

# Truth

Magazine™



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by Mike Willis

# “Beware of Dogs, Beware of Evil Workers”

**T**he book of Philippians is generally thought to be one of the most irenic letters in the Pauline epistles. It uses the word “joy” six times (1:4, 25; 2:2, 17, 18; 4:1) and “rejoice” eight times (1:18, 2:16, 17, 18, 28; 3:1, 3; 4:4). It contains an exhortation to “moderation” (KJV), “gentleness” (NKJV), or “forebearance” (RSV) in 4:5.<sup>1</sup> Exhortations to be united permeate the letter (1:17; 2:2-4, 14).

<sup>1</sup> The Greek word is *epieikes*. It appears in 1 Timothy 3:3 where it is translated “gentle” (RSV, NKJV) or “patient” (KJV), in Titus 3:2; James 3:17, and 1 Peter 2:18 where it is translated “gentle” (KJV, NKJV, RSV).

Yet, right in the middle of this letter calling for unity, gentleness, and joy, one of Paul’s most excoriating comments is made: “Beware of dogs, beware of evil workers, beware of the concision. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh” (Phil. 3:2-3). Living in a time when such strident language is denigrated and frowned upon, this Holy Spirit inspired exhortation needs to be examined more thoroughly.

## BACKGROUND

Paul’s statement must not be read in a vacuum. He is writing from a Roman prison to his beloved brethren back in Philippi who have graciously sent financial support to him, not only while he was preaching in Macedonia (Phil. 4:15-16; 2 Cor. 11:8-9), but even more recently while he was in Rome (1:5; 2:25). The significance of their help cannot be overstated. Gordon Fee reminds us, “. . . In a culture where prisoners were not cared for by the state, but whose ‘necessities’ for life (especially food) had to be supplied by friends or relatives, this is not a small thing that they had done” (*NICOT: Philippians*, 276).

While Paul was in Philippi, he had been beaten and placed in prison at the hands of Roman officials (Acts 16:16-24). He left Philippi and went to Thessalonica, where unbelieving Jews stirred up a mob against him (Acts 17:5-9); he went to Berea where a more noble Jewish community dwelt who gave attention to his preaching, at least

until Jews from Thessalonica arrived to undo his work (Acts 17:10-14).

This was not Paul’s first time to cross swords with Jewish brethren, both in and out of the church. When he was converted, Jews in Damascus attempted to kill him (Acts 9:23), as they also tried to do in Jerusalem (Acts 9:29). When he preached in Antioch, Judaizers tried to bind upon Gentile Christians the requirement of being circumcised and keeping the Law of Moses as a condition for salvation (Acts 15:1). Paul, Barnabas, and Titus went up to Jerusalem by revelation to discuss the matter. Titus was a test case for whether Gentile converts had to be circumcised and keep the Law of Moses for salvation (Acts 15; Gal. 2:1-11). Under the guidance of the Holy Spirit, the decision was made that Gentiles could be saved through faith in Christ without being circumcised and keeping the Law of Moses. But, all Jewish Christians did not abide by this decision.

A contingent of Jews from Jerusalem came to Antioch and the pressure of their being in the church at Antioch of Syria caused both Peter and Barnabas hypocritically to withdraw from their Gentile brethren. Paul withstood Peter to his face (Gal. 2:11-14). But that did not end the matter, as evidenced from the repeated confrontation with these brethren evidenced in the Pauline epistles. Both Romans and Galatians are primarily aimed at brethren troubled by Judaizers (and should the book of Hebrews be authored by Paul, it too could be added to this list). There are references to Judaizers troubling the churches of Corinth (1 Cor.

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by Mark Mayberry  
mark@markmayberry.org

# A Tree & Its Fruit

## INTRODUCTION

Let us focus upon Jesus' cautionary words regarding false prophets, and how such individuals may be identified (Matt. 7:15-23).

## BEWARE OF FALSE PROPHETS

Sounding a warning, Jesus said, "Beware!" In this context, the Greek word *prosechō* calls us to a state of alert, watchfulness, and concern. Earlier in the Sermon on the Mount, Jesus said, "Beware of practicing your righteousness before men to be noticed by them; otherwise you have no reward with your Father who is in heaven" (Matt. 6:1-4). Later, He would say, "But beware of men, for they will hand you over to the courts and scourge you in their synagogues; and you will even be brought before governors and kings for My sake, as a testimony to them and to the Gentiles" (Matt. 10:17-22). After coming to the far side of the Sea of Galilee, Jesus said, "Watch out and beware of the leaven (i.e., teaching) of the Pharisees and Sadducees" (Matt. 16:5-12).

