

truth
BOOKS

Truth Magazine

SPECIAL ISSUE

**“Hold Fast
the Pattern
of Sound
Words”**

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Hold Fast The Pattern



MIKE WILLIS

We are happy to present this special issue of *Truth Magazine* emphasizing brethren's need to "hold fast the pattern of sound words" (2 Tim. 1:13). The material was planned and organized by John Isaac Edwards and contains a good balance of young and older writers. We appreciate the good work that has been done in preparing this material.

The necessity of clinging to the "pattern of sound words" never becomes outdated. Every generation needs to be reminded that God's people must cling to sound doctrine.

You shall not add to the word which I command you, nor take from it, that you may keep the commandments of the Lord your God which I command you (Deut. 4:2).

Whatever I command you, be careful to observe it; you shall not add to it nor take away from it (Deut. 12:32).

Do not add to His words, Lest He rebuke you, and you be found a liar (Prov. 30:6).

For I testify to everyone who hears the words of the prophecy of this book: If anyone adds to these things, God will add to him the plagues that are written in this book; and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and from the things which are written in this book (Rev. 22:18-19).

The principles of Bible authority must be preached and re-preached to every generation. Otherwise,

like Israel of old, we will raise a generation that does not know God (Judg. 2:10), who does not have the ability to distinguish between the teachings, worship, and works of the denominations and those authorized in the word of God.

From time to time, men tire of hearing the demand for book, chapter, and verse preaching and start belittling sound doctrine. They begin by speaking about those who have a "pharisaic" approach to the Bible. This sounds good, because no one wants to be identified with the Pharisees whom Jesus condemned. However, they incorrectly think that the New Testament Pharisees were conservatives — those who rigidly observed the teachings of the Old Testament. The fact of the matter is that they were the *liberals* of that day. Jesus condemned them for teaching as their doctrine the commandments of men (Matt. 15:8-9), equating their oral laws with divine revelation, and, in the process, making of none effect the revealed will of God (Matt. 15:6). The Pharisees were the ones who thought that the Law of Moses had to be reinterpreted to fit the changing times. This approach to Bible authority is not that of biblical conservatives, but of *liberals!* Ironically, those who condemn conservatives for being "pharisaical" more nearly resemble the Pharisees than those whom they criticize!

Those who cling to sound doctrine are condemned as being legalistic for teaching command, example, and necessary inference. But what do they suggest that we put in its place? Those who decry "command,

example, and necessary inference" do not call us to a closer adherence to Bible authority. Inevitably, those who decry command, example, and necessary inference want a looser approach to the teaching of Scripture. They chafe under the fact that they cannot find Bible authority for using mechanical instruments of music in worship, church supported recreation, the sponsoring church arrangement, church support of human institutions, and such like things. Failing to be able to defend their practices in Scripture, they belittle the demand for book, chapter, and verse preaching that gives command, example, or necessary inference authority for everything we practice. The liberal spirit wants a more "loving" presentation of the gospel. The "situation ethics" movement typifies this approach to biblical doctrine and ethics. One does not look at what the Bible expressly condemns or commands to define right and wrong, but what is the "loving" thing to do in a given situation. The situation ethicist can invent and describe a situation in which the "loving thing to do," the more ethical practice, is to commit adultery, steal, or murder. For situation ethics proponents, the only moral and doctrinal absolute is this: "There are no moral and doctrinal absolutes!" If that sounds contradictory, it is! When one dismisses the need for Bible authority for all that he does and practices, he moves toward moral and doctrinal relativity.

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“Hold Fast the Pattern”



JOHN ISAAC EDWARDS

The plea of the Restoration Movement on the American frontier during the early nineteenth century was a plea to return to the Bible and restore the church built by Christ on the pattern set forth in the New Testament. By the end of the century, there arose disagreement among brethren over whether the New Testament was ever intended by God to produce a once-for-all-time pattern for the church, in regards to work, worship, and organization. Some took the stand that there was a divinely revealed New Testament blueprint for the church which should be reproduced in every century. The digressives maintained that the New Testament did not contain such a pattern. It was this basic disagreement that led to a rupture in the church. In 1906, the U.S. Religious Census listed the Christian Churches and the churches of Christ as separate and distinct groups for the first time.

During the 1950s and 1960s, when the church support of human institutions and the sponsoring church arrangement were being discussed, some brethren, in an attempt to justify unauthorized practices, claimed there is no New Testament pattern. In 1957, the president of David Lipscomb College, Athens Clay Pullias, made a speech on the subject, “Where There Is No Pattern” which was published in a tract. After leaving the school, he joined up with, preached for, and died in the Presbyterian Church, which shows where this kind of attitude leads. Brother Harris J. Dark spoke on the subject, “Where There Is a Pattern,” which consisted of a

review of the material presented by Pullias. It was also printed in tract form.

In the 1960s and 1970s, a group of brethren advocated fellowship with those of differing doctrines and practices, even with those in denominations, claiming there is no diagram or blueprint of what the church should be. In June 1972, *Truth Magazine* published four editorials by brother Cecil Willis that were later printed as a tract entitled, “The Taproot of Digression: No-Pattern-ism.” In that series, brother Willis discussed the real source of digression and the appearance of this digressive principle in the past and its recurrence among brethren at that time. Here are the references to download the series.

<http://truthmagazine.com/archives/volume16/TM016483.html>

<http://truthmagazine.com/archives/volume16/TM016499.html>

<http://truthmagazine.com/archives/volume16/TM016515.html>

<http://truthmagazine.com/archives/volume16/TM016531.html>

In a series of twenty-six articles, published in *Truth Magazine* between March 15, 1973 and August 22, 1974, brother James W. Adams noted brethren W. Carl Ketcherside and Leroy Garret as prime movers of “the neo-Calvinistic, ‘unity-fellowship’ movement.” These articles are an excellent analysis and review of the “unity in diversity” movement and are archived on the *Truth Magazine* website. Some of the positions embraced in the movement include: (1) There are Christians in all

denominations; (2) there is no unity except “in diversity”; (3) doctrine is not gospel . . . so it need not affect fellowship; (4) we cannot understand the Bible alike; (5) the Bible is not a pattern or blueprint; (6) the New Testament churches were not alike in doctrine and practice; and (7) the theory that the Holy Spirit operates other than through the word of God. In the April 26, 1973 editorial of *Truth Magazine*, brother Cecil Willis appealed to Editor Bill Wallace and Associate Editors Gordon Wilson and Edward Fudge, of the *Gospel Guardian*, to make clear where they stood on the Garrett-Ketcherside-Fellowship issue. Over September and October 1973, beginning with an introduction to the reader, brother Ron Halbrook, in a series of six articles published in *Truth Magazine*, made a loving appeal to Edward Fudge. Sadly, the articles and appeals by brethren Adams, Willis, Halbrook, and others went unanswered.

The March-April, 2010 issue of *New Wineskins* was dedicated to a special issue called “Patternism,” featuring Edward Fudge as guest editor. *New Wineskins* is a magazine published by the Zoe Group based in Nashville, Tennessee. The publisher claims, “Most of our editorial staff and freelance writers have roots in the Restoration movement, including the churches of Christ and Christian Church. We honor that heritage while challenging traditional church assumptions by freshly approaching scripture again and again. . . . We are Christians only but not the only

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Christians. . . .” The writings in this magazine represent the thinking of the most liberal. We are being told,

“In fact, the New Testament does not show us a uniform picture of church life, organization, worship, steps of salvation or names of the church. Instead it presents us with a variety of expressions of community life in the Spirit.”

“Most importantly of all, the Bible never suggests or even hints that our salvation or right standing with God come through our own efforts and ability to decipher some ‘pattern’ of the ‘true church,’ and then to measure up to these theoretical details. Scripture always points us to Jesus Christ, who has already done all that will ever be necessary to set us right with God, and it always urges us to rely wholly and exclusively on that saving work.”

Imitating “the specific practices of the first century disciples of Christ in order to enjoy both fellowship and salvation” is “ridiculous and ludicrous”, “embraced by those too blind to perceive.”

“Through the imposition of such ‘patterns,’ a type of ‘Copy Cat Christianity’ has been created. For instance. . . . If there is no verse in the New Testament writings that says the first century disciples clapped during the singing of a hymn, then God help that poor teenager who dares to violate the ‘proper procedure’ governing praise! *Legalistic Patternism*. There is no verse in the New Testament documents that specifically states any first century disciple used instrumental accompaniment to his/her singing of praises. Therefore, those who use such today are going straight to hell. *Legalistic Patternism*. . . . Eating a meal in the church

building? God forbid! *Legalistic Patternism*. . . . Small group meetings on Sunday nights? Heresy! *Legalistic Patternism*. Taking money from the church ‘treasury’ to help support an orphan or a widow? Absolute apostasy! *Legalistic Patternism*.”

“It is one thing to decide what is permissible individually or for my congregation, but when I apply that standard to every other Christian, and then teach that they will be lost if they do not comply, I am guilty of teaching ‘another gospel’ and commit a grievous sin.”

“And when we teach that we must worship according to a pattern to stay saved, we replace the new covenant with a man-made covenant that has the same defects as the Mosaic covenant. Indeed, we teach another gospel.”

“Patterns! What could possibly be wrong with following a heavenly pattern? Everything.”

“Patternism” is “foreign to the Bible, a distraction from the gospel, and a constant competitor with Jesus. . . .”

This is nothing new. It is but another attempt to put “a piece of new cloth unto an old garment” and “new wine into old bottles” (Matt. 9:16-17). Reading these quotes from *New Wineskins*, one might get the idea that there is a pattern forbidding a pattern, and those of us who teach there is a pattern thus violate the pattern. We are guilty of teaching “‘another gospel’ and commit a grievous sin.” What? We must decipher these “theological details” and “measure up”? I thought the pattern “points us to Jesus Christ, who has already done all” and we can “rely wholly and exclusively

on that saving work”! With these strange and uncertain sounds being trumpeted again today, we need to be again reminded that God is a God of patterns. In every dispensation, God has given patterns for man to follow. There was the “fashion” or pattern by which the ark was to be made (Gen. 6:15), “the pattern of the tabernacle, and the pattern of all the instruments thereof” (Exod. 25:9), with the admonition, “look that thou make them after their pattern” (Exod. 25:40) and “the pattern” for the temple (1 Chron. 28:11-19), to name a few. Just as the tabernacle and all the service pertaining to it were set up according to the pattern made known through Moses, the New Testament church and all that pertains to it are ordered by the pattern revealed through Christ (Heb. 8:5). Magnificent blessings have always been attached to faithfully following divine patterns, and dreadful consequences have ever been connected with deviating from God’s prescribed patterns. Whatever God says on any given subject is the pattern concerning that subject. Read everything Scripture says about salvation and you have the pattern of salvation. Read everything that is written concerning the New Testament church and you have the pattern respecting the church. What the apostles taught and sanctioned in one church, they taught and sanctioned in every church (1 Cor. 4:17; 7:17; 16:1-2). To go beyond “that which is written” (1 Cor. 4:6) is to sever ties of fellowship with God (2 John 9). “Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle” (2 Thess. 2:15). When we get away from

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History of Man's Departures from God's Patterns



DAVID HALBROOK

God is a God of order. His order in the human body makes it predictable enough to allow us to do surgeries and treat illnesses with various medicines. The predictable patterns of the cosmos allow us to shoot a rocket ship from a moving object (Earth) at another moving object (the moon) 238,555 miles away and hit it. Every day nature follows God's order (Ps. 148:1-10), but it has no other choice. Man however, may choose, and throughout the divine record of human history, has chosen to depart from God's pattern. Let's notice four areas where we consistently find God revealing and man rejecting a divine pattern.

PATTERN OF THE HEART

God has always had high expectations for the heart of all men. In Abraham you can find practically every trait of which Jesus spoke in the Beatitudes. The Old Testament also records those who departed from God's pattern for the heart.

Saul began his rule over Israel

small in his own eyes, but his heart quickly changed (1 Sam. 9:21; 15:17). His problems multiplied as he let his emotions, rather than God's commandments, guide his actions, demonstrating a weak faith (1 Sam. 13:11-13). Fearing man more than God led to more disobedience (1 Sam. 15:24). His weak faith and fear of man were again demonstrated when he would not go out to fight Goliath. His desire to cling to the throne led to sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, and envy (Gal. 5:20-21). Saul repeatedly rebelled against God's pattern for the Israelite heart.

Where did God reveal His order for Israel's heart? While the Ten Commandments primarily outline God's laws for outward behavior, God clearly promises to bless only those who "love Me and keep My commandments" (Exod. 20:5). And if "You shall love the Lord your God with all your heart, with all your soul, with all your might" was not a pattern for the heart, then what was it? God

expected a specific motive (love) to have specific results (following the rest of the commands, ordinances, and statutes, Deut. 6:1-9). David understood that those who departed from God's pattern for man's heart could not please Him, regardless of their outward obedience (Ps. 51:17, 19).

Since Moses' law governed all Israel's political, civil, and "Levitical" activities, much of it is outwardly focused. There are no blood sacrifices demanded for offenses against God occurring only in the heart. Jesus established a new and better pattern in the new and better covenant which placed equal emphasis on both true faith and works (Matt. 5-7; Heb. 8:6-7; Jas. 2:26)! Are you keeping His pattern of the heart?

PATTERN OF DAILY LIVING

In each period of God's revelation, He has revealed an order for each

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emphasizing these basic Bible truths in our preaching and teaching, we rear a generation that is fertile soil for the seeds of no-pattern-ism thinking.

This material is sent forth in hope that it may help rescue some who might be attracted by the artful deception of those hollering, "*Legalistic Patternism!*" In the words of Paul to Timothy, "**HOLD FAST THE PATTERN** of sound words, which you have heard from me, in faith and love which are in Christ Jesus" (2 Tim. 1:13, NKJV). **TM**

History of Man's Departures from God's Patterns

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individual's daily conduct and does not ignore apostasy in this area. Though we do not have an exhaustive record of His law for the patriarchs, departures from this pattern were punished in due time. Examples of such departures include rebellion in marriage and heinous cruelty resulting from false religion (Gen. 6:1-7; 15:16).

David's apostasy in this area is as well-known as any. His sin of coveting Uriah's wife turned into adultery which led to desperate attempts to hide his sin and ultimately led to murder (2 Sam. 11-12). In the process, David pulled others into his sins, such as Joab, who reluctantly followed David's order which led to Uriah's death. Joab could have replied, "How then can I do this great wickedness and sin against God?", but he lacked the faith and courage of Joseph and followed David's orders (Gen. 39:9).

Jesus gave a pattern for the daily life of His followers, expressed in general and specific terms (Matt. 16:26; 19:4-9). Spouses who abandon their mates, except for the cause of adultery, violate God's pattern. Christians who ignore the needs of "My brethren" are in a personal apostasy (Matt. 25:46). Brethren, behold the pattern of good works (1 Tim. 1:16).

PATTERN OF WORSHIP

God has always sought worship in spirit and truth, rejecting all false worship. And since man cannot instinctively know what pleases God, He has always revealed His plan for acceptable worship.

The example of Nadab and Abihu stands as one of many memorials showing us how to identify one form of false worship. It does not

require that we look into their heart; we can simply examine their fruits. Leviticus 10:2 says that they offered "unauthorized fire" (NIV) which God "had not commanded them."

Some teachers today are shedding a different light upon Nadab and Abihu, identifying their guilt as wanting to enter the most holy place like the high priest or that they used the wrong fire because they were drunk. Neither ambition nor intoxication is identified as the cause of their sin. The Holy Spirit said that their sin was offering profane fire. What made it profane? God had not commanded it.

Why speculate about other causes for their sin beside what the Holy Spirit plainly identified? It may be more than coincidence that many who offer such speculations are the same ones who are advocating the addition of musical playing to the worship of God [other articles in this special issue will discuss this area of worship in more detail]. If these teachers can wean people away from the idea that when God has commanded a thing (such as to sing), it is sinful to do something different or additional (like playing or humming), then they open the door to the acceptance of mechanical instruments of music in worship. What they may not realize or acknowledge is that they thereby also open the door to church-sponsored recreation, burning incense as worship, district or universal bishops, and a tidal wave of doctrines that go beyond the doctrine of Christ (2 John 9). Brethren, hold fast the pattern of sound words regarding worship (2 Tim. 1:13).

PATTERN OF ORGANIZATION

In the beginning, God organized the home, but His pattern of organization was quickly ignored, first by Lamech (Gen. 4:19). God generally commissioned Adam, Eve, and that generation to scatter and fill the earth, but man decided to organize themselves differently. God scattered them, conforming them to His planned pattern for filling the earth (Gen. 11:1-9).

Among Israel, God organized the spiritual leaders. Moses was in a unique role. Aaron and his sons were to fill the role of priests (Lev. 21:2) and the rest of the Levites assisted the priests (Num. 8:19). This was the priestly pattern. Moses, having authorized priests to come from the family of Aaron in Levi, eliminated Israelites from other tribes from working in this role, though they were not forbidden by name (Heb. 7:12-14). In this case, specifying the tribe of Levi meant "Levi only."

Korah, who assisted the priests as a Levite, was not content with God's organization. He concluded that since all the congregation was holy and the Lord was among them, then they should all be able to offer incense like Aaron's family could (Num. 16:1-7). Moses answered the charge, with a tinge of ironic sarcasm, "You take too much upon yourselves, you sons of Levi," charging them with the sin with which they had charged him (Num. 16:7). As a result of this assault on and apostasy from God's organization of the priesthood, Korah and his ringleaders were swallowed by the earth (Num. 16:31-33). Years later, King Jeroboam led Israel astray in

The Restrictive Nature of Patterns



MARC GIBSON

Paul encouraged the young preacher Timothy to “hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus” (2 Tim. 1:13). This critical message needs to be heeded by all of God’s people in order to preserve the old paths of the faith “once for all delivered to the saints” (Jude 3). This special issue is designed to encourage every Christian to “hold fast the pattern” of truth as revealed in the New Testament, and to beware of transgressing (going beyond) the limits of abiding in the doctrine of Christ (2 John 9).

PATTERNS ARE RESTRICTIVE

One of the significant characteristics of a pattern is its restrictive nature. The definition of a “pattern” as used here is “an original

or model considered for or deserving of imitation” (*Webster’s New Universal Unabridged Dictionary*). Anything that is “restrictive” serves to “restrict” which means “to confine or keep within limits” (*Ibid.*). A pattern is a model, or blueprint, that outlines exactly what must be known, believed, and followed. It necessarily restricts one to certain limits specified within the pattern itself, forbidding one to do more or less than what the pattern requires.

