

Truth

Magazine

Taking His hand, helping each other home.



TM

DECEMBER 2019 | NO. 12 | VOLUME 63

COMPLETING THE COURSE

**The conclusion, when
all has been heard, is:
fear God and keep His
commandments because
this applies to every person
(Eccl. 12:13).**



FINISH

Truth Magazine

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(ISSN 1538-0793) is published once a month by Truth Publications, Inc., 220 S. Marion, Athens, AL 35611. Postage paid at Bowling Green, KY and additional mailing offices.

Manuscripts should be sent to the editor:
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Subscriptions, renewals & other correspondence should be sent to:
Truth Magazine
220 S. Marion
Athens, AL 35611

Book orders should be sent to:
CEI Bookstore
220 S. Marion
Athens, AL 35611
Phone: (855) 492-6657
truthbooks.com

Online Website:
truthmagazine.com

Send change of address to Postmaster at:
220 S. Marion
Athens, AL 35611

Graphic Designer:
Kelly McCombs
KMCimage@gmail.com • (615) 210-8599

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How Can Unity Be Achieved?

by Mark Mayberry

Let us aspire to the ideal described by David, who said, “Behold, how good and how pleasant it is for brothers to dwell together in unity!” (Ps. 133:1).

On the night of His betrayal, Jesus prayed that all His followers would be one (John 17:20-21). Paul pleaded with the Corinthian disciples that they be perfectly joined together in the same mind and the same judgment (1 Cor. 1:10). The saints at Ephesus were exhorted to keep the unity of the Spirit in the bond of peace (Eph. 4:3). Unity among God’s people is a highly valued commodity (Ps. 133:1-3).

Nevertheless, the question remains; “How can unity be achieved?” There are only two alternatives: We can achieve unity based on truth, or we can reach an agreement based on error.

Error has a way of disguising itself and its consequences. Despite appearances to the contrary, unity based on error can never lead to truth or true unity. Agreement based on error is a false unity—without depth or worth, fraudulent, artificial, and unreal.

The prophet Amos asked, “Can two walk together unless they are agreed?” (Amos 3:3). The answer to this rhetorical question is obviously, “No!” The only way we can walk with another person is if we agree with him. The only way we can walk with God is if we conform to His will.

The Bible says, “Noah walked with God.” How so? He was just (Gen. 6:9), obedient (Gen. 6:22), and filled with faith (Heb. 11:7). His life was in agreement with the will of God.

No unity can exist between truth and error: They have no shared basis of

agreement, but are entirely different, leading in opposite directions (2 Cor. 6:14-18). Unity with God is based on our willingness to walk in the light (1 John 1:6-7). Solidarity with brethren is based on our mutual acceptance of the truth (Eph. 4:11-16; 1 John 1:3).

Accepting the Pattern

To achieve unity, we must accept the Bible as God’s pattern (2 Tim. 3:16-17). This was true in both the Old and New Testaments (Exod. 25:40; 2 Tim. 1:13). In writing to the Romans, Paul said, “You became obedient from the heart to that form of teaching to which you were committed” (Rom. 6:17-18). The Greek word *tupos*, here translated “form,” appears sixteen times in the New Testament and carries the idea of a pattern:

But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form (*tupos*) of teaching to which you were committed, and having been freed from sin, you became slaves of righteousness. (Rom. 6:17-18).

Brethren, join in following my example, and observe those who walk according to the pattern (*tupos*) you have in us (Phil. 3:17).

BDAG suggests the following shades of meaning: “(1) a mark made as the result of a blow or pressure, *mark, trace*; (2) embodiment of characteristics or function of a model, *copy, image*... (4) a kind, class, or thing that suggests a model or pattern, *form, figure*,

pattern... (6) an archetype serving as a model, *type, pattern, model*.”

Louw and Nida define *tupos* as “a visual form designed to be imitated or copied” (58.58). Under the heading of “Form,” W.E. Vine describes it as, “The representation or pattern of anything... The metaphor is that of a cast or frame into which molten material is poured so as to take its shape. The gospel is the mold; those who are obedient to its teachings become conformed to Christ, whom it presents” (Vine, 251).

God is consistent in His dealings with humanity. He expected Israel to remain faithful to the pattern (Isa. 8:19-20; Jer. 6:16), and demands the same of us (Col. 3:17; 1 Pet. 4:11). In the spirit of Isaiah, let us turn to the law and the testimony for our authority in religion. In the spirit of Jeremiah, let us seek the old paths, the good ways of God. By walking therein, we will find rest to our souls.

Understanding the Pattern

To achieve unity, we must understand the Bible as God’s pattern. Sacred Scripture repeatedly affirms that we can understand its message. As Jesus refuted the error of the scribes and Pharisees regarding the washing of hands, He said, “Hear and understand...” (Matt. 15:10-11). His words will judge us on the last day (John 12:48). This necessarily infers that man can comprehend the teaching of Christ; otherwise, His judgment would be unjust.

The apostles were guided by the Holy Spirit to reveal the hidden wisdom of God (1 Cor. 2:6-16). Paul affirms that we can know the mystery of Christ, which was made known by divine revelation (Eph. 3:1-5). Through the gift of divine inspiration, he had a perfect understanding of God's will. Christians today do not enjoy that same measure of the Holy Spirit as did the inspired apostles and prophets. Nevertheless, we can have the same understanding as Paul. When we read what he wrote, we can understand as he understood.

Later in the same epistle, the holy apostle said, "do not be unwise, but understand what the will of the Lord is" (Eph. 5:17). The Greek word that is here translated "understand" literally means "to put together." As we are filled with teaching of the Holy Spirit, we put things together in our mind (Eph. 5:18-19; Col. 3:16). For those who faithfully apply themselves to the word of God, diligence leads to knowledge, and knowledge leads to proper understanding and application.

True unity comes when we accept the truth. False unity comes when we accept error. The solution to religious disputes must not be, "Let us agree to disagree." Rather the solution to doctrinal disagreement must always be, "What saith the Scriptures?" (Rom. 4:2-3; 11:2-5; Gal. 4:28-31).

When questioned about spiritual truth, Jesus often replied, "Have you not read...?" He asked this question when the Pharisees attacked Him for allowing His disciples to pluck the heads of grain on the Sabbath (Matt. 12:1-8). He answered in this manner when they asked, "Is it lawful for a man to divorce his wife for just any reason?" (Matt. 19:3-6). He asked this question when refuting the Sadducees, who denied the resurrection (Matt. 22:23-34; Mark 12:18-27). He did this in applying the parable of the unjust vine-dressers (Mark 12:1-12). In other

words, we should turn to the pages of divine revelation for spiritual guidance.

Certain attitudes and actions help our understanding of God's word: Shunning evil leads to understanding (Job 28:28), as does striving after knowledge (Prov. 9:10). Obedience leads to understanding (Ps. 111:10); so also does diligence (Prov. 2:3-5) and desire (John 7:17). Transformation and renewal lead to understanding (Rom. 12:2), as does spiritual-mindedness (1 Cor. 2:14-16).

In contrast, some attitudes hinder our understanding of God's word. Jesus spoke in parables so that those who were dull of heart would not comprehend (Matt. 13:10-16). Kinship with the devil keeps rebellious men from understanding, believing, and accepting the truth (John 8:43-45). Sin destroys our spiritual perceptiveness (Rom. 3:9-12; 1 Cor. 2:14). Worldliness hardens the heart (Eph. 4:17-19).

When do we have a hard time understanding the truth? When we have some priority other than simply obeying God's word. If we are trying to maintain fellowship with a person who teaches error, we may have a tough time deciding who is a false teacher. If we are trying to justify an unscriptural marriage, we may convince ourselves that the New Testament teaching on that subject is just too challenging to comprehend.

Nevertheless, the Bible is clear on the matter of marriage, divorce, and remarriage. The same is true about social drinking, dancing, immodest dress, etc.

We can understand God's word if we have the mind of Christ. It all depends upon our attitude. However, if we are trying to justify some sinful or questionable practice, we will often be unable to comprehend the simple teaching of God's word as it relates to that issue.

Conforming to the Pattern

To achieve unity, we must conform to the Bible as God's pattern. God predestined that the saved be conformed to the image of His Son (Rom. 8:28-29). In other words, we must think like Christ, talk like Christ, and act like Christ.

Those who put on the Lord Jesus Christ walk properly and make no provision to fulfill the lusts of the flesh (Rom. 13:13-14). Those who turn to the Lord, and with an unveiled face, behold His glory revealed upon the pages of Scripture, are transformed into the same image from glory to glory (2 Cor. 3:16-18). Jesus is the author of eternal salvation to all who obey Him (Heb. 5:8-9). Therefore, we must conform our hearts and lives to the word of God (Rom. 6:17-18).

Conclusion

How will we seek to achieve unity? Our answer will reflect our attitude toward truth. Those who love the truth will seek unity based on truth. It is imperative that we love the truth (Prov. 23:23; John 8:32). Those who do not share this attitude jeopardize their souls (Rom. 2:8-10; 2 Thess. 2:10-12).

Why is genuine unity such a scarce commodity? Why is religious division so prevalent? The answer is simple: Many do not accept the Bible as a revelation of God's truth, make no effort to understand the truth, and refuse to conform their lives to the truth.

Therefore, to achieve unity with God and His people, we must accept the Bible as the divine pattern, attain an accurate understanding of its teaching, and be conformed to the pattern revealed therein.

Continued on page 34

“The Two Shall Become One Flesh”

by Kyle Pope

When asked about divorce, Jesus reaffirmed God’s original intent on marriage, as expressed in Genesis 2:24. In stating, “The two shall become one flesh,” early Christians recognized in His teaching an explicit prohibition of polygamy.

In the book of Genesis, when the Lord created woman from the rib He that had taken from Adam, He issued an important proclamation that described the union He intended for the man and woman, and defined the nature of the marriage covenant. He declared, “Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh” (Gen. 2:24, NKJV). When Jesus answered a question posed by the Pharisees about divorce, Matthew and Mark both record His appeal to this text in His answer. He said, “For this reason, a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh; so then they are no longer two, but one flesh” (Mark 10:6-8; cf. Matt. 19:6). In His quote, we should note a significant difference between the words of Jesus and the wording in most of our English translations of Genesis—instead of putting it, “they shall become one flesh,” Jesus said, “the two shall become one flesh.” Why is this wording different, and what is the significance of this difference?