Specifically, the Lord warned against false prophets. The Greek word *pseudoprophētēs*, translated "false prophet," refers to one who falsely claims to be a prophet of God or one who prophesies

falsely. While the falsity of such individuals can involve their claim, content, and/or character, the essential characteristic involves a repudiation of divine truth.

The (false) prophet Balaam, covetous and corrupt by nature, spoke only the words which God gave unto him, pronouncing blessings rather than a curse upon Israel. Nevertheless, he eventually earned his wages of unrighteousness by counselling King Balak to put a stumbling block before the sons of Israel, enticing them to eat things sacrificed to idols and to commit acts of immorality. So, Balaam ends up proving the rule that a false teacher is one who promotes rebellion against God's pattern and precepts.

In His discourse on the destruction of Jerusalem, Jesus warned against false Christs and false prophets who would show great signs and wonders, so as to mislead, if possible, even the elect (Matt. 24:11, 24; Mark 13:22). Sinful men praise proponents of error, speaking well of them (Luke 6:26). Nevertheless, they pose a deadly peril, seeking to turn men away from the faith (Acts 13:6-8). Just as false prophets threatened the people of God during the Mosaic era, false teachers imperil believers in the Christian age, secretly introducing destructive heresies, bringing swift destruction upon themselves, and also their followers (2 Pet. 2:1-3; Matt. 15:13-14). True disciples will test the spirits to see whether they are from God, recognizing that many false prophets have gone out into the world (1 John 4:1).

## WHO COME IN SHEEP'S CLOTHING

Such individuals come in sheep's clothing, acting with stealth and guile, disguising their true identity, character, and purpose (Matt. 7:15). Discussing the Judaizers who threatened the Corinthian church, Paul said, "such men are false apostles, deceitful workers, disguising themselves as apostles of Christ. No wonder, for even Satan disguises himself as an angel of light. Therefore it is not surprising if his servants also disguise themselves as servants of righteousness, whose end will be according to their deeds" (2 Cor. 11:13-15). At the Jerusalem counsel, this same faction (identified as "false brethren"), demanded that Titus, a Greek, be circumcised; however, Paul remained steadfast, refusing to yield in subjection, even for an hour, so that the truth of the gospel would not be compromised (Gal. 2:1-5; cf. Acts 15). We must not remain spiritual babes, easily beguiled by false doctrine; rather, speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ (Eph. 4:14-16).

## BUT INWARDLY ARE RAVENOUS WOLVES

Despite appearances, false prophets are ravenous wolves, seeking to devour and destroy (Matt. 7:15). Ezekiel employed similar language describing the sins of ancient Israel: "There is a conspiracy of her prophets in her midst like a roaring lion tearing the prey. They have devoured lives; they have taken treasure and precious things; ▶

they have made many widows in the midst of her. Her priests have done violence to My law and have profaned My holy things; they have made no distinction between the holy and the profane, and they have not taught the difference between the unclean and the clean; and they hide their eyes from My sabbaths, and I am profaned among them. Her princes within her are like wolves tearing the prey, by shedding blood and destroying lives in order to get dishonest gain” (Ezek. 22:23-31, esp. vs. 25-28).

Saying farewell to the Ephesian elders, the apostle Paul warned, “I know that after my departure savage wolves will come in among you, not sparing the flock; and from among your own selves men will arise, speaking perverse things, to draw away the disciples after them.” Their only protection from such dangers was this: “Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.” Moreover, their only weapon was “the word of His grace, which is able to build you up and to give you the inheritance among all those who are sanctified” (Acts 20:28-32).

Interestingly, the Greek word *harpax*, translated “ravenous” wolves, is elsewhere rendered “swindlers” (Luke 18:11; 1 Cor. 5:10, 11; 6:10). Rapacious wolves and robbers and false prophets/teachers share a predatory nature: Unconcerned with the rights of their intended victims, they seek to satisfy their own cravings. The first takes the physical life of its victim; the second takes the property/possessions of his victim; the third takes the spiritual life of its victim, robbing him of the hope of eternal salvation.