Examples of patterns which are used in this world illustrate how they are restrictive:

1. *Building blueprint.* When a building is being planned, someone will be given the responsibility to draw up a “blueprint” to outline the precise design of that building. This blueprint is the official “pattern” to follow in constructing the exact

building that is planned. Each contractor will have a copy of this same blueprint so that every worker will work in unison as they construct the various parts of the building. In this way, every wall, floor, electrical switch, and bathroom will be in the exact place it is planned. The blueprint is necessarily restrictive whenever it requires exact measurements and materials. If the contractors ignore these limits and make up their own measurements and materials, the building would not be built *according to the original blueprint (pattern)*. Another building will result, but it will not please those who provided the blueprint!

2. *Clothing pattern.* As a young child, I remember my mother buying a dress pattern contained

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similar fashion, appointing priests from the tribes of which Moses spoke nothing (1 Kings 12:31-32; Heb. 7:12-14).

Having studied these texts, we must ask ourselves, “Does God care about His pattern of organization?” If not, then any combination of men and women may marry. If not, the Old Testament record of Babel, Korah, and Jeroboam are useless. If not, protesting against the Catholic Pope or “the sponsoring-church arrangement” is vain. God’s method of organizing His people and work is a serious matter. As these subjects arise elsewhere in this issue, give them patient consideration as you test all things in preparation for the day of final judgment (2 Cor. 5:10).

If nature ever departed from God’s ordained pattern of function as often as man does, our world would be as chaotic as the myth of macro-evolution says it has been. But God is a God of order, not confusion. As God ordered, every plant still produces seed after its kind. And today, laws governing the spiritual seed of truth still produce the order God intended! Man may choose to change and depart (spiritual “mutation”), but the Lord’s faithful people will always seek to make all things according to the pattern shown them in God’s divine revelation, Scripture. **TM**

The Restrictive Nature of Patterns

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in an envelope with the picture of the dress on the front. Inside were the various parts of that pattern which were to be laid out on fabric. This pattern restricted my mother to cutting and sewing only along certain measurements and shapes. Using this pattern, she made the exact dress that was pictured on that envelope. If she had measured or cut beyond the limits of the pattern, a different dress would have resulted. If one hundred women followed the same exact pattern, one hundred dresses of the same exact style would result. If a pattern is followed precisely, it will produce the same exact product anytime anywhere, because it restricts each person to the same design.

3. *Baseball rulebook.* A game that is played, such as baseball, is played according to a set of rules. This set of rules serves as a restrictive pattern that ensures that each game is played and umpired the same way, no matter where it is played. Neither the players nor the umpires is allowed to go beyond the official rules to make up their own (e.g. four strikes for strikeout, homerun = 3 runs, etc.). If they were to do so, there would be incredible confusion and anger.

Why do many in the religious world (and among us) understand each of these examples and yet contend that the Bible does not serve as a restrictive spiritual pattern? Could it be that Satan has deceived them into resisting that divine “pattern of sound words”?

THE BIBLE IS A RESTRICTIVE PATTERN

The revealed word of God

has always been presented as a restrictive pattern. It is given to guide the thinking and actions of mankind and its limits are to be respected and not violated. The Bible consistently portrays truth as a pattern to be followed carefully and reverently.

THE OLD TESTAMENT

In the days of the patriarchs, Noah was given a pattern by which to build the ark (Gen. 6:14-16). This pattern necessarily restricted Noah to what God revealed. Noah was not free to decide which wood to use or the dimensions of the ark, because God had specified these details.

“every word of God is pure ... do not add to His words, lest He reprove you, and you be found a liar”

In the days of Israel’s wilderness wanderings, Balaam told the servants of Balak, “Though Balak were to give me his house full of silver and gold, I could not go beyond the word of the Lord my God, to do less or more” (Num. 22:18; 24:13). The book of Proverbs states, “every word of God is pure ... do not add to His words, lest He reprove you, and you be found a liar” (Prov. 30:5-6).

Concerning the items of the tabernacle, Moses was told to “see to it that you make them according to the pattern which was shown you on the mountain” (Exod. 25:40). Josiah, king of Judah, followed the pattern when he told the people, “Keep the Passover to the Lord your God, as it is written in this Book of the Covenant” (2 Kings 23:21). The restrictive nature of God’s word

(pattern) was clearly understood in olden times.

THE NEW TESTAMENT

The New Testament Scriptures are likewise to be understood as a restrictive pattern. Paul wrote that we are “not to think beyond what is written” (1 Cor. 4:6). We are to “stand fast and hold the traditions which you were taught, whether by word or our epistle” (2 Thess. 2:15).

The restrictive nature of God’s divine pattern today is clearly stated in 2 John 9: “Whoever transgresses and does not abide in the doctrine of Christ does not have God. He who abides in the doctrine of Christ has both the Father and the Son.” To “transgress” (Gk. *proago*) means to “go too far” (Arndt & Gingrich), that is, beyond the restrictive limits of the doctrine of Christ in which we must abide. Furthermore,

in Revelation 22:18-19, we are warned not to add to or take away from God’s word (cf. Deut. 4:2).

REJECTING GOD’S RESTRICTIVE PATTERN

It is necessary to examine these matters due to the ever-present desire of many today to reject the New Testament as a divine pattern. The cry of “no-patternism” continues to be heard from those who are not content to abide within the limits of the doctrine of Christ. Instead, they repeat mantras such as “free in Christ” and refer to the Scriptures as “love letters from God” in order to deceive others into rejecting the need for Biblical authority for all that they do and say. These same ones mock the establishing of Bible authority by command, approved

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Patterns in the Old Testament



JOHNIE EDWARDS

God has never told man to build or to do His will without giving him a pattern by which to go. A study of Old Testament patterns will show that God has used patterns from the beginning of His dealings with man.

WHAT IS A PATTERN?

A pattern is simply a plan, form, or blueprint by which, in a spiritual sense, God's will is to be carried out. It is like a dressmaker following a pattern to make a dress. In building a house, a carpenter follows a blueprint, so he can build to meet the desires of his client. God is very exact in what He wants and man can do His will as he follows divine patterns.

GOD GAVE ADAM AND EVE A PATTERN

God did not place man in the Garden of Eden without divine guidance. God provided Adam and Eve with exact instructions to follow. "And the Lord planted a garden

eastward in Eden; and there he put the man whom he had formed" (Gen. 2:8). God told man "to dress and keep it" (Gen. 2:15). Now notice what the plan was: "And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:16-17). God's instructions were simple and exact as they were told what to do and what not to do, with a penalty for violating God's will.

GOD PROVIDED A PATTERN FOR MARRIAGE

One of the first things God observed about Adam was that he was alone. And that's not good (Gen. 2:18). God's plan was for man to have a "help meet," or one suitable for him (Gen. 2:18). "Beast of the field and fowl of the air" were not suitable for man (Gen. 2:19-20). So,

with divine anesthesia God made Adam sleep and with divine surgery God opened his side and took one of his ribs, closed up the flesh, and made a woman for the man (Gen. 2:21-22). Man was told to "leave his father and his mother, and cleave unto his wife; and they shall be one flesh" (Gen. 2:24). The pattern, "from the beginning" is, God made a woman for the man, not a woman for a woman or a man for a man, and this union was to be for life (Matt. 19:1-9; Rom. 7:1-4).

GOD COMMANDED NOAH TO BUILD BY A FASHION

"God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). Being "grieved at his heart" (Gen. 6:6), the Lord said, "I will destroy man whom I have

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The Restrictive Nature of Patterns

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example, and necessary inference, even though these methods were used both by Jesus in His teaching and by the apostles in Acts 15.

The fact that some have spiritual convulsions at the very idea of the New Testament as a restrictive pattern shows not only how little they understand about the nature of God's revelation to man, but also reveals their desire to do as they please. This is exactly why God's word is a restrictive pattern – we need it! Without it man will go in every wrong direction, for "it is not in man to direct his own steps" (Jer. 10:23). We need a guide, a divine pattern to direct our thinking and steps. Those who reject it will fall into all manner of error in the church and in their lives.

In Christ we are free from sin, but this freedom is not a license to do as we please. The only way we can stay free is to abide in the doctrine of Christ. Do not go beyond it. Observe its limits and restrictions. God knows what is best. Hold fast to His wonderful divine pattern of truth! **TM**

Patterns in the Old Testament

CONTINUED FROM PAGE 10

created from the face of the earth” (Gen. 6:7). God commissioned Noah, “Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of...” (Gen. 6:14-15). According to Acts 7:44 and Exodus 25:40, the words “fashion” and “pattern” equate. Noah was given detailed instructions as to how to build the ark. “The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it” (Gen. 6:15-16). Noah followed this divine pattern just as God specified. “Thus did Noah; according to all that God commanded him, so did he” (Gen. 6:22).

DUE ORDER WAS REQUIRED FOR ARK OF THE COVENANT MOVEMENT

God was very specific in how men could handle and move the ark of the covenant. The “sons of Kohath shall come to bear it: but they shall not touch any holy thing, lest they die” (Num. 4:15). “And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the word of the Lord” (1 Chron. 15:15). This was God’s plan for handling the ark of the covenant; none other was acceptable with God. God showed that He meant what He said and said what He meant, when “Uzzah put forth his hand to the ark of God, and took hold of it; for the

oxen shook it. And the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God” (2 Sam. 6:6-7)! When others took it upon themselves to move the ark, it is said, “For because ye did it not at the first, the Lord our God made a breach upon us, for that we sought him not after the due order” (1 Chron. 15:13). You see, God had “order” for who was to handle the ark!

“I will destroy man whom I have created from the face of the earth”

THE TABERNACLE AND FURNISHINGS TO BE BUILT ACCORDING TO THE PATTERN

As to building the tabernacle, God said, “And look that thou make them after the pattern, which was shewed thee in the mount” (Exod. 25:40). The Hebrew writer endorsed this pattern when he penned, “... as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount” (Heb. 8:5). A reading of Exodus 25-40 will teach us that everything concerning the tabernacle and its furnishings were to be made “according to the pattern” (Exod. 25:9; Num. 8:4). The minute details, the sort of fabrics and skins to be used, and their diverse colors, the pins, the ouches and the taches, the ablutions, the vestments, and the actions of the officiating priest and Levites, the ingredients of the holy ointment and the incense, the parts, the arrangements, worship

– everything connected with the tabernacle – was built with divine order.

THE TEMPLE BUILT BY A PATTERN

God denied David building His house because, “Thou hast shed blood abundantly, and hast made great wars” (1 Chron. 22:7-8). David’s son, Solomon was “charged to build an house for the Lord God of Israel” (1 Chron. 22:6). When the temple was to be built and its order of worship to be instituted, David received divine revelation in regard to it, just as Moses had concerning the tabernacle with its ordinances. “All this said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern” (1 Chron. 28:19). The sacred record says, “Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasures thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat, And the pattern of all that he had by the spirit, of the courts of the house of the Lord, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things” (1 Chron. 28:11-12).

NOT TO ADD TO OR DIMINISH FROM

As men of God followed God’s pattern in carrying out God’s will, they were guided by these words, “Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you” (Deut. 4:2). God help us to learn the same lesson!

Does The New Testament Constitute a Binding Pattern for the 21st Century Church?

LARRY R. PING II

Trough the years, there are those who have rejected the idea that there is a specific pattern for the Lord's church. Consider the following statements:

Carl Kethcherside said, "Nothing has been more productive of dissension among us than the concept that God intended to provide for us a specific pattern complete in minute detail and that this pattern constitutes an inviolable law for His children in all ages, climes, and conditions ... I am urging that the whole pattern concept which makes of the apostolic letters mere legalistic documents be examined calmly and dispassionately" (February 1970, *The Mission Messenger*).

Robert Duncan argued, "The New Testament cannot legitimately be used as a book of specific rules covering every aspect of the work, worship, and government of the church" (March 1972, *The Mission Messenger*).

Ed Fudge wrote, "The New Testament Scriptures contain numerous guiding principles for Christian believers, both individually and together in community. However, it does not contain detailed instructions for the church, of the sort that God gave to Moses for building the Tabernacle" (3/28/2010, wineskins.org).

In a debate regarding "Patternism," Al Maxey declared, "I do not search for a pattern to impose, but for a Person to imitate." Later, in the same debate, he articulated that the

New Testament is "not about law, it's all about love" (*Maxey-Broking Debate*, July 9, 2008).

Does the New Testament constitute a binding pattern for the 21st century church?

WHAT IS THE NEW TESTAMENT?

A study of what the New Testament reveals the New Testament is – a binding pattern.

1. *It is "the law of Christ" (Gal. 6:2).* The abolition of the Law of Moses did not leave man without law; it simply ushered in the time when man would abide by a new and different law. Paul established that we are "not without law to God, but under the law of Christ" (1 Cor. 9:21). Just as it is with any law, the law of Christ must be followed in order to receive the resulting benefits and blessings. "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (Jas. 1:25). The New Testament is a law into which we must look, and wherein we must continue to be blessed by God!

2. *It is a "rule" (Gal. 6:16).* This rule is the standard of faith and practice for the church. It reveals "God's righteousness" (Rom. 10:3), the pattern to which the church must remain affixed. This rule is meant to bring uniformity among the Lord's people, as there are to be no "divisions" among us (1 Cor. 1:10). Paul reminded, "let us walk by the same rule, let us mind the

same thing" (Phil. 3:16). This rule is intended to establish a boundary, or a sphere of activity, in which the church must operate and practice. To go beyond this rule, or boundary, is to transgress God's law (1 John 3:4). There are those who *feel* they know better than God's rule, such as those in the days of the judges, when "every man did that which was right in his own eyes" (Judg. 21:25), but those seemingly right ways are the "ways of death" (Prov. 14:12). Remember, the man who aims to please God is one who contends "lawfully," or according to the rules (2 Tim. 2:5).

3. *It is a "covenant," "testament," or "will" (Heb. 8:6-13; 9:15; 10:9-10).* A covenant, by nature, is a binding agreement between two parties. As such, each part of the covenant is to be heeded and obeyed. God established a covenant with the children of Israel and expected them to keep it (Deut. 5:1-2). He blessed those who kept the covenant (Lev. 26:3-13), and promised "terror" and severe penalties for those who "break the covenant" (Lev. 26:15-16). Equally, we are bound today by the new covenant, and are subject to "the will of God in Christ Jesus" (1 Thess. 5:18). As the new covenant constitutes the will or testament of Christ (Heb. 9:15-17), we are bound to remain within its parameters. This new covenant expresses the biddings of our Savior with respect to the pattern which is to be maintained in the church. Failure to accept and obey this covenant, or pattern, is to

Does The New Testament Constitute a Binding Pattern for the 21st Century Church?

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fail to respect the wishes of Jesus Christ!

4. *It is the "word of Christ"* (Col. 3:16). Each word in the New Testament is the "word of Christ." To receive the words of the divinely inspired apostles is to receive the words of Christ, as they are "ambassadors for Christ" (2 Cor. 5:20). The Son of God said, "Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me" (John 13:20). The apostle Paul wrote, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (1 Cor. 14:37). Paul penned these words to the Thessalonians, "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe" (1 Thess. 2:13). As the New Testament is the "word of Christ," we are bound to follow it as our pattern. Jesus said, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48).

OTHER PASSAGES ESTABLISHING THE NEW TESTAMENT AS A BINDING PATTERN

1. *"For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church"*

(1 Cor. 4:17). Paul taught the same in every church (1 Cor. 7:17), making the churches alike in doctrine and practice. We see this again in 1 Corinthians 16:1-2 as he uttered, "as I have given order to the churches of Galatia, even so do ye." From these writings, examples, and patterns, we see what the church is to be teaching and practicing today.

2. *"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:6-8).* This statement substantiates that what Paul had preached and delivered to the Galatians was from God, or of divine origin. Since that was true, it comprised a pattern for the Galatians to follow. We, too, must remain fastened to the pattern, not yielding ourselves to perversions.


3. *"Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you" (1 Cor. 11:1-2).* As Paul was delivering the ordinances for the church to follow, he was delivering that which was "received of the Lord" (1 Cor. 11:23). If it was not received from the Lord, it was not taught! By observing what the first century churches did by instruction and approval of the apostles, we "receive of the Lord" that which is to be done today.

4. *"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in*

the doctrine of Christ, he hath both the Father and the Son" (2 John 9). Included in the "doctrine of Christ" are His "sayings" (Matt. 7:28) and the "apostles' doctrine" (Acts 2:42). Fellowship with God demands we abide in these words. Failure to adhere to this pattern results in our forfeiture of fellowship with God!

5. *"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus" (2 Tim. 1:13).* The New Testament is a collection (pattern) of sound words. We need to hold fast, or remain glued to, the healthy and wholesome words within the sacred volume of the New Testament.

6. *"Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle" (2 Thess. 2:15).* The letters of the apostles are not merely books of "guiding principles" or "love letters." They contain "traditions" which are to be followed. Failure to adhere to these Biblical traditions carries severe penalties. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which he received of us" (2 Thess. 3:6). The church must obey the commands and comply with the approved examples. Doing one and not the other is partial obedience, which leads to complete rejection (1 Sam. 15).

May we recognize what the New Testament is – a binding pattern for the way in which we are to behave ourselves, and a binding pattern to show what the church is to be in teaching and practice. 

The Pattern of Conversion



JOE R. PRICE

The New Testament of Christ is the “pattern of sound words” which Christians must “hold fast” (2 Tim. 1:13). The gospel of Christ is the “form” (pattern, mold) of doctrine which, when obeyed from the heart, frees sinners from the bondage and death of sin (Rom. 6:17-18).

By preaching the gospel of Christ from “Jerusalem into all Judea and Samaria and to the end of the earth,” the apostles fulfilled the ministry to which Christ had commissioned them: “Go into all the world and preach the gospel to every creature. He who believes and is baptized will be saved; but he who does not believe will be condemned” (Acts 1:8; Mark 16:15-16). As they did so, a pattern of how the lost are saved was revealed, applied, and advanced that still saves the lost.

The gospel pattern of conversion is not ambiguous; it is clearly revealed in the Scriptures. We must continue to preach it, advance it and defend it today. The cases of conversion recorded in the Acts of the Apostles present this pattern:

- Conversion of the Jews on Pentecost (Acts 2:36-41)
- Conversion of the Samaritans (Acts 8:5-12)
- Conversion of Simon (Acts 8:13)
- Conversion of the Ethiopian (Acts 8:26-39)
- Conversion of Saul (Acts 9:1-19; 22:6-16)
- Conversion of Cornelius and his household (Acts 10-11)
- Conversion of Lydia and her household (Acts 16:14-15)

- Conversion of the jailer and his household (Acts 16:30-34)
- Conversion of the Corinthians (Acts 18:8)
- Conversion of the Ephesians (Acts 19:1-7)

This inspired pattern establishes how the lost are saved in Christ (Acts 4:10-12).

THE PATTERN OF HEARING THE GOSPEL

By commanding the apostles to “preach the gospel,” Christ necessarily implied sinners must be exposed to the “word of the cross” in order to be saved (Mark 16:15; 1 Cor. 1:18).

