

The Keys Of The Kingdom

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If you would like to be a guest writer for TKOK you may contact me at jfmiller61@gmail.com.

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If any man preach any other gospel unto you than that ye have received, let him be accursed.

Voices from the Past

"Spiritual Decay"

Leslie Diestelkamp

Brookfield, Ill.

October, 1956

There is an ever-increasingly passive attitude on the part of many people toward the actual teaching of the Bible. In some places there may be a religious revival, but that does not mean that there is greater respect for God's word. The so-called new religious emphasis is, in many instances, only a social and cultural trend. It may be that it is more fashionable today to be religious than it was a decade ago, but it is not necessarily true that the average people obey God more completely.

Morals

The passive attitude of most people toward Bible teaching is so clearly evident in moral degeneration. In a survey of students in one Minneapolis, Minnesota High School, it was found that more than one-third came from broken homes. Just think of it: One student out of three with a warped outlook on life because of divorce.

Moral restraints are almost unknown to many youngsters. The only reason more of them do not get into trouble is the fear of being put into jail. Parents have failed to instill real inhibitions in the minds of their children. Sin and crime overcome some because there is little or no mental reservation to enable the person to suppress evil. So, adultery, fornication, robbery, etc. are committed without so much as a guilty conscience.

Carnality

Materialism makes constant demands upon modern people, causing many to abandon spiritual lives. The great urge to "keep up with the Joneses"; the desire to spend and spend for life's luxuries, keeps men's minds so occupied with money that they have little time or energy for study, prayer, worship or work for, the Lord.

Ignorance

The editor of the DAILY OKLAHOMAN, of Oklahoma City, in lamenting the lack of Bible knowledge, told of a survey of a group of advanced college students, and

said that they did not know anything about the Bible. He said, "Most of the students tested have heard of Pontius Pilate, but there their knowledge ends. They are not certain who built the ark or who fashioned the golden calf or who prepared the tables of stone."

The survey showed that the students had not been taught the Bible. The material they had studied in Sunday School had contained "profound discussions" of political and sociological problems but it (lid not teach real Bible truth. The article said, "As a result of this Biblical blackout, the college senior who had fifteen years of Sunday School training is unable to tell whether it was Lazarus who wrestled with an angel or Moses who was swallowed by a whale."

Such over-emphasis on social, political and psychological aspects of life, lead to greater spiritual decay. It is still God's word that is necessary in every life, and it is still only by the directing influence of the Holy Spirit through the gospel, that souls will be saved.

Culture

Many parents promote the cultural, social and financial welfare of their children in such a way that they smother out any spiritual desires in the child. Today, while the child is young, many parents are completely happy if the child makes good grades, is socially popular and has a knack for business. Later they will wonder why the child (then a man or woman) is not a Christian. Indeed, as the twig is bent so will it grow! If parents will put spiritual things first (Matt. 6:33), their children will not be so religiously retarded nor so voice of spiritual concepts and ideals.



The image is a screenshot of a website banner. At the top, the text "Churches of Christ.com" is displayed in a white serif font on a dark blue background. Below this, a navigation bar contains the links "Home", "Work of the Spring Congregation", "Recommended Links", and "Contact Us". Underneath the navigation bar, there are several smaller links: "Sermons", "Articles", "Debates", "Spring CTF Lectures", and "World Wide Gospel Preaching". The main content of the banner features the "Contending FOR THE Faith" logo in red and black. Below the logo, the text reads: "2014 Spring Contending For The Faith Lectures 'WHAT MUST A CHRISTIAN DO TO REMAIN FAITHFUL TO CHRIST?' February 19—February 23, 2014 David P. Brown, Lectureship Director". At the bottom of the banner, a blue button with white text says "Click Here Watch The Lectures".

The First Principles (Part 7)

Conversion (Continued)

Jim Miller

Gray, Maine

Last month we started learning about conversion; we left off with repentance. We learned that one must hear the word preached, and that one must believe that the word is true, and from God. Once one hears and believes the word of God, it becomes necessary for one to repent and turn away from his old carnal behavior, but it doesn't end there. Once one's faith has brought him this far, God requires further action on our part. We have learned that God has done His part, so let's recognize what is our part with this lesson.

The Bible clearly reveals that it is necessary for us to comply with another commandment: Confession. One must confess that he believes that Jesus Christ is the Son of God:

“Everyone therefore who shall confess me before men, him will I also confess before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven” (Mt. 10:32-33).¹

Paul taught in Romans 10:9-10 that one makes confession of his faith in Christ before his baptism, explaining that this confession has the same purpose as repentance, faith and baptism, which is that it is “unto,” or “for” the remission of sins. Paul wrote that confession is “unto salvation.” The passage reads as follows:

“Because if thou shalt confess with thy mouth Jesus as Lord, and shall believe in the heart that God raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation” (Rom. 10:9-10).

Another clear example is that of the Ethiopian eunuch. After Philip taught him, and they came to a certain body of water, the eunuch wanted to be baptized. He asked Philip what hindered him from being baptized. Philip replied, “...if thou believest thou mayest,” and “...he answered and said, I believe that Jesus Christ is the Son of God” (Acts 8:36-37). He confessed his faith in Christ. Confession is a commandment to be obeyed after one believes and repents, and prior to one's baptism for the remission of sins.

¹ All Scripture quotations are from the King James Version unless otherwise noted.

So that is it right? No!

There is still yet another commandment that must be obeyed before one is truly Scripturally converted. Baptism is necessary for the remission of sins. To be truly converted, one must obey the commandment to be baptism. Baptism is what changes ones spiritual state. Believing that Jesus Christ is the Son of God, and changing the heart's affections does not save a person; he is still a sinner until he is baptized for the forgiveness of sins. God has nowhere in the New Testament stated that ones belief alone saves him. One can repent, change his mind and stop living a sinful life, but a change of conduct does not forgive ones sin. It is only in the act of baptism that Christ forgives those sins. It is through baptism that sins are taken away; only obedience to this command, by the grace of God through the blood of Christ are ones sins blotted out. Baptism into Christ "washes away" our sins. Baptism then changes ones state from a sinner, to a saint.

Unfortunately there are still some people who seek to misrepresent what the Bible plainly teaches. They seek to persuade those whom they teach that it is faith, alone, that saves, and that baptism is merely an "outward sign of inward change." No, friends, it is the obedience that takes away the sins, and ones sins are not forgiven until he does obey, so forgiveness does not proceed baptism. Being baptized, one is transformed from a state of guilt, to a state of justification. Peter said, "...repent ye and be baptized everyone of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). Here, Peter makes clear that baptism transforms a man from one state, in which he is guilty of sin, to another state, in which his sins are forgiven. Peter said baptism is "*for the remission of sins...*" These who deny what Peter said do so because they do not understand it; they do not truly believe that it is in the act of baptism that one changes from being outside of Christ, to being in Christ.