Note the stark contrast between false prophets and a true apostle: “Here for this third time I am ready to come to you, and I will not be a burden to you; for I do not seek what is yours, but you; for children are not responsible to save up for their parents, but parents for their children. I will most gladly spend and be expended for your souls. If I love you more, am I to be loved less?” (2 Cor. 12:11-18, esp. vv. 14-15).

### YOU SHALL KNOW THEM BY THEIR FRUIT

How does one distinguish between one who is false and one who is true? Jesus said, “You shall know them by their fruits” (Matt. 7:16-20)! The Greek word *karpos*, translated “fruit,” refers to the product or outcome of something. What is the result of an individual’s teaching? Does it draw us closer to God, or lead us away from Him? We must properly distinguish between those who are true and those who are false.

### CONCLUSION

Those who do the will of the Father bear good fruit (Matt. 7:21-23). Emphasizing the nature of spiritual kinship, Jesus said, “Whoever does the will of My Father who is in heaven, he is My brother and sister and mother” (Matt. 12:46-50, esp. v. 50). Concerning His personal aim and purpose, Jesus said, “My food is to do the will of Him who sent Me and to accomplish His work” (John 4:27-38, esp. v. 34). Again, He said, “I do not seek My own will, but the will of Him who sent Me” (John 5:30). And again, “I have come down from heaven, not to do My own will, but the will of Him who sent Me” (John 6:35-40, esp. v. 38). Paul admonished the readers of his Roman epistle, “Present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And do

not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect” (Rom. 12:1-2). The mystery of Christ is both knowable (Eph. 3:1-5) and the will of the Lord is doable (Eph. 5:15-17). In contrast with the world and its lusts which are passing away, the one who does the will of God lives forever (1 John 2:15-17).

Those who practice lawlessness bear bad fruit (Matt. 7:21-23). The Greek word *anomia*, translated “iniquity” (KJV) or “lawlessness” (NASB), refers to behavior that is contrary to divine revelation. This is the state of unregenerate sinners (Matt. 13:41; 24:12; Rom. 6:19; 1 John 3:4); it is the status of those who turn aside from the truth to error, thus falling into apostasy (Matt. 7:23; 23:28; 2 Thess. 2:3, 7). What should we do if we are in such a state? Turning from sin, and turning to God, we must obey the saving gospel of Jesus Christ, and enjoy divine forgiveness (Rom. 4:7; 2 Cor. 6:14; Titus 2:14; Heb. 10:17).

TM





by Ron Halbrook

# Helping People **Escape** The Tangled Web of **Adultery**

**I** It is our loving duty to rescue souls who are perishing in the tangled web of adultery. We need God's instruction, strength, and guidance to accomplish this noble but difficult goal.

What can we do to fulfill our responsibilities to people when questions and issues arise about whether or not someone has committed adultery against his mate, or whether or not certain marriages are scriptural? Faithful, conscientious saints have struggled with the great challenge of dealing with the tangled web of adultery throughout the years.

Dealing with cases of marital infidelity is one of the most difficult challenges faced by the people of God. The hardest cases involve Christians! Ninety-nine percent of the time a male will not confess to adultery until confronted with undeniable evidence – such as credit card bills for a motel room, email or cell phone messages which were recorded, or a confession by the adulteress. Many men have too much ego and think they are smart enough to outsmart their wives, the brethren, and even the Lord! It is also true that some women become entangled in sin and refuse to take

responsibility for what they have done. This makes our work to rescue lost souls all the more difficult.

Sinners in the world pursue their vain lusts and end up in adulterous marriages with little or no idea that God regards the relationship as immoral. Even some Christians violate God's law on divorce and remarriage, and then one or both partners decide to return to God but are unsure of the status of their marriage or of how to correct their broken lives.

**How then do we approach the momentous task of helping people escape the tangled web of adultery, including cases of adulterous marriages?**

## **CONSTANTLY AFFIRM GOD'S LAW**

First, we must consistently teach God's true law on marriage, divorce, and remarriage. In short, God will join a man and a woman in marriage only if (1) they were never married before like Adam and Eve as Jesus reminds us in Matthew 19:4-5, or (2) if their mate has died as Paul stated in Romans 7:2-3, or (3) if they put away a former mate for fornication as Jesus taught in Matthew 19:9.