Without exception, sinners are saved after they hear the word of God, not before. On Pentecost, sinners were told to “hear these words,” and “with many other words he testified and exhorted them” about salvation (Acts 2:22, 40). Those who “gladly received his word” were saved that day (Acts 2:40-41). When he saw Jesus, Saul was “told what he must do” in Damascus (Acts 9:6, 17-19). Philip “preached Jesus” to the lost Ethiopian (Acts 8:35). Cornelius and his house listened to words that would save them (Acts 10:22, 33; 11:14; 15:7). Lydia and the jailer and their households were saved after they heard the word of God (Acts 16:13-14, 32).

Sinners cannot believe without first hearing the gospel, for “how shall they believe in him of whom

they have not heard?” (Rom. 10:14). So then, to be saved, sinners must reverently listen to the word of God. Jesus said, “He who has ears to hear, let him hear” and, “take heed how you hear” (Luke 8:8, 18).

Jesus emphatically said, “if you do not believe that I am He, you will die in your sins”

THE PATTERN OF BELIEVING THE GOSPEL

Jesus emphatically said, “if you do not believe that I am He, you will die in your sins” (John 8:24). By hearing His gospel, sinners are brought to belief in Jesus as the Christ: “So then faith comes by hearing, and hearing by the word of God” (Rom. 10:17).

The gospel “is the power of God to salvation for everyone who believes” (Rom. 1:16). Sinners are condemned by their sins as long as they remain in unbelief (Mark 16:16). When a sinner believes the message of the gospel, he is being prepared for salvation: “For with the heart one believes unto (in order to) righteousness” (Acts 2:37, 38-41; Rom. 10:10).

We cannot please God without faith (Heb. 11:6). Belief is a step toward salvation. It was after hearing about Jesus that the Ethiopian confessed his faith “that Jesus Christ is the Son of God” (Acts 8:35-37).

The Pattern of Conversion

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The conversion of the Philippian jailer shows the pattern of belief in conversion. He pleaded to Paul and Silas, "Sirs, what must I do to be saved?" to which they said, "Believe on the Lord Jesus Christ, and you will be saved, you and your household" (Acts 16:30-31). Then, they spoke the word of the Lord to him, which he and his household believed and obeyed (Acts 16:32-33). Having heard the gospel, believed it, and obeyed it, they rejoiced, "having believed in God" (Acts 16:34). Without faith they would have remained lost in their sin.

THE PATTERN OF REPENTING OF SINS

Repentance is the deliberate change of mind one makes toward his sins. God "commands all men everywhere to repent" (Acts 17:30). Believers will obey Him. Jesus said, "unless you repent you will all likewise perish" (Luke 13:3, 5). Those who crucified Jesus asked, "what shall we do?" and were told to "repent" (Acts 2:37-38; cf. 3:19).

Repentance is produced by godly sorrow over one's sins. Godly sorrow prompts the obedient reform of one's life (2 Cor. 7:9-10). Where there is genuine repentance there will also be "works befitting repentance" (Acts 26:20). The New Testament pattern of repentance is of sinners ceasing their sin and bearing righteous fruit (Luke 3:8-14; Rom. 6:1-2; Rev. 9:20-21; Eph. 4:20-24).

THE PATTERN OF CONFESSING FAITH IN JESUS CHRIST

Jesus said that whoever confesses Him before men will be confessed

by Him before His heavenly Father (Matt. 10:32). The apostles preached that "if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved . . . for with the mouth confession is made unto salvation (Rom. 10:9-10). To confess means literally "to speak the same thing," hence, to give assent, accord, to agree with (Vine, Thayer). Jesus will save those who openly declare and acknowledge allegiance to Him as the Christ, the Son of God.

Repentance is produced by godly sorrow over one's sins.

One will not be saved if he refuses to confess his faith in Jesus Christ.

Confessing faith in Jesus as both Lord and Christ affirms the object and devotion of one's faith. One can believe many false things about Jesus. But, by confessing faith that Jesus is Lord (Master, Ruler) and Christ (the Anointed One, Messiah, the Son of God), the sinner affirms genuine faith that has been produced by hearing the word of God. When the Ethiopian wanted to be baptized, it was his confession of faith that confirmed he was ready to be baptized (Acts 8:36-37).

THE PATTERN OF WATER BAPTISM

Jesus commanded it, the apostles preached it, and sinners obeyed it (Matt. 28:19; Mark 16:16; Acts 2:38, 41; 8:12-13; 9:18; 10:47-48; 16:15, 33; 18:8). The "one baptism" of the gospel is immersion in water, authorized by Jesus for the remission of sins (Matt. 28:19; Acts

2:38; 8:16, 36-39; 10:47-48; 19:5). The believing, repentant sinner is baptized "into Christ Jesus," "into His death," and "into death" to sins (Rom. 6:3-4). When a sinner is thus baptized, the blood of Jesus washes away his sins (Acts 22:16). It is this baptism that saves sinners (1 Pet. 3:21; Mark 16:16).

CONCLUSION

Denominationalists long ago grew weary of the Bible pattern of conversion. Exchanging the wisdom and power of God for the wisdom of men, they advance many false doctrines about how to be saved (1 Cor. 1:18-25; Gal. 1:6-10). Some say one is saved by faith only before and without water baptism. Others say human beings are born with sin and infants must be baptized (sprinkled) to save them from original sin. Others say the lost are saved by praying "the sinner's prayer" and once saved, ought to be baptized. Yet, Jesus said one must believe and be baptized to be saved; not one must believe and is saved, then later be baptized (Mark 16:16).

Some who once were faithful have grown weary of the Bible pattern of conversion. They now see the "five finger" illustration of how to be saved as too simplistic, and deny it. Finding the "five steps of conversion" too limiting, they have abandoned the Bible pattern of conversion for the broad path of ecumenism and destruction (Matt. 7:13-14).

The Bible pattern of conversion is sound and secure: **Hear** the gospel and **believe** it, **confess** personal faith, **repent** of sins, and be **baptized** for the remission of sins. Sinners are saved by the power of Christ when they obey His pattern from the heart (Acts 4:12; Rom. 6:17-18). **TM**

The Pattern of the Church: Its Work



CONNIE W. ADAMS

In His infinite wisdom, God gave the church the organization it needed to function in order that it might fulfill every duty He intended for it to perform. Ephesians 4:8 says that when Christ ascended “he led captivity captive, and gave gifts unto men.” These gifts were the functions stated in verse 11: “And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers.” These were functions necessary to the establishment of the church (apostles and prophets, Eph. 2:20); for the expansion of the church (evangelists, 2 Tim. 4:2-5); and for the building up of the church (pastors and teachers, 1 Tim. 3:2; 1 Thess. 5:12-13).

All of this was “For (*pros*) the perfecting of the saints” so that (*eis*) they might function in the “work of the ministry,” in order that (*eis*) the “edifying of the body of Christ” might take place (verse 12). But what is this “work of the ministry” or service which must be done?

WHAT THE WORK IS NOT

The work of service is not political. Some churches engage in political activism. They draft resolutions to promote political ends. Some invite politicians to speak in promotion of their agendas.

The work of the church is not social welfare. While the church must provide relief to saints in need when the occasion requires (Acts 6; 11:28-30; Rom. 15:25-27; 1 Tim. 5:16), the church is not a general welfare organization. All Christians must be charitable with their fellow man, but

the local church does not exist to function as a welfare society.

The work of the church is not recreational. For the church to divert its funds to provide personnel, supplies, or facilities for social and recreational ends is to pervert the true “ministry” for which the Lord equipped it. Since the “ministry” is not of such nature, it does not need kitchens, fellowship halls, ball teams, gymnasiums, or the personnel to staff all such activities.

The “gifts” (functions) He provided the church do not lend themselves to such activity.

The work of the church is not theatrical. In order to draw a crowd, many churches of men have resorted to pageants, plays, puppet shows, dances, carnivals, musical concerts, magic shows and preaching which is little more than stand-up comedy routines, sprinkled with enough pathos to draw tears.

WHAT IS THE PATTERNED WORK?

1. *Evangelism.* This is the primary duty of the church as God designed it. The church exists in the world because of “God’s eternal purpose” (Eph. 3:11). It is the body of the saved (Acts 2:47; Eph. 2:16; 5:23). But in order for the lost to be saved, there is a message which must be delivered. That message is the gospel (Matt. 28:18-20; Mark 16:15-16; Luke 24:47). The Lord saves those who obey the gospel. But the message must be spread abroad. Those who are saved band together in units we call congregations in

which elders, deacons, preachers, and teachers function along with other “saints.” That is why we read of the church being “the pillar and ground of the truth” (1 Tim 3:15). The church at Thessalonica was praised because “from you sounded out the word of the Lord” (1 Thess. 1:8). Not only did they do this locally, but they had a part in sending it throughout Macedonia and Achaia. The seven congregations in Asia Minor were described as “candlesticks” (lamp stands, Rev. 1:20). The church at Philippi financially supported Paul after he left there and went to Thessalonica (Phil. 4:15-16). At Corinth he received “wages” from other churches to support his preaching (2 Cor. 11:8-9). This was all because “the Lord ordained that they which preach the gospel should live of the gospel” (1 Cor. 9:14).

Local churches, therefore, must not only see that the gospel is preached in their own areas, but that plans are made and carried out to spread the message of truth as far and wide as they are capable of sending it. Every local church should invest the larger part of their resources to that end. By pulpit, classroom, radio, television, printed page, website, and sending men to other places where the word is needed, it must be “sounded out.”

2. *Edification.* The Lord meant for all saints to “grow in the grace and knowledge of the Lord and Saviour Jesus Christ” (2 Pet. 3:18). The local church is a self-edifying body. Each

The Pattern of the Church: Its Work
CONTINUED FROM PAGE 16

Christian is to supply the part he is able and all that “makes increase of the body to the edifying of itself in love” (Eph. 4:16). Elders must be “apt to teach” (1 Tim. 3:2). They are to “feed the church of God” (Acts 20:2; 1 Pet. 5:2). From the pulpit and in Bible classes, Christians should learn and grow. Great care must be taken to see that the teaching is sound in the faith and comprehensive in nature.

3. *Relief.* In the church at Jerusalem a need was met when some sold possessions or goods and laid the proceeds at the apostles’ feet (Acts 4:32-37). In Acts 6, provision was made to provide for Grecian widows by appointing seven men to see to that work. Paul taught that the church “may relieve those who are widows indeed” (1 Tim. 5:16). Whatever personnel, supplies, or place necessary to accomplish this would be included as the local church acts through its elders, deacons, and saints (Phil. 1:1). When a congregation had greater need than it could supply, then other churches came to their aid, sending to the elders of the needy churches (Acts 11:28-30; 1 Cor. 16:1-4; 2 Cor. 8:13-14, 19-21; Rom. 15:25-27). These churches did not create a need by assuming a work greater than they could fund and then solicit the brotherhood to bail them out. The passages just cited involved a famine in Judea affecting churches there, and then, fourteen years later, another famine which struck the church in Jerusalem. We yet have earthquakes, droughts, floods, tornadoes, hurricanes, typhoons,

and other natural disasters where there are many brethren made to suffer. It is in order to help them until the need is met.

There is a pattern for the work of the church and let us be sure that we “make all things according to the pattern” (Heb. 8:5). **TM**

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The Pattern of the Church: Its Worship



JUSTIN MONTS

Many differences are seen in the worship of churches today. One may never quite know exactly what he will find when he visits any church in town. The worship of the New Testament church consisted of five acts: Preaching (1 Cor. 14:26), praying (1 Cor. 14:15), giving on the first day of the week (1 Cor. 16:1-2), singing (1 Cor. 14:15), and also taking the Lord's supper on the first day of the week (1 Cor. 11:28). Man must be careful not to ignore this pattern for it is the blueprint given by Christ, and we are to build all things according to the pattern shown us (Heb. 8:5). This article will focus on the worship of the church as it pertains to singing and observing the Lord's supper.

THE LORD'S SUPPER

The disciples met on the first day of the week to observe the Lord's supper. This was not the main purpose in gathering but it was a purpose (1 Cor. 14:15, 26; 16:1-2). The Scripture says, "Now on the first day of the week, when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight" (Acts 20:7). The disciples waited seven days for this meeting (Acts 20:6). The gathering had a religious significance. It was an assembly of Christians at a common place and at a common time, and Paul preached. So, it was a worship service and the Lord's supper was observed.

How can we know the Lord's supper is to be a weekly observance? Many denominations

offer the Lord's supper monthly, quarterly, or yearly, but the New Testament church observed it weekly. Acts 20:7 does not say, "Now on the first day of the *month*" or "Now on the first day of the *year*." It reads, "Now on the first day of the *week*." The Lord's supper is a *weekly* memorial. A house payment may be due on the first of the month. Is that only one payment or is it monthly? Monday is a washday for many. We'd hope they didn't mean yearly! When God told the Jews, "Remember the Sabbath," He didn't specifically say every Sabbath but every Sabbath was meant. One collected sticks on a Sabbath years after the command first came from Sinai, and he was put to death for it (Num. 15:32)! Does the church you attend serve the Lord's supper every Sunday, in accordance with the pattern? That's what the New Testament church did!

The Lord's supper was not a social meal but we're seeing a trend to make it that way today.

The Lord's supper was not a social meal but we're seeing a trend to make it that way today. In his book, *Radical Restoration*, F. LaGard Smith writes,

Perhaps the most universally-overlooked feature of the Lord's supper as practiced in the

primitive church is that – from all appearances – it was observed in conjunction with a fellowship meal... For the early Christians, gathering around the Lord's table was not the token ritual with which we are familiar, but an actual food-and-drink meal. Certainly, the bread and the wine consumed on those occasions were understood to be symbolic of Christ's body and blood, but they were not just 'emblems' – not just our typical 21st-century crackers and grape juice! The Lord's supper gave meaning to their table fellowship, and their table fellowship gave meaning to the Lord's supper. Each was a picture of the other (pp. 132-133).

The picture Paul wanted Corinth to see was that what they were doing was wrong! The Lord's supper was not to be taken "in conjunction with a common meal," nor was it to be turned into a common meal, taken for the purpose of satisfying physical hunger. Paul said, "Do you not have houses to eat and drink in? Or do you despise the church of God?" (1 Cor. 11:22). And, "If any man is hungry let him eat at home" (1 Cor. 11:34). Those who want to "socialize" the

Lord's supper call those who take of it orderly and conservatively the "pinch and sip" crowd. They say it's "the loneliest supper that you'll ever eat." But the Lord's supper is to be taken with solemn reverence and reflection and we do not discern each

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other, but rather we discern the body and blood of the Lord (1 Cor. 11:28)! Some need to go and learn what this means: “God is to be greatly feared in the assembly of the saints, and to be revered by all those around Him” (Ps. 89:7).

SINGING, NOT PLAYING

The New Testament church sang hymns to God. Paul said, “Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord” (Col. 3:16). And, “Speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord” (Eph. 5:19). The ten passages that reference Christians or churches engaged in worship all state that they sang (Matt. 26:30; Mark 14:26; Acts 16:25; Rom. 15:9; 1 Cor. 14:15; Eph. 5:19; Col. 3:16; Heb. 2:12; 13:15; Jas. 5:13). Since God has specified singing (vocal music), we have no authority for pianos, guitars, rock bands, humming, beat-boxing (making rap-like sounds with our mouth), handclapping, and dancing. And, since He has specified singing “to one another” we have no authority for choirs or solos.

Today, in some churches of Christ, objections to mechanical instruments in worship are being reevaluated and it is openly practiced. In 2002 the Farmers Branch church of Christ in Dallas added instruments to its worship, and in 2007 the Richland Hills church of Christ in Ft. Worth did the same. In Wineskins Magazine,

Chris Seidman, pulpit minister for the Farmers Branch church of Christ, said,

“just throw the blade of grass in the air and go where the wind blows.”

Talking about why we do it helped our church to be more mission-minded — existing for something more than ourselves — and took down a barrier to reach a wider segment of people. Today, we minister to three times the number of people that we did. We were at about 700 at the time ... and this spring we ran between 1,700 to 1,800 folks. So I would say instrumental music expanded our front door as a church.

Rick Atchley, pulpit minister at the Richland Hills church of Christ, said,

At the service level it's opened more doors to our church. We started in 2006, our 50th anniversary... We had been about 3,000 for some years, but since then we've added 1,000 people. Last Sunday we had 4,400 people in our services. So for a 50-year old church to suddenly start to grow again, I don't think that's a coincidence. However, it's not just that we've opened more doors to our church by having worship that is more culturally relevant ... it is this: [We] say that the mission trumps tradition. We've taught our church that missions trump tradition around here ([www.http://www.wineskins.org/filter](http://www.wineskins.org/filter)).

In this case then, their mission is not God's mission for God's mission is forever linked with God's tradition! “Now I praise you brethren ... that you keep the traditions just as I delivered them to you” (1 Cor. 11:2). “Therefore, brethren, stand fast and hold the traditions which you were taught, whether by word or our epistle” (2 Thess. 2:15). The

practice of some though is like that of politicians — “just throw the blade of grass in the air and go where the wind blows.” And their conclusion is that, if instrumental music in worship gets more to attend, it always should be used. That's using the end to justify the means. Wonder why Noah didn't try that! Wonder why he didn't say, “I can find a more attractive wood than gopher wood, so I'm going to use another type of wood.” Or, “Why not leave the inside free of pitch since pitch smells bad? We can get more people in if we just had more windows than one!” Why didn't he add a game room to draw in the young people? And, maybe he could have sponsored free elephant rides, right? You think the boat would float if Noah did all that? Try again. We have a pattern given by God and that pattern must be followed whether others get on board with it or not. The church that uses mechanical instruments in worship is not the New Testament church. Is the church where you attend content to sing and make melody in their hearts unto the Lord? “Unless the Lord builds the house, they labor in vain who build it” (Ps. 127:1). **TM**

The Pattern of the Church: Its Organization

DAVID ELDRIDGE

Nearly 2,000 years ago, our faithful Lord promised, “I will build my church” (Matt. 16:18). On the Day of Pentecost following His resurrection, He fulfilled that grand promise by establishing His church (Acts 2:47). In relation to that which He built, “Christ is head of the church; and He is the Savior of the body,” by virtue of His preeminence and sacrifice (Acts 20:28; Eph. 5:23; Col. 1:18). Yet, there are those who would claim that the Lord left no authoritative pattern for the church of which He is Builder, Head, and Savior. If this be, then we have no way of knowing what the church is, how it is to be organized, or what it is to be doing. Additionally, we would have no way of knowing how to be a part of the church that we might be saved by its Savior. Simply put, if there is no actionable pattern for the church, then the church that Christ built and promised to save does not exist today. Yet, the One who “loved the church and gave Himself for her,” has not left us without a pattern of her design (Eph. 5:25). This “pattern” is found in the “sound words” of the Lord which were revealed by the apostles and prophets (1 Cor. 14:37; Eph. 3:3-6; 2 Tim. 1:13). Seeing then the importance of following the New Testament pattern of the church, “behold the pattern” of the church’s organization.