Next, let us notice Paul's teaching: "*Or are ye ignorant that all we who were baptized into Christ were baptized into his death?*" (Rom. 6:3). What Paul declared is that we are baptized into Christ. If this is true, then those who are not baptized remain outside Christ. We can clearly know, therefore, that baptism changes ones position from being outside of Christ, to being in Christ, where there is forgiveness of sins.

True conversion is accomplished by having affections changed by believing that Jesus Christ is the Son of God; through repenting of ones sins, by which ones conduct is changed; through confession of faith in Christ; and, thorough water baptism for the remission of sin, by which one is changed.

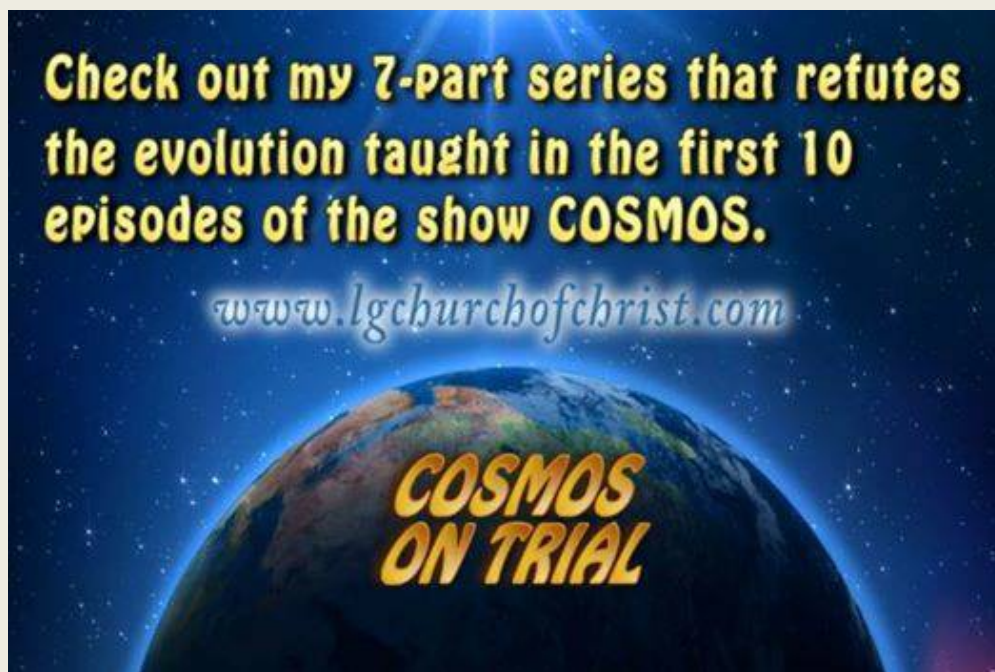
In this study of conversion, God's plan from Scripture has been shown, but the First Principles go further than that, and so we will continue with our study next month. Till then, may God bless.

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Here you will find video lessons from the Bible by Cougan Collins.

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Why Study Theology?

Scott D. Crawford

Clay, Alabama

The study of Theology, and specifically Christian Theology, is a quest we should concern ourselves intimately. On the most basic level, Christians have a thirst to seek and understand the God we serve. This is the most fundamental understanding of what Theology is: the organized study (logos) of God (theos)¹. Theology takes on the task of examining the existence and nature of the divine; often, extension is made in Theology to consider the entire range of man's relationship to God, as well. This is why the study of Theology is important. When we acknowledge God as supreme in our lives, it demands that we seek to understand – as much as possible – who God is and how He relates to us. We take the time to learn from others what the Scriptures say in an effort to know the truths that are essential to a Christian's faithful walk in this life. Too often, however, we don't take the time to study those same Scriptures ourselves. We take the greatest weapon we have against the deceits of the devil out of our own hands and leave it rusting in the corner. It is reported that Thomas Aquinas said, "*(Theologia) a Deo decetur, Deum docet, ad Deum ducit,*" which can be translated and paraphrased in this manner: "Theology is taught by God, and what God teaches us leads to God."²

A simple, but necessary, truth must be noted: what we can understand about God, including God's relationship to creation, man's place within the scheme of redemption, and the way mankind should relate to mankind, can only be sought and found from the Scriptures. The words of God are perfect and much to be desired (Ps. 19:7-11), they are a light to our path (Ps. 119:105), they are inspired by God (2 Tim. 3:16-17), and they are alive in such a way that the word of God can touch the very heart and soul of a man (Heb. 4:12). The fancies, fantasies, and fabrications of mankind can never present a true and accurate picture of God and our relationship with Him. Amen.

1 Gordon R. Lewis & Bruce A. Demarest, *Integrated Theology: Three Volumes in One* (Grand Rapids: Zondervan, 1996), 1:23.

2 Geerhardus Vos, *Biblical Theology: Old and New Testaments* (Edinburgh: The Banner of Truth Trust, 1948; reprinted 1996), 18.

To study the characteristics of God is to engage in Theology.

Up to this point, one might be thinking about the statement of Zophar to his friend Job, “*Can you search out the deep things of God? Can you find out the limits of the Almighty?*” (Job 11:7)³; or, when Elihu proclaimed the majesty of God, and reminded Job that, “*Behold, God is great, and we do not know Him*” (Job 36:26a). These verses express the truth that God is well beyond us in any way that can be described in either logical or emotional terms. God tells us expressly that His thoughts are not our thoughts, and His ways are higher than our ways (Isa. 55:8-9); yet, we can find glimpses of God, and who He is, through the study of His revealed word. When we look into the Scriptures, we find that there is a uniqueness to God (1 Ch. 17:20; Ps. 89:6; Isa. 40:18, 25; 1 Cor. 8:6; Eph. 4:5), and that there is none greater than He, or that can compare to Him. We can look into the Scriptures and find that God is not only our creator, but is also beyond anything we could create, ourselves (Gen. 1:1; Deut. 10:4; Isa. 42:5; Mal. 2:10; Mt. 19:4; Acts 17:24). After Solomon built the first Temple of God, during the prayer of dedication, the wisest man ever to live said, “*But will God indeed dwell on the earth? Behold, heaven and the heaven of heavens cannot contain You. How much less this temple which I have built!*” (1 Kgs. 8:27). We look into the Scriptures and see that there is an eternal nature to God (Ex. 3:14, 15; Isa. 44:6; 48:12; Rev. 1:8, 17; 2:8; 22:13), and a quality that our finite understanding cannot fully understand. Yet, we find comfort in the truth that God is never far from any of us (Deut. 4:7; Psa. 34:18; 46:1; Jer. 23:23; Acts 17:27). This is only a sample of what we may discover about the Lord of heaven and earth when we look into the Scriptures. God has revealed Himself in the pages of Scripture, and we are able to learn about Him, and come to a deeper and more intimate understanding of the God we love.