One of Satan's primary agendas is to throw God's law into doubt and then to demolish it altogether. He constantly repeats the mantra, "Thou shalt not surely die," and presents temptation as the road to the grandest blessings (Gen.

3:4-5). Therefore, faithful elders, preachers, and teachers must constantly reaffirm God's law for the sake of saints and sinners alike!

## **EMPHASIZE GOD WILL JUDGE OUR SOULS**

When we discuss with people their marital situation and status on a personal level, we must review the three basic principles of God's marriage law stated above and emphasize that every soul will be judged by it. They must be reminded that the marriage vows are sacred and it is God Himself who joins us in marriage when we make the vows before Him (Matt. 19:6). All men are responsible and accountable before God to absolutely be faithful to these sacred vows.

When cases of alleged adultery or of potentially adulterous marriages are brought before us, we can only depend on what we are told. The process of trying to assess what has happened can at times be complicated and confusing. God alone knows the real story. Part of the process of assessing and addressing these situations requires emphasizing that all people will be judged by God according to His Word, not according to man's excuses and rationalizations.

Our personal appeal to souls is part of the process of moral persuasion upon which Christianity is based. We are not detectives and cannot know all the secrets in people's lives if they hide them from us, but no one can hide himself from God. This should be made crystal clear in conducting studies and

## Helping People Escape The Tangled Web of Adultery

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discussions with people involved in these difficult situations.

### THE GOSPEL TEACHES TRUE REPENTANCE

If it becomes clear that people have violated God's marriage law in any way, we must teach them and appeal to them to repent by separating themselves from their partner in sin. Continuing to associate with this person on the pretext of "helping her to repent" simply multiplies temptations where a weakness has already been demonstrated. Someone else should take in hand the task of helping the partner in sin to come to repentance. If the circumstances involve an adulterous marriage, separation is necessary because God did not join them together in this immoral union (Matt. 19:6).

Precious souls who have become entangled in adultery under any circumstances must understand that repentance requires following through with actions which demonstrate true repentance. John commanded that people who profess to turn from sin must "produce fruit in keeping with repentance" (Matt. 3:8, NIV; cf. Acts 26:20). He also told King Herod, "It is not lawful for thee to have thy brother's wife" (Mark 6:17-18). In other words, people in adulterous marriages cannot continue in adultery but must separate. The same principle applies to people involved in adultery without the pretext of marriage – they must make a clean break from their sin.

When dealing with sinners in the world, obviously we must first point them to Jesus Christ who has the power to forgive all sins because He died for our sins: "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). Help them to understand God's

immeasurable love and amazing grace: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

How do sinners receive salvation? We must teach them the true and genuine faith in Christ which leads to heartfelt repentance and submission to Christ in water baptism (Acts 2:38; 3:19). If we become aware of questions and issues relating to their marriage, we should address these matters in the course of teaching them what it means to obey the gospel of Christ. If they give clear indications they would refuse to separate, it is useless to baptize them until their hearts yield to the Lord by yielding to the truth.

They should be assured God will fully forgive them when they fully yield to obey Him, just as happened with many immoral sinners in Corinth: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6:9-11).

**Time and patience may be required for this process of teaching and conviction to be completed.** Some people will not immediately understand and embrace the full meaning of repentance, but they show a willingness to study. It is wise to continue studying God's Word with them in an effort to strengthen their faith to the point of obedience. Patient study with souls willing to study is the right course based on the principle that "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). At some point the patient process of teaching

must be completed and the persons involved must make a final decision, but it is well to recognize that all who run in a race do not cross the finish line at the same time.



In some cases we will be dealing with Christians entangled in an adulterous marriage. Let us do everything in our power to convince them God will forgive them if they repent and stop living in adultery. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). They must know God is a God of great patience and tender mercy, but sinners *must* repent! If they finally refuse to repent, or if they resort to human rationalizations about God's grace to enable them to continue an immoral relationship, the church must withdraw fellowship from them (1 Cor. 5). God's love and grace will not condone adultery no matter how emotional the situation appears to be.