THE PATTERN OF ORGANIZATION FOR THE UNIVERSAL CHURCH

One way in which the Bible speaks of the church is in its universal sense — all the faithful

in every place who have been “baptized into one body” (Acts 2:47; 1 Cor. 12:13). Who constitutes the universal church is known only by the Lord, as He is the one who does the adding to, and the taking away from this number (Acts 2:47; 2 Tim. 2:19; Rev. 22:19). Throughout history, man has unsuccessfully sought and schemed to organize the universal church. The reason for man’s lack of success is this — those who truly make up the universal church follow the inspired pattern. This biblical pattern for the organization of the universal church is simply Christ as its head (Eph. 1:22-23; 5:23; Col. 1:18). Because of this organizational structure, those who are members of the universal church submit to Christ “in every thing” (Eph. 5:24). There is no Biblical pattern for any other organization of the universal church than this. Anyone attempting to add any other organizational pattern to the universal church, “transgresses and does not abide in the doctrine of Christ,” and consequently “does not have God” (2 John 9).

THE PATTERN OF ORGANIZATION FOR THE LOCAL CHURCH

The other way in which the Bible speaks of the church is in the local sense (e.g., 1 Cor. 1:2; Gal. 1:2). Of course, the local church is also subject to the headship of Jesus Christ (Eph. 4:15). However, the local church differs from the universal church in its organization, for the pattern for local church’s organization consists of more than

just Christ as its head. We find the pattern for its organization when Paul penned, “Paul and Timothy, bondservants of Jesus Christ, to all the saints in Christ Jesus who are in Philippi, with the bishops and deacons” (Phil. 1:1). Thus, the pattern of organization in the local church is to have elders, deacons, and members. Additionally, we find the Bible giving the pattern of elders being “appointed . . . in every church” (Acts 14:23; Tit. 1:5). Those who doubt that there is a pattern left in Scripture should note that the only way we know there are to be elders in every church is by the pattern found in Paul, Barnabas, and Titus. Brethren need to take heed to this pattern of elders, deacons, and saints in the local church today! There are some brethren who seem content, or even pleased, to not have elders and deacons in the local church. The disregard for this pattern is evident in the fact that it is assumed that many local churches do not have elders. When people inquire about a congregation, they will often ask, “Do you have elders?” instead of “Who are the elders?” It should be noted that not having elders in a local church because there are no qualified men is not wrong. It is shameful (as it shows a lack of spiritually prepared men), but not wrong in itself. However, to not have elders when there are qualified men is sinful as it shows a willful rejection of God’s pattern for the organization of the local church.

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It is also important to recognize that the Biblical pattern is for each congregation to be independently organized. The elders are commanded, “shepherd the flock of God which is among you” (1 Pet. 5:1-2). There is absolutely no pattern of elders exercising authority over, or meddling in, the affairs of any other local church than the one in which they have been appointed. To have one church’s elders in any way over the work of another church violates the scriptural pattern of congregational autonomy. Therefore, such is sinful (2 John 9).

THE PATTERN FOR LOCAL CHURCH LEADERSHIP

As we have noted, the Bible gives the pattern of elders and deacons in every church. Thankfully, the Bible also gives the pattern for determining who should fill these offices and their work within the local church.

Elders are spiritual leaders within a congregation. They are referred to in Scripture as elders (speaks to spiritual maturity and authority), overseers or bishops (denotes authority and role of supervision), and pastors (shepherds). The Bible gives us the pattern of the elders’ work. Their work involves: overseeing, ruling, self-heeding, example-setting, soul-watching, mouth-silencing, helping, etc. (Acts 20:28, 35; Titus 1:1-9; Heb. 13:17; 1 Pet. 5:3). God has shown a pattern of punishing those shepherds who failed to follow His pattern for their work (Jer. 23:1-2; Zech. 11:17). Thus, elders must recognize the Biblical pattern for their work, and be about its accomplishment. The Bible also gives us the pattern a man must meet if he is to be appointed


as an elder (1 Tim. 3:1-7; Tit. 1:5-9). To meet this pattern, a man must not be: a novice, covetous, greedy of filthy lucre, self-willed, given to wine, quick-tempered, quarrelsome, or violent. The pattern is also that a man must: desire the office, love what is good, be hospitable, be self-controlled, be sober-minded, be gentle, be just, be the husband of one wife, rule his own house well, have faithful children, be able to teach, be able to exhort and convict, be of good behavior, be blameless, have a good testimony among those who are outside, and be holy. Moreover, the pattern teaches us that his wife must be reverent, temperate, faithful in all things, and not a slanderer (1 Tim. 3:11). Men need to recognize this pattern and prepare themselves so that they can serve in this way. Churches must also recognize this pattern so that they may prove a man by this pattern before he is appointed as an elder.

Deacons are exactly what that description implies — servants in the local church. The Bible gives us the pattern a man must be “proved” to meet if he is to serve as a deacon (1 Tim. 3:8-13). They must not be: double-tongued, given to much wine, or greedy for money. They must be: reverent, holding the mystery of the faith with a pure conscience, blameless, the husband of one wife, and ruling their children and their own house well. Their wives must also possess the qualities noted in 1 Timothy 3:11. If a church is to appoint deacons, they must make sure that men they appoint meet this pattern.

Concerning the Bible’s pattern for organization of the local church, some have perverted this pattern by appointing women as elders and

deacons. While there is no doubt that both males and females are equal in Christ Jesus (Gal. 3:28), there is a scriptural pattern of differences in their roles. The pattern for elders and deacons will not allow them to be women: Paul designated that the elder or deacon would be “a man”; they are to both be “the husband of one wife”; and they are both to be the one who “rules” in the home. Thus, we understand that a woman cannot possibly fit the Bible pattern for the elder or deacon.

Furthermore, there are some who are promoting, and already have, women preachers. The issue is not a question of ability or knowledge, it is a question of what is revealed in the God-given pattern. Though it may hurt some people’s “politically correct” ears, the pattern demands that a woman is not permitted “to teach or to have authority over a man” (1 Tim. 2:12). We are also taught that a woman teaching from a position of authority in the public assembly of the church is an out-of-order, shameful, and unlawful act (1 Cor. 14:34-40). Some erroneously claim that these commands were given based on the social norms of the time in which they were written. Yet, Paul said these commands are based on these facts: “Adam was formed first, then Eve. And Adam was not deceived, but the woman being deceived, fell into transgression” (1 Tim. 2:13-14). Until one can change the order of creation or the serpent’s deception of Eve in Genesis 3, this pattern will stand unchanged!

Let us remember that where this divine pattern for the organization of the church is not followed, there is no church belonging to Christ! 

Command, Example and Necessary Inference



DONNIE V. RADER

How do we determine what God has authorized? How do we know what is binding upon Christians today? Where did the idea of “command, approved apostolic example, and necessary inference” begin? Some argue that it arose out of the restoration movement.¹ If so, its origin is of man and not God. Others think these principles are based upon common sense.

Why all the controversy over command, example, and necessary inference? If commands, approved apostolic examples, and necessary inferences are binding, then God’s people are bound to follow those limitations. Those who do not wish to be so bound are found resisting those restrictions. Listen to one writer of the no-pattern theory:

Patternism and CEIS (Command, Example, Inference, and Silence, DVR) are responsible for countless divisions, factions, dying congregations, and congregational splits. They have spawned withdrawals of fellowship. They are responsible for insults being hurled at individuals and entire congregations of the Lord’s people in public newspapers and religious periodicals. Because of patternism, family relationships have been severed, children held hostage from their grandparents and other relatives, and zeal and spirits suppressed to the breaking point. Its by-products are cold shoulders, cold stares,

separations, unwelcome words, loveless alienation, and condemnations of brethren to hell in public.²

We shall see that using command, example, and necessary inference goes back much further than the restoration movement. This did not begin with any of the restoration preachers. The Lord and His apostles used it in determining God’s will.

Where did the idea of “command, approved apostolic example, and necessary inference” begin?

JESUS’ TEACHING ON LOVE

Jesus taught His disciples to love one another, “A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this all will know that you are My disciples, if you have love for one another” (John 13:34-35).

Notice that Jesus taught by *command*, “a new commandment I give to you.” Jesus also taught by *approved example*, “as I have loved you, that you also love one another.” Jesus also taught by *necessary inference*, “By this all will know that you are My disciples, if you have love for one another.”

THE JERUSALEM DISCUSSION (ACTS 15)

When some false teachers went to Antioch teaching that circumcision is essential to salvation, it was determined that Paul and Barnabas should go to Jerusalem to the apostles and elders (vv. 1-6). The discussion that followed concluded that Gentiles could be saved without being circumcised (v. 24). The decision was made by the Holy Spirit (v. 28).

The speeches that were made used three methods to determine what the Holy Spirit’s decision was concerning Gentiles and circumcision.

1. *Peter’s speech* (vv. 7-11) used *necessary inference*. Peter told about his experience at the house of Cornelius (Acts 10-11).

Peter learned that he was to take the gospel to the house of Cornelius from the following four events: (a) the heavenly vision (10:9-16), (b) the Spirit’s instruction to follow the men who were sent for him (10:19-20), (c) the story of the angel at Cornelius’ household (v. 22), and the Holy Spirit falling upon the house of Cornelius as Peter began to speak (10:44-47; 11:15).

Peter was not commanded to go to the Gentiles. Rather, he *inferred* from these events that the Gentiles are gospel subjects as well as Jews. Notice how he began his sermon

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at Cornelius' household. He said, "I *perceive* that God shows no partiality" (10:34, emphasis mine, DVR). That is a matter of necessary inference. He concluded his sermon by saying, "Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we have" (v. 47). Again, he *inferred* from the reception of the Holy Spirit that the Gentiles can be saved just like the Jews.

Peter went to Jerusalem and retold the story (Acts 11). He told them, "If therefore God gave them the same gift as He gave us when we believed on the Lord Jesus Christ, who was I that I could withstand God?" (v. 17). "To have withstood God would have been to refuse to accept the necessary implications of the Holy Spirit's coming to Cornelius' household."³ The Jews who heard his recount of these events *concluded* (inferred), "Then God has also granted to the Gentiles repentance to life" (v. 18).

Where in Acts 10 or 11 was Peter *commanded* to preach to the Gentiles? Rather, he learned that by *inference*.

When Peter came to the Jerusalem discussion (Acts 15) he told about the Holy Spirit falling upon the house of Cornelius (vv. 7-8). He *deduced* that God "made no distinction between us and them, purifying their hearts by faith" (v. 9)." 2. *Paul and Barnabas' speech* (v. 12) used approved examples. They told about the examples of them preaching among the Gentiles with God's approval (miracles and wonders). This is a reference to their work in the first missionary journey (Acts 13-14). The miracles at Paphos (13:8-12), Iconium (14:3),

and Lystra (14:8-10) demonstrated that their example of preaching to Gentiles was approved.

3. *James' speech* (vv. 13-21) used *command or direct statement from God*. James appealed to Amos 9:11-12 which specifically said that those who may seek the Lord included the Gentiles (v. 17).

Each one of these arguments stand independent of the other.

ILLUSTRATED WITH THE LORD'S SUPPER


1. *Command*. We learn about the *observance of the Lord's supper* because of a command, "this do in remembrance of me" (1 Cor. 11:24).

2. *Example*. We learn about the *time of observance* from an approved example (Acts 20:7). Examples are binding (1 Cor. 4:6; 11:1; Phil. 3:17; 4:9; Heb. 6:12). Much is said about how we know when an example is binding. "The difficulties of the problem (if indeed the problem be so difficult) cannot be cited to negate the possibility of the authority of apostolic examples.... It is neither scriptural nor rational to deny the validity of the argument from approved apostolic example because of an alleged problem in hermeneutics. Because the wheat must be separated from the chaff, so to speak, we do not solve the harvesting problem by plowing under the entire crop."⁴

If we reject examples as binding authority on the basis that we have to determine which examples are binding and which are not, "then by the same token it is rational to reject out of hand any and all commands as binding because of the analogous difficulty in determining which commands are permanently binding.

But if the latter is not rational, then neither is the former!"⁵

3. *Necessary inference*. We learn about the *frequency of observance* from necessary inference (Acts 20:7). Just as "remember the Sabbath day and keep it holy" (Ex. 20:8) meant every time the Sabbath occurred, we conclude that the first day of the week means every time the first day occurs.

Those who deny necessary inference as being authoritative, would be hard pressed to explain the necessity of being baptized. There is not a direct command to me or you to be baptized (specifically given to us). We *infer* from commands given (i.e. Acts 2:38; 10:47) that it applies to us. On the other hand, this argument (that necessary inference is not binding) is self-defeating, in that it relies on inferences to make its point. 

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- 1 Barry L. Perryman, A Call to Unity: A Critical Review of Patternism and the Command-Example-Inference-Silence Hermeneutic, 5, 19.
 - 2 Perryman, Ibid., 69.
 - 3 D. E. Koltenbah, Truth Magazine, XI, 11, pp. 15-18 (August 1967).
 - 4 Koltenbah, Ibid.
 - 5 Koltenbah, Truth Magazine, XI: 10, pp. 18-24 (July 1967).

The Silence of the Scriptures



STEVEN F. DEATON

Does silence permit or forbid? When God does not address an issue, are we free to do as we please, or is it dangerous and damning to act with presumption? Various views of this are advocated, some even allowing man to change the church, its work, worship, and organization, so much that it is not recognizable as the New Testament church. As long as it is done in the name of the Lord, it is authorized, according to some (cf. Matt. 7:21-23).

That the Scriptures teach us to respect silence is readily proved, as shown below. Yet, some labor hard and long to deny such. For instance, Barry L. Perryman, in his book, *A Call to Unity: A Critical Review of Patternism and the Command-Example-Inference-Silence Hermeneutic*, states, "The silence forbids theory is perhaps the most destructive, misused, misapplied, and malignant component of the CEIS hermeneutic" (p. 27). Perryman claims,

The silence forbids theory is therefore a tradition of men developed in the United States during the last half of the 19th century when certain Christians began to emphasize one teaching over another as a condition of fellowship. In other words, it came into existence concurrently with a rise of sectarian patternism theology in the churches of early America (p. 37).

Let us grant that the "silence forbids theory" was not developed in the United States until the last half of the 19th century. So what?

Baptism for the remission of sins was not widely taught in the United States until the 19th century. The same is true for one true church. What does this prove? These things were not taught. That's it. It does not mean they are not true. As men moved further away from Roman Catholicism and denominationalism, they learned and understood better the doctrine of Christ.

Silence does forbid. Note the inspired word written in the 1st century.

For the priesthood being changed, of necessity there is also a change of the law. For He of whom these things are spoken belongs to another tribe, from which no man has officiated at the altar. For it is evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood (Heb. 7:12-14).

Moses was silent on the issue of priests coming from tribes other than Levi. His silence on the issue forbade priests from any other tribe, including Judah. When priests were appointed from other tribes, it was condemned (1 Kings 12:31; 13:1, 2). It was not condemned because it was written in the law, "Thou shalt not appoint priests from Judah, Simeon, Ruben, Benjamin, Dan..." Rather, it was condemned because everyone knew the law said priests were to be from Levi (Num. 3, 18). The argument made by the Hebrew writer is that Moses was silent on the point and therefore priests from other tribes were forbidden. The case cannot be plainer.

Further, let it be understood that a distinction between generic and specific authority must be made. Perryman and others united with him do not grasp this point, perhaps because they long ago abandoned the plea for Bible authority in all we do.

Noah was a man who understood authority. God commanded him to build an ark to deliver his family from the flood.

Make yourself an ark of gopherwood; make rooms in the ark, and cover it inside and outside with pitch. And this is how you shall make it: The length of the ark shall be three hundred cubits, its width fifty cubits, and its height thirty cubits. You shall make a window for the ark, and you shall finish it to a cubit from above; and set the door of the ark in its side. You shall make it with lower, second, and third decks (Gen. 6:14-16).

When God specified "gopherwood," it meant all other types of wood were excluded; dogwood, horse-wood, skunk-wood...name any wood you want and it was not authorized. Can you imagine Noah presuming to use another type of wood? Do you think the ark would have floated on the flood waters? What arrogance it would take to ignore God's command and use the type of wood you wanted because it was closer, easier to cut, looked better, or for any other reason. The

The Silence of the Scriptures

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same principle applies to the length, width, and height. When God said 300 cubits, Noah was not free to make it 350 cubits long because God did not forbid him from doing so. How ridiculous it is to argue such; that boat won't float.

Noah was commanded to "make" the ark. There were no specifics given as to the tools used (saw, hammer, etc.), the location for building it (meadow, river bank, hill top, etc.), or the time of day to work on it (morning, noon, night). These were things left to Noah because God did not specify them. In this case, we would agree God's silence on the matter permitted Noah to use his judgment. Still, when God specified a matter, it limited Noah's ability to act to that which was specified.

Apply these principles to the New Testament issue of musical worship. Christians are commanded to "[speak] to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:19) and "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16). Musical worship is therefore confined to singing. Playing, humming, and clapping are all different types of music; unauthorized because of the silence of the Spirit. Playing an instrument such as a piano is just as sinful and rebellious now as it would have been for Noah to use skunk-wood; that boat won't float.

How we accomplish the command to sing is a matter of generic authority. We may use song

books or sing from memory. We may sing three songs or ten. In both cases we are still singing; just like Noah using a saw and hammer or building the ark in a meadow or on the river bank.

Let the man who believes silence does not forbid tell his wife he is taking two more. After all, the New Testament is silent on a man having more than one wife. What it does say is a man is to have a wife (1 Cor. 7:2). Hence, more than "a" or "one" wife is forbidden. Likewise, the New Testament is silent on baptizing babies. There is no specific condemnation, "thou shalt not baptize infants." The doctrine of Christ is silent on the point. Yet, it does teach us to baptize penitent believers (Mark 16:16; Acts 2:38). If silence does not forbid, then we can have polygamist marriages and baby baptisms. If not, why not? The sad truth is – this is exactly what will happen in succeeding

generations among those who have abandoned the idea of pattern authority and the prohibition associated with silence of the Scripture. **TM**



Answering Objections to Pattern Keeping



JESSE FLOWERS

It is quite clear that the Lord's people, whether under the Old Testament or New Testament, were instructed to follow the pattern revealed by God (Acts 7:44; Phil. 3:17; 1 Tim. 1:16; 2 Tim. 1:13; Tit. 2:7; Heb. 8:5). The pattern was not to be changed or deviated from in any way (Deut. 4:2; 5:32-33; Col. 3:17; Rev. 22:18-19). We must not "think beyond what is written" (1 Cor. 4:6).