We should note that this form of the quote is found in both Matthew and Mark (Matt. 19:6; Mark 10:7). Source critics have tried to argue that Matthew borrowed from the wording of Mark, and try to explain the common terminology in this way, but I reject that conclusion. Why? First, because the overwhelming majority

of early church writers claimed that Matthew was written first (see Irenaeus, *Against Heresies* 3.1.1-4; Origen, *Commentary on Matthew* 1.1; Eusebius, *Ecclesiastical History* 5.8.1-4; Augustine, *Harmony of the gospels* 1.2.4). Second, because the strong Jewish focus demonstrated in Matthew makes it unlikely that Matthew would have quoted a form so dramatically different from the Hebrew text if Jesus’s words were, in fact, different from Hebrew texts in circulation when the gospel was written.

The gospels are not the only Scriptures that put this “the two shall become one flesh.” In his letter to the church in Ephesus, the apostle Paul devoted the last half of chapter five to a comparison of the church and the husband-wife relationship (Eph. 5:22-33). In verse 31, he quotes Genesis 2:24, but also puts it “the two shall become one flesh.” Are Jesus and Paul paraphrasing the original wording? Probably not. There is good reason to conclude that this is precisely how the Hebrew text read in the first century.

Why would we say this? First, because that is exactly how it reads in the Samaritan Pentateuch. The Samaritan Pentateuch is the text of the first five books of the Bible that has been used for centuries by the Samaritans. It is believed to be very ancient in its textual tradition, and in a number of places reflects readings found in the Dead Sea Scrolls but

differing slightly from the Hebrew Masoretic text (the standard form of the Hebrew text used by Jews). Most English translations are based on the Masoretic text. Second, that is exactly how it reads in the Greek translation of the Old Testament made before the time of Jesus known as the Septuagint. In some cases, New Testament writers quote from the Septuagint or offer Greek translations of the Hebrew text that are superior to it. Third, the ancient Aramaic paraphrase used among Jews known as the Jerusalem (or Pseudo-Jonathan) Targum puts this “both of them shall be one flesh.” Why would New Testament texts and all three of these ancient sources read “two” (or “both”) if the original Hebrew text read “they” instead?

The Hebrew Masoretic text, as it has come down to us, represents a remarkable scribal tradition that vigorously sought to preserve the integrity of the original Hebrew text. Unfortunately, however, it was copied and produced by Jewish scribes who had rejected faith in Jesus and His teachings. When faced with questions about possible variants in wording, there is evidence that this anti-Christian bias may have influenced their choices in some texts. The earliest Masoretic manuscript that we have dates to the tenth century AD. While the discovery of Hebrew biblical manuscripts among the Dead Sea Scrolls a thousand years older than this

confirmed the amazing accuracy of the Masoretic text, it also demonstrated some instances of bias. Could it be that Jews who continued to argue for polygamy preserved wording that read “they shall become” rather than “the two shall become” either deliberately or in an attempt to justify their behavior (or that of their ancestors)?

Although large portions of Genesis have been found among the Dead Sea Scrolls, unfortunately, the scrolls that would have contained Genesis 2:24 are damaged or missing that portion of the text. It is clear, however, that some within first-century Judaism were already rejecting polygamy. The Qumran text known as the Damascus Document described polygamists as being “caught twice in fornication” by having taken two wives in opposition to the “principle of creation,” which it goes on to quote as taught in Genesis 1:27—“male and female He created them” (CD 4.20-21). Did they recognize this principle from manuscripts they possessed that read “the two shall become” rather than “they shall become”?

Early Christians recognized in Jesus’s teaching a clear prohibition of polygamy and may reflect an awareness of this wording in the text of Genesis 2:24. Ignatius (ca. 35-ca. 108) wrote, “Let the husbands love their wives, remembering that, at the creation, one woman, and not many, was given to one man” (*Epistle to the Antiochans* 9). Tertullian (ca. 155-ca. 240) wrote an entire work entitled, *On Monogamy*, in which he argued against divorce and remarriage and polygamy. In his work entitled *On Exhortation to Chastity*, he wrote:

There were more ribs in Adam, and hands that knew no weariness in God; but not more wives in the eye of God. And accordingly the man of God, Adam, and the woman of God, Eve, discharging mutually (the duties of) one marriage,

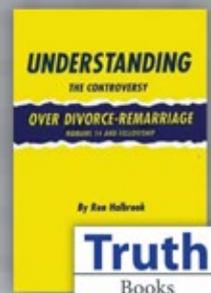
sanctioned for mankind a type by (the considerations of) the authoritative precedent of their origin and the primal will of God. Finally, “there shall be,” said He, “two in one flesh,” not three nor four. On any other hypothesis, there would no longer be “one flesh,” nor “two (joined) into one flesh” (5).

In modern times, not only among Mormons, but even among some that have failed to recognize distinctions between the laws that governed the Patriarchs, Israel, and now, the gospel of Christ, there are those who have argued that polygamy is still acceptable before God. This is more than just a theoretical, hypothetical issue. For those who come to Christ out of a Muslim background, this is a real-world question. What does repentance demand? Could such a person stay in a polygamous relationship? While it is clear that God allowed polygamy under the Patriarchs and Moses, Jesus’s teaching restores conditions God intended “from the beginning” (Matt. 19:8). His explicit declaration that marriage consists of “two” becoming “one flesh” must remove any question that lawful marriage under Christ could involve three, four, or anything beyond what the Lord first established in the creation of Adam and Eve. God created, and Jesus asserted, not many, but “the two shall become one flesh.” **T**



Kyle Pope

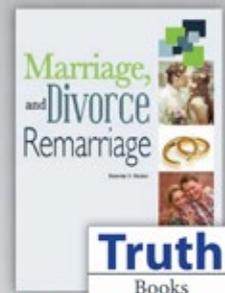
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Lessons from a Road Trip

by Deborah Towles

Parents are encouraged to use road trips as opportunities to explore and discuss parallel spiritual lessons of the Christian's journey toward heaven.

For untold centuries, the lure of a more promising land, a better home, or the hope of a brighter future has drawn men away from the familiar into the adventure of the unknown. Some travel in expectation of reuniting with distant loved ones. Others seek to view the new and awesome beauty of far-off places with their own eyes, unsatisfied with second-hand accounts. Whatever the reason for hitting the road, the destination is not all that is gained by taking the journey. Many spiritual, as well as physical, life-lessons may be learned along the way.

Travelers usually have a compelling goal or destination in mind (2 Pet. 3:13). Planning is required, costs calculated (Luke 14:28-33), tools assembled and preparations made for possible emergencies (Eph. 6:10-13), emergency contacts kept handy (Phil. 4:6; 1 Thess. 5:17), and the packing of essentials completed (Luke 10:42; Gal. 3:27). A GPS or maps (since there may not always be a signal) are essential (Ps. 119:105), especially for the directionally challenged (Jer. 10:23)! Pit stops are necessary and provide times of refreshing along the way (John 6:53-58, 66-68).

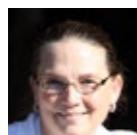
When driving, it is critical to trust and follow the map (Ps. 9:10; Matt. 7:13-14), to obey the rules of the road (Heb. 5:9), and to drive defensively (Acts 20:30-32). Be sober (1 Pet. 1:13) and alert for road hazards, traffic problems, impaired or distracted drivers (2 Cor. 4:3-4; Luke 10:40), and animals (1 Pet. 5:8). Keep your line of vision clear (Col 3:1-2) and be on guard for hazardous situations (1 Cor. 16:13; 15:33; Jas. 1:14-16). Be alert and beware—some drivers occasionally demonstrate “road rage” (John 15:18-19) or may, through confusion or malice, drive the wrong way in the wrong lane. Warning them of their mistakes and avoiding them may save many lives (Titus 3:9-11; 2 Tim. 3:1-5). When ascending steep mountain roads, it may be necessary to gear down to keep momentum and so gain the summit (Heb. 6:1a; Phil. 3:12-14), for once lost, it is hard to regain (Heb. 2:13; 4:1-6). Overloading a vehicle in mountainous terrain is unwise, so leave unnecessary things behind (Heb. 12:1). Exercising steady control (2 Pet. 1:6,11) during descents prevent disasters such as brake failure or missing the turn on a hairpin curve. Fill up

frequently because unexpected delays often occur (Phil. 1:21-29). Resolve, patience, and character may be severely tested by the tedium of delays and troubles along the way (Deut. 8:1-9; 2 Pet. 3:9-15a). Yet, when your destination is successfully reached, these trials fade into memory and become the basis of a good tale (Jas. 1:2-4,12; Rom. 8:18).

Traveling companions matter on long journeys. Murmuring, moping, or impatient travelers make for a weary expedition. Complaining is counter-productive and discouraging (Phil. 2:14-15), so be an encourager (Heb. 10: 23-25)! Engaging the mind, when the body has to be still, helps all of us endure the tedium (Rom. 12:2; 2 Cor. 4:16-18). Keep excitement and enthusiasm for your destination alive in your own heart and share it with others (Heb. 13:14-25; Phil. 3:14, 20-21). Finally, don't forget to enjoy the view (1 Thess. 5:16-18).

We, like Abraham, are on a journey to a promised land, a better home, and a brighter future (Heb. 11:10). We are traveling with the expectation of reuniting with distant loved ones (1 Thess. 4:13-17; Titus 2:13). We are longing to see a land of inexpressible beauty with our own eyes; having heard of its glory is not enough (Rev. 21:1-5)! We should prepare for hazards, delays, and discouragements. Yet, we understand that the testing of our hearts prepares and perfects us for our final destination (1 Pet. 1:7-9). This journey will take a lifetime, so rejoice in the experience. Exalt in the glorious vistas along the way, knowing that the marvelous beauties we see here are nothing in comparison to those that await us (Rev. 22:1-4, 22-27).

The next time you take a trip with your children, pack in some spiritual lessons to share with your captive audience as you travel along the way. It will help them on the greatest journey they will ever undertake, and may even make the present trip more memorable and meaningful. **T**



Deborah Towles

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Romans: An Introduction

by David Flatt

As we begin a new series, this article offers background information on the apostle Paul, his writing style, and introduces his letter to the saints in Rome.

The apostle Peter once wrote that some of Paul's letters contained teaching which was hard to understand (2 Pet. 3:15-16). The difficulty of understanding some of Paul's writings seems especially evident with his letter to the Romans. Many, including this writer, have struggled to understand this epistle. It is arguably every bit as challenging as the Apocalypse of John.

In verse-by-verse studies, we tend to get lost in what an author is trying to explain. For example, we may become distracted by trying to define Greek terms and concepts. We consider other passages where the same words are used. We will pick a letter apart word by word, phrase by phrase, but never learn how they fit together to form broader themes.