### SOME CASES LEAD TO AN IMPASSE

There are times when we come to an impasse, because we get two very different stories about whether a certain person committed adultery, or about the circumstances of a particular case of divorce and remarriage. When we have no way to verify which story is true, we can only leave the matter between the people involved and God Himself who knows all things. An aggrieved party may feel we are dodging the truth or defending the sinner because we do not act

Helping People Escape The Tangled Web of Adultery

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**RESCUE THE PERISHING**

By Frances J. Crosby

Rescue the perishing, care for the dying,  
Snatch them in pity from sin and the grave;  
Weep o'er the erring one, lift up the fallen,  
Tell them of Jesus, the mighty to save.

**Refrain:**

*Rescue the perishing, care for the dying,  
Jesus is merciful, Jesus will save.*

Though they are slighting Him, still He is waiting,  
Waiting the penitent child to receive;  
Plead with them earnestly, plead with them gently;  
He will forgive if they only believe.  
Down in the human heart, crushed by the tempter,  
Feelings lie buried that grace can restore;  
Touched by a loving heart, wakened by kindness,  
Chords that were broken will vibrate once more.  
Rescue the perishing, duty demands it;  
Strength for thy labor the Lord will provide;  
Back to the narrow way patiently win them;  
Tell the poor wand'rer a Savior has died.

on the charge he or she has made, but when we find the evidence inconclusive, we can only teach this person to patiently trust in God. It is not right for the church to act on someone's suspicions or on circumstantial evidence subject to more than one interpretation, no matter how sympathetic we may be.

Usually, when we follow God's Word and God's procedures, the truth will come out sooner or later in this life (Num. 32:23). Yet, some secrets will be revealed only at the final Judgment: "For God shall bring every work into judgment, with every secret thing, whether it be

good, or whether it be evil" (Eccl. 12:14).


**WAIT ON THE LORD**

Some cases are so complicated and convoluted, not even Solomon could unravel it all. In such cases, we can only again clarify to the parties involved the teaching of God's Word by which they will be judged. When we have taught all we know to teach and have done all we know to do, we can have a clear conscience. We need not despair based on the disappointment that we cannot know or do all that God can. Having done our part to the best of our ability, let us fully trust that God will do His part as David trusted in the long ago: "Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD" (Ps. 27:14).

What finally shall the parties do in these complicated situations? They will have to make a final decision between themselves and God, based on their understanding of His Word and their particular circumstances, knowing that they will indeed be judged for the decision they make. They must learn to trust in God's good providence and to know that God gives wisdom to His faithful humble servants who are sincerely trying to serve Him rather than to justify their sins (Jas. 1:5-8; 2 Pet.

2:9). Teach them to trust in God by waiting on Him as they serve Him to the best of their ability, "Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD."

When we do our best to instruct people and to encourage them to do what is right, we have fulfilled our responsibility and the final outcome for their souls lies in the hands of God. While we can make no compromise in standing forthrightly for the truth, we must show all the love, compassion, and patience possible in bringing people to depart from their sins and to find forgiveness with God.

**"Rescue the perishing, care for the dying, Snatch them in pity from sin and the grave."** 



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# An Apology

From the Editor

I need to apologize to our readers for a mistake that I made in the December issue of *Truth Magazine*. The front page cover photo, which also was used on page 16, was inappropriate for our publication because it showed a family celebrating their holiday using champagne as their beverage.

It should be clear from one's past reading of my articles that I do not approve of social drinking in any form ("Gospel Preachers Cannot Compromise on Worldliness," <http://www.truthmagazine.com/archives/volume23/TMO23146.html>; "Worldliness in the Church," <http://www.truthmagazine.com/archives/volume22/TMO22351.html>; "Be Not Conformed," <http://www.truthmagazine.com/be-not-conformed>; etc.). In the same issue of the magazine, we had an article by brother Halbrook entitled "Is the Modern Christmas Celebration How Christ Wants Us To Celebrate His Coming?" (pp. 21-23) which said:

The carnal Christmas celebration includes drinking wine, beer, and liquor of all sorts. Alcoholic drinks will be draped, advertised, and wrapped in Christmas decorations. 1 Peter 4:3 urges us to no longer participate in "excess of wine, revellings, and banquetings." "Excess of wine" refers to guzzling alcohol, binge drinking, and drinking contests which stupify the senses. "Revellings" means intoxicated party-

making, "wine, women, and song." "Banquetings" means simply drinking without regard to the amount consumed, sipping the wine, social drinking.