There are also characteristics that we can learn about God when we look at the person of the Messiah. After Jesus and the apostles finished what we call the Last Supper (Mt. 26; Mk. 14; Lk. 22; Jn. 13), but before the events in the Garden of Gethsemane, there is recorded in John 14:8 a statement made by Phillip, “*Lord, show us the Father, and it is sufficient for us.*” The response by Jesus is succinct and to the point, “*He who has seen Me has seen the Father; so how can you say, ‘Show us the Father?’*” (Jn. 14:9b). This is why Paul can, with confidence, say that Jesus is the very image of God (2 Cor. 4:4; Col. 1:15), which is why we can look at the person of Jesus, as recorded in the Scriptures, in order to see more of the God we serve (Jn. 1:18). We can look at the compassion that Jesus displayed (Mt. 9:36; 14:14; 15:32; Mk. 6:34; 8:2), even extending that

³ All Scripture quotations are from the New King James Version unless otherwise noted.

compassion to children when the disciples were trying to shoo them away (Mt. 19:14; Mk. 10:14; Lk. 18:16). From that, we begin to see the compassion of God. How can we ever doubt the compassion of God when John 3:16 explicitly tells us that God “*so loved the world*” that He sent us Jesus? We can see in Jesus omniscience (Mt. 9:4; 12:25; Lk. 6:8; 9:47; Jn. 2:25), which is also a quality attributed to God (2 Ch. 6:30; Job 42:2; Ps. 11:4; 44:21; 139:2; Pr. 15:11; 21:2; Jer. 17:10; Ezek. 11:5). We can look at Jesus our Lord and see how He exercised His divine power as He controls the elements of this world (Mt. 21:19; Mk. 4:39; Jn. 2:9); as He controlled the power of sickness (Mt. 12:13; Mk. 8:25; Lk. 13:12; Jn. 4:50); as He controlled the forces of darkness (Mt. 8:31; Mk. 7:29; Lk. 9:42); and, as He even controlled the very spirit of man (Mt. 9:25; Lk. 7:15; Jn. 11:44). Jesus is able to do these miracles for the reason He so simply stated, “*I and My Father are one*” (Jn. 10:30). All the power, majesty, honor, and worship given to the Lord God are also bestowed on the person of Jesus Christ (Mt. 2:2; Phil. 2:5-11; Heb. 1; Rev. 4:13, 14; 19:16). By seeing and appreciating who Jesus is, and what He could – and did – accomplish, we also begin to develop a much more profound understanding of the Lord of Glory.

To study man’s relationship with God is to engage in Theology.

When we study the Scriptures, we also begin to define the place of mankind within the scheme of redemption. It is a simple truth repeated in the Scriptures that mankind was created by God (Gen. 1:1; 2:7; Job 33:4; Isa. 42:5; Acts 17:25; Rev. 4:11), and, therefore, it is the responsibility of mankind everywhere to obey the decrees set forth by the Lord (Jer. 11:6; Mt. 7:24; Jn. 13:17; Rom. 2:13; Jas. 1:22). These decrees, laws, or instructions have been set in place to produce the highest good in our lives (Jn. 10:10; Rom 2:4; Eph. 1:3; 1 Tim. 16:17). Whether a person views the mandates from the Lord as constitution, or story line, the truth is that those obligations placed on us must be obeyed (Jn. 14:15; 15:14; Gal. 5:6; Jas. 2:17; 1 Jn. 5:3; 2 Jn. 1:6), so that we may receive the blessings that God has reserved for us (Deut. 7:12; Pr. 19:16; Lk. 11:28; Rev. 1:3). The bulk of the instructions given to us by the Lord can be summarized in three broad categories:

1. We must become a Christian, as the Bible says (Lk. 6:46; Acts 4:12; 2 Thes. 1:8);
2. We must worship, as the Bible says (Jn. 4:24; Acts 2:42; 1 Cor. 10:16; Heb. 10:25);
3. We must live, as the Bible says (Lk. 9:23; Acts 2:46; Rom. 12:1, 2; 1 Pet. 2:11-12).

It is by obeying the commands of God, recorded for our benefit, that God imparts His blessings upon us through grace – a grace that can only be found in Christ Jesus.

To speak of the blessings found in Christ is to speak of things like justification, sanctification, and adoption. Paul speaks of our justification in Romans 3:21-26, and helps us understand the following:

1. That justification comes from God alone, and not by keeping the external trappings of the law (Rom. 3:21);
2. That the righteousness of God came to us by the faith “of Christ” (Rom. 3:22)⁴;
3. That the grounds of our justification is the propitiatory sacrifice of Christ, who bore our sins (Rom. 3:24, 25a);
4. That God was able to remain just, while at the same time justifying those that believe (Rom. 3:26).

When we speak of sanctification, we are typically discussing what happens in the life of a Christian when that person is freed from the effects of sin by the act of Jesus offering Himself for our sins. In First Corinthians 6:11, Paul reminds the church that although they were once among the worst of sinners, they had been washed, sanctified, and justified by the authority that is found in Christ. The writer of Hebrews pointedly reminds us in chapter 10:10, 14, and 29, that it is the blood of Christ, and the covenant initiated by that blood, which is able to cleanse us from our sinful life. The blessings of justification and sanctification are given to us just as another great blessing: adoption. When we look into the Scriptures, we find the truth that God is the Father of all those living (Isa. 64:8; Mal. 2:10; Acts 17:26; 1 Cor. 8:6; Eph. 4:6). How wonderful is the truth that because of the work of Christ we now have the blessing to be called the “*sons of God*” (Rom. 8:14; 1 Jn. 3:1), “*children of God*” (Gal. 3:26; 4:6; Eph. 5:1), and “*of the household of God*” (Eph. 2:19). Further, because we are now the children of God (Gal. 4:7), we can also expect to be heirs to the promises of glorification (Rom. 8:17) and eternal life (Tit. 3:7).

Again, these are but a few of the blessings we enjoy being in Christ, but when we look into the Scriptures, find where these blessings are declared, and draw the conclusion that those blessings can also apply to us, we are engaging in the study

⁴ Some translations have “by faith in Jesus Christ” at Rom. 3:22 while others have “by faith of Jesus Christ.” For a brief discussion of the translational difference at this point see: James Burton Coffman, “Commentary on Romans 3” Coffman Commentaries on the Old and New Testament (Abilene: Abilene Christian University Press, 1983-1999), <<http://classic.studydrive.org/com/bcc/view.cgi?book=ro&chapter=003>>.

of Theology.

To interact with our brethren is to practice Theology.

