study 9:30 A.M., Worship 10:30 A.M.
Evening 6:00 P.M., Wednesday 7:30 P.M.
812-637-1252 or 513-367-7871

SALEM

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

TRAFALGAR

Spearsville Rd. church of Christ, 6244 S. 500W.
(1.2 mi. S. of Hwy. 135)
Bible Study 10 A.M., Worship 11 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Charles Wright
(317) 878-5969 or (317) 300-8790
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: Jerid Gunter
(270) 274-4451

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 or
(270) 274-3065

DANVILLE

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

FRANKLIN

31-W North church of Christ
1733 Bowling Green Road
Bible Study 9 A.M., Wednesday 7 P.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 6 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
939 Whitewater Avenue
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.
Wednesday 6:30 P.M.
Ron Cooper: (601) 934-3675
roncooper@bellsouth.net
Ricky Ethridge: (601) 737-5778
ricky-marsha@bellsouth.net

MERIDIAN

7th Street church of Christ
2914 7th Street
Sunday Mornings:
Bible Study 9 A.M., Worship 10 A.M.

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

BRANSON

Eagle Rock Road church of Christ
432 Eagle Rock Road
Sun. Worship 9:30 A.M., Bible Study 10:30 A.M.
Sun. Evening Worship 2 P.M., Wednesday 6 P.M.
Minister: Philip North (417) 239-1036
Email: primrosenor@suddenink.net
www.eaglerockroadchurchofchrist.org

CAPE GIRARDEAU

North Cape church of Christ
121 S. Broadview St. Suite 2,
Cape Girardeau, MO 63703
Sunday Bible Study 9:15 A.M. & 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
Preacher: Nolan Glover
www.westsidchurchofchrist.us

LILBOURN

church of Christ
211 Benton Street
First Worship 9 A.M., Bible Study 10 A.M.,
Second Worship 10:45 A.M., Wednesday 7 P.M.
Evangelist: Ben Lawrence, (501) 470-5390

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: Justin Berss
(816) 356-3096 or (270) 320-6157
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.
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, Stuite 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. Tryon Street
Bible Study 9:30 A.M., Sun. Worship 10:30 A.M.
Wednesday 7:30 P.M.
(704) 525-5655
www.charlottechurchofchrist.org

OHIO

BEAVERCREEK

Knollwood church of Christ
1031 Welford Drive
Bible Study 9:30 A.M., Worship 10:20 A.M.
and 3 P.M., Wednesday Bible Study 1 P.M.
For Adults and 7 P.M.all ages.
Evangelist: Heath Rogers
(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-cc.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 5 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 5 P.M., Wednesday 7 P.M.
Evangelist: Donald Jarabek
(419) 893-3566, (567) 694-5062

UHRICHSVILLE

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

OKLAHOMA

MCALESTER

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

OKLAHOMA CITY

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

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: Terry W. Benton, 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.moorevillepikecoc.com

COSBY

Cosby church of Christ
4894 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

KINGSFORT

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

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.faiithweb.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 St
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Mark Mayberry (346) 216-1707
www.ascoc.org & www.markmayberry.net

AUSTIN

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

BAYTOWN

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

BEAUMONT

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

CONROE

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

CLEVELAND

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

CORPUS CHRISTI

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

DICKINSON

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

DALLAS

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

DUNCANVILLE

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

EDNA

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

EL PASO

Eastringe 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 5 P.M., Wednesday 7:30 P.M.
(817) 738-7269

GRANBURY

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

HOUSTON

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

HOUSTON

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

IRVING

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

LANCASTER

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

LUBBOCK

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

LUFKIN

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

MANSFIELD

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

NACOGDOCHES

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

PLANO

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

SAN ANTONIO

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

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

SEQUIM

Sequim church of Christ
American Legion Hall
7 W. Prairie St. at Sequim Ave.
Bible Study 10 A.M., Worship 11 A.M.
Wednesday night Bible study 7 P.M.
Evangelist: Jerry MacDonald
(360) 808-1021 or biblepage@att.net
www.churchofchristinsequim.com

TACOMA

Manitou Park church of Christ
(meets at Gray Middle School)
6229 S Tyler Street
Bible Study 10 A.M., Worship 11 A.M.
Wednesday 7 P.M.
(253) 242-3098
tacomachurch@gmail.com
www.tacomachurch.com

WEST VIRGINIA

CHARLESTON

Oakwood Road 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.
oakwoodrdcoc@suddenlinkmail.com
www.orcoc.org • (304) 342-5637

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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