I hope that when our readers noticed this that they enjoyed a chuckle about one of Mike's Mistakes, knowing my convictions as you do and giving me the benefit of the doubt for having published such a photo. Nevertheless, featuring this photo on the cover was inappropriate and for this I apologize.

The mistake is not because we were sloppy in our work or intentionally trying to provoke. This issue went through 6-8 steps of proofing; three or four Christians looked over the magazine before signing off for it to be printed. I personally looked at this very photo on multiple occasions to verify that there was no star on the Christmas tree, the characters displayed were appropriately dressed, etc. However, I did not notice the champagne glasses until one of our Board Members, David Shadburne, sent me a text asking if I had any feedback about the cover photo. At that moment, and before I knew what it was, I knew something was inappropriate. I looked again and spotted my mistake for the first time. Several others have since contacted me about this and, undoubtedly, others noticed who did not contact me, so I wanted to make clear what had happened and that I do not approve social drinking! **TM**



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## Must We Eat Together

Philip Chumbley

ITEM 978-0-9892443-0-5

A controversy facing a number of congregations of the Lord's church is whether it is scriptural to offer a "second serving" of the Lord's Supper on Sunday. This book examines the doctrine behind the controversy, namely, that the Lord's Supper must be "eaten together." In doing so, it examines the passages from Acts 20 and 1 Corinthians 11 to expose the numerous fallacies, grammatical errors, and inconsistencies in that doctrine. It looks at the passages in both English and the original Greek and shows how the "Eat Together" doctrine is "read into" those passages. The book also discusses how the doctrine violates the pattern of New Testament worship, dishonors Christ, and is not practiced by its own advocates.

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by Jim McDonald

# "Only In The Lord"

**A** “A woman is bound for so long time as her husband liveth, but if the husband be dead, she is free to be married to whom she will, only in the Lord. But she is happier if she abide as she is, after my judgment: and I think that I also have the Spirit of God” (1 Cor. 7:39f).

The KJV has an interpolation to this verse, reading, “A wife is bound **by the law** for so long time as her husband liveth...” The ASV gives the true reading: “A wife is bound for so long time as her husband liveth” – a silent testimony that God’s law of marriage goes back to the very beginning, just as Jesus responded when He was questioned, “*Is it lawful for a man to put away his wife for every cause?*” (Matt. 19:3). His words: “*Moses, for the hardness of your hearts, allowed you to put away your wives, but from the beginning it hath not been so*” (Matt. 19:8). Paul’s words, “*bound for so long time as her husband liveth,*” modifies his earlier words, “*if they have not continency, let them marry, for it is better to marry than to burn,*” as well as his words to believers whose unbelieving mates depart from them: “*but if the unbeliever departeth, let him depart: the brother or sister is not under bondage in such a case*” (1 Cor. 7:9, 15). Whatever vv. 9 and 15 may mean, they cannot be pressed


to say that when an unbelieving mate divorces his believing mate, even though he has not committed adultery, the believing mate is free to be married again, nor to say that one who has divorced his mate can marry anyone he chooses to marry. The apostle’s words in vv. 10-11 are clear on this point: “... *that the wife depart not from her husband (but should she depart (i.e., divorce, jm) let her remain unmarried, or else be reconciled to her husband).*” The only exception to Paul’s words, “*a wife is bound for so long as her husband liveth,*” was given by Jesus when He said, “*Whosoever shall put away his wife, except for fornication, and shall marry another committeth adultery, and he that marrieth her when she is put away committed adultery*” (Matt. 19:9).

Marriage is for life, but the death of one or the other of the mates severs the union, leaving the surviving mate free to remarry. Paul discusses a widow as the surviving mate but, should it be the man who survives, the force of his instructions applies to to him as well. Still, the apostle hastens to add that while death frees her to remarry if she chooses, that freedom is qualified: the surviving mate may remarry “*only in the Lord.*” What does the apostle mean by these words?

Perhaps most conclude that the surviving mate is free to only marry another Christian and such seems to be its natural meaning. Still many questions are raised if this be its meaning. “Is this instruction permanent or is it confined to ‘this present distress’ as are other instructions concerning the ‘unmarried’ and ‘virgins?’” “If it is a ‘permanent command’ what must one do who does not follow Paul’s words and marries one who is not a Christian?” “If

the widow must only marry a Christian, what about one who has never been married? Do the same instructions apply to the virgin?” All these questions are legitimate.