The remarkable result of recognizing the characteristics of God, and learning the place of the individual in the grand scheme of God's design, is that we are able to adjust ourselves to better relate to our brethren. It is recorded in Matthew 22:34-40 that when the Pharisees had heard that Jesus silenced the questionings of the Sadducees, they sent one that was an expert in the Law to question Him. Out of a list of over 600 possible laws and regulations listed in the Torah, the Jewish books of the Law, the lawyer asks, "*Teacher, which is the great commandment in the law?*" One can almost hear the smug and condescending tone in the question – they were looking for a reason to trap Jesus using His own words.

“Jesus said to him, “You shall love the Lord your God with all your heart, with all your soul, and with all your mind.’ [38] This is the first and great commandment. [39] And the second is like it: ‘You shall love your neighbor as yourself.’ [40] On these two commandments hang all the Law and the Prophets” (Mt. 22:37-40).

Jesus combined two of the commands listed in the Law (Deut. 6:5; Lev. 19:18), and expressed the eternal and exalted nature of God in our lives, describing a fundamental truth about the existence of mankind: that we are to place others above ourselves. Jesus practiced Theology. This is also similar to what we do when we examine the characteristics of the divine, and seek to better serve others by emulating those things we see in God (Josh. 24:15; 1 Cor. 11:1). By learning what the Scriptures – and by extension, God – has to teach us, we become lights to a dark world (Mt. 5:16; Jn. 15:8; 1 Pet. 2:12), and the fragrance of Christ (2 Cor. 2:15-16). It is by engaging in theological study that we come to a better understanding of who God is, and who we are, so that we may defend the truth with confidence (1 Pet. 3:15). When we better understand other “Christian Theologies,” and non-Christian Theologies, we become better equipped to spread the Gospel (1 Cor. 9:22b) by understanding the beliefs of others in the world.⁵

There are some very Biblical thoughts that undergird the thesis that Christians should be Theologians. The writer of Hebrews said it this way:

⁵ Ivan Strenski, “Comparative Study of Religions: a Theological Necessity,” Christian Century 102, no. 5 (1985), ATLA Religion Database with ATLASerials, EBSCOhost (accessed October 20, 2014).

“Therefore, leaving the discussion of the elementary principles of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God, [2] of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. [3] And this we will do if God permits” (Heb. 6:1-3).

Christians are a living organism, and as such, we should also be a growing organism. In Psalm 1, the man that turns his focus to the “*law of the Lord*” is compared to a “*tree planted by the rivers of waters,*” a place where there is nourishment and vitality. Peter reminds us that we should crave the pure spiritual milk that is contained in the Scriptures (1 Pet. 2:2), because it is by that milk we grow; yet, we must also grow and become those that can rightly handle the spiritual meat of the word of God (1 Cor. 3:2; 14:20; Heb. 5:12, 13). When we study Theology, we move forward in both our understanding of God, and our personal spirituality, becoming workmen “*approved by God*” (2 Tim. 2:15).

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Biblical Exegesis (Part 4)

Robert Alexander

DeFuniak Springs, Florida

What Biblical Exegesis Involves

Biblical exegesis is not simply reading the word of God. Exegesis involves much more than that. Exegesis involves “digging into” the text. It is at this juncture in our study that we want to examine what Biblical exegesis involves; here are practical suggestions:

Step #1: Consider the five “W’s”: Who, whom, when, where and why. These five “W’s” concern the following questions:

1. WHO was it that wrote the book?
2. To WHOM was the book addressed?
3. WHEN was it written?
4. WHERE was it written?
5. WHY was it written; what was the specific purpose or need for that book to be written and sent forth?

Considering these five “W’s” will help the student gain a better understanding of the background of the book, itself, and to the text being considered.

Step #2: Examine the context. Any text taken out of context becomes a pretext. Understanding the context of a passage is essential to coming to a proper understanding of what God is communicating to mankind. A failure to do so will cause one to derive something from the word of God that God never intended, resulting in the “wresting the Scriptures” (2 Pet. 3:16). It is essential that one know what the Bible explicitly says, but it is just as essential for one to learn how each verse, chapter and Bible book, in its entirety, relates one to the other. Three areas that are involved in considering the context of Biblical statements include: 1) immediate; 2) remote; 3) historical/cultural.

1. **Immediate Context.** The immediate context deals with the verses (or paragraphs) immediately preceding and following the verse (or verses) under consideration. In studying God’s word, do not allow chapter divisions (an invention of man, not God) to mislead you, because the context of many sections found in God’s word are often tied into the previous chapter. If you were to simply read Romans 6:1 without

considering the preceding verses (found in chapter five), you might be very confused as to what Paul is writing about in that particular section. The question presented in chapter six, verse one, stems back to what Paul taught in chapter five, verse twenty, concerning the sufficiency of God's grace. His point was to stress that those who are saved by God's grace cannot, and must not, continue in sin. In other words, God's grace does not give one license to sin. The immediate context is critical to coming to a proper understanding of what God is trying to convey to the reader of His word.

2. **Remote Context.** First, the remote context is simply the rest of the book in which a particular verse, or verses, are being read. Darrell Conley notes, regarding the need for a study of the remote context (or entire book) the following:

“There is no better way to get an overview of the purpose, plan, and theme of the book. There is no better way to become familiar with the writer’s vocabulary and style of argumentation.”¹

Second, the remote context includes all the books written by the author of the particular section of Scripture under consideration. When reading the writings of Paul, for example, one should study his other inspired writings to see how Paul handled the same topic under consideration (e.g., when studying the book of Ephesians, study the book of Colossians, at the same time, since they are parallel epistles).

Third, the remote context includes all that the Bible has to say on a particular subject or topic. A look at the remote context on a particular topic gives the reader a systematic view of all that God has to say on the matter at hand. In connection with this area of context, when studying entire books, consider, as you read, how it fits (its particular place) into the rest of the Scriptures, and especially how it relates to God's great scheme of redeeming man from sin.

3. **Historical/Cultural Context.** The historical/cultural context involves a look into the cultures of the time. What about the head coverings of First Corinthians 11? Examine the historical/cultural context, out of which this particular passage was written. Historical/cultural context deals with the circumstances which existed when the inspired writers and their audiences

1 Conley, Darrell. “Know the Immediate and Remote Context; Rightly Dividing the Word,” Volume I: General Hermeneutics. Editor: Terry Hightower. pg. 363. National Christian Press, Moore, OK. 1990.

lived, which influenced their motives and actions. The historical/cultural background gives us a greater understanding and appreciation as to the reasons for writing, the matters addressed, and applications intended for the ancient audience, and for us today.

The reader is reminded that the only way we may know what is meant by a statement of Scripture is by proper examination of its context. This is a must if we are to come to a better knowledge and understanding of the truth.