From symphonies to tributaries, many analogies have been used to describe Paul's style of writing. He frequently introduces, or alludes, to ideas which he explains in greater detail later in the letter. Paul does not write everything there is to know about a given concept each time he references it. He explains concepts as he writes, and gradually builds his arguments. If we do not keep this in mind, we will "get lost in the weeds."

Some have mistakenly described Paul's style as "rambling," but this is an inaccurate and unfortunate assessment. Paul's comments are never coincidental. He does not carry terms in his pocket and randomly toss them into his letter. Paul does not

use Old Testament citations as mere proof-texts but brings to bear entire Old Testament concepts and themes by briefly mentioning a passage from the Old Testament. In the book of Romans, Paul methodically and meticulously summarizes how the promises God made to Abraham were fulfilled in the Messiah and by the Spirit.

About Paul

Christians are well acquainted with the apostle Paul. We read from his pen nearly each time we assemble. We study his life and analyze his writings. More than any other Christian writer, Paul profoundly shapes our understanding of the gospel. Yet, due to our familiarity with the apostle, we may take him for granted and not fully appreciate his influence.

Like Jesus and the rest of the New Testament authors, Paul was Jewish. Born in the city of Tarsus of Cilicia (located in modern-day south-central Turkey), Saul/Paul was educated in Jerusalem by Rabbi Gamaliel, receiving extensive training in the Torah, Mishna, and Midrash. In addition to his impressive academic credentials, he joined himself with the Jewish sect of the Pharisees. Although a Roman citizen, as a devout Jew, Paul would have found the Roman Empire and the assimilation of Hellenistic culture within Israel repulsive.

In addition to being a Jewish scholar/rabbi, Paul became a convert to Christianity. Formerly, he was violently

opposed to the Christian faith, which he counted as heresy. While traveling to Damascus, he had a confrontation with the resurrected Lord (Acts 9). This event changed Paul's life. Turning from his violent opposition to Christianity, he became a proponent of the Way.

From the standpoint of the unbelieving Jews, Paul's conversion was incomprehensible. It appeared as though, in becoming a Christian, Paul had nothing to gain and everything to lose. This up-and-coming Jewish rabbi walked away from a bright future. Yet, Paul's conversion was genuine, giving him credibility, serving as supportive evidence of the resurrected Lord.

Paul often referenced his background in his preaching and writings. On one momentous occasion, he was at the center of a riot at the Temple in Jerusalem. This arrest would set into motion events that would take Paul to Rome. When Roman soldiers heard what was happening, they quickly came and took Paul into protective custody. When given an opportunity to speak, Paul said:

"I am a Jew, from Tarsus in Cilicia, a citizen of no obscure city. I beg you, permit me to speak to the people." And when he had given him permission, Paul, standing on the steps, motioned with his hand to the people. And when there was a great hush, he addressed them in the Hebrew language, saying: "Brothers and fathers, hear the defense that I now make before you." And when they heard that he was addressing

them in the Hebrew language, they became even more quiet. And he said: “I am a Jew, born in Tarsus in Cilicia, but brought up in this city, educated at the feet of Gamaliel according to the strict manner of the law of our fathers, being zealous for God as all of you are this day. I persecuted this Way to the death, binding and delivering to prison both men and women, as the high priest and the whole council of elders can bear me witness. From them I received letters to the brothers, and I journeyed toward Damascus to take those also who were there and bring them in bonds to Jerusalem to be punished” (Acts 21:38-22:5, ESV).

Paul’s background as a Jewish scholar, persecutor, and convert is critically important in understanding his writings, especially his letter to the Romans. He knew the law and the prophets. Yet, when the Messiah came, and the kingdom was established, Paul did not recognize it but was violently opposed to Jesus, His kingdom, and His people. This lack of recognition by Paul proves a point he often made in his letters: despite their exalted privileges bestowed upon the Israelite people, few recognized Jesus as the Messiah, comprehended the nature of His kingdom, or understood the implications of His death (1 Cor. 1:17-24; 2:7-8).

A full understanding of the cross would require the resurrection of Jesus, the Holy Spirit guiding the thoughts and words of the apostles, and a divine confrontation by the resurrected Jesus with Paul (Acts 22:6-21; 1 Cor. 15:8-10; 1 Tim. 1:12-16).

While the gospel accounts are invaluable, Paul leads us to a deeper understanding of the Messiah. He interprets the Old Testament through the cross of Jesus. Therefore, to better understand Paul and the meaning of the cross of Jesus, it is worthwhile to seek a better understanding of the Old Testament.

Three Themes of Paul’s Letters

Three major themes are found in Paul’s letters. They are connected, and build on each other. Recognition of this helps us better understand the flow of Paul’s thoughts, especially in Romans. Consider the following.

Monotheism

Monotheism is the concept that there is only one God. The word “god” is a general term signifying a super-human deity. When speaking of God, Paul refers to the one Creator. As presented in the Bible, monotheism involves what the Creator accomplished through the Messiah and by the Spirit. In Romans, Paul explains the news of what the Creator did for the world by Jesus Christ (Rom. 1:1-6).

There was a reason why monotheism was Paul’s starting point for teaching the Gentiles. They were polytheistic, idolaters who did not believe in the Creator. Before Paul could tell Gentiles about the Messiah, he first had to inform them about the Creator who sent the Messiah.

For example, Paul shared the gospel with idol worshippers in Corinth who obeyed when they learned what their Creator had done for them through Jesus, the Messiah. They turned from idols to worship the true, living God. In his second epistle, Paul affirmed a monotheistic worldview:

Therefore, as to the eating of food offered to idols, we know that “an idol has no real existence,” and that “there is no God but one.” For although there may be so-called gods in heaven or on earth—as indeed there are many “gods” and many “lords”—yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist (1 Cor. 8:4-6).

Modern society has become increasingly skeptical of God’s

existence. A teenager recently asked in a Bible class, “How do you teach someone who does not believe in God?” American society certainly has changed over the years. There was a time when most people believed in God, read their Bibles, and attended church. Those days are long gone. My generation is mostly unfamiliar with God, the Bible, and organized religion. As Christians, we often wonder how to reach people like this, feeling as if there is no common ground to start a conversation. Perhaps we need to get back to the basics of Paul’s approach with Gentiles. He began by teaching about the Creator and what He accomplished for humanity through the Messiah and by the Spirit.

Election

Building on the concept of monotheism, election identifies the one people of God. With whom does the Creator share a relationship? God has chosen to have a relationship with men and women—the pinnacle of His creation—who bear His image (Gen. 1:27). Collectively, we turn to idols and live in sin, sully our image and breaking our relationship with Him. What can be done to restore our image and reconcile our relationship? Fundamentally, we must believe what the Creator accomplished through the Messiah and by the Spirit. Of course, belief is multifaceted; but, becoming part of God’s elect is just this simple.

In Romans, the inspired apostle explains that God’s elect is not just the biological family of Abraham. As a result of what God accomplished through the Messiah, everyone can become part of God’s family by faith (Rom. 1:16-17). In chapter eight, Paul explains how the Creator predetermined to call willing humanity into His family through the Messiah. Those who answer the call through faith are justified or brought into the family of God. The good news of the gospel is that anyone who

answers this call can become part of God's elect. Since God is loyal to those who are loyal to Him, Paul declares nothing can be done to harm God's elect (Rom. 8:29-39).

Destiny

The concept of "destiny" involves the future of the Creator's people. The theological term for this is eschatology; however, the word "destiny" is a bit less intimidating. What are God's plans for those who have been elected into His family? What is the future of the elect? Simply stated, it is eternal life. This hopeful destiny is to impact how we live. Our morality and ethics should be transformed by the hope of eternal life.

The purpose of the one people of God, the elect, is to glorify the Creator. Individually, we exemplify His loving nature in our lives. Collectively, we declare His rule through our worship. By godly living and worship, the elect draw the world to the Creator. The blessedness of our present existence foreshadows a glorious future eternal life. Through transformed lives, we reflect the glory of the Creator to the world. We become symbols of a hopeful destiny that attracts idolaters to become believers in what the one Creator accomplished through the Messiah and by the Spirit.

The Saints at Rome

Paul wrote this epistle while he was traveling, preaching, and collecting money for the needy saints in Jerusalem (Rom. 15:25-33; Acts 19:21). He planned to share these funds with the saints in Jerusalem and then travel to Rome (Acts 19:21). From Rome, he intended to go to Spain (Rom. 1:11-14; 15:24, 28).

Geographically, Rome could become a platform for the westward expansion of the gospel. There was a time when he used Antioch as a base of operation: his journeys began and ended at Antioch. Yet, that seems to have changed after a significant dispute over

circumcision (Acts 14:26-15:41; Gal. 2). Apparently, Paul considered Rome a potential base for taking the gospel to the western end of the Mediterranean. Several references in this letter give us a glimpse of Paul's divinely assigned task of spreading the gospel to the Gentile world (Acts 9:15; 22:15, 21).

The epistle to the saints at Rome is different from the rest of Paul's writings recorded in the New Testament. He had not been to Rome when he wrote this letter. He did not establish the churches in Rome. While he knew some saints in Rome, as indicated at the end of his epistle, a lack of personal relationship with the church at Rome influences his writing. For example, Paul is careful in his treatment of certain subjects, not being as forceful as he is in his letter to the Corinthian church or as affectionate as he is in his letter to the church at Philippi.

The city of Rome was built on seven hills. Augustus' imperial palace had been built on one of these hills. The imperial palace of Nero, emperor when Paul wrote the letter, occupied another. The Roman Forum dominated a third. The Tiber River flowed through the low-lying areas of the city where poorer city-dwellers lived. Most likely, in these low-lying areas is where the saints assembled and where this letter was first read.

The last chapter of the letter indicates that believers met at several houses within the city. For this reason, there may have been multiple congregations in Rome. In a city of over one million people, saints likely numbered a few hundred or less. They came from both Jewish and pagan backgrounds. Six or eight years before this letter was written, Emperor Claudius had expelled the Jews from the Imperial city (AD 54). This is the reason Priscilla and Aquila had traveled to Corinth (Acts 18:1). However, at the death of Claudius and the ascension of Nero, some Jews returned to Rome. This is one

reason why Paul was concerned with bringing Jewish Christians and Gentile Christians together.