In spite of this consistent principle of truth found in the Holy Scriptures, numerous individuals today vehemently object to members of the Lord's church who insist that God has given us a specific pattern to adhere to in the New Testament. Let's notice and answer a few of these objections.

"No pattern is given or required of believers to follow today." Yes, there is a pattern we must follow, and that is the doctrine of Christ. Disciples of Jesus must observe all of His commandments given through the apostles (Matt. 28:18-20; Acts 2:42). If we do not abide in the Lord's pattern (i.e., His doctrine), then we forfeit fellowship with the Father and the Son (2 John 9-11). Therefore, we must faithfully "hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus" (2 Tim. 1:13).

"Man has nothing to do with his justification." This is the same battle we continue to wage with members of denominational churches, and now we have to

do the same with erring brethren. "According to patternism, obedience is the basis of justification, salvation, and fellowship rather than love" (Perryman, *A Call To Unity: A Critical Review of Patternism and the Command-Example-Inference-Silence Hermeneutic*, 2009, p. 2). "The Lord justifies His children based on faith according to His grace. Baptized believers have covenanted with God and are justified before Him, not because they have done anything, other than accept the gift, but because God does the justifying! ... *and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified* (Rom. 8:30). Where in this verse is there any indication that man has any part in his justification?" (*Ibid.*, 9).

At what point did God justify these Christians in Rome? Did they do anything to receive God's justification? The apostle Paul wrote, "But God be thanked that though you were slaves of sin, yet **you obeyed from the heart** that form of doctrine to which you were delivered. And having been set free from sin, you became slaves of righteousness" (6:17-18). When were they set free from sin? When they obeyed the gospel (1:16) and were baptized into Christ (6:3-4), thereby crucifying the old man of sin (6:5-6).

"Our individual abilities to keep law and commandments have no direct bearing on our justification before God" (*Ibid.*, 62). Christ

Himself taught us that love and commandment keeping go together (John 14:15, 23-24; 15:14). Jesus is "the author of eternal salvation to all who obey Him" (Heb. 5:9). If man has no part in his justification, then please explain Jesus' teaching in Matthew 7:21: "Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, *but he who does the will of My Father in heaven*" (Matt. 7:21). In order to be saved, sinners are commanded to: believe (John 3:16; 8:24), repent (Luke 17:3; Acts 17:30-31), confess Jesus (Rom. 10:9-10), and be baptized (Mark 16:16; Acts 2:38). In order to receive the crown of life, the Christian is commanded to "be faithful until death" (Rev. 2:10). And why did Paul exhort the saints in Philippi to "work out your own salvation with fear and trembling" (Phil. 1:12), if man has no part in his justification?

"God's grace sets us free from law." This is a direct quote from Perryman's book (p. 10). Some equate being set free from the law of Moses (Rom. 7:6; Gal. 3:13) with being set free from any law, including the law of Christ. Though free from the law of Moses, we must be doers of the law – the law of Christ (1 Cor. 9:21; Gal. 6:2; James 1:22-25). God's grace sets us free from law? No, actually God's grace teaches us "that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age" (Tit. 2:12).

Answering Objections to Pattern Keeping

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Perryman wrote, “Likewise, God did not set up a new law of Christ to judge His children by” (p. 55). Mr. Perryman might want to pay special attention to passages like John 12:48; Romans 2:16; and 2 Thessalonians 1:7-9 which clearly state the words or gospel of Christ will judge us in the last day!

“The Scriptures teach unity-in-diversity.” The anti-patternists do not believe the New Testament churches were alike in doctrine and practice. That’s a difficult objection to make since we read where the apostle Paul taught the same thing in every church (1 Cor. 4:17; 7:17). One such example is when he gave the same order to the church at Corinth as he had to the churches of Galatia (1 Cor. 16:1-2). If churches are *not* to be alike in doctrine and practice, then why did Paul plead with the Corinthian brethren, “speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment” (1 Cor. 1:10)? Why did Paul give the command to “note those who cause divisions and offenses, contrary to the doctrine which you learned, and avoid them” (Rom. 16:17)? Why did John tell us to “test the spirits, whether they are of God; because many false prophets have gone

out into the world” (1 John 4:1), if churches do not need to be alike in doctrine and practice? And why are we not to receive anyone who “does not bring this doctrine” (2 John 10), if we can supposedly teach and practice different things?

“It’s wrong to follow the heavenly pattern.” Jay Guin states, “Patterns! What could possibly be wrong with following a heavenly pattern? Everything” (*New Wineskins*, Vol. 14, No. 2 – March – June, 2010). This has to be one of the most ridiculous objections of all. Repeatedly, the New Testament calls upon faithful Christians to follow the heavenly pattern. “Therefore you shall be perfect, just as your Father in heaven is perfect” (Matt. 5:48). “Therefore be imitators of God as dear children” (Eph. 5:1; cf. 1 Cor. 11:1). “For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps” (1 Pet. 2:21). “He who says he abides in Him ought himself also to walk just as He walked” (1 John 2:6). In fact, if we preach a different gospel than the gospel of Christ (i.e., the heavenly pattern), then we are accursed (Gal. 1:6-9). In truth, “what’s wrong with *not* following the heavenly pattern? Everything!” Simply put – if we choose not to

follow the heavenly pattern, we will not spend eternity in heaven (John 14:6; Rev. 22:14).

Sadly, some brethren continue to “depart from the faith, giving heed to deceiving spirits and doctrines of demons, speaking lies in hypocrisy, having their own conscience seared with a hot iron” (1 Tim. 4:1-2). Furthermore, they refuse to “endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; and they will turn their ears away from the truth, and be turned aside to fables” (2 Tim. 4:3-4).

When these objections to pattern keeping are raised by some, the people of God must “always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear” (1 Pet. 3:15). Let us be adequately prepared to cast “down arguments and every high thing that exalts itself against the knowledge of God” (2 Cor. 10:5). “Fight the good fight of faith” (1 Tim. 6:12). “Contend earnestly for the faith which was once for all delivered to the saints” (Jude 3). And finally, “Watch, stand fast in the faith, be brave, be strong. Let all that you do be done with love” (1 Cor. 16:13). **TM**



The Pattern As It Relates to Unity and Fellowship



TOM M. ROBERTS

The controversy among religious people about “patternism” is often expressed simply as choosing between “the man or the plan,” “gospel or doctrine,” or “faith or works.” In each scenario, the choice is either/or, one or the other. Inherent in such studies is a re-definition of terms so as to exclude “the plan,” “doctrine,” or “works.” Salvation is said to be in Jesus alone, the gospel alone and faith alone. These concepts have always been the bulwarks of Calvinism, but a large segment of brethren have adopted the new definitions of Biblical terms and have become open to “change agents” among churches of Christ. Among these, salvation is found by having a “personal relationship” with Jesus without “works” of any kind and by accepting the “gospel” as core teaching about the life of Christ (excluding all doctrine or law).

Likewise, the same concepts are extrapolated to the subjects of unity and fellowship. Those who believe that we must obey Jesus (“Why call me Lord, Lord, and do not the things that I say?”, Luke 6:46), are accused of patternism and said to believe in salvation by works. Obedience is equated with “law-keeping” and denied as having any connection with salvation. A case in point:

By adding circumcision as a requirement to be saved, the Galatians chose a salvation based on works rather than faith — and if you seek salvation through works at all, you must get all works right (5:3), and no one can meet such

a test. To quote Adam Clarke, “It’s either law and no Christ; or Christ and no law.”

However, in the Churches of Christ, we’ve traditionally taught that the New Testament establishes a pattern of name, worship, organization, and such that we must correctly replicate to be the true church. Thus, we become saved by believing, repenting, confessing, and being baptized, but stay saved by also being a member of a church that replicates the New Testament pattern of name, worship, and organization, among other doctrines. But how is seeking salvation through pattern-keeping—plainly a form of works—any different from seeking salvation through circumcision? (Jay Guin, “Beware the Pattern!,” *Wineskins*, March-June, 2010)

Thus, we are not mistaking the position of those who oppose a pattern of Biblical teaching (Exod. 25:9; Num. 8:4; 1 Tim. 1:16; Tit. 2:7; Heb. 8:5). Rejection by them of any pattern is obvious both in being saved and staying saved. It is a small step in the progress of digression for those who deny obedience in salvation to denying obedience in staying saved. If one is willing to accept “salvation by faith alone,” it is but logical to go another step and accept “once saved, always saved.” In fact, this has already been done by some as evidenced by “A Call to Unity: A Critical Review of Patternism and the Command-Example-Inference-Silence Hermeneutic” by

Barry L. Perryman. He appeals to “continuous cleansing” in his view of 1 John 1:7:

The Greek verb for *cleanses* is present tense, meaning that there is a continual cleansing from sin. Forgiveness is like something that is a constant reality; it is a perpetual condition as we walk in the light. To repeat, we do not have to ask God for forgiveness to invoke the cleansing process because we have already been cleansed through a covenant with God. If we have been immersed into Christ, we have put on Christ, and have been justified by our Creator. The propitiation covers all sins: those committed prior to the covenant relationship, sins committed since we believed and were immersed, and sins that will be committed in the future. No sin is excluded (60).

There is not a Baptist preacher alive who could make a better case for “once saved, always saved.” Did you get it? Past, present, and future sins do not matter. They are already forgiven! “No sin is excluded.” This position would require that forgiveness of sins is automatic, even as we are sinning! Moral sins (drunkenness, fornication, cursing, homosexuality, etc.), as well as doctrinal sins (instrumental music, sponsoring elders, etc.) are all forgiven “as we sin.” Never has the Devil made sin seem to be more impotent than this doctrine. In the rush to oppose patternism, some have stampeded right

The Pattern As It Relates to Unity and Fellowship

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into Sodom and Gomorrah and denominationalism.

But what has all this to do with unity and fellowship? Clearly, a door has been opened to a broadened view of fellowship through the re-definition of Bible terms and a permissive view of things that are sinful. If a salvation relationship may exist with Jesus without doctrinal obedience, why not continue that same relationship in Jesus (stay saved) without doctrinal obedience? Does such a basis exist?

Once again, the Calvinists are way ahead of our wayward brethren, but they are catching up. The “continual cleansing” concept is rooted in the Calvinistic view of “imputed righteousness.” This is defined among the denominational creeds and is presently being copied by ignorant brethren who love “another gospel” (Gal. 1:6-9) more than the gospel of Christ.

Denominational imputation of righteousness may be illustrated by a quotation from the New Hampshire Confession (Hiscox’s *Manual for Baptist Churches*), Article V:

We believe the Scriptures teach that the great gospel blessing which Christ secures to such as believe in him is justification; that justification includes the pardon of sin, and the gift of eternal life on principles of righteousness; that it is bestowed not in consideration of any works of righteousness which we have done, but solely through faith in Christ; by means of which faith his perfect righteousness is freely imputed to us by God; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

This fanciful piece of error attempts to re-define a Biblical term, as usual. If one allows an errorist to define his terms at will, truth will always suffer. But “impute” never means “transfer” and it is defined accurately as “putting to one’s account what is properly his, whether sin or righteousness.” Albert Barnes, though a Calvinist, did a wonderful word study in his commentary on Romans. Page 102 says:

The word is never used to denote imputing in the sense of transferring, or of charging that on one which does not properly belong to him. . . . No doctrine of transferring, or of setting over to a man what does not properly belong to him, be it sin or holiness, can be derived, therefore, from this word.

Barnes did a lengthy word study, citing scripture after scripture to such an extent to teach the proper definition that the later editors of his commentary labeled him in their footnote as “a faulty Calvinist.” One passage will suffice any Bible student to see that neither sin nor righteousness may be transferred: Ezekiel 18:1-30. “The soul that sins shall die” (vv. 4, 20). The “righteousness of the righteous shall be upon himself” (vv. 19-20).

Since the early days of the Restoration, during which stalwart men dedicated themselves to leaving creeds behind and turning to the pure source of Scripture, faithful brethren have known the difference between truth and Calvinism. In fact, most of the debates over the decades have been between gospel preachers and Calvinists. Sadly, in our generation, it falls our lot to combat Calvinism within the church of Christ. Even as the Judaizing

teachers of the first century tried to blend the Law of Moses with the gospel of Christ, so are untaught and ignorant men trying to combine Calvinism with the gospel of Christ. The Jews couldn’t do that and neither can modern day digressives. Paul’s admonition in Galatians 1:6-9 applies equally well to the first and to the twenty-first centuries.

Since Calvinism was never a part of the teaching of faithful brethren, and when peace and harmony existed throughout the land, we are made to wonder at the acrimony that characterizes the present controversy. Who is responsible for the divided churches regarding patternism and Calvinism? We are accused by Perryman:

Patternism and CEIS are responsible for countless divisions, factions, dying congregations, and congregational splits. They have spawned withdrawals of fellowship. They are responsible for insults being hurled at individuals and entire congregations of the Lord’s people in public newspapers and religious periodicals. Because of patternism, family relationships have been severed, children held hostage from their grandparents and other relatives, and zeal and spirits suppressed to the breaking point. Its by-products are cold shoulders, cold stares, separations, unwelcome words, loveless alienation, and condemnations of brethren to hell in public (69).

Perryman’s description of the friction and alienation within congregations and families is true. Much harm in many places has transpired. But his explanation

Leaving the Pattern: Where Does It Lead?



DAVID DANN

The apostle Paul instructed the young evangelist, Timothy, saying, “Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; and they will turn their ears away from the truth, and be turned aside to fables” (2 Tim. 4:2-4). The inspired apostle’s words indicate that there is a divinely revealed and approved body of teaching known as “the word” which is to be used in convincing, rebuking, and exhorting people with regard to their need to obey the Lord. At the same time, the apostle has clearly stated that there would

be those who would turn away from this divinely revealed truth and turn instead to fables. Evidence of man’s preference for fulfilling his own desires and of his unwillingness to endure sound doctrine is constantly before us. Much of what is done in religion today is a reflection of man’s constant desire to travel this errant path.

**“Preach the word!
Be ready in season
and out of season...”**

From the days of the apostles down to the present time, worshipers have chafed under the light and easy “yoke” of our Lord Jesus Christ (Matt. 11:28-30). Not content to abide in His word and to thus be His “disciples indeed” (John 8:31-32), men have

discarded the divine pattern and have instead adopted patterns of their own devising in religion. And thus, heartfelt obedience to the word and will of God is replaced with devotion to religious practices, worship, and teachings that are of human origin.

Those who find the narrow path to be a little too narrow for their liking would do well to be reminded that, “There is a way that seems right to a man, but its end is the way of death” (Prov. 14:12). And yet, those who claim to follow Christ so often pursue a path that seems right to them. The reality of this situation is so clearly seen among those who deny that God has revealed a pattern in the Scriptures to which man must adhere. Where does leaving the pattern lead?

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of the source is altogether faulty. When faithful gospel preachers debated and opposed Calvinism among the denominations, there was no dissent. We stood shoulder to shoulder, from generation to generation, against this error. But now that “change agents” have dedicated themselves to invading churches of Christ with their view of Calvinism, it is obvious who is at fault. Christians must “contend for the faith once for all delivered to the saints” (Jude 3). There was no need to contend until “no patternism” based upon faulty Calvinism began to invade churches all across the nation.

Where there is no pattern, there can be no sin. Where there is no pattern, there are no limits to doctrinal error or immorality. Any attempt by the “no patternists” to limit immorality or any doctrinal error puts them into the position they deny – there is a pattern. If not, what is wrong with Universalism, Catholicism, Protestantism, or any ism? Why not receive into our fellowship those living in adultery, homosexuality, abortionists, or any other immorality? Clearly, it cannot be both ways. There is a pattern or else there are no limits in religion. **TM**

Leaving the Pattern: Where Does It Lead?

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DIFFERENT PATTERNS AND DIFFERENT GOSPELS

Of those who substituted a man-made pattern in place of the divine pattern among the churches of Galatia, the apostle Paul wrote, saying, "I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, which is not another; but there are some who trouble you and want to pervert the gospel of Christ. But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed" (Gal. 1:6-9). Those who seek to change the pattern from that which was delivered by the Lord through His apostles place themselves in an accursed position before God.

EXCLUSION OF GOD'S LAW

The no-pattern mindset views love as the opposite of law. Therefore, to suggest that the New Testament presents strict guidelines that must be followed in order to enter into and maintain a relationship with the Lord is viewed as preferring law over love. In the minds of the no-patternists, one may violate God's law with good intentions and still be acceptable before Him. Furthermore, the no-patternist says that anything that is not expressly and specifically forbidden in Scripture is, therefore, allowed by God. The Bible, on the other hand, intertwines the law of the Lord with the love of God (1 John 5:1-3; 2 John 6), exhorts us to obey the "perfect law of liberty" (Jas. 1:25), and to "fulfill the law of Christ" (Gal. 6:2). The no-patternist sees

nothing sinful in adding to or taking away from God's law because he has forgotten that sin is the transgression of God's law (1 John 3:4).

MAN-MADE WORSHIP AND PHARISEEISM

In direct opposition to the divine pattern, the no-patternist promotes the adding of instrumental music to the worship of the church (Eph. 5:18-19; Col. 3:16-17), adding a common meal to the Lord's supper (1 Cor. 11:17-34), substituting items other than unleavened bread and fruit of the vine for the elements of the Lord's supper (Matt. 26:26-29), hand-clapping in worship, and the partaking of the Lord's supper and the taking of a collection on days other than the first day of the week (Acts 20:7; 1 Cor. 16:1-2), among many other departures from the pattern of worship revealed in the New Testament. To the no-patternist, the kind of worship one engages in is left up to one's personal preference and personal feelings about the matter. Those who insist that worship must be in spirit and truth (John 4:24) in harmony with the divine pattern are branded by the no-patternists as modern Pharisees. However, it should be noted that the hypocritical no-patternists are the ones following in the footsteps of the Pharisees. The Lord did not condemn the Pharisees for following the divine pattern, but for hypocritically substituting their own patterns in its place. Christ rebuked the Pharisees, saying, "Hypocrites! Well did Isaiah prophesy about you, saying: 'These people draw near to Me with their mouth, and honor Me with their lips, but their heart is far from Me. And in vain they worship Me, teaching as doctrines the commandments of men'" (Matt. 15:7-9). The same may be said of

any and all who substitute man-made patterns in place of the divine order today.

DIGRESSION INTO DENOMINATIONAL ERROR

While the no-patternist views himself as the champion of some long-neglected spiritual truth, he is actually the advocate of worn-out denominational doctrines and errors. His failure to distinguish between the two covenants in his haste to promote instrumental music in worship is simply a perpetuation of denominational dogma which ignores the fact that the old covenant with its instrumental worship was taken away and replaced by the new covenant at the cross (Col. 2:14-17; Heb. 8:6-13; 9:16-17). His unwillingness to view baptism into Christ for the remission of sins as the point at which a penitent believer is saved is simply a perpetuation of denominational error which ignores the plain statements of Scripture concerning the terms sinners must meet in order to be saved (Mark 16:15-16; Acts 2:36-38; 22:16). His supposed freedom to worship as he pleases, rather than worshipping to please God, in reality places him in bondage to denominational error which results from thinking beyond what is written (1 Cor. 4:6). Modern no-patternists are reminiscent of the false teachers described by the apostle Peter: "While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage" (2 Pet. 2:19).