Other questions likewise might be posed. “Is God’s marriage law a ‘church ordinance’ or does it apply to mankind in general?” “If a believer is free to marry and he marries an unbeliever who also is free to marry, does God join them together?” “May either of them, believer or unbeliever, put away the other (save for fornication) and marry another without committing adultery?” “If the two are joined together by God, may man put them asunder?” “Are we to understand the apostle to mean a Christian by ‘in the Lord,’ and are we to understand that a widow may marry another Christian regardless of his marital state?”

Is it possible that the statement, “*free to be married to whom she will, only in the Lord,*” is to be viewed as other “judgments” the apostle had given? God’s law of marriage cannot be set aside and although because of this “present distress” inspired judgment was given regarding specific cases, God’s permanent law of marriage and divorce must hold sway. Marriage is God’s law for man and applies to every creature wherever he lives. The union is for life and that is true even if one is an unbeliever. One is not to divorce his mate for any cause save for fornication. However, should he do so, he must remain unmarried or else be reconciled to his mate. The gravity, permanency, and sacredness of marriage should cause each person to think long and hard before entering into a union with another, for although he may make a bad choice in his mate; he is “stuck”! Once God has joined the two together, they are bound for life! 

# God and Mass Murder



by David Dann

**U**pon observing the violent acts of the wicked in his own day, the prophet Jeremiah questioned God, saying, “Righteous are You, O Lord, when I plead with You; yet let me talk with You about Your judgments.

Why does the way of the wicked prosper? Why are those happy who deal so treacherously?” (Jer. 12:1). The prophet’s questions remain just as pertinent today as they were when first spoken. When the wicked perpetrate unprovoked acts of violence against the innocent, these very questions are brought to mind.

Some time ago, we were treated to the account of a mass murder which took place just after midnight on July 20, 2012 in a crowded movie theater. A news report on the incident relates that “a man strode to the front in a multiplex near Denver and opened fire. At least 12 people were killed and 58 wounded, with witnesses describing a scene of claustrophobia, panic, and blood. Minutes later, the police arrested James Holmes, 24, in the theater’s parking lot” (<http://www.nytimes.com/2012/07/21/us/shooting-at-colorado-theater-showing-batman-movie.html?pagewanted=all>).

Why was a wicked man allowed to carry out such horrific acts of violence? Where was God as this tragedy of wickedness was unleashed upon these unsuspecting people?

Could not the Almighty Creator of heaven and earth have prevented such an atrocity from ever taking place? While we may not have detailed answers to these and other similar questions that arise, please consider the following biblical response to these questions concerning God and the tragedy of mass murder:

### 1. God created man upright.

According to the Genesis account of the creation, “God created man in His own image; in the image of God He created them; male and female He created them,” and at the conclusion of His work of creation, “Then God saw everything that He had made, and indeed it was very good” (Gen. 1:27, 30). God did not create man as depraved, wicked, and destined to commit mass murder. Instead, as the inspired wise man writes, “Truly, this only I have found: that God made man upright, but they have sought out many schemes” (Eccl. 7:29). God created man upright with the ability to choose right from wrong. Unfortunately, man often chooses to do wrong, rather than live up to God’s intentions and expectations. Sadly, an incidence of mass murder stands as yet another monument to the fact that “all have sinned and fall short of the glory of God” (Rom. 3:23).

### 2. God has given man instruction that would prevent the tragedies of wickedness.


God sent His Son into the world, in part, to show and to teach His creation how to live acceptably before Him. Along these lines, Jesus said, “Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets” (Matt. 7:12) and, “You shall love your neighbor as yourself” (22:39). The Savior’s own example demonstrated this principle in that He “committed no sin, nor was deceit found in His mouth” (1 Pet.

2:22). While God never promised to forcibly prevent the violence of the wicked, He has lovingly provided instruction through His word that, if followed, would prevent all senseless acts of violence and every single instance of mass murder.