Conclusion

In the coming year, we will devote the Doctrine Column to a study of Romans. The purpose of this twelve-article series is not to delve deeply into the minutiae of Greek words or to give a dissertation on every concept introduced by Paul. Rather, it will attempt to convey the overall themes of the letter. Hopefully, readers will gain a better understanding of Paul's flow of thought from chapter to chapter. If done correctly, these articles will help spur more in-depth study in the letter. Due to space limitations, lengthy text from Romans will not be quoted in each article. For this reason, opened Bibles are encouraged for reading each article. **T**

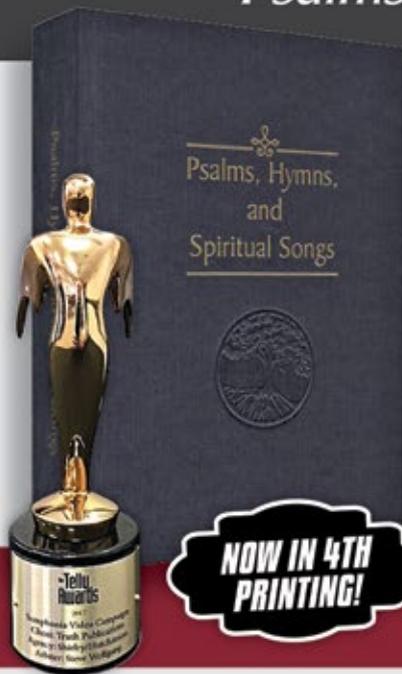


David Flatt

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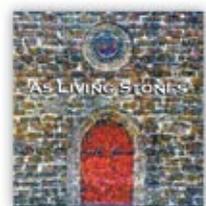
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Cultivating Discipleship in Our Children

by Corey Willis

The concept of discipleship comes from the Greek root “math-” which is suggestive of the discipline required of all who would faithfully follow Christ, including both parents and children.

In two words, Jesus summarized God’s plan of salvation for humanity. Encountering Simon Peter, his brother Andrew, Matthew, Philip, the rich young ruler, and many others, Jesus succinctly said, “Follow me” (Matt. 4:19; 8:21-22; 9:9; Mark 8:34; 10:21; John 1:43). Parents, and specifically fathers, have a responsibility to bring up their children in the instruction and discipline of the Lord (Eph. 6:4). We must raise our children to be disciples, learning about Christ, and changing their lives to become more like Him.

Prioritizing Christ

The crowds desperately wanted to be with Jesus, witness His miracles, and hear what He was teaching. They swarmed Him when He sought time to Himself and even followed Him for days (Matt. 14:13-15; 15:32). Nothing else they could be doing was more important. Peter, Andrew, James, and John immediately left their nets and their boats to follow Him (Matt. 4:18-22). Above all else, our children need to see that we consistently *prioritize time with Christ*—not only through our example but also in the way we allow them to use their own time. No school function, sport, or recreational activity comes before serving the Lord. Like those of Jesus’ time, we need to demonstrate an intense desire to spend time with the Lord.

We need to teach our children the *seriousness of committing* to the Lord. Jesus used polarizing language to describe such commitment: “If

anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple” (Luke 14:26-27). We must teach our children that no relationship comes before Christ. In practice, our children see this when we withdraw from erring Christians who’ve left the Lord.

We must put our *desires to death* in order to serve Him (Luke 14:33; Matt. 16:24). That’s what we’re teaching them when we spend our own time studying our lessons instead of watching videos and enforce the same for them. When we help them give a portion of their birthday money, allowance, and income to the Lord, they’re learning to serve Christ above self. It’s what they learn when they see us change our language and our habits, and when we help them repent from the sins they’ve committed (Heb. 12:1; 1 John 3:6-7).

We cultivate discipleship by helping our children carve out time for *personal study and prayer*. Jesus spent time alone in prayer with the Father (Matt. 14:22-23). We teach our children when we lead prayer in the home and ask them to pray audibly. When they talk with us about problems they’re facing, we teach discipleship by helping them express their concerns to the Lord. We teach them the joys of studying His word by assisting them in chasing down answers in the Scriptures to the questions that they have.

Spending Time with Christians

Discipleship is not only about what you do as an individual, but also about the time you spend with others. Jesus’ disciples spent time with other Christians in collective worship and each other’s homes (Acts 2:46). Throughout their years, we must teach our children the importance of participating in each part of our *worship together*. We should help them understand the significance of the Lord’s supper. One father and friend used to whisper in his young children’s ears while the emblems were being passed to tell them what Christ did for them. Teach your children to sing out to praise God and encourage other Christians regardless of how good they think they sound. We cultivate discipleship when we teach our children that we’re talking to the Creator of heaven and earth during our prayers. They should see us give back to God during the collection and we should help them contribute at a young age and more as they grow. After God’s word is preached, we cultivate discipleship when we talk about changes we need to make instead of changes the preacher needs to make. As early as we’re able, we should teach our children that worship is not a time for sleep, games or being entertained. It’s an opportunity to commune with God and our brethren.

Our children need to *spend time with Christians* apart from periods of collective worship. As Jesus taught,

our true family is composed of Jesus' disciples (Matt. 12:49-50). We've never discouraged our children from spending time with their school friends, but we've actively encouraged and enabled them to spend time with other Christians. We taught them the importance of building strong relationships with those who will help them when they're struggling. Give your children every opportunity to build these relationships at Bible studies, at camps, in each other's homes, playing games, going out to eat or just doing nothing together. Jesus surrounded Himself with those who had a common interest in serving God and so should His disciples.

Serving Others

Jesus' ministry was marked by helping others. When we take our children to hospitals, nursing homes, and funerals, we're teaching them to be disciples of Christ, and help others in their times of need (Jas. 1:27). Our children need to see us serving other Christians with our prayer, our time, and our money. To assist others in their times of need, we have to be aware of their needs. If we are the last ones to the church building and the first ones out the door, it is difficult to know what's going on in the lives of our brethren.

It's crucial that our service doesn't stop at the church, but that it continues in the world (Gal. 6:9-10). Christ is glorified when we serve those outside His body (Matt. 5:16). As parents, we cultivate discipleship when we encourage and coordinate opportunities for them to serve in their communities. We can help them clean up a neighbor's yard, give to food drives, and buy gifts for less fortunate families. Paul reminded those in Philippi that Christ gave His Own life in service to others. In like manner, disciples must

consider others more significant than themselves (Phil. 2:1-8).

Teaching Others

Most importantly, those who follow Christ will teach others to follow Him. Jesus prayed for those who would work to bring disciples to the Lord (Matt. 9:35-37). Christians who were forced to leave Jerusalem due to religious persecution made disciples in the cities to which they were scattered (Acts 6:7). As parents, we first make disciples when we teach our children the gospel. We then make disciples when we encourage our children to talk with their friends about Christ. When they come home from those discussions with questions, we should study with them to help them find the answers in God's word.

We also make disciples of Christ when we help them endure scrutiny and persecution. When they teach others, stand for Christ, and share in His sufferings, they're truly His disciples (2 Tim. 2:1-3). Your children may face a choice between a failing grade and being immodestly disrobed in a swim class in front of those of the opposite sex. Like early disciples, it's a time for "rejoicing that they were counted worthy to suffer dishonor for the name" (Acts 5:41).

Conclusion

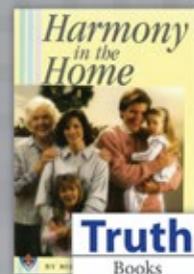
As parents, we have a significant role to play cultivating discipleship in our children, both by our examples and by enabling them. We guide them personally by teaching them to prioritize Christ above all other things in life. We help them collectively by enabling them to spend time with other Christians. We give them opportunities to serve others within and outside of the Lord's body. We help them make disciples and rejoice when they suffer for Christ's sake. Though the work is critically important, it's also thoroughly fulfilling. As

John wrote, "I have no greater joy than to hear that my children are walking in the truth" (3 John 1:4). **TI**



Corey Willis

an advisor to the Board of Truth Publications. He can be reached at corey@truthpublications.com.



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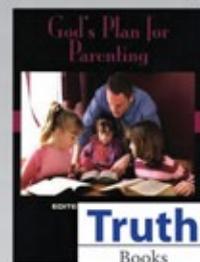
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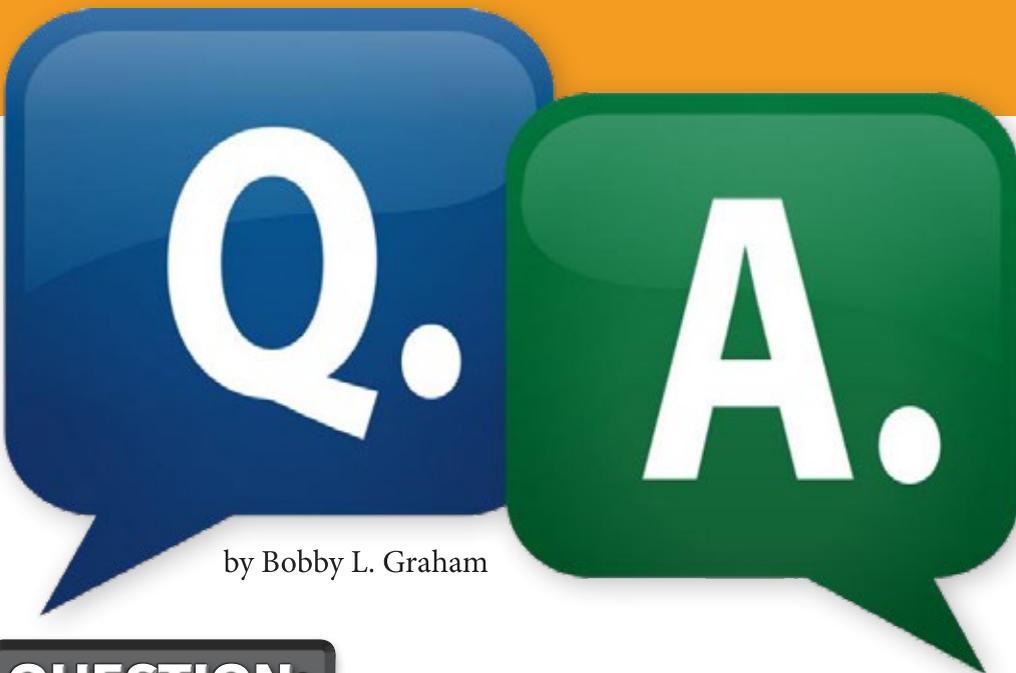
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Bobby actively participates in fill-in preaching, Belize trips, teaching an hour each day at Athens Bible School,

and in gospel meeting work. He and his wife, Karen, have three children. He can be reached at bobbylgraham@pclnet.

QUESTION:

What was the Urim and the Thummim? They are mentioned in the following Scriptures (Exod. 28:30; Lev. 8:8; Deut. 33:8; Ezra 2:63; Neh. 7:65).