Step #4: Understand the “genre,” or form, of the particular book or section of Scripture. This is a simple, yet critical, step, because the word of God contains various types/forms of literature (from history to poetical to apocalyptic) and it is very important to know what “genre,” or form, is employed in studying the Scriptures.

Step #5: Distinguish between the figurative and literal. Figurative language adds height and strength to the words that are being spoken. In Psalm 22:6, David referred to himself as a “*worm and not a man.*” This is obviously an example of figurative language. Apocalyptic language (e.g., the Revelation) is a type of figurative language which employs signs and symbols, and is often used in times of distress and trouble. Failure to distinguish between that which is literal, and that which is figurative, has led to many false doctrines and practices.

Step #6. Seek to understand the meaning of words. One of the most beneficial studies in which one can engage is a study of words of the Bible (i.e., baptism, grace, law, etc). One does not need to have a degree in the original languages to do this. A good lexicon, such as Brown-Driver and Briggs, for the Hebrew, and Thayer’s Greek-English Lexicon, for the Greek, are recommended by this writer. Another helpful tool that will enable you to engage in a profitable study of God's word would be a good concordance.

There is so much more that could be set forth regarding Biblical exegesis, but time and space will not allow. It is this writer's hope and prayer that this article will simplify what it means to engage in proper exegesis of God’s word, so that all who are diligent Bible students may come to a better understanding of God’s word. May God bless you in your study.

Balance

Logan Summers

Midland, Texas

A preacher working for a small congregation stood up to preach one Sunday and gave an excellent lesson on the necessity of baptism, as it relates to salvation. The congregation was grateful for this man's very Biblical sermon. Next Sunday rolled around and the preacher stood up and preached another fine lesson on the necessity of baptism. Again, the message was well received by that faithful congregation. Several months went by, and on each Sunday the preacher only ever preached on baptism, excluding and neglecting all other subjects. The elders, understanding that a congregation needs a much healthier diet of God's Word, decided to give the preacher one more chance. They asked him to preach on Genesis 1:1-2. As Sunday arrived, the preacher stood up and said, "In the beginning God created the heavens and the earth. The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the WATERS...And that brings me to the subject of this morning's lesson: baptism!"

The above account is, of course, satire, which has been passed down to many preaching students as a warning to ensure that preachers and teachers avoid focusing on one subject in the Bible, while forgetting that there is so much more! Our focus in this article is on the dangers of imbalance, and the blessings of balance.

The Dangers of Imbalance

Some very real dangers exist in preaching, teaching and writing about only a very limited number of subjects.

First, the Bible directs us to teach the whole counsel of God (Acts 20:27). Timothy was instructed to preach the word (2 Tim. 4:2), not just it. All scripture is profitable to prepare us for every good work (2 Tim. 3:16-17), not just some good work. What we have in the 66 books of the Bible are the very words of God, with which He has blessed us! To focus on one part, alone, is to ignore something that is holy.

A second danger exists when we focus on only certain subjects, and become "issue oriented." Some of the current issues in which we might get caught up include the one, true, church; music in the church; women's roles in the church; baptism; the indwelling/operation of the Holy Spirit; denominationalism;

marriage, divorce, and remarriage; creation versus evolution; government; bible translations; etc. Before you read any further, understand that this writer is not saying that these issues are not important, or that these issues should not be preached or taught, giving sufficient time and attention concerning what God's Word says about those issues. Each of those, in fact, must be dealt with Biblically if we are to preach God's word. The problem comes when the only things we study are concerning those issues, because if we do that, we miss a very large chunk of the Scriptures, and neglect God's word to the detriment of the souls we are teaching. Weren't Christians chastised for not being able to move on from certain Biblical doctrines (Heb. 5:12-14)? If we preach issues, only, we forget the person of Christ. We neglect His life. And, though we may have some who agree with us, we are not preaching the Gospel of Christ. Though we may be right on such issues, but we are not wholesome ("sound" [Tit. 2:1]), if issues are all we preach.

A third danger, similar to the second, is in completely ignoring issues altogether. This neglects the one gospel (Gal. 1:6-9), and the necessity of being "right" with God. Those who teach a message of unrestricted freedom, often coupled with tolerance at all costs, are harming the people of God. Such preaching may comfort some people, but they are only being comforted into hell (Jn. 14:6; cf. Jas. 3:1).

The Blessings of Balance

We could end this article by simply saying that the blessings of balance are just the opposite of the dangers of imbalance, but let us give a little room for explaining those blessings.

First, balance gives us a better diet of God's word. Not only will we be learning the truth about various issues, but we will also be digging into God's word for a relationship with Him – not just a relationship about Him (Gal. 2:20; Ps. 119). We will grow as God desires us to grow, not straying off into dangerous territory that leads to death.

Second, those who listen to us teach will be better fed! A very real danger in teaching the gospel is leaving out crucial parts. Some almost leave out Christ completely and are confused when people don't respond to the message. If Christ is not the center of the gospel, then it does not matter what we say about hearing the gospel, believing in Christ, repenting of our sins, confessing Christ as the Son of God, and being baptized for the remission of sins. If Christ is only mentioned in passing, we are sinning, and teaching a man-made gospel. Let us pray that no one responds to such heresy! Christ must be the focal point of our

belief, our confession, our repentance (turning away from sin and moving toward God), and our baptism, being united in His death to contact His blood, which cleanses us from sin. If Christ is not the center, they are not hearing the gospel.

Others speak of Christ as though we can treat Him however we want, so long as we have feelings for Him, the idea being that obedience is not necessary, and that we just have to feel good about ourselves. People then wonder why these folk seem so shallow when it comes to all things spiritual and holy. When our message is Christ-centered, we will have a combination of His Love and His Lordship, His mercy and His justice, His actions and His plan. Those seeking God, that good soil, will hear His message proclaimed (Mt. 6:33; Lk. 8:15).

Third, balance will glorify God. We will seek to please Him rather than pleasing people with what message we think they should, or want, to hear. Second Thessalonians 1:1-12 speaks of the fact that those who do not KNOW God, and those who do not OBEY Him, will be punished, but those who do KNOW God, and OBEY Him, are those who have faith and love that abounds (2 Thes. 1:3), and are those who, by the grace of God, are glorifying Christ.

Let us seek to have balance, so that we are proclaiming the whole counsel of God as we point people to Jesus, to His glory!