Hold Fast The Pattern


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A spirit is rising among God's people that wants a kinder, gentler, less legalistic pulpit. They do not want a pulpit that condemns the denominations by name and exposes the false doctrines of brethren who no longer choose to abide in the doctrine of Christ. Those imbibing this spirit can tolerate the preacher who has advocated an unauthorized practice, but they cannot tolerate one who challenges and exposes his liberal spirit! Where do you think such an attitude toward Scripture will lead? One does not have to wonder; all that he needs to do is look where it has led our institutional brethren, who are rapidly moving into mainstream Protestant denominationalism.

Truth Magaazine began during the institutional controversy to give

brethren a forum to discuss the issues that were dividing us and to alert brethren to the dangers church support of human institutions (orphan homes, colleges, old folks homes, etc.), the sponsoring church organizational structure of the church, and church supported recreation posed to God's people. Though there have undoubtedly been some articles written which could have been written better, and perhaps some which would have been better left unpublished, there has been no question that the writers and publishers of this magazine are committed to holding fast the pattern of sound words. We believe that it would be better for us to go out of existence calling for this adherence to sound doctrine than to continue living by preaching something different!

What will brethren pass on to the generation following us? Will there be those who continue preaching book, chapter, and verse sermons ("If any man speak, let him speak as the oracles of God," 1 Pet. 4:11)? Will they continue to emphasize that authority is established by command, example, and necessary inference? Will their children know the difference between general and specific authority and how to apply that difference? The answer to these questions depends upon what we have in the pulpits and papers circulated among us.


Remember the words of the apostle Paul: "Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus" (2 Tim. 1:13). 

Leaving the Pattern: Where Does It Lead?

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CONDEMNATION OF THOSE WHO HOLD FAST THE PATTERN OF SOUND WORDS

Leaving the pattern inevitably leads to the castigation of those who insist on holding fast the pattern. While the no-patternist is eager to emphasize love to the exclusion of nearly all else in seeking to justify ignorance of the divine pattern, he just as eagerly discards love when dealing with those who desire to follow the divine pattern. Thus those who would insist on adhering to the divine standard in all things are characterized as "hardened legalists," "wolves," and "contentious contenders," among other derogatory descriptions. When one's position leads him to attack those who are endeavoring to do exactly what the Lord commands (2 Tim. 1:13; Phil. 3:16-17; 4:9; 2 John 9-11), then he would do well to rethink his position. In this regard, the no-patternist places himself in the company of the "false apostles" and "deceitful workers" who sought to poison the Corinthian brethren against the purity of Paul's teaching (2 Cor. 11:13-15).

The prophet Jeremiah rightly said, "O Lord, I know that the way of man is not in himself; it is not in man who walks to direct his own steps" (Jer. 10:23). Let us take our direction from the God of heaven and endure sound doctrine, rather than seeking to free ourselves from the light and easy yoke of the Lord. Leaving the pattern never leads one down the path of righteousness. Won't you make the decision to follow the Lord, and "hold fast the pattern of sound words..." (2 Tim. 1:13)? 

Directory of Churches


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

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<p>BIRMINGHAM, AL Pinson Church of Christ 4233 Glenn Brook Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Ken Chapman (205) 681-6231 or 680-5770</p>	<p>See YOUR ad here!</p>	<p>PARRISH, AL McArthur Heights Church of Christ 5082 Hwy. 269 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 6:30 P.M. (205) 686-5978 or 686-5620</p>	<p>BATESVILLE, AR Church of Christ Quail Valley 4104 E. Harrison St. Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. David Halbrook & Leonard Westbrook, Sr. (870) 793-6700 or 612-8409</p>	<p>JONESBORO, AR Stone Street Church of Christ 1607 Stone St Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Dick Blackford (870) 933-9134</p>	<p>ALAMEDA, CA Alameda Church of Christ 2167 Santa Clara Ave. Bible Study 9:45 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Olen Holderby (510) 523-9547 www.alamedaccoc.org</p>
<p>BIRMINGHAM, AL Vestavia Hills Church of Christ 2325 Old Columbiana Rd. (near I-65 & Hwy. 31) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Harold Comer and Jason Cicero (205) 822-0018 or 822-0082</p>	<p>MADISON, AL Hughes Road at Gooch Lane Church of Christ 1550 Hughes Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Frank Walton (256) 830-1654 www.teachingtruth.org</p>		<p>Place Your Ad Today!</p>	<p>LITTLE ROCK, AR Church of Christ 7115 West 65th St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Don McClain Res. (501)847-6677 Study (501) 568-1062</p>	<p>BELLFLOWER, CA Rose Ave. Church of Christ 17903 Ibbetson Ave. Bible Study 9:45 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (562) 866-5615</p>
<p>Shop online at truthbooks.net</p>	<p>MOBILE, AL West Mobile Church of Christ 129 Hillcrest Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (251) 342-4144 or 342-2041</p>	<p>SCOTTSBORO, AL Eastside Church of Christ John T. Reid Pkwy. (Hwy. 72, 2 mi. E. of Hwy. 35) Worship 9:00 A.M. Bible Study 9:30 A.M. Worship 10:30 P.M. Wednesday 7:00 P.M. Evangelist: Wayne Chappell, Sr. (256) 574-1603 or 575-2664</p>	<p>CONWAY, AR Hwy. 65 Church of Christ 271 Highway 65N Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Bruce Reeves Bldg: (501) 336-0052</p>	<p>MARSHALL, AR Marshall Church of Christ (North Central, AR) Hwy. 27 N., 1 Mi. from 65 Jct. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Randy Seairight (870) 448-2055</p>	<p>CANOGA PARK, CA (San Fernando Valley) Church of Christ 7054 Winnetka Ave. Bible Study 9:45 A.M. Worship 10:45 A.M. Afternoon 2:30 P.M. Wednesday 7:30 P.M. Minister: Bruce Evans (818)795-5566 Spanish congregation (818)701-0112</p>
<p>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP</p>	<p>MONTGOMERY, AL Church of Christ 800 Perry Hill Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jeff Henderson 244-1675, 277-9155, 271-4679</p>	<p>FAIRBANKS, AK Chena Small Tracts Road Church of Christ 5033 Chena Small Tracts Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. (907) 479-8918</p>	<p>CONWAY, AR Prince Street Church of Christ 2655 Prince St. (Hwy. 60) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (501) 339-6917</p>	<p>PINE BLUFF, AR Church of Christ 4700 W. 28th St. Bible Study 9:45 A.M. Worship 10:35 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Clarence W. Fell (870) 879-2097</p>	<p>DUBLIN, CA Tri-Valley Church of Christ 11873 Dublin Blvd. Dublin, CA 94568 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Joshua Higgins (925) 828-8747</p>
<p>FLORENCE, AL College View Church of Christ 851 N. Pine St. (Next to University Campus) Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Mark White (256) 766-0403</p>	<p>MONTGOMERY, AL Eastbrook Church of Christ 650 Coliseum Blvd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 6:00 P.M. Bldg: (334) 272-4232 Evangelist: Brian Moore 279-1077 Carroll Puckett 288-1461; Charles Martin 283-2983; Bob Smith 334-277-1904</p>	<p>GLENNDALE, AZ Church of Christ 6801 N. 60th Ave. Bible Study 9:00 A.M. Worship 9:40 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Steven Harper</p>	<p>FT. SMITH, AR South 46th St. Church of Christ 2323 South 46th St. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Shawn Chancellor (479) 870-648-2898 or 782-0588</p>	<p>ROGERS, AR Central Church of Christ P.O. Box 763 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. (479) 636-7484 (479) 366-9493</p>	<p>EL CAJON/SAN DIEGO, CA Church of Christ 523 S. Johnson Ave El Cajon, CA 92020 Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: John Mulligan (619) 444-6106 (619) 922-0395</p>
<p>HUNTSVILLE, AL Chapman Acres Church of Christ 2137 Penhall Dr., NE (I-565, Exit 21, left on Maysville Rd., left on Chapman Ave., right on Penhall Dr.) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Roger Blackwelder (256) 536-5296 or 617-2848</p>	<p>NORTHPORT, AL Northwood Church of Christ 4601 Northwood Estates Dr. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: David Hartselle</p>	<p>TUCSON, AZ Church of Christ 145 N. Country Club Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Hugh Delong 326-3634 or 722-3179</p>	<p>HARRISON, AR Capps Rd. Church of Christ 407 Bella Vista Dr. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Norman E. Sewell 741-9104 or 741-5151</p>	<p>TEXARKANA, AR Church of Christ 2301 Franklin Dr. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Marc R. Hinds</p>	<p>FOLSOM, CA Church of Christ 900 E. Natomas St. P.O. Box 492 Worship 9:30 A.M. Bible Study 5:00 P.M. Wednesday 7:30 P.M. Evangelist: David Posey (530) 676-9514 or (916) 608-4866 www.folsomchurch.com</p>



Directory of Churches

<p>FREMONT, CA Centerville Church of Christ 3885 Beacon Ave, Ste D Fremont, CA 94538 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. (510) 794-7659</p>	<p>MONTROSE, CO San Juan church of Christ 1414 Hawk Parkway, Unit C Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 6:30 P.M. Evangelist: Richard Thetford (970) 626-5558 or (970) 249-8116 www.sanjuanchurchofchrist.org</p>	<p>FORT LAUDERDALE, FL Northside Church of Christ 912 NW 19th St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (305) 763-1404</p>	<p>KEY LARGO, FL Key Largo Church of Christ 100695 N. Overseas Hwy. 33037 m.m. 100.7 on US 1 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: William LeDent (305) 451-1194</p>	<p>ORLANDO, FL S. Bumby Church of Christ 3940 S. Bumby Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Joshua C. Creel (407) 851-8031 or (321) 235-3307</p>	<p>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP</p>
<p>HEMET, CA Church of Christ 203 W. Acacia Ave. Bible Study 9:45 A.M. Worship 10:50 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Will Wilson (951) 846-9174</p>	<p>Place Your Ad Today!</p>	<p>FORT MYERS, FL Church of Christ 200 Pine Island Rd. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Vernon E. Ford (239) 567-0819</p>	<p>KISSIMMEE, FL Church of Christ 2431 Fortune Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mark Copeland (407) 931-1725 or 348-0300</p>	<p>PALATKA, FL Palatka Church of Christ 505 Third Ave. (Third Ave. intersects Hwy. 19 one block south of Hwy. 20) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Robert Skomp (386) 326-3952 or 546-5689</p>	<p>SEFFNER, FL Church of Christ 621 E. Wheeler Rd. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Bobby Witherington (813) 684-1297 www.seffnercoc.org</p>
<p>LONG BEACH, CA Church of Christ 3433 Studebaker Rd. Bible Study 9:50 A.M. Worship 10:45 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Darryl Schmelzer (562) 420-2363 Mark Reeves (562) 420-9577 www.JustChristians.org</p>	<p>DOVER, DE Kent-Sussex Church of Christ 2041 South DuPont Hwy Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (302) 672-7087 www.delawarebiblestudies.com</p>	<p>FORT MYERS, FL Southside Church of Christ 13641 Learning Ct. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: David P. Schmidt 433-2838 or 482-2158</p>	<p>To make changes to your ad, contact us at andy@truthbooks.net</p>	<p>PALMETTO, FL Palmetto Church of Christ 1575 14th Avenue W. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: David Beck (941) 722-1307, or (941) 803-8084 www.palmettochurchofchrist.com</p>	<p>TAMPA, FL Central Church of Christ 2701 E. Fowler Ave (in the Clarion) Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. John Lockaby (813) 833-5786 John Trimble (813) 914-0546</p>
<p>OCEANSIDE-VISTA, CA Church of Christ 2020 Sunset Dr. Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Lowell C. Bell (760) 940-8003</p>	<p>MIAMI, FL Church of Christ Eglise du Christ de Miami 8343 NE 3rd Ct. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:00 P.M. Minister: Junot Joseph (305) 244-8295</p>	<p>FT. WALTON BEACH, FL 6 Lane Dr. Mary Esther, FL Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Joey Rankin (850) 244-9222</p>	<p>MERRITT ISLAND, FL Church of Christ 512 Plumosa St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (321) 453-3320</p>	<p>PANAMA CITY BEACH, FL Beach Church of Christ 8910 Front Beach Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Ben Liggin (850) 234-2521 or 234-1368</p>	<p>ZEPHYRHILLS, FL Church of Christ 5444 4th St. Bible Study 9:30 A.M. Assembly 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (813) 788-9587</p>
<p>ARVADA, CO (Denver) Northgate Church of Christ (Lincoln Academy Charter School) 6980 Pierce Street Bible Study 9:30 A.M. Worship 10:30 A.M. Afternoon Class/ Worship 1:30 P.M. (303) 456-4895</p>	<p>BRONSON, FL Church of Christ 894 E. Hathaway (Hwy. 27A) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Thursday 7:00 P.M. Evangelist: John Zellner (352) 528-3058</p>	<p>FROSTPROOF, FL Church of Christ 40 W. "A" St. Frostproof, FL 33483 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (863) 635-2607 or 635-4278</p>	<p>MIAMI, FL Flagler Grove Church of Christ (Nearest to Airport) 500 N.W. 53rd Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: John Buttrick (305) 634-5924</p>	<p>PANAMA CITY, FL Church of Christ 3339 Florida Ave. (Between Baldwin Rd. & Hwy. 390) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Marvin Hudson (850) 265-6539</p>	<p>CENTERVILLE, GA Centerville Church of Christ 250 Collins Ave. (Near Robins AFB) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: J. Wiley Adams (478) 922-1158</p>
<p>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP</p>	<p>BROOKSVILLE, FL Church of Christ 604 W. Fort Dade Ave. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: V.C. McCormick (352) 796-9803</p>	<p>GENEVA, FL Church of Christ Ave. C and 2nd St. Bible Study 9:30 A.M. Worship 10:45 A.M. (407) 349-9998</p>	<p>MIAMI, FL Church of Christ 12780 Quail Roost Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Clark Pace (305) 233-9590 or (954) 430-1437</p>	<p>PENSACOLA, FL East Hill Church of Christ 2078 E. Nine Mile Rd. at Camberwell Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Stan Adams 479-2130 or 994-7749</p>	<p>CONYERS, GA Rockdale Church of Christ East Metro Atlanta, 705 Smyrna Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Forrest Bacon, elder (770) 918-1932; Wendell Holland, elder (770) 761-6987; Building (770) 929-3973</p>
<p>FT. COLLINS, CO Foothills Church of Christ 1200 Raintree Drive Worship 11:00 A.M. Bible Study 11:30 A.M. Call (970) 482-9690 for Wednesday Service (Meets in home.)</p>	<p>CHIPLEY, FL Church of Christ 1295 Brickyard Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (850) 638-2366 www.chipleychurch.com</p>	<p>HOLLYWOOD, FL Harding St. Church of Christ 5828 Harding St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (954) 961-4112</p>	<p>truth BOOKS</p>	<p>To make changes to your ad, contact us at andy@truthbooks.net</p>	<p>CORDELE, GA Crisp County Church of Christ 120 Emmaus Road Bible Study 10:00 A.M. Worship 11:00 A.M. Evangelist: Jimmy Tuten Call for directions: (229) 271-1964 (229) 382-8766 (229) 3263715</p>
<p>GRAND JUNCTION, CO Valley Church of Christ 491 Sparm Road P.O. Box 40531 Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 5:00 P.M. Wednesday 6:00 P.M. Evangelist: Rex Cornwell www.ValleyChurchofChrist.net</p>	<p>DELAND, FL North Blvd. Church of Christ 823 N. Woodland Blvd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Jack Owen (386) 734-6907 or 734-4311</p>	<p>JACKSONVILLE, FL Julington Creek Church of Christ 1630 State Rd 13N Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (904) 703-2277 Denny Freeman www.jccoc.com</p>	<p>ORLANDO, FL Pine Hills Church of Christ 890 Hastings St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Ray West (407) 293-2851 or 290-8650</p>	<p>PUNTA GORDA, FL Church of Christ 2300 Taylor Road PO Box 511069 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening (Nov.-Mar.) 4:00 P.M. Wednesday 6:00 P.M. Evangelist: Paul Branch (941) 347-8425</p>	<p>PINE MTN. VALLEY, GA Church of Christ Route 116 (near Callaway Gardens) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Tommy W. Thomas (706) 628-5117 or 628-5229</p>
<p>IGNACIO, CO Church of Christ 295 Burns Ave. Bible Study 9:00 A.M. Worship 10:00 A.M. Bible Study 1:00 P.M. (970) 563-9418</p>	<p>DESTIN, FL South Walton Church of Christ 64 Casting Lake Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (850) 622-3817 www.southwaltonchurchofchrist.com</p>	<p>JACKSONVILLE, FL Maretta Church of Christ 8150 Driggers St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jamie Rhoden Elders: Jamie Rhoden & Steve Frazier (904) 781-5704 or 693-0432 www.mariettacoc.com</p>	<p>ORLANDO, FL Azalea Park Church of Christ 6800 Lake Underhill Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 4:00 P.M. Wednesday 7:30 P.M. Evangelist: James P. Needham (407) 277-7931 or 628-2995</p>	<p>ST. PETERSBURG, FL Church of Christ 901 49th St. South Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Doug Barlar (813) 321-2721</p>	<p>SAVANNAH, GA Coastal Church of Christ 7201 Johnny Mercer Blvd Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 6:30 P.M. Evangelist: Ron Nelson ronaldnelson1@gmail.com (912) 306-4631 www.coastalchurchofchrist.com</p>