ANSWER:

While I wish I were able to give a more definitive answer, the Bible does not say much about these parts of the high priestly equipment. What we can know is somewhat helpful, leaving other matters as unexplained/unrevealed matters of wonderment.

And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before Jehovah continually. And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before Jehovah: and Aaron shall bear the judgment of the children of Israel upon his heart before Jehovah continually (Exod. 28:29-30).

And he placed the breastplate upon him: and in the breastplate he put the Urim and the Thummim (Lev. 8:8).

And of Levi he said, Thy Thummim and thy Urim are with thy godly one, Whom thou didst prove at Massah, With whom thou didst strive at the waters of Meribah (Deut. 33:8).

And the governor said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim (Ezra 2:63).

And the governor said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim (Neh. 7:65). [This last reference in biblical history implies their absence.]

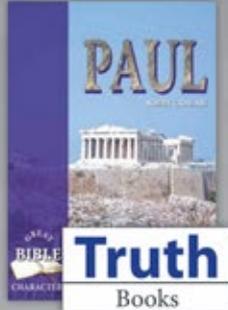
The Urim alone is mentioned in Numbers 27:21 and 1 Samuel 28:6, possibly being used as a synecdoche (i.e., a figure of speech where a part is used for the whole).

And he shall stand before Eleazar the priest, who shall inquire for him by the judgment of the Urim before Jehovah: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation (Num. 27:21).

And when Saul inquired of Jehovah, Jehovah answered him not, neither by dreams, nor by Urim, nor by prophets (1 Sam. 28:6).

Surprisingly, the Jews had no clear understanding of their meaning but were divided in their opinions regarding the Urim and Thummim. Some thought them to be like dice used in the casting of lots, while others thought them to be jewels making up the high priestly breastplate. Some felt that Thummim gave a "Yes" answer while Urim supplied a "No," with each object having a Urim side and a Thummim side. In this event, two Urims would have been needed for a "No" answer, and two Thummims for a "Yes." If one of each turned up, then there was no answer from the Lord.

I believe that we can conclude the following from the passages: This equipment was associated with the judgment of the nation as determined by the High Priest. They must have been employed by the High priest in inquiring of God about matters of His will. There were times when God gave no answer by this means, even when asked. This method evidently stood on par with prophets and dreams, which were authorized avenues for God's revealing of His will. **TL**



Paul

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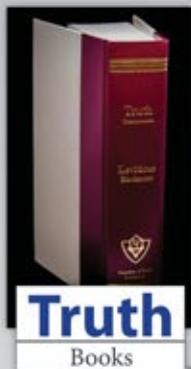
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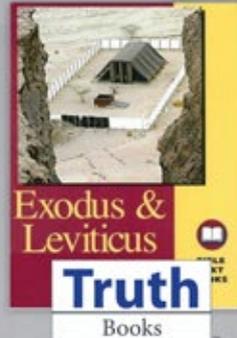
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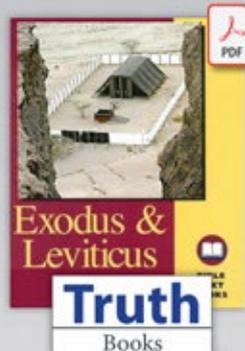
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Capernaum: The Village of Jesus

by Trent and Rebekah Dutton

Though only a small fisherman's village, Capernaum provided a temporary home to that Rabbi who changed the course of human history.

When you think of cities, towns, and other locations that have left their mark on human history, particularly in the context of Scripture, Capernaum is not usually one of them. Jerusalem is undoubtedly on the list, but it would most likely take a moment to think... "Jesus, life of Jesus, Capernaum." Capernaum is seemingly an unlikely spot to serve as a pivot point of history, but when its location, background, and archaeology are considered, it begins to make sense.

Geographically situated on the north shore of the Sea of Galilee, Capernaum rests at a crossroads of the ancient world. In this region, the Jezreel and Jordan Rift valleys concentrate traffic in the area. If traveling to any

areas such as Anatolia (modern-day Turkey), Syria, Mesopotamia, Egypt, or the African continent, one would most likely cross in or near this area.

Historically, the biblical text identifies Capernaum as the village where the Messiah spent a significant amount of His early ministry. Next to Jerusalem, Capernaum is one of the most frequently mentioned places where Jesus operated. Concerning its establishment, Capernaum and its toponyms (ancient place-names) do not appear in the Old Testament or other ancient texts before the Exilic Period. Hellenistic influences via Greek expansion, coupled with later Roman influence, resulted in solidified roads in the area, including

a branch of the Via Maris that ran through the village. This is evident in a Roman milestone at Capernaum, marking and commemorating improvements to the already existing Via Maris caravan highway (OEBA, 173). Combine this with spring water inlets to the sea that created a rich fishing environment, and it made for a community that could support a modest village population and outpost for monitoring the highway. This historical setting provided the stage for Jesus's early ministry, which included a tax collector becoming a disciple and crowds to witness a paralytic being healed. As a result of Capernaum's population and the surrounding road network, such news would quickly spread to the surrounding region.



Capernaum 5th and 6th-century white limestone synagogue behind 1st-century village foundations.

Archaeologically, Capernaum is an interesting site, but not for the reasons that small biblical villages normally are. Old Testament or New, smaller villages and settlements typically provide an insight into the material culture and economy of the area, as it relates to the larger cities they surround. In turn, this often provides the human context for textual sources, giving a fuller picture of the historical reality. Capernaum does that but in a unique way. In and around Capernaum, there are multiple sites on the traditional Christian pilgrimage trail. Both Byzantine and modern Christians flocked to places such as Peter's house and the Tabgha (the traditional site of one of the loaves and fishes miracles, down the shoreline from Capernaum). However, what many admire, walk in, on, and around, but do not understand, is the ancient synagogue in Capernaum—or, rather, that there are three of them superimposed. From the top down, the white limestone synagogue dates to the fifth and sixth centuries. Next is a combination of basalt and limestone, dating to the fourth century. The last synagogue layer is a basalt structure from the first century (OEBA, 174). This lowest basalt synagogue would likely be the one mentioned in passages such as Mark 1:21, when Jesus enters the synagogue in Capernaum. This structure helps to tell an archaeological story that is often so hard for our eyes to see. Often, in “dirt” archaeology, or archaeological contexts where superimposed structures are uncovered, the process of destruction and rebuilding can be difficult to reconstruct. However, in this instance, the photo showing the side profile of the synagogue provides a clear distinction between the structures, that is, well, black and white.

On your next visit to Israel, when you disembark the tour



5th and 6th-century white limestone synagogue columns.

bus at Capernaum, make your way to the synagogue. Certainly take in the surrounding items: the well-preserved first-century street plan that runs through the village or the modern church (colloquially referred to as “The Spaceship”) built over the traditional site of Peter's house. However, do not let these distract you and miss the foundations of the first-century synagogue where the initial teachings of the gospel were proclaimed to the world.

OEBA = Master, Daniel M., ed. *The Oxford Encyclopedia of the Bible and Archaeology. Volume 1. USA: Oxford University Press, 2013.* 



Trent and Rebekah Dutton

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Sources



Black basalt 1st and 4th-century synagogue foundations under later white limestone synagogue.

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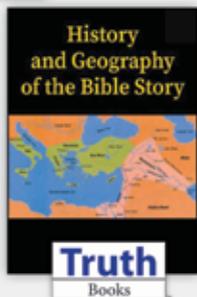
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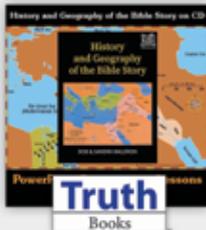
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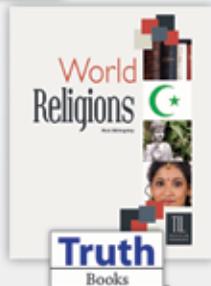
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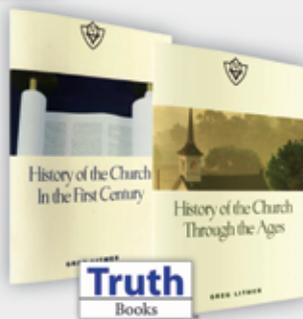
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Whole Motivation

by Warren E. Berkley

When our principal goal is to fear God and keep His commandments, our motivations are multi-leveled and inner-connected.

I still mow the lawn! At various benchmarks in my sixties, I tried to give up yard work. The other day a young man in the neighborhood said, “Why are you still doing yard work?”

The motivation for a seventy-two-year-old to continue doing yard work is multi-leveled: (1) I like having a neat place; (2) City ordinances require yard maintenance; (3) My wife likes it; (4) The grandkids think they have surpassed such tasks; (5) Maybe the guy next door will get the message that he should do his.

This is really the way motivation works. It is that inner engine that ignites and fuels the outer engine. It cannot be faked or borrowed, and you can't do without it. Even bad behavior has various sources in motivation, albeit wrong. (The word “motive” originates from that family of words that has to do with movement. We generally use the word when speaking of that which causes or prompts movement.)

Why Am I a Christian?

Several related levels of motivation answer that question.

Being a Christian is part of the legacy I was given. My parents made certain that I knew what I needed to know about becoming and being a Christian. My father was genuine about passing on the torch. When he read passages like “...that the next generation might know them,” he applied that to his efforts to teach

us and model for us the meaning of becoming and being Christians (Ps. 78:5-6). Part of my motivation is to be true to that legacy.

Being a Christian is the best way to lead my family. While I cannot force my children and grandchildren to be faithful Christians, I can and must teach and show them. There is no higher standard for a father or mother. “Bring them up in the discipline and instruction of the Lord” are words I took personally when we were raising our children (Eph. 6:4). As a grandparent and great-grandparent, that *legacy motivation* remains.

Being a Christian provides guidance and good attitude in being a good friend and helping people. Being a good neighbor (even to the guy next door who needs to mow his yard) requires a selflessness that is richly informed and encouraged by following the teachings of the New Testament. Long before Mr. Rogers, Jesus spoke of being a good neighbor (Luke 10:25-37). He illustrated maturity, disciplined responses to people, and loving the unlovely. I need that. It's part of my motivation.

Being a Christian prepares me for death. I know what everybody knows: We will die. Yet, what then? Of the two alternatives, I want the better. Paul said, “But thanks be to God, who gives us the victory through our Lord Jesus Christ. Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the

Lord, knowing that in the Lord your labor is not in vain” (1 Cor. 15:57-58).