SEARCHING FOR TRUTH

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What is the Gift of the Holy Spirit (Part 5)

Doug Post

Vernon, Connecticut

Jewish Understanding of the Holy Spirit from the Hebrew Scriptures

The plural nature of God is indicated in the very first verse of the Bible: “*In the beginning, God...*” (Gen. 1:1)¹. The Hebrew word “Elohim” (God) is the plural form of “El.” Deity’s plural nature is further demonstrated by the use of the plural pronoun “US” (Gen. 1:26, 3:22, 11:7; Isa. 6:8). While God is stressed as “echad,” meaning, a “unified one” (Deut. 6:4; cf. Jn. 17:20-21), His plural nature is also stressed (Gen. 19:24; Ps. 45:6-7; Isa. 48:16; Amos 4:10-11). Like the New Testament, the Old Testament refers to God as “Father” (Deut. 32: 6; 1 Chr. 22: 10; Pr. 6: 20; Isa. 9:6; 22:21; 63:16; 64:8; Jer. 3:19; 31:9), and as “Son” (2 Sam. 7:12, 14, 16; Pr. 30:4; Isa. 7:14; 9:6; Ps. 2:7, 12). While the Jews recognized these concepts of God, how did they understand the “third Being of the Godhead,” and how would they have understood the “Spirit,” in light of Old Testament Scripture?

The word “spirit” must be understood within its context. Many subjectively capitalize “Spirit” because they feel it is the Holy Spirit. The identity is often assumed because of personal bias rather than context. Concerning the word “spirit,” several questions must be asked:

1. Does “spirit” refer to Deity (Holy Spirit) – to the Person of the Spirit only?
2. Does “spirit” refer to a disposition or attitude, such as a “spirit of fear” or “spirit of jealousy”?
3. Does “spirit” refer to man’s spirit (human spirit)?
4. Does “spirit” refer to “wind” or “breath” (The Hebrew word “ruach” literally means wind or breath – Gen.6:7)?
5. Does “spirit” refer to the miraculous associated with nature of the Holy Spirit?

It is this writer’s opinion that when the word “spirit” in the context is identified as the “Spirit” (Deity), it primarily refers to the miraculous associated with the nature of the Spirit, not merely to the Person of the Spirit. For instance, consider the following examples: “*And the spirit of God was hovering over the face of the*

¹ All Scripture quotations are from the New King James Version unless otherwise noted.

waters” (Gen.1:2). Rather than a mere reference to the Spirit, the context here demands to be seen as the miraculous associated with the nature of Spirit, because the context concerns Creation; *“My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years”* (Gen. 6:3). This refers to inspiration – the Spirit working through inspired men like Enoch (Jude 14-15; cf. Gen. 5:23-24) and Noah (2 Pet. 2:5; cf. 1 Pet. 3:19-21). The Spirit would not strive forever with the Antediluvians spurning His warnings through inspired preachers. God provided a one hundred and twenty year period to repent before His judgment (2 Pet. 3:5-7). The context refers to the miraculous (inspired preaching) associated with the Spirit, not to a mere reference to the Person of the Holy Spirit; *“The Spirit of the Lord came upon him, and he judged Israel”* (Judg. 3:10). This is another reference to inspired teaching or prophecy associated with the nature of the Holy Spirit; *“And the Spirit of the Lord came mightily upon him, and he tore the lion apart as one would have torn apart a young goat”* (Judg. 14:6). This refers to miraculous activity associated with the nature of the Holy Spirit.

Of the 233 references to “spirit” in the Old Testament, 164 refer to one’s mindset (attitude or disposition). Not included are those passages dealing with “wind” or “breath.” The remaining 69 references refer to the miraculous associated with the nature of the Holy Spirit (prophesying and other miraculous manifestations or activities of the “Spirit”). These are demonstrated in the following Scripture references: Gen.1:2; 6:3; 41:38; Ex. 31:3; 35:31; Num. 11:17, 25, 26, 29; 24:2; 27:18; Deut. 34:9; Judg. 3:10; 6:34; 11:29; 13:25; 14:6, 19; 15:14; 1 Sam. 10:6, 10; 11:6; 16:13; 19:20, 23; 2 Sam. 23:2; 1 Kgs. 18:12; 2 Kgs. 2:9, 15, 16; 1 Chr. 12:18; 28:12; 2 Chr. 15:1; 20:14; 24:20; Neh. 9:20, 30; Job. 26:13; 33:4; Ps. 51:11; 104:30; 106:33; Isa. 11:2; 30:1; 32:15; 34:16; 42:1; 44:3; 48:16; 59:19, 21; 61:1; Ezek. 2:2; 3:12, 14, 24; 8:3; 11:1, 5, 24; 37:1, 14; 39:29; 43:5; Dan. 4:8, 9, 18; 5:11, 14; Joel 2:28, 29; Mic. 2:7; 3:8; Hag. 2:5; Zech. 4:6; 6:8; 7:12; 12:10; Mal. 2:15.

The above references indicate the miraculous from the “Spirit” (Deity). It is the metonymical aspect of “Spirit” that is stressed – the miraculous manifestations and miraculous work of the Spirit. Thus, when the Jews identified the “spirit” of the context as being Deity, they would have understood that “Spirit” was referring to the miraculous associated with the nature of Spirit, and not merely the Person of the Spirit. They would have understood that when the “Spirit” is identified, the context would be one of a miraculous nature, because miraculous manifestations of the Spirit were inherently part of His work and nature. This is especially true with the context of Joel 2:28-32, which will be discussed in our next installment in this series.

The Issue of Homosexuality (Part 1)

Tim Bench

Abilene, Texas

In October, 2014, a firestorm of religious controversy erupted in Houston, Texas. Annise Parker, the city's first openly homosexual mayor, issued a stunning decree: court ordered subpoenas were to be issued to multiple Houston-area religious leaders and preachers¹, demanding the content of their sermons. The reason? To ensure that those preachers had not spoken contrary to the issue of homosexuality, or "gender identity," or Ms. Parker, herself. Churches and preachers who refused to comply were threatened with possible charges of contempt of court². Massive debate followed from a variety of sources, and the subpoenas have, for now, been withdrawn³, yet reports abound that Ms. Parker's failed efforts will continue, and that other cities may follow suit.

I suppose that few readers, if any, have witnessed an announcement such as the one that this writer will make in this publication. The topic to be presented here, this month, is considered illegal in many countries, such as Sweden, Canada and Great Britain, because of the passage of varying "hate speech" laws in those countries. And, I might be committing a "crime" in Houston, Texas, as well. As the forces of liberalism, and "tolerance," creep nearer, so will the attempts to squelch the Bible and Biblical teachings, trekking forward and assaulting our liberties, our beloved "freedom of speech," and, most of all, persecuting those who use the Bible as their moral compass.

For emphasis, I repeat: today's lesson will be acceptable in places such as San Francisco or Boston, but not in Houston, Texas, where such an issue may get this writer arrested and charged with a "hate speech crime" That is, if Mayor Parker has her way.

The debate on this story has spawned comparisons by many to Nazi Germany, Orwellian government overreach, and political correctness run amok. Whatever ones specific political affiliation, this news out of Houston has served as frightening news for many people. Churches are literally being FORCED to submit sermons for "approval" by a city government in order to fulfill society's

1 West, Allen. "Christian persecution in the US: Openly gay Houston mayor demands pastors turn over sermons." 15 October 2014. <<http://www.allenwest.com>>.