Directory of Churches


VALDOSTA, GA Church of Christ 4313 North Valdosta Rd. (Located 1 mile E. of Exit 22 off I-75) Worship 9:00 A.M. Bible Study 10:00 A.M. Worship 11:00 A.M. (No evening worship) Wednesday 7:00 P.M. (229) 244-8630	PALATINE, IL Church of Christ (N.W. Chicago Suburb) 1050 N. Deer Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (847) 967-9667	OOLITIC, IN Church of Christ 400 Lafayette Ave. P.O. Box 34 Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (812) 279-4332	LENEXA, KS Lenexa Church of Christ 7845 Cottonwood Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jim Stauffer (913) 631-6519 or 764-9170	CAMPBELLVILLE, KY Sunny Hill Dr. Church of Christ (near the Dairy Queen) AM Worship 9:30 A.M. AM Bible Study 10:30 A.M. AM Worship 11:30 A.M. Wednesday 7:30 P.M. Evangelist: Steve Lee stevelee4510@windstream.net (270) 789-1651	REGINA, KY Road Creek Church of Christ 7 miles west of Elkhorn City on Route 460 & Route 80 Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (606) 754-9883, 754-8642 or 754-5398
HI - ISLAND OF OAHU Leeward Church of Christ 94-1233 Waipahu St. Waipahu, HI 96797 (15 mi. from Honolulu; 18 mi. from Waikiki) Bible Study 9 am Worship 10 am Evening 6 pm Wednesday 7 pm www.leewardchurchofchrist.org Anthony Genton: 808-671-0239	CLARKSVILLE, IN Clarksville Church of Christ 407 Lewis and Clark Pkw. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Kipp Campbell (812) 941-0747 or 944-2305 KCampbell@earthlink.net Elders: 944-1878 or 948-9917	PEKIN, IN Church of Christ (First St. & Karnes Ct.) Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: John Henry 967-3437 or 967-3520	TOPEKA, KS 17 th Street Church of Christ 5600 SW 17 th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. (785) 235-8687 or 273-7977 www.17thstreetchurchofchrist.org	CANEYVILLE, KY Caneyville Church of Christ 103 N. Main St. (near the 4 way stop) Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Dale Barnes (270) 274-3065, (270) 259-0306 or (502) 724-2231	BATON ROUGE, LA Park Forest Church of Christ 9923 Sunny Cline Dr. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Bill Crews 275-4684 or 273-1105
BLACKFOOT, ID Church of Christ 370 N. Shilling P.O. Box 158-83221 Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. (208) 785-6168 or 681-1552	ELLETTSVILLE, IN Church of Christ 303 W. Temperance St. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: John Isaac Edwards (812) 876-2285	PLAINFIELD, IN Church of Christ 350 E. Township Line Rd. Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Johnie Edwards (317) 839-0174		DANVILLE, KY 385 E. Lexington Ave. Worship 10:00 A.M. Bible Study 11:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Scott Vifquain (859) 236-4204	BOSSIER CITY, LA Bossier Church of Christ 2917 Foster Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (318) 747-4308 or 742-4557
ABINGDON, IL Abingdon Church of Christ 209 N. Main Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 4:00 P.M. Evangelist: John B. Wilson (309) 462-5368	HAMMOND, IN Woodmar Church of Christ 2133 169th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (219) 845-8942	RICHMOND, IN Gaar Road Church of Christ 1835 Gaar Rd. (1 mi. S. of I-70 off Hwy. 227) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Douglas R. Clark (765) 935-2911		WICHITA, KS Westside Church of Christ 2626 W. 47th St. South Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Mike O'Neal (316) 729-9302 or 942-1649 www.cocwestside.com	FRANKLIN, KY 31-W North Church of Christ 1733 Bowling Green Road Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Monts (270) 586-3978 www.franklinchurch.com
CHICAGO, IL Northside Church of Christ 2543 W. Division St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: James R. Davis, Jr. (312) 961-2150	HOBART, IN Church of Christ 300 N. Liberty St. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jerry Cleek (219) 942-2663	SALEM, IN Westside Church of Christ 2000 West State Rd. 56 Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Evan Casey (812) 883-2033 www.westsidechurchofchrist.info	AUSTIN, KY Peter's Creek Church of Christ 856 Thomerson Park Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening (Nov-Mar) 5:00 P.M. Evening (Apr-Oct) 6:00 P.M. Evangelist: Justin Monts (270) 404-2171 or 646-0498 www.peterscreekcoc.com	GLASGOW, KY East Main St. Church of Christ 106 Carnation Dr. (across from Gorin Park) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 6:30 P.M. Evangelist: Doug Lancaster (270) 404-0346 or 651-7141	LEESVILLE, LA White Park Church of Christ 17801 Nolan Trace; 20 mi. from Fort Polk (5 mi. W. of Leesville) Bible Study 9:45 A.M. Worship 10:35 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (337) 239-4614 www.whiteparkchurchofchrist.org
CHICAGO, IL Church of Christ 1514 West 74th Street Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: James E. Scott Bldg. (773) 224-9279 (708) 339-6126	INDIANAPOLIS, IN Castleton Church of Christ 7701 East 86th St., 46256 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (317) 842-3613	TRAFALGAR, IN Spearsville Rd. Church of Christ, 6244 S. 500W. (1.2 mi. S. of Hwy. 135) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: David R. Dodd (317) 878-9969 or (317) 439-3252 spearsvilleroadmessenger@gmail.com	BEAVER DAM, KY Church of Christ 1235 Williams St. Worship 10:00 A.M. Bible Study After Worship Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Mike Thomas (270) 274-4451 or 274-4486	LEITCHFIELD, KY Mill St. Church of Christ Highway 62 E. Bible Study 10:00 A.M. Worship 10:55 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Joey Cooper (270) 259-4968	MANY, LA Lakeside Church of Christ 12095 Texas Hwy. (Hwy. 6 W.) 12 miles west of Many Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (318) 256-9396
DOWNERS GROVE, IL Church of Christ 1236 63rd St. (1 and 1/2 mile E. of I355) Bible Study 9:00 A.M. Worship 9:55 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (630) 968-0760 • www.dgccc.org	JAMESTOWN, IN Church of Christ (1 Mi. south of I-74) Cor. Darlington & Mill Sts. Bible Study 9:30 A.M. Worship 10:25 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Greg King (765) 676-6404 or (317) 892-6285	DES MOINES, IA Church of Christ 1310 N.E. 54th Ave. Bible Study 9:30 A.M. Worship 10:40 A.M. Wednesday 7:00 P.M. (515) 262-6799	BOWLING GREEN, KY Eastside Church of Christ 1706 Smallhouse Rd Bible Study 9:30 A.M. Worship 10:25 A.M. Evening 6:00 P.M. Wed. 10:00 A.M. & 7:00 P.M. Evangelist: Gary Kerr (270) 843-9925 www.mightyisthelord.com	LOUISVILLE, KY Valley Station Church of Christ 1803 Dixie Garden Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Dudley Ross Spears (502) 937-2822	STONEWALL, LA N. DeSoto Church of Christ 2071 Highway 171 (South of Shreveport) Worship 9:00 A.M. Bible Study 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Bobbitt (318) 925-2733
GLENN ELLYN, IL Church of Christ 796 Prairie, 60137 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Joseph T. Novak (630) 529-2149 (630) 858-2290	MARION, IN South Marion Church of Christ 3629 S. Washington St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Alan Jones (765) 922-7602	GRINNELL, IA Church of Christ 1402 Third Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. (641) 236-1955 (641) 521-6485 (641) 236-3883	BOWLING GREEN, KY West End Church of Christ 300 Blue Level Rd., 42101 Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelists: Lowell Sallee (270) 842-7880 www.westendchurch.com	LOUISVILLE, KY Church of Christ 4401 West Broad St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Donald Wright, Jr. (502) 772-3026 or 491-9372	WEBSTER, MA Church of Christ Webster 168 Main St. Sunday Bible Study 9:00 A.M. Sunday Worship 10:30 A.M. Wed Bible Study Call for details (401) 440-5117 Preacher: Robert Weltzin
MATTOON, IL Southside Church of Christ 1100 S. 17th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (217) 234-3702	MUNCIE, IN Church of Christ 301 N. Calvert Ave. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Kevin Sulc (765) 284-5299 or 286-5488	EL DORADO, KS Emporia St. Church of Christ 1154 S. Emporia Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (316) 250-7123	BRANDENBURG, KY Brandenburg Church of Christ 612 Broadway Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 6:30 P.M. Evangelist: Charles J. White (270) 422-3878	OWENSBORO, KY Southside Church of Christ 2920 New Hartford Rd. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jarrod Jacobs (270) 683-5386 or 264-7869	PORTLAND, ME Church of Christ 856 Brighton Ave. (Breakwater School) Leave Maine Turnpike at Exit 48 Bible Study 10:00 A.M. Worship 11:00 A.M. Second service immediately following morning worship. Mid-week Bible Study—Please call for times & places (207) 839-3075 or 839-8409

Directory of Churches

<p>ARBUTUS, MD Arbutus Church of Christ 5205 East Dr., Suite D (East Drive Shopping Center) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Church phone: (410) 247-1396, (410) 590-2852</p>	<p>CLINTON, MS McRaven Rd. Church of Christ 301 McRaven Rd. (I20, exit 36) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Leonard White (601) 925-9757 or 924-2645</p>	<p>DONIPHAN, MO Southside Church of Christ Hwy. 142 E. 1/2 mile (P.O. Box 220) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (573) 996-3251 or 996-3513</p>	<p>ST. JAMES, MO Church of Christ 685 Sidney St. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Lynn Huggins (573) 265-8628</p>	<p>To make changes to your ad, contact us at andy@truthbooks.net</p>	
<p>SEVERN, MD Southwest Church of Christ 805 Meadow Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Brandon Trout (410) 969-1420 or (410) 551-6549 www.swcofchrist.com</p>	<p>COLUMBUS, MS Woodlawn Church of Christ 359 Sanders Mills Rd. Steen Bible Study 9:00 A.M. Worship 9:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Willis Logan (601) 356-6629</p>	<p>FAIR GROVE, MO Church of Christ 217 N. Orchard Blvd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Walter Myers (417) 830-8972 or (417) 736-2663</p>	<p>ST. JOSEPH, MO County Line Church of Christ 2727 County Line Rd. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. (816) 279-4737 www.countylinechurchofchrist.com</p>	<p>ALBUQUERQUE, NM Albuquerque Church of Christ 1908 Sunshine Terrace SE Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (call to confirm time) 764-9277</p>	<p>HOPE MILLS, NC Gray's Creek Church of Christ Gray's Community Bldg. School Road Worship 10 am Bible Study 11am (910) 321-9023 (910) 424-2372</p>
<p>RIVERDALE, MD (Washington, D.C. area) Wildcroft Church of Christ 6330 Auburn Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Antoine Holloway (410) 474-7460 or (301) 741-0012</p>	<p>GULFPORT, MS Morris Rd. Church of Christ 1 blk. N. of Dedeaux Rd. & 3 Rivers Rd. on Morris Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steven Carmack (228) 832-5529</p>	<p>HALLSVILLE, MO Hallsville Church of Christ 5855 E Hwy 124 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Raymond Breuer (573) 696- 0003 Kenneth Shern (573) 442-8475</p>	<p>ST. JOSEPH, MO Prairie Hills Church of Christ 14273 County Rd. 307 (7 mi. E of Intersection I-29 & Hwy. 169) Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. (816) 233-6485 Evangelist: Erik Smith</p>	<p>ALBUQUERQUE, NM Heights Church of Christ 7801 Zuni Road, S.E. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Darrel Yontz (505) 266-7577 www.heightschurchofchrist.com</p>	<p>MARION, NC Hwy. 70 Church of Christ 18 Peachtree St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. (828) 652-7504</p>
<p>CEDAR SPRINGS, MI Grand Rapids Area W. Michigan church of Christ Sr. Citizen Center, 44 Park St. Worship 11:00 A.M. Bible Study 12:30 P.M. Wednesday 7:00 P.M. Evangelist: Joseph Gladwell (616) 975-2778 westmichcofc10@yahoo.com</p>	<p>MERIDIAN, MS Grandview Church of Christ 2820 Grandview Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M. (601) 482-0543 or (601) 679-8542 youngins@omcast.net</p>	<p>KANSAS CITY, MO Nashua Church of Christ 11425 N. Main St. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Mark Broyles (816) 532-4270 or 734-4142</p>	<p>BEATRICE, NE Church of Christ 7th and Bell Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:30 P.M. 233-4102 or 228-3827 www.churchofchrist7bell.com</p>	<p>Place Your Ad Today!</p>	<p>BEAVERCREEK, OH Knollwood Church of Christ 1031 Welford Dr. Bible Study 9:30 A.M. Worship 10:20 A.M. Afternoon 3:00 P.M. Wed. Afternoon 1:00 P.M. Wed. Evening 7:30 P.M. (937) 426-1422 www.knollwoodchurch.org</p>
<p>DULUTH, MN Church of Christ 4401 Glennwood St. Bible Study 9:00 A.M. Worship 10:00 A.M. Bible Study 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Nick Krumrei (218) 728-3233</p>	<p>MERIDIAN, MS 7th St. Church of Christ 2914 7th St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 6:30 P.M. (601) 483-3101</p>		<p>LAS VEGAS, NV Vegas Dr. Church of Christ 3816 Vegas Drive Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (702) 648-4827</p>	<p>BUFFALO, NY Greater Buffalo Church of Christ 3578 Walden Ave Lancaster, NY 14086 Bible Study 10:00 A.M. Worship 11:15 A.M. Tuesday 7:00 P.M. Evangelist: Daniel Bailey (716) 870-3259</p>	<p>CINCINNATI, OH Blue Ash Church of Christ Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Russell Dunaway, Jr. 891-3174</p>
<p>Shop online at truthbooks.net</p>	<p>SOUTHAVEN, MS (Memphis area) Church of Christ 2110 E State Line Rd. (Exit I-55) Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. Evangelist: James A. Brown (662) 342-1132 - Church Building</p>	<p>KENNETT, MO Church of Christ 703 Harrison St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (573) 888-6778</p>	<p>RENO, NV Central Church of Christ 2450 Wrondel Way, Ste. A Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (775) 786-2888</p>	<p>CARY, NC Walnut St. Church of Christ (Raleigh) 217 Walnut St. Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:30 P.M. Evangelist: Rick Billingsly (919) 467-0012 (919) 372-1497</p>	<p>CLEVELAND, OH Lorain Ave. Church of Christ 13501 Lorain Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (216) 476-0660 or (330) 725-3960, 723-0111</p>
<p>ROCHESTER, MN Church of Christ 2002 Second St., SW Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Russ Jones (507) 254-3929</p>	<p>BLUE SPRINGS, MO Southside Church of Christ 4000 SW Christiansen Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jim Bailey (816) 228-9262</p>	<p>LILBOURN, MO P.O. Box 270 211 Benton St. Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Evangelist: Shane Williams (573) 688-2234 or 748-5204</p>	<p>SPARKS, NV Sierra Nevada Church of Christ 2425 Pyramid Way Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Monday 7:30 P.M. Evangelist: Ross Triplett, Sr. (775) 972-4911 retriplett@triplettweb.com</p>	<p>CHARLOTTE, NC Harris Blvd. Church of Christ 5424 E.W.T. Harris Blvd. Worship 8:30 A.M. Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. Evangelists: Various members of local congregations Don Moeller (704) 532-9242</p>	<p>COLUMBUS, OH Laurel Canyon Church of Christ 409 McNaughton Rd. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (614) 868-1375 www.lccoc.net</p>
<p>ST. CHARLES, MN Church of Christ 636 Whitewater Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Bible Study 2:45 P.M. Evangelist: Robert Lehnertz (507) 534-2905 or 932-3521</p>	<p>CAPE GIRARDEAU, MO North Cape Church of Christ 121 S. Broadview St. Suite 2 Cape Girardeau, MO 63703 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jerry Lee Westbrook (573) 334-9673</p>	<p>RAYMORE, MO Raymore Church of Christ 107 N. Woodson St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Ryan Boyer (816) 322-0042 www.raymorechurchofchrist.org</p>	<p>PISCATAWAY, NJ 258 Highland Ave. Bible Study 9:15 A.M. Bible Classes 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. Evangelist: Gary P. Eubanks (732) 463-1323</p>	<p>CHARLOTTE, NC Charlotte Church of Christ 5327 S. Tyron St. Worship 9:00 A.M. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. Evangelist: Wendell Powell (704) 525-5655 or 522-9971</p>	<p>DAYTON, OH West Carrollton 28 W. Main Street Bible Study 9:30 A.M. Worship 10:25 A.M. Wednesday 7:00 P.M. Evangelist: Michael Grushon (937) 866-5162 or 434-3090 E-mail: www.wc-coc.org</p>
<p>BOONEVILLE, MS Oakleigh Dr. Church of Christ 101 Oakleigh Dr. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. Building: (662) 728-1942</p>	<p>COLUMBIA, MO Eastside Church of Christ 5051 Ponderosa Columbia, MO 65201 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. 445-5497 or 636-0224</p>	<p>RAYTOWN, MO Sterling Ave. Church of Christ 5825 Sterling Ave. (Near Sports Complex) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Norman E. Fultz (816) 358-3096 or 554-0836 www.sterlingavechurchofchrist.org</p>	<p>VAUXHALL, NJ Church of Christ Milbourn Mall Suite 6 2933 Vauxhall Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Harry A. Persaud Home: (908) 964-8570 Church: (908) 964-6356</p>	<p>DALLAS, NC Deepwood Forest Church of Christ 2002 Lineburger Rd., Hwy. 275 (Between Dallas & Stanley) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Louis Wooliums (704) 922-8985</p>	<p>FRANKLIN, OH Church of Christ 6417 Franklin/Lebanon Rd. State Route 123 Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Eston Vandever (937) 746-1249 or (513) 422-2466</p>