Being a Christian means I am able to get help from the highest source. As David said, “When the righteous cry for help, the Lord hears and delivers them out of all their troubles. The Lord is near the broken-hearted and saves the crushed in spirit” (Ps. 34:17-18). I need this! “Let us with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need” (Heb. 4:15).

Being a Christian means I am a participant in a worthy cause. I can tell and show people there is a way out of the destruction of sin. I can pass on the greatest message to ever be spoken and written. Without any doubt attached, any apologies, or timidity, I can speak what God caused to be written: “For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith for faith, as it is written, ‘The righteous shall live by faith’” (Rom. 1:16-17). I became a Christian, and I continue that way of life for all these reasons.

A Common Bond

What do all these levels of motivation have in common? What is the principle motivation? *I am a Christian because of who God is, what He has done for my benefit through Christ, and what the gospel*

promises. Every reason given above is foundationally connected to the greatness and love of God in Christ. He made me in His image for His purpose that came to fullness with the life, teaching, death, and resurrection of Jesus Christ. *While all six motives identified above hold value, they only hold value because of Almighty God.*

Popular motivational speeches and books may not be completely wrong or failures. *I think the common defect is that they are frequently incomplete.* The world wants a motivation that is earth-bound and self-serving, to be financially productive; to overcome some deficiency; to gain some temporary excitement here “under the sun.” Billions of dollars have been banked by motivational books, seminars, and podcasts that omit the highest motivation available to man. Solomon concluded, “Fear God

and keep His commandments, for this is the whole duty of man” (Eccl. 12:13). A life that isn’t “abundant” with Christ as the center takes one only to the grave. What then? Jesus said, “I came that they may have life and have it abundantly” (John 10:10).

Much motivation talk is built around slogans, that may contain some truth, yet without wholeness and divine connectivity.

Often it’s easy to take the teachings of Jesus and turn them into clichés. We’re tempted to dial into these slogans whenever we’re in crisis. But experience shows us that the slogans alone leave us hollow. So what would it look like to take the teachings of Jesus seriously and orient our daily lives around them? Let’s be honest—we need to do a whole lot more than stick a fish symbol on the back of our car (*Pathak, 22*).

Conclusion

God has created us in His image, and He has spoken and acted through Jesus Christ to get us out of the destruction of sin and into fellowship with Him. That goodness combined with our reverence for God is the principle motive, that has in it—all the other levels of motivation. I hope this helps you to stay motivated. Now, it is time for me to mow the yard again. 🇺🇸

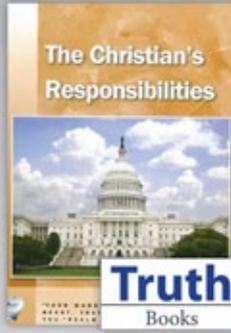
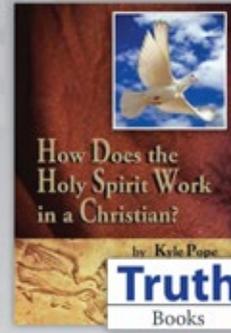
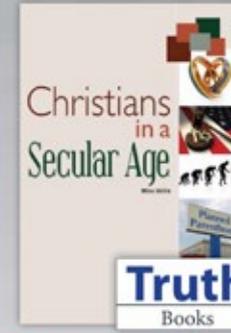
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Warren E. Berkley

Warren has worked with the Laurel Heights church of Christ in McAllen, TX for thirty years. He and his wife, Paula, have three children, nine grandchildren, and one great-grandchild. You can read his daily blog at berksblog.net. He can be reached at warren@warrenberkley.com.

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Tribute to Richard King

by Jerry King

Richard King was a lover of the truth, which caused him to love preachers of the truth and small churches that struggled to support the truth.

My father, Richard King, suffered a massive stroke during the night of Oct. 15, 2019, and passed to his reward on Sunday morning, Oct. 20. He always thought it would be nice to die at church, and he almost made it. He was pronounced dead at 8:35 a.m., Bible class started at 9:00. At 92 years of age, his body had worn down to the point where he could no longer walk. Although his mental faculties may have faded a bit with age, he continued to have an excellent memory and keen biblical insight. He was much loved and highly respected throughout his considerable circle of influence among the brethren.

Dad's father was a struggling peanut and watermelon farmer in the sandy soil of Floresville, Texas, 30 miles south of San Antonio. My grandfather was a steward and adult Bible class teacher in the Methodist church in a time when Methodism meant strong moral values, and so dad was raised with a sense of morality that he would never abandon throughout his life. Even in his teenage years in the Navy during WWII (his father had to sign the enlistment papers because he was only seventeen), he stayed true to his understanding of right and wrong.

Several years after he left the Navy, dad moved to the Houston area and became a pipefitter in a local chemical refinery. While he believed that Jesus was the Son of God and had a firm understanding of Jesus' moral requirements, he was not a Christian

when he married Pauline Hawks at the age of twenty-four. Two things changed that. First, when my oldest sister began to ask dad to go to church with her and mom, he just couldn't say no, and he began to hear things he had never heard before. Second, he attended a home Bible study in which he heard things that made him angry—things that he just knew were not in the Bible—and he was determined to prove the teacher wrong. Yet, when he studied those things on his own, he discovered that the teacher was right and before long, Luther Blackmon baptized him at the Red Bluff Church of Christ building in Pasadena, Texas. Thus began a six-decade love affair with the truth of God's word.

After his baptism, dad hit the ground running in his service to Jesus Christ. He soon became a deacon at the Red Bluff church. He was instrumental in beginning the College Park church in Deer Park, Texas, and in the late sixties, was selected to serve as one of its elders. When he retired from pipe fitting in the mid-eighties, he and mom moved to Centerville, Texas, where he was soon selected, along with Victor Hillman, to be an elder. For over twenty years the two worked valiantly



Richard King

together to keep the Centerville church sound when liberalism threatened.

When mom and dad's health began to decline with advancing age, Richard made the difficult decision for them to move to the Dallas area to be near their sons. They joined the West Allen church in 2009. Although his physical health prevented him from serving as an elder

or teaching a Bible class, he was always present at classes and worship services until very near the end of his life. He was always quick with a Scripture or word of wisdom to add to our studies. He was an observer of people and would offer a sage word or two when he felt it was needed. He never lost his sense of being a shepherd, and his interaction with the saints at West Allen garnered him much love and respect. With his cowboy hat, boots, and long gray beard (which he decided to grow several years ago), he struck quite the memorable pose of a Texas gentleman.

Dad never sought the limelight; in fact, he avoided it like the plague. In all the good he did, he wanted the glory to go to Jesus Christ. Just before his death, dad issued instructions for no funeral, only a short graveside service with the immediate family. “And don’t talk about me, talk about Jesus!” he commanded. My answer to him was, “Now, how do we have a service for you and not mention you?” We honored the graveside only request, but there was a large crowd. We did find it necessary to talk about him, and it went a little long. Dad would have hated it. Someone told me, “Well-loved people don’t get small funerals. It’s the burden they bear after they are gone.” I reckon the same is true for tributes in *Truth Magazine*.

Regardless, there are two things that perhaps make this tribute appropriate:

First, my dad’s love for the truth made him a lover of those who present the truth. My dad absolutely loved gospel preachers, and he loved them in deed as well as in word. He traveled all over central Texas to gospel meetings. Dad and mom loved to show hospitality to preachers in their home. As my brother noted at the graveside, no one will ever know how many times dad dug deeply into his wallet to help a struggling preacher or to help send a preacher to some far-off place to preach. Many who

never met him face to face have been beneficiaries of his love for gospel preachers. His love *for* preachers made him beloved *by* preachers.

Second, my dad’s love for the Lord’s church made him a lover of small churches struggling to make it. Dad was a hunter, which took him to some pretty remote areas of the Great Northwest. As a result, he became familiar with a host of small, struggling works in those areas, and he was actively interested in each one. Whenever he became aware that a new church was beginning, he would be quick to answer the call for funds. He was particularly thrilled when news came to him a couple of years ago of the establishment of a sound church in his beloved hometown of Floresville.

Dad was by no means materially rich, but he had a rich and generous heart for the things of Jesus Christ. Perhaps more than anything else, that is his legacy.

My dad would never forgive me if I failed to include some words of encouragement to my fellow preachers and elders in this tribute, so here you go: The first book my father gave me after I began preaching was H.E. Phillips’ wonderful *Scriptural Elders and Deacons*. On the inside cover, he wrote, “To my dear son Jerry—May you always view your circumstances in the light of God’s word, and never view God’s word in the light of your circumstances. Love, Dad.”

My father had known the tremendous disappointment of watching preachers and elders he loved depart from the faith in order to justify some changing circumstance in their lives—a divorce and remarriage either of them or a loved one, a beloved child’s refusal to do right, the desire to cling to a job in a church where some departure from the truth was being championed by people of influence, etc. His challenge to

you would be, “Preach the word! Be ready in season and out of season. Convince, rebuke, exhort with all longsuffering and teaching” (2 Tim. 4:2). He would encourage you to stay moored to the truth no matter the storm that threatens to loose you. He would want to remind you that after you have fought the good fight, and have finished the race, and have kept the faith, there is a crown of righteousness laid up for you, which the Lord, the righteous judge, will give to you on that day (2 Tim. 4:7-8). 📖



Jerry King

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The Dangers of Wordliness

by Tim Matheny

As conciseness contrasts with the tediousness of a rambling discourse (“Brevity is the soul of wit...”), Tim cautions against another danger: “Wordliness.”

Upon seeing the title of this article, you may have wondered how such an august periodical would fail to catch such a straightforward spelling mistake. I would hope to restore your confidence, however, by affirming that this is a deliberate play on words on my part. When I was in elementary school, we had vocabulary books titled “Wordly Wise.” At the time, I was not worldly-wise enough to get the pun, but I’m sure my parents did. It was fitting to use such an invention to describe a type of mistake in interpreting God’s word, which leads to behavior that is inconsistent with the standard that is expected of Christians and churches as revealed in the New Testament.

The error I am describing is the over-reliance upon a single definition of a Bible word or phrase, without respect to its context in the passage in which it is found. Such approaches have historically been used, as they are today, to justify radical innovations—which, of course, are hailed as “progress.”

Take, for example, much of the current discourse about worship. It has come into vogue to take the sense of the word as it occurs in Romans 12:1, regarding the use of our bodies as a living sacrifice, being our “spiritual service of worship,” and boil it down to the catchphrase, “Our whole lives are worship.” Then such claims are used to suggest that (1) our worship services are too formal or too rigid; and (2), we will most certainly fail to reach any visitors with the truth because they will “feel like they don’t belong here.” We are told that we fail to recognize

that our collective worship is simply “practice” for the worshipful life.