2 Weiss, Rusty. "Houston's First Lesbian Mayor DEMANDS to see ALL Sermons from Christian Pastors." <<http://www.thepoliticalinsider.com>>.

3 "Houston mayor withdraws pastor subpoenas after national uproar." 29 October 2014. Washington Times.

growing obsession with political correctness, seeking to force the acceptance and celebration of homosexuality as a “lifestyle choice.” The outcry in Houston over this attack on religious freedom has been hardly a whisper. This assault on morality is no longer a specter only in Europe. We now have government directives to accept and celebrate and “embrace” homosexuality, whether or not we approve of it. Articles and sermons opposed to such dogma are labeled “hate speech” in many quarters, and thus a “crime.”

With all hope, this writer will have the moral fortitude and courage to base his choices on the Bible, not on the “insights” of “free-thinking” liberals. He will not embrace a lifestyle, simply because the media forces upon him, or you, or your children, or your grandchildren; the daily message from that media being how “wonderful,” “free,” and “noble” that homosexuality is, and to oppose such indicates ones “intolerant” and “judgmentalism.” Companies bombard us with “gay advertising,” from Burger King's “Gay Whopper,” to Betty Crocker's advertisements for “gay” couples. Ads for Starbuck's, which feature cross-dressing patrons, to Target's lesbian couples shopping for baby clothes. Some religious figures, such as Pope Francis and Rick Warren, inform their followers that homosexuality is NOT a sin. Even traditionally staunch “conservative” groups, such as the Southern Baptists, are now shifting their views, and not for the better. The Bible, itself, has become the target, as militant homosexual activists attempt to argue that Biblical condemnations of homosexuality were merely “cultural” in nature, or were simply the “opinions” of a handful of Bible contributors, such as Paul. How many times do we hear Matthew 7:1, and its comment to “judge not,” while conveniently ignoring the rest of Matthew 7?

Today, let us ignore the celebrities and their “heroism” in admitting their sexual preferences; let us ignore the media hysteria over athletes, such as the NBA's Jason Collins, or former Dallas Cowboy Michael Sam, whom they say are “brave” and “courageous” for being “pioneers” in professional sports, simply because of their choice of lifestyle. Let us ignore Hollywood films such as “Milk,” celebrating San Francisco activist Harvey Milk as a “fearless leader.”

Instead, let us focus on the one, and the only, moral guide that should ever affect or predicate our behavior. In short, let us ask, “What does the Bible say about homosexuality?” Will you believe, behave, and accept (or, reject) homosexuality based upon “society,” and the views of this world, or will your beliefs be based upon the Holy Bible?

Next month, we will begin in the Old Testament in order to learn what God would have us to know about the topic of homosexuality.

Travel directory of churches of Christ

Since we cannot attest to the soundness of any given assembly, we suggest you call ahead and speak with the Elders or Preacher.

Remember: always make plans to worship God, even on vacation, or just out-of-town for the weekend.

<p>Bellview Church of Christ</p> <p>4850 Saufley Field Road Pensacola, Florida 32526</p> <p>Sunday Bible Class 9:00 A.M. Morning Service: 10:00 A.M. Evening Service: 6:00 P.M. Wednesday: Bible Class 7 P.M.</p> <p>Church Website Click Here</p> <p>Phone: 850.455.7595 Preacher: Michael Hatcher</p>	<p>Tolland County Church Of Christ:</p> <p>24 Hyde Ave (Rt.30) P.O. Box 3201 Vernon, CT 06066</p> <p>Sunday Bible Class: 9 A.M. Morning Service: 10 A.M. Evening Service: 12:45 P.M. Wednesday Bible Class: 7 P.M.</p> <p>Church Website Click Here</p> <p>Phone 860.810.9833 Preacher: Douglas Post</p>	<p>Oldham Lane Church of Christ:</p> <p>5049 Oldham Lane, Abilene Texas,</p> <p>Sunday Bible Class: 9 A.M. Morning Service: 10 A.M. Evening Service: 6 P.M. Wednesday Bible Class: 7 P.M.</p> <p>Church Website Click Here</p> <p>Phone: 325-695-0055. Preacher: Chris McCurley</p>
<p>Gray Church of Christ</p> <p>13 Liberty Ave, Gray Maine, 04039</p> <p>Sunday Bible Class: 10 A.M. Morning Service: 11 A.M. Evening Service: Thursday Bible Class: 6 P.M.</p> <p>No Website yet</p> <p>Phone: 207.299.0454 Preacher: James Miller</p>	<p>Montevallo Church of Christ</p> <p>830 Vine St, Montevallo, AL. 35115</p> <p>Sunday Bible Class: 10 AM Morning Service: 11 AM Evening Service: 6 PM Wednesday Bible Class: 7 PM</p> <p>No Website</p> <p>Phone: 205.665.7579 Preacher: Ray Brunner; Scott Crawford; & John Hutchinson</p>	<p>Parsons church of Christ</p> <p>2900 Briggs Ave., Parsons, Kansas 67357</p> <p>Sunday Bible Class: 9:45 AM Morning Service: 10:45 AM Evening Service: 6:00 PM Wednesday Bible Class: 7:00 PM</p> <p>No Website</p> <p>Phone: 620-421-1497 Preacher: Cloyd "Ben" Frock, Jr.</p>