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<p>FREMONT, OH Church of Christ 3361 W. State St. 1 mi. W. of Fremont on U.S. Rt. 20 Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (419) 849-3340 or 849-2980 www.fremonetchurchofchrist.com</p>	<p>NORTHWOOD, OH (Toledo Area) Church of Christ 4110 Frey Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Donald Jarabek 893-3566 or 691-0688</p>	<p>PHILADELPHIA, PA Church of Christ 7222 Germantown Ave. Bible Study 10:15 A.M. Worship 11:15 A.M. Tues. night 7:00 P.M. Evangelist: James H. Baker, Jr. (215) 248-2026 www.mtairychurchofchrist.org</p>	<p>COLUMBIA, TN Jackson Hts. Church of Christ 1200 Nashville Hwy., Hwy. 31N Bible Study 9:15 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Mid-week 7:00 P.M. Evangelist: Andrew Roberts (931) 388-6811</p>	<p>MARYVILLE, TN Smokey Mt. Church of Christ 2206 Montvale Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Harold Tabor (865) 977-4230 Lon Spurgeon (865) 380-5594 http://tinyurl.com/smchurch</p>	<p>ROCKWOOD, TN Church of Christ Highway 70 East 5080 Roane State Hwy. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Cecil Belcher (865) 717-3654</p>
<p>HAMILTON, OH Westview Church of Christ 1040 Azel Ave. Bible Study 9:00 A.M. Worship 9:45 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: David A. Stansberry (513) 868-9988</p>	<p>UHRICHSVILLE, OH 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.</p>	<p>To make changes to your ad, contact us at andy@truthbooks.net</p>	<p>COLUMBIA, TN 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 5:00 P.M. Wednesday 7:00 P.M. (931) 388-5828; 381-7898; 380-1226 www.moorevillepikecoc.com</p>	<p>MEMPHIS, TN Rocky Pt. Road Church of Christ 516 E. Rocky Point Rd., Cordova Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Contact: Mitch Stevens (901) 372-5580 or 758-4006</p>	<p>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP</p>
<p>HILLIARD, OH Church of Christ 4840 Cemetery Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (614) 876-4089</p>	<p>WAVERLY, OH 207 Mullins St. Church of Christ Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. (740) 947-7122 or 289-3401</p>	<p>BEAUFORT, SC Church of Christ 2101 King St. Parris Island: call for times Sunday Morning 10:00 A.M. Sunday Evening 6:30 P.M. Wednesday Bible Study 7:00 P.M. Daniel Hedges, Evangelist (843) 524-4400</p>		<p>MURFREESBORO, TN Cason Lane Church of Christ 1110 Cason Lane Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (615) 896-0090 (Building) (615) 895-3484 (Phil Cavender) www.casonlanechurch.org</p>	<p>SHELBYVILLE, TN El Bethel Church of Christ 1801 Hwy. 41-A North Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Donnie V. Rader (931) 685-1113 or 931-607-9099 dvrader@hughes.net</p>
<p>MANSFIELD, OH Eastside Church of Christ 326 Grace Street Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M. Evangelist: James Bond (419) 526-2868</p>	<p>OKLAHOMA CITY, OK Seminole Pointe Church of Christ 16300 N. May Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: John M. Duvall (405) 340-3189 or 513-6691 www.seminolepointecoc.org</p>	<p>COLUMBIA, SC Lower Richland Church of Christ 3000 Trotter Rd. (Hopkins, SC) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Wayne Seaton (803) 776-0754 or 234-5300 http://lowerrichlandchurch.org</p>	<p>DAYTON, TN Rhea Church of Christ 1367 Market Street, Suite 2 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 2:00 P.M. Wednesday 7:00 P.M. (423) 285-7005 or 334-4606 www.rheachurchofchrist.com</p>	<p>MURFREESBORO, TN Northfield Blvd. Church of Christ 2091 Pitts Ln. at Northfield Blvd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: David Bunting (615) 893-1200</p>	<p>SHELBYVILLE, TN Shelbyville Mills Church of Christ 1222 W Jackson St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jeff Curtis Phone: 931-607-9118 e-mail: dc Curtis6218@charter.net</p>
<p>MANSFIELD, OH Southside Church of Christ 687 Mansfield-Lucas Road Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:30 P.M. Wednesday 6:00 P.M. Leon Bond: 525-3684 Glenn Bond: 522-1965</p>	<p>TULSA, OK Woodland Hills Church of Christ 9119 E. 61 St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Ross Oldenkamp (918) 252-1220</p>	<p>Place Your Ad Today!</p>	<p>FAIRVIEW, TN New Hope Church of Christ 7500 Jingo Road Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Shannon Shaffer (615) 289-1721 or 799-0162 www.newhopecoc.com</p>	<p>MURFREESBORO, TN South Ridge Church of Christ 488 Barfield-Crescent Rd. • PO 2257 (I-24, Exit 81, South 1.5 miles on Hwy 231, turn right) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. (615) 425-6300 southridge.churchofchrist@yahoo.com</p>	<p>TULLAHOMA, TN Church of Christ 1625 W. Lincoln St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jim Mickells (931) 455-0273 or 563-7312</p>
<p>MARIETTA/RENO, OH Jct. St. Rt. 7 & County Rd. 20 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. (740) 222-9160 (Daniel Ruegg) or 473-9028 (Steve Foutty)</p>	<p>MEDFORD, OR Church of Christ 1850 Spring St. (Roxy Ann Grange Hall) Corner of Spring/Valley View Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Thursday 7:00 P.M. Evangelist: Dean Blackwell (541) 773-2649</p>	<p>ORANGEBURG, SC Southside Church of Christ 1502 Binnicker Bridge Rd. (Grange Building - Hwy 70) Bible Study 10:00 A.M. Worship 11:00 A.M. Evangelist: Fred England (803) 939-0672 www.southside-church.org</p>	<p>JACKSON, TN Sunset View Church of Christ 3618 Hwy 70 East (Exit 87 off I-40, 7mi. @ Spring Creek) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Wilkerson (731) 987-2200 or 968-9851</p>	<p>NASHVILLE, TN Bell Road Church of Christ 1608 Bell Road Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Robert Davenport (615) 833-4444 or 331-7377</p>	<p>ALLEN, TX West Allen Church of Christ 1414 W. Exchange Blvd. (2 miles w. of Hwy. 75) Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jerry King (214) 504-0443 (972) 727-5355 (bldg)</p>
<p>NEW CARLISLE, OH Church of Christ 235 Funston Ave. (Near Wright-Patterson AFB) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Randy Blackaby (937) 849-1643 or 845-8467 (bldg.)</p>	<p>SWEET HOME, OR Church of Christ 3702 E. Long St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Building: (541) 367-1599</p>	<p>SUMTER, SC 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 7:00 P.M. Evangelist: A.A. Granke, Jr. (803) 499-6023</p>	<p>JOHNSON CITY, TN Brookmead Church of Christ 2428 Lakeview Drive Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Kevin Kay 423-282-6251 or 426-1836</p>	<p>NASHVILLE, TN Hillview Church of Christ 7471 Charlotte Pike Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (615) 952-5458 or (615) 356-7318 Evangelist: Lee Wildman</p>	<p>ALVARADO, TX I-35 Church of Christ (E. Service Rd. of I-35, N. of Alvarado) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (817) 295-7277 or 790-7253</p>
<p>NEW LEBANON, OH Church of Christ 1973 W. Main St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Marvin L. Eads (937) 236-6521 or 546-8828</p>	<p>AVONDALE, PA Avondale Church of Christ 1606 Glenn Willow Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (610) 268-2088 Randy Frame (610) 869-4146</p>	<p>TAYLORS, SC (Greenville Area) Taylors Church of Christ 400 E. Main St. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Luther Pratt (864) 268-5224 or 877-2728 www.taylorschurchofchrist.com</p>	<p>KINGSTON SPRINGS, TN Kingston Springs Church of Christ 350 North Main St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Dan King, Sr. (615) 952-5720 or 797-2280</p>	<p>NASHVILLE, TN Perry Heights Church of Christ 423 Donelson Pike Bible Study 9:00 A.M. Worship 9:55 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Johnny Felker (615) 883-3118 http://perryheights.faihtweb.com</p>	<p>ALVIN, TX Adoue St. Church of Christ 605 E. Adoue St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mark Mayberry (281) 331-4953 or (832) 837-9038</p>
<p>NEW RICHMOND, OH Church of Christ 550 Washington St. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Contact: Dave Wylie (513) 553-6414 www.nrchurchofchrist.com</p>	<p>EXTON, PA Exton Church of Christ 217 N. Whitford Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (610) 363-8042</p>	<p>WEST COLUMBIA, SC Airport Church of Christ 4013 Edmund Hwy. (Hwy. 302) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Michael McCleary (803) 735-6065</p>	<p>KNOXVILLE, TN Chapman Hwy. Church of Christ 7604 Chapman Hwy. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Tim Shepherd (865) 573-6638</p>	<p>PIGEON FORGE, TN King Branch Road Church of Christ 560 King Branch Road Worship 10:00 A.M. Wednesday 7:00 P.M. Facilities available for Sunday evening services upon request. Evangelist: Roger Williams (865)430-5980 www.KingBranchRoadChurchOfChrist.org</p>	<p>ANGELTON, TX Kiber St. Church of Christ P.O. Box 1162 Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Zeke Flores (979) 849-8376</p>

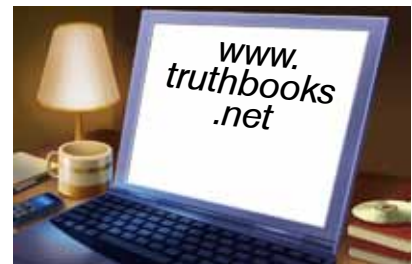
Directory of Churches

<p>AUSTIN, TX Colonnade Center Church of Christ 9025 Research Blvd.- Unit 175 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 2:00 P.M. Wednesday 7:30 P.M. Evangelist: Ron Lehde</p>	<p>DUNCANVILLE, TX Whispering Hills Church of Christ 2126 S Main Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (972) 298-2522 info@whchurchofchrist.net</p>	<p>Place Your Ad Today!</p>	<p>MANSFIELD, TX Northside Church of Christ 1820 Mansfield-Webb Road Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelists: Tom Roberts (817) 466-3160</p>	<p>SAN ANGELO, TX Green Meadow church of Christ (Off Loop 306, sw part of the city) 3438 Green Meadow Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Boyd Jennings (325) 224-2848 or (325) 944-8147</p>	<p>COLONIAL HEIGHTS/ PETERSBURG, VA Appomatox church of Christ 117 Orange Avenue (Ft. Lee Area) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Evangelist: Lenny Chapman (804) 526-6464 or (804) 675-0216</p>
<p>BAYTOWN, TX Church of Christ at Pruett & Lobit 701 North Pruett St. Bible Study 9:45 A.M. Worship 10:40 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Jesse Flowers (281) 515-8939 Building (281) 422-5926 Weldon (713) 818-1321</p>	<p>EDNA, TX 301 Robison Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (361) 782-5506 or 782-2844 Elders: R. Dunham, J. Mercer S. Mercer, G. Nordin, S. Wilson</p>		<p>HOUSTON, TX (Southwest) Murphy Rd. Church of Christ 2025 Murphy Rd., Missouri City Worship 9:30 A.M. Bible Study 10:45 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Gene Mabry (281) 265-8071 or 261-5216</p>	<p>McKINNEY, TX Central Church of Christ 1805 White Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jack Howard III (214) 544-3035</p>	<p>SAN ANTONIO, TX Pecan Valley Church of Christ 268 Utopia (I-37 S.E. Exit Pecan Valley) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Clyde W. Carter (210) 337-6143</p>
<p>BAYTOWN, TX East Side Church of Christ 3107 N. Highway 146 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Kris Emerson (281) 427-8729; 837-9259 422-8800; 573-1940</p>	<p>EL PASO, TX Eastridge Church of Christ 3277 Pendleton Road Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. (915) 855-1524</p>	<p>HOUSTON, TX Spring Woods Church of Christ 9955 Neuens Rd. at Witte Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist (281) 794-0837</p>	<p>MESQUITE, TX (East Dallas) Westlake Church of Christ 427 Gross Rd., 75149 Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Ashley Sharkey (972) 285-1610</p>	<p>SHERMAN, TX Westwood Village Church of Christ 314 N. Tolbert Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jim Smelser</p>	<p>RICHMOND (Metro), VA Courthouse Church of Christ Courthouse Rd. at Double Creek Ct. (2.2 miles S of Rt. 288) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evang: Gene Tope (804) 790-1629 www.courthousechurchofchrist.com</p>
<p>BEAUMONT, TX Dowlen Rd. Church of Christ 3060 Dowlen Road Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Max Dawson & David Banning (409) 866-1996</p>	<p>FORT WORTH, TX Woodmont Church of Christ 6417 Landview (at Allamesa) Worship 9:30 A.M. Bible Study 11:00 A.M. Afternoon 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Jeff S. Smith (817) 292-4908 or 426-2242 woodmontchurch.org</p>	<p>Subscribe Today! Truth Magazine 1-800-428-0121</p>	<p>MIDLAND, TX Woodcrest Drive Church of Christ 1401 Woodcrest Drive Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Danny Hooper (432) 689-0955 (432) 694-3482</p>	<p>TEMPLE, TX Leon Valley Church of Christ 4404 Twin City Blvd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Warren King (254) 939-0682 or 228-5038 www.biblemoments.org</p>	<p>RICHMOND, VA Forest Hill Church of Christ 1208 W. 41st St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: Jack Bise, Jr. (804) 233-5959</p>
<p>CLEBURNE, TX Nolan River Church of Christ 1705 Longfellow Ln at 1700 S. Nolan River Rd Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. Evangelist: Tim E. Stevens (817) 645-2353</p>	<p>FORT WORTH, TX West Side Church of Christ 6110 White Settlement Rd. 76114 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (817) 738-7269</p>		<p>IRVING, TX Westside Church of Christ 2320 Imperial Dr. (closest to D/FW Airport) Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mark Roberts (972) 986-9131 www.JustChristians.com</p>	<p>NACOGDOCHES, TX Stallings Dr. Church of Christ 3831 N.E. Stallings Dr. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Randy Harshbarger & Jay Taylor</p>	<p>TEMPLE, TX Southside Church of Christ 2003 S. 5th Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (254) 773-0931</p>
<p>CLEVELAND, TX Church of Christ 310 E. Houston Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Robert Davis (281) 592-5676</p>	<p>FRISCO, TX (North Dallas-Plano) 4220 Preston Rd. (Holiday Inn) Call for times of services. Glenn Henderson (972) 378-3621 Rex Payne (972) 740-1486 Al Payne (972) 712-9274</p>		<p>ODESSA, TX Crescent Park Church of Christ 1415 Royalty Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Dale Garrison (432) 366-5071 or 413-7759</p>	<p>WACO, TX Sun Valley Church of Christ 340 E. Warren St. (In Hewitt, a suburb of Waco) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Marc Smith (254) 666-1020 or 420-1484</p>	<p>RIDGEWAY, VA Church of Christ 2970 Old Leaksville Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Robert Byrd (276) 956-6049</p>
<p>CLUTE, TX Church of Christ 343 S. Main Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. (979) 265-5283 or 265-2933</p>	<p>GRANBURY, TX Old Granbury Rd. Church of Christ 4313 Old Granbury Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (817) 573-6878</p>		<p>LANCASTER, TX Pleasant Run Church of Christ 831 W. Pleasant Run Rd. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. (972) 227-1708 or 227-2598</p>	<p>PLANO, TX (North Dallas Suburb) Spring Creek Church of Christ 2100 W. Spring Creek Pkwy. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (972) 517-5582 or 231-3748 www.planochurch.org</p>	<p>THE WOODLANDS, TX Woodlands Church of Christ P.O. Box 7664-77380 3987 Wellman Road Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (281) 367-2099 www.simplychristians.net</p>
<p>CORPUS CHRISTI, TX Hwy. 9 church of Christ Worship 10:00 am Bible Study 11:00 am Worship 12:00 noon Wednesday 7:30 Call for location: Gary Madden (361) 289-1439 or Patrick Frazier (361) 225-4792</p>	<p>HOUSTON, TX Fry Rd. Church of Christ 2510 Fry Road (77084) Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Bob Pulliam (281) 832-4633</p>	<p>LUBBOCK, TX Indiana Ave. Church of Christ 6111 Indiana Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (806) 795-3377 or 928-9282</p>	<p>RED OAK, TX Methodist Street Church of Christ 211 Methodist St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (972) 576-3119 or 363-7672 info@methodiststreetchurchofchrist.com</p>	<p>CHESAPEAKE, VA Tidewater Church of Christ 217 Taxus St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Schlosser (757) 436-6900</p>	<p>STAFFORD, VA Stafford Church of Christ 767 Jefferson Davis Hwy. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. Evangelist: Mark McNabb (540) 379-4915</p>
<p>DICKINSON, TX Church of Christ 2919 FM 517 Rd. E. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 9:45 A.M. Wednesday 7:30 P.M. (281) 534-4870</p>	<p>HOUSTON, TX Bellaire Church of Christ 8001 South Rice Ave. Worship 9:30 A.M. Bible Study 10:45 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. www.bellairechurchofchrist.org (713) 668-4810</p>	<p>LUFKIN, TX Timberland Dr. Church of Christ 912 S. Timberland Dr. Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Harold Hancock Reagan McClenny 634-7110 or 632-7070</p>	<p>Shop online at truthbooks.net</p>		<p>CHESTER, VA 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) 497-3638 or (804) 271-0877</p>
					<p>VIRGINIA BEACH, VA Southside Church of Christ 5652 Haden Rd. Worship 11:00 A.M. Robert Mallard (757) 464-4574</p>

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<p>VIRGINIA BEACH, VA Virginia Beach Church of Christ Pembroke Manor Recreation Building 4452 Hinsdale St. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:00 P.M. (757) 486-6639</p>	<p>CHARLESTON, WV Church of Christ 873 Oakwood Rd. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jonathan Chaffin (304) 342-5637</p>	<p>RAVENSWOOD, WV Church of Christ 1101 Gallatin St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (304) 273-3267</p>
<p>BELLINGHAM, WA Mt. Baker Church of Christ 1860 Mt. Baker Hwy. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Joe Price (360) 752-2692 or 380-2960 www.bibleanswer.com/mtbaker</p>	<p>CLARKSBURG, WV Westside Church of Christ Davisson Run Road Sunday Morning 9:30 A.M. (304) 622-5433</p>	<p>WELLSBURG, WV Charles St. Church of Christ 836 Charles Street Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Jessie Daniels (304) 527-4438 or 737-3124</p>
<p>Subscribe Today! Truth Magazine 1-800-428-0121</p>	<p>FAIRMONT, WV Eastside Church of Christ 1929 Morgantown Ave. Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (304) 363-8054</p>	<p>MILWAUKEE, WI Metropolitan Church of Christ 1029 S. 58th St. West Allis Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. Evangelist: David Girardot (414) 257-3035 Church: 258-8520</p>
<p>SUNNYSIDE, WA Sunnyside Church of Christ (sound) 1312 East Edison Bible Study 2:00 P.M. Worship 3:00 P.M. Wednesday 7:30 P.M. Evangelist: Steven J. Wallace (509) 837-2813 www.sunnysidechurchofchrist.com</p>		<p>RANCHESTER, WY Church of Christ Hwy. 14 West Ranch Mart Mall Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M. Contact: Bob Reici (307) 655-2563</p>
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Can Christianity Survive in America?

JUNE 20th - 23rd, 2011

Limestone County Events Center | 114 W. Pryor Street - Athens, AL 35611

Hour	Monday	Tuesday	Wednesday	Thursday
8:00		Christianity Can Survive the Threat of Islam — Andrew Roberts	Christianity Can Survive The Threat of Materialism — David Flatt	Christianity Can Survive The Threat of Political Correctness — Bobby Graham
9:00		Christianity Can Survive The Threat of Hollywood — Leon Maudlin	Christianity Can Survive The Threat of Sports Mania — Alton Bailey	Christianity Can Survive The Threat of Secular Education — David Arnold
10:00		Christianity Can Survive The Threat of the Breakdown of the Home — Philip Owens	Christianity Can Survive the Threat of Apathy — Aaron Veyon	Christianity Can Survive The Threat of an Anti-Christian Government — Heath Robertson
11:00		The Growth of the Church: Philippines — Ron Halbook	General Observations on Foreign Evangelism — Connie W. Adams	The Growth of the Church: India — Joe Price
2:00 - 3:00 p.m.		Open Forum		Open Forum
7:00	Singing Carl Alexander, Song Leader	Singing Carl Alexander, Song Leader	Singing Carl Alexander, Song Leader	Singing Carl Alexander, Song Leader
7:30 p.m.	Christianity Can Survive in America — Jim Deason	Christianity Can Survive The Threat of A Diluted Message — Bob Waldron	No lecture	Christianity Can Be Victorious — Joshua Gurtler