It is declared that anyone who dresses nicely for worship must be attempting to be ostentatious; why should one dress that differently from any other time in their worship-filled life? Pressed to the extreme, this single-definition approach is used to ask why actions that are normally part of worship on the first day of the week can’t happen anytime during the week.

Like so many other errors, this one begins with a misapplication of a true statement. Of course, it is true that our whole lives are a “service of worship.” The problem comes with the assumption that all worship is the same thing, yet both careful reading and common sense tell us that this is not so. Is collective giving, for instance, an act of worship? We are told to do so on the first day of the week in 1 Corinthians 16:2. Is taking care of widows and orphans worship? I would argue that given James’ statement in James 1:27, and the aforementioned Romans 12:1, it absolutely is. However, do we only give to take care of the needs of the helpless on Sunday, then, or choose to ignore what Paul commanded and take up a congregational collection on any day of the week? I have never known a fellowship of Christians who would take such a stand. How about Bible classes? Are they acts of worship? Yes, to such a point that I am slightly troubled by our accommodative distinction between “Bible classes” and “worship services.” Yet, if one presses the idea that worship in the Bible class is of the same nature

as our collective services, one would be led to conclude that women could not sing in our worship because that is, by the Spirit’s command, teaching. (This erroneous conclusion, by the way, has been reached from time to time throughout the church’s history.)

On first blush, it might seem that a position judging the hearts of those who dress a certain way for worship is on the Pharisaical side of conservatism (and it is), and that an “any day of the week for the acts of worship” position is on the heretical side of progressivism (and it is), and that those two positions could not be held within the same Christian’s heart. However, for those who would express such ideas, they are simply logical outcomes, conclusions which must be reached from the nature of worship, and their position on ends of a scale which involves a philosophical approach to understanding Scripture, in general, is incidental and pointless.

Such apparent but explainable “pendulum swings” are not without historical precedent. In the 1950s, two brethren, Carl Ketcherside and Leroy Garrett, first declared that churches should not have a regularly paid evangelist who stuck around and filled a pulpit. This seemed at the time to be a hyper-conservative declaration. Yet, within a decade they were both advocating that churches should not refuse fellowship to anyone who believed in Christ’s death, burial, and resurrection. They soon began to advocate that churches have an ecumenical bond with “Christian” denominations. Once again, these

two claims would seem to involve far ends of the philosophical spectrum. Yet, they are easily understood when we realize that they both are, in reality, results of another “wordly” stretching of the truth. They came about because the two preachers were taking the position that there is a fixed and irreconcilable difference between the terms “gospel” and “doctrine.” Neither can be used either to represent the other or a mixture of the two.

The result: A preacher who was “located” was not evangelizing, but rather teaching, when he talked about things other than the gospel, which they defined as always meaning the death, burial, and resurrection of Christ. This, they said, could not be. Later they would reuse the same distinction and say that anyone who believed in the gospel—again, the death, burial, and resurrection of Christ—should be in fellowship with others who believed the same way and accept them as Christians. Also, those Christians in fellowship could differ and continue to study about doctrine. The pressing of each word into a single mode generated logical outcomes irrespective of where they might fall on some other scale describing the position of an outcome in a belief system. My intent here is not to address those specific issues. Brother Bill Humble did so in fine fashion in debate with Garrett all the way back in 1954. I simply point out that what we from the outside might see as inconsistency can, in fact, be conclusions based on the “over-consistency” of pressing words into single definitions.

Sometimes these singular definitions do not even come from the Bible. Such has been the problem with the Greek word translated “sing.” It is asserted that the word meant “to pluck” and thus authorizes the use of any instrument. Even if we do not address the inherent question of why everyone commanded to do such doesn’t play an instrument, to accompany or replace singing for every single song we sing

in worship. This pressing of a single definition ignores the fact that this word, as my former English teachers would say, is transitive—that is, it has to have an object. In this case, that object is “your heart,” and the term, therefore, is a metaphor for creating music within the heart, and the text goes on to tell us that the product of “plucking the heartstrings” is singing psalms, hymns, and spiritual songs that teach and admonish.

The Antidotes to “Wordliness,” Happily, Are Quite Simple.

First, we must allow for the basic fact that, in virtually every language, a single word can have multiple, and sometimes even contradictory, meanings. Using the archaic language of the KJV, one can cleave to a spouse (meaning to be stuck like glue), but an animal can have a cloven hoof (split apart into two or more pieces). These two meanings are nearly perfect opposites, yet the word is the same, and those opposite meanings continue to live on in that way in English to this day.

A corollary to this recognition is that we must, as we attempt to understand any word in Scripture, strive to understand how that word fits in contexts ranging from the sentence to the overall story or argument of which it is a part, to its use within its book or epistle.

Finally, let us shed our pride when we read the Scriptures. There is a certain feeling of superiority to believe that you understand words better than either those who surround you or those who have gone before. However, this is sinful folly, as Paul points out in 1 Timothy 6:3-4 and 2 Timothy 2:14. May we all reject the wranglings of “wordliness” for the comfort of godliness. **T**



Tim Matheny

Tim has worked for Apple for more than thirty years and is passionate about technology, but his first love is for the Lord and his family. He and his wife, Margaret, are members of the Brentwood congregation in Nashville, TN. He can be reached at matheny@gmail.com.



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What in the World?

by Chris Reeves

Chris draws lessons from recent current events, including an astonishing statement by Richard Dawkins, and an unexpected slip-up by Chick-fil-A.

Dumbfounded by Dawkins

I was dumbfounded to recently hear that Richard Dawkins, the great atheist of our time, admitted that eliminating God from one's life would pose problems. Dawkins said that if people got rid of the idea of God in their life, they would lose their sense of morality. Wow! We're making progress in "the God debate!" The British paper, *The Times*, reported that Dawkins said that without the presence of a higher being in their lives, "People may feel free to do bad things because they feel God is no longer watching them." Dawkins went on to say that people who stop believing in God would no longer need to obey "a divine spy camera in the sky reading their every thought." He concluded by saying, "Whether irrational or not, it does, unfortunately, seem plausible that, if somebody sincerely believes God is watching his every move, he might be more likely to be good... I must say I hate that idea, I want to believe that humans are better than that. I'd like to believe I'm honest whether anyone is watching or not."

Dawkins actually makes a valid point and candid admission here concerning the connection between the existence of God and our morality. Our inner sense of morality and desire not to offend God is a strong argument for the existence of God. Naturalistic evolution cannot reasonably explain the existence of mankind's morality and sense of "right" and "wrong." It cannot adequately explain the existence of non-naturalistic emotions, feelings,

senses of "ought," conscience, etc. To put it plainly, physical materials do not give rise to spiritual morals. Rocks don't give rise to rights or wrongs. Goo (primordial slime) doesn't give rise to good and evolution doesn't give rise to evil. Our inner moral self was created in the image of a moral God.

Long before Dawkins graced us with his latest epiphany of wisdom, the apostle Paul brought attention to the problems that will be in a person's life when one does not have God in his life. He wrote: "Even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting; being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, unmerciful" (Rom. 1:28-31). I anxiously await the day when Dawkins will dumbfound me again by admitting that God actually does exist.

Sunday Slip-Up

It happens to the best of us. No matter how hard we try, from time to time we make mistakes. Take, for example, the recent slip-up by Chick-fil-A. The marketing staff of this great sandwich company wanted to encourage their customers to come in and get a Chick-fil-A sandwich on National Sandwich Day, November

3, 2019. They sent out an email blast encouraging patrons to come to their nearest location on this date and place their order. There was only one problem: November 3 fell on a Sunday and Chick-fil-A, of course, is closed on Sunday. Everyone knows that Chick-fil-A is "closed on Sunday," including rap artist Kanye West, and it has been that way since 1946. However, the company got ahead of itself and forgot to check the date first. Oops! They later apologized for the confusion in a follow-up email inviting their customers to stop by Monday through Saturday.

This all makes me wonder: How many people (religious or not) slip-up and forget to keep their busy lives "closed on Sunday" for the Lord? How many, including some brethren, forsake the assembling together (Heb. 10:25) so that they can go out and do what they want? Sunday, the first day of the week as a day for worship to God, should be so ingrained in our minds and the minds of our children that we would never think of abandoning our duties and privileges of worship on the Lord's day. Let us never forget to put God first in worship on Sunday. Friend, is the first day of the week a "first" priority with you (Matt. 6:33)? Are you "closed on Sunday" and open to God? 🙏

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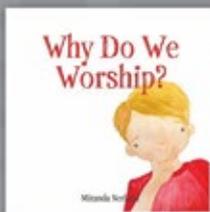
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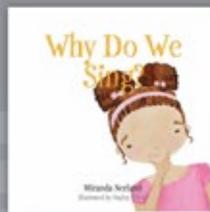
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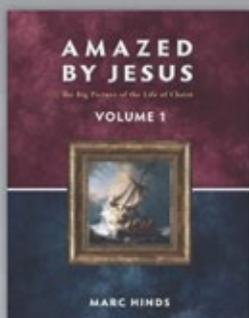


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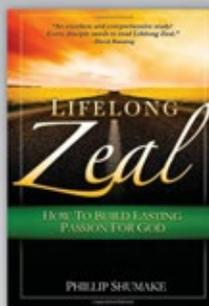
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Sheep that Are More than Conquerors

by Constant Coulibaly

Combining the imagery of sheep (docile followers) with conquerors (victorious warriors), brother Coulibaly reminds us of the great promise given to the faithful.

Years ago, when I was at the school of Journalism, we learned a writing technique that consists of grabbing the reader's attention when crafting an article. This practice is common to various areas in the field of mass communication (advertising, marketing, public relations, broadcasting, etc.).

Over the years that I have been a student of the Bible, I have learned that God employs similar techniques when speaking to His people. One way He does this is through the use of contrasts. Here is an example from Romans 8:36-37 where the Spirit-filled apostle Paul wrote, "For thy sake, we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all things we are more than conquerors." The expression "more than conquerors" is the translation of the Greek word *hypernikao*, a compound of *hyper*, meaning "over," and *nikao*, meaning "to overcome." According to *Vine's Dictionary*, it means "to gain a surpassing victory," literally, "we are hyper-conquerors," i.e., "we are pre-eminently victorious" (Vine, 122).