<p>Roebuck Parkway Church of Christ: 400 Roebuck Pkwy, Birmingham, AL 35206</p> <p>Sunday Bible Class: 9 AM Evening Service: 10 AM Evening Service: 5 PM Wednesday Bible Class: 7 PM</p> <p>Church Website Click Here</p> <p>Phone: 205.833.1400 Preacher: Jason Moon</p>	<p>Riverchase Church of Christ 1868 Montgomery Hwy, Birmingham, AL 35244</p> <p>Sunday Bible Class: 9:30 AM Morning Service: 8:30 & 10:30 Evening Service: 6 PM Wednesday Bible Class: 7 PM</p> <p>Church Website Click Here</p> <p>Phone: 205.988.5808 Preacher: Dewayne Spivey</p>	<p>Sevierville Church of Christ 208 Hicks Dr, Sevierville, TN 37862</p> <p>Sunday Bible Class: 9 AM Morning Service: 10 AM Evening Service: 6 PM Wednesday Bible Study: 7 PM</p> <p>Curch Wesite Click Here</p> <p>Phone: 865.453.8009 Preacher: John Daniels</p>
<p>East Huntsville church of Christ: 801 Humes Ave Huntsville, AL. 35801</p> <p>Sunday Bible Study: 9:00 am Sunday Worship: 10:00 am & 1:00 pm Wednesday Bible Study: 7 pm</p> <p>Church Website Click Here</p> <p>Phone: 256.534.4001 Preacher: Bill Cantrell</p>	<p>Freeport Church of Christ 17003 Highway 331 South PO Box 66 Freeport, Florida 32439</p> <p>Sunday: Bible Study: 9:00 am Sunday Worship: 11am Evening Service: 6pm Wednesday Bible study: 7pm</p> <p>No Website</p> <p>Phone: 850.835.4640 Preacher: Eric Farrior</p>	<p>Letona Church of Christ P.O. box 141 Letona, Arkansas 72085</p> <p>Sunday Bible Study: 10 am Sunday Worship: 11 Am Sunday Evening: 5 pm Wednesday Bible Study: 6 pm</p> <p>No Website</p> <p>Phone: 501.230.1201 Preachers: Sid Scudder, Jack Meredith</p>
<p>Hartley Bridge Road church of Christ: 3465 Hartley Bridge Road, Macon, GA. 31216</p> <p>Sunday Bible Class 10 AM Sunday Worship 11 AM Sunday Evening 6 PM</p> <p>Church Website Click Here</p> <p>Phone: 478.781.1818 Preacher: Steve Waller</p>	<p>Kearney church of Christ 1004 East 16th St. PO BOX 643 Kearney NE 68848</p> <p>Sunday Bible Class 9:30 a.m. Sunday Worship 10:30 a.m. Wednesday Bible Class 7:00 p.m.</p> <p>Church Website Click Here</p> <p>Phone: 308.240.4622 Preacher: John Shafer</p>	<p>Mt Moriah church of Christ 181 Mt. Moriah Rd. Dunmor KY 42339</p> <p>Sunday Bible Study: 9 AM Morning Service 10 AM Evening Service: 6 PM Wednesday Bible Study: 6PM</p> <p>No Website</p> <p>Phone: 270.934.2007 Preacher: Rick Shutt</p>

<p>Cullom church of Christ Hwy 84 & Collins Cove Rd, Livingston, 38570,</p> <p>Sunday Bible Study 9am Worship 10 am Sunday Evening 6pm Wednesday Bible Study 6pm</p> <p>Chuech Website Click Here</p> <p>No phone William H. Sowder Sr.</p>	<p>Austinville Church of Christ 2833 Danville Rd. SW Decatur, AL 35603</p> <p>Sunday Bible Class: 9:30 AM Evening Service: 10:30 AM Evening Service: 5:30 PM Wednesday Bible Class: 7 PM</p> <p>Church Website Click Here</p> <p>Phone 256.353.4256 Preacher: Mark N. Posey</p>	<p>Northpoint Church of Christ 908 Imperial Dr. Denton, TX 76209</p> <p>Bible Class 9:30 AM Sunday Worship 10:30 AM Sunday Evening 1:00 PM Wednesday B.C./Worship 7:00 PM Scripture Cache www.scripturecache.com Church Website Click Here</p> <p>940.387.1429 Preacher: Dub McClish</p>
<p>Central Church of Christ 112 Hay Long Avenue Mt. Pleasant, TN 38474</p> <p>Sunday Bible Study: 9:30 AM Sunday Worship: 10:30 AM Sunday Evening: 6:00 AM Wednesday Study: 6:30 PM</p> <p>Church Website Click Here</p> <p>Phone Number: (931) 325-3040 Preacher: Danny Douglas</p>	<p>Central Church of Christ 507 Park Ave. Weatherford, Texas 76086</p> <p>Sunday Bible Study: 9:30 AM Sunday Worship: 10:30 AM Wednesday Study: 4:30 PM</p> <p>No Website Phone 817.304.3615</p> <p>No formal preacher: David Calvert</p>	<p>Wolf Creek church of Christ Malta, OH (Rt. 78-West of town)</p> <p>9:45 Bible Class, 10:30 AM worship, 7:00 evening worship. 7:00 PM Bible class</p> <p>No Website</p> <p>Phone: 740-962-3363 No regular preacher</p>
<p>Leonard church of Christ 204 East Fannin St. Leonard, TX. 75452</p> <p>Sunday AM B/S- 9:00-9:40 Sunday AM Worship- 9:45 Sunday PM Worship- 6:00 Wed. Bible study- 7:00</p> <p>Church Website Click Here</p> <p>Phone: 903.587.2229 Preacher: Bob Lewis</p>	<p>Newton Street church of Christ 412 Newton Street Paragould, AR. 72450</p> <p>Sunday am Bible Study - 9:15 Sunday Morning Worship - 10:00 Sunday Evening Worship - 5:00 Wednesday Bible Study - 6:30 No Website</p> <p>Phone 870.378.5551 Preacher: Joshua Dement</p>	<p>East Huntsville church of Christ 801 Humes Ave Huntsville AL 35801</p> <p>Sunday Bible Study: 9:00 am Sunday Worship: 10 am & 1 pm Wednesday Bible Study: 7:00 pm</p> <p>Church Website Click Here</p> <p>Phone: 256.534.4001 Preacher: Bill Cantrell</p>

<p>Eden church of Christ 250 the boulevard, Eden NC 27288</p> <p>Sunday Morning Bible class 9am Sunday Worship 10am No evening service Thursday Bible class 7pm</p> <p>No Website</p> <p>Phone: 276-340-2653 Preacher: James Oldfield</p>	<p>College Avenue church of Christ 337 DeFuniak Springs, FL. 32435</p> <p>Sunday Bible Class: 9 am Sunday Morning Worship 10 am Sunday Evening 6 pm Wednesday Bible study 6 pm</p> <p>Church Website Click Here</p> <p>850-892-5384 Robert Alexander</p>	<p>Kittery Church of Christ 48 Love Lane Kittery ME 03904,</p> <p>Sunday Bible study: 10am Sunday Worship: 11am No Sunday Evening Worship Wednesday Bible study 7 pm</p> <p>Church Website Click Here</p> <p>Phone: 207.439.0720 Leo Woodman: Preacher</p>
<p>Sturgis church of Christ</p> <p>801 N. Monroe St. Sturgis, KY 42459</p> <p>Sunday Bible Class: 10:00 AM Morning Service: 11:00 AM Evening Service: 6:00 PM Wednesday Bible Class: 6:00 PM</p> <p>Church Website Click Here</p> <p>Phone: (270) 333-4371 Preacher: Audie Cherry</p>	<p>Ridge Road Church of Christ</p> <p>1770 Ridge Road; Ypsilanti, MI 48198;</p> <p>Sunday Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m.</p> <p>Church Website Click Here</p> <p>Phone 734-485-293 Preacher: Leonard J. Whit</p>	<p>Your Congregation Here</p> <p>If you would like to have your congregation listed in our Travel Directory, please contact Jim Miller via e-mail at: jfmiller61@gmail.com.</p>

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