Addressing the church at Rome, Paul described the saints he addressed, and also himself, as sheep that are "more than conquerors." It is hard to think of sheep as having such qualities. Sheep are rather vulnerable creatures, as Jesus explained in John 10, saying that they may be at the mercy of wolves. One reason they are offered to the slaughter

for sacrifice pertains to their docile nature (Isa. 53:7). Moreover, sheep always need a shepherd to protect and guide them—even as Christians need the Lord (Ps. 23; John 10).

On the other hand, the term "conqueror" suggests the ability to prevail against adversity and survive independently. Because of their ferocity and strength to prey on other animals, it is easy to conceive of lions as conquerors. It is not so with sheep. Accordingly, "we are sheep" is a statement that is the opposite of "we [sheep] are conquerors." Yet, this is only a paradox. In other words, it is a combination of two statements that seem contradictory but are, in fact, true.

The paradox of "sheep that are conquerors" is designed to help Christians realize that, while they are weak in the face of suffering, they can overcome and be victorious. Like all human beings, Christians are subject to suffering. The fact that one is a Christian should not lead him to conclude that God would build a hedge around him and protect him. Even the effort one makes to improve his life can become distressful and burdensome to his mind. Job said, "Man that is born of a woman is of few days, and full of trouble... his flesh upon him shall have pain, and his soul within him shall mourn." (Job 14:1, 22). Suffering is woven into the fabric of life.

Additionally, Christians suffer because of their obedience to Christ

and of their effort to live a godly life. Jesus said, "Blessed are they which are persecuted for righteousness' sake... Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake" (Matt. 5:10-11; cf. 2 Tim. 3:12). In the case of the saints at Rome, they were affected by Emperor Claudius' decision to expel the Jews from the Imperial city in AD 57. Aquila and his wife, Priscilla, were among those who were driven out (Acts 18:2). In AD 64, Nero would institute a wave of persecution against the saints in Rome.

Although they find themselves in the grip of evil forces, whether natural disasters or man-made afflictions, Paul encourages Christians to believe that they will be victorious in the end. Implied in his words of comfort is the idea that Christians must be valiant soldiers of Christ. God wants Christians to show courage in bearing trials, but He also requires that we be militant in defending the truth against error. Paul assures us that God is on the side of the disciples of Christ. Earlier in verses 28-30, the apostle identified Christians as people who love God, have responded to His call and, as a result, stand justified before Him. For these reasons, He will not abandon them in their continual struggles to worship and serve Him.

Paul offers a list of tribulations that cannot "separate us from the love of God, which is in Christ Jesus our Lord" (vv. 38-39). This list is not exhaustive.

God's goodness is the Christian's assurance of victory over evil.

God's love is demonstrated through the death of Christ. Paul said, "God commendeth his love toward us, in that while we were yet sinners, Christ died for us" (Rom. 5:8). Because God saved us from sin, there is no difficult situation from which He will not rescue us:

What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? (Rom. 8:31-32). **T**

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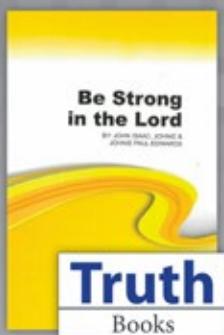
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Constant Coulibaly

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Be Strong in the Lord

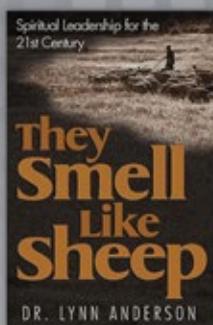
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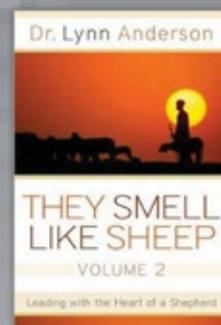
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Jesus and the Psalms: The Divine Son in the Psalms

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The Psalms, as expounded and expanded by the New Testament, offer an apostolically-approved pattern for Christian praise.

Quoting Psalm 102:25-27, the writer of Hebrews affirms, “But about the Son, He says... ‘In the beginning, God, you founded the earth, and the heavens are the work of your hands; Even they will perish, but you remain; they will all wear out like clothing; like a cloak you will roll them up, and like clothing they will be changed. But you are the same, and your years will never end’” (Heb. 1:8, 10-12).

According to its title, Psalm 102 is a prayer for a suffering man. It makes no “prediction.” Trusting in divine promises recorded elsewhere, it asks for relief, both for the sufferer and his nation. Transcending the concerns of the occasion, it concludes with a hymn of praise.

This hymn is addressed to God as Creator. It does not mention any aspect of the incarnation. It does not raise any moral issue. It does not mention any future event except for the end of all things. Yet, Hebrews 1 unashamedly applies it to Jesus. How can that be right? Is this an example of a Messianic prediction that’s so ineffective it can’t even be recognized as a prediction without divine guidance—but we should add it to our list of Messianic predictions anyway? Surely not!

There is a more plausible perspective: The Old Testament seldom distinguishes within God: “Listen, Israel: Yahweh your God is one.” The New Testament claims, in various ways, that Jesus is God (but can sometimes be distinguished).

The apostles freely applied Old Testament statements about God—undistinguished to Jesus. If “in the beginning God created,” it necessarily follows that “through the Son of God all things were made” (John, Paul to the Colossians). If “God sustains creation by his word,” then so does the Son (to the Hebrews). If “God was with the Israelites in the wilderness,” then so also must have been the Christ (Paul to the Corinthians). Wherever God acted, the Son co-acted (but usually in an indistinguishable manner).

If what is true about God is also true about the Son, then that same truth can be expressed in the same words concerning either. If a Psalm praises God for his wisdom and power in creation, Christians will use it to praise the Son for His co-equal power and wisdom. If a Psalm praises God for His Shepherd-like actions, we will include the Son in our thought. Following the examples in John’s vision, we will sometimes explicitly sing “to God and to the Lamb”.

The New Testament takes one final step. The “New Song” of Revelation 5 directs praise specifically to the Lamb alone. Such poetic strains as Philippians 2, Colossians 1, and John 1 have the same focus. These (and other similar eulogies) likely were based on early hymns—or early became the basis of hymns. We are reminded of the Bithynian Christians who “sang praises to Christ, as to a God” in the apostles’ lifetime (as attested in Pliny’s famous epistle).

We also should adapt these apostolically-approved examples of praise to our own worship. *Psalms, Hymns, and Spiritual Songs* is to be commended for including “Tell out, my soul, the greatness of the Lord.”¹ Although gloriously-singable contemporary versions are available, we sing nothing corresponding to such paeans as Colossians 1:15ff², Philippians 2:6ff³, Revelation 5⁴. Surely, if we examine the examples of praise in the New Testament, we will find much more to sing about! **T**

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⁴ For instance, “Heavenly Hosts in Ceaseless Worship,” by Timothy Dudley-Smith (1972). *Hymnary.org*. https://hymnary.org/text/heavenly_hosts_in_ceaseless_worship



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2020 Sunset Dr.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(760) 940-8003

COLORADO

FORT COLLINS

Poudre Valley church of Christ
126 West Harvard St., Suite 6
Bible Study 9:30 A.M.
Worship 10:30 A.M. and 1:30 P.M.
Evangelist: Richie Thetford
www.poudrevalleychurchofchrist.org

MONTROSE

San Juan church of Christ
1414 Hawk Parkway, Unit C
Worship 11 A.M., Bible Study 2 P.M.
Evening 1:30 P.M., (970) 249-8116
sanjuanchurchofchrist.org

DELAWARE

MILTON

Lighthouse church of Christ
14574 Coastal Hwy. Rt. 1
Worship 9:30 A.M., Sunday School 10:45 A.M.
Wednesday 7 P.M., (302) 644-7379

FLORIDA

DESTIN

South Walton church of Christ
64 Casting Lake Road
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(850) 622-3817
www.southwaltonchurchofchrist.com

FORT LAUDERDALE

Northside church of Christ
912 NW 19th St.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(954) 763-1404

FORT MYERS

Southside church of Christ
13641 Learning Court
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: David P. Schmidt
(239) 433-2838 or 482-2158

FROSTPROOF

Frostproof church of Christ
40 W. "A" St., Frostproof, FL 33483
Bible Study 9:30 A.M., Worship 10:30 A.M.
Wednesday 7 P.M., (863) 635-2607 or 635-4278

GENEVA

church of Christ
Ave. C and 2nd St.
Bible Study 9:30 A.M., Worship 10:45 A.M.
(407) 349-9998

KEY LARGO

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

MARY ESTHER

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

MIAMI

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

MIAMI

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

MIAMI

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

OCALA

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

ORLANDO

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

ORLANDO

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

ORLANDO

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

PALMETTO

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

PANAMA CITY BEACH

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

SEFFNER

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

GEORGIA

CENTERVILLE

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

CONYERS

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

PINE MTN. VALLEY

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

SAVANNAH

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

VALDOSTA

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

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: B.J. Sipe (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) 776-9393
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 11 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
[rickymarsha@bellsouth.net](mailto: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.westsidechurchofchrist.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

NEVADA

RENO

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

NORTH CAROLINA

CHARLOTTE

Charlotte church of Christ
5327 S. 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-coc.org

FRANKLIN

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

FREMONT

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

HAMILTON

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

HILLIARD

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

MANSFIELD

Southside church of Christ
687 Mansfield-Lucas Road
Bible Study 10 A.M., Worship 10:45 A.M.
Wednesday 4:30 P.M.
James Bond: (419) 564-3878
Mr. Kim Walton: (419) 651-3488
church: (419) 522-8982
<https://northsidecof.us/>

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 6 P.M., Wednesday 7 P.M.
Evangelist: Donald Jarabek
(419) 893-3566, (567) 694-5062

UHRICHVILLE

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

OKLAHOMA

MCALESTER

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

OKLAHOMA CITY

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

OREGON

SWEET HOME

Church of Christ
3702 E. Long Street, 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

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

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

KINGSPOORT

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>

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

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

EL PASO

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

FORT WORTH

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

GRANBURY

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

HOUSTON

Fry Rd. church of Christ
2510 Fry Road (77084)
Bible Study 9:30 A.M., Worship 10:20 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
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.springwoodschurhofchrist.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

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 5 P.M., Wednesday 7 P.M.
Evangelist: Nathan L. Morrison (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 Sequin 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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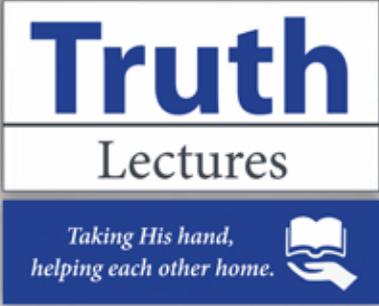
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