### 3. God will judge man for his sins.

Of the judgment, the apostle Paul writes, “For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad” (2 Cor. 5:10). While we may question why a murder was allowed to happen, we are not left with any questions as to what will become of those who have committed murder, should they refuse to repent. The apostle John clearly states: “you know that no murderer has eternal life abiding in him” (1 John 3:15). Furthermore, “murderers” are listed among those who “shall have their part in the lake which burns with fire and brimstone, which is the second death” (Rev. 21:8). An incidence of mass murder serves as a reminder that God will deal with the wicked in the final judgment.

## CONCLUSION

So, where was God during the recent shooting in Aurora, Colorado? He was where He has always been, for, “The LORD looks down from heaven upon the children of men, to see if there are any who understand, who seek God” (Psa. 14:2). This latest instance of mass murder simply shows that our loving God and His perfect will have been ignored and pushed aside by a rebellious world. And yet, “God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life” (John 3:16). Have you submitted to His will? 

# Faithful Attendance **Church** to the Assemblies

by Dennis Abernathy  
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## INTRODUCTION

**In our study we want to talk about attendance at the church assemblies. God has always required assemblies by His people for specific purposes.**

In the Old Testament He required observance of the Sabbath and the observing of the various festivals. In the New Testament we have scriptural evidence that Christians assembled to worship God regularly. Why did Christians do this, you ask? Because God seeks His people to do so! Jesus

said, “But the hour is coming, and now is, when the true (genuine) worshipers will worship the Father in spirit and truth; for the Father is seeking (looking for) such to worship Him” (John 4:23). Church meetings are essential for the church to carry out worship to God, and if these meetings are essential then Christians should attend these meetings. We read of such meetings by the church throughout the Book of Acts. I might add that the first day of the week assemblies are not the only time the church assembled. Partaking of the Lord’s Supper was not the only reason the church assembled.

In Hebrews 10:23-25, we are admonished: “Let us hold fast the confession of our hope without wavering, for He who promised is faithful. And let us consider one another in order to stir up love and good works, not forsaking the

assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the day approaching.” What the writer is saying is: “Let us, without ever wavering, keep on holding to the hope that we profess.” The *New English Bible* renders this verse: “Let us be firm and unswerving in the confession of our hope.” The *Twentieth Century New Testament* says: “Let us maintain the confession of our hope unshaken.”

The phrase “let us hold fast” literally means “to hold in a firm grasp, to have in full and secure possession, the confession and the promises which we have openly and solemnly avowed to God.” The “confession of our hope” is our confession in Jesus Christ the Son of God (Rom. 10:9-10). We made that confession prior to being baptized into Him and being raised up to walk in newness of life (Rom. 6:3-4). Thus, we are admonished to be firm, unmoved, and unwavering in our faithfulness to that confession and all it implies.

There are many who began their lives as Christians with enthusiasm, love, and resolution, but they have not “held fast”! Their interest has waned and they have lost sight of their goal, and, for whatever reason, the pull of the world has taken its toll. In Colossians 1:23 Paul admonished the Colossians: “If you continue in the faith grounded and settled, and be not moved away from the hope of the gospel....” We must remain true and steadfast, firm and unwavering, in the faith. We see the example of those very first disciples who were baptized on Pentecost: “And they continued steadfastly in the apostles’



## Faithful Attendance to the Church Assemblies

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teaching and fellowship, and in the breaking of bread, and in prayers" (Acts 2:42). The obvious significance of this is "to persist in adherence in a thing; to be intently engaged in it; to attend constantly; unremitting continuance to a thing; to be devoted to" (Thayer). The *Twentieth Century New Testament* translates this verse: "They were regularly present." It is clear that our faithfulness to God in our worship, with other Christians to honor Christ, constitutes the absolute essence and the fundamental nature of our religion!

Verse 25 has "not forsaking the assembling of ourselves together...." Other translations define this more sharply. *Ronald Knox* translation has: "Not abandoning our common assembly." The *Berkley Version*: "Not neglecting our own church meeting." The *New English Bible*: "Not staying away from our meetings." *J. B. Philips* translation: "And let us not hold aloof from our church meetings." Thayer in his *Greek Lexicon* says on this verse: "A gathering together in one place, the religious assembly of Christians; we are not to abandon or desert it." W. E. Vine adds that we "are not to leave behind the Christian assemblies."

There is a purpose for church assemblies. We need to gather together for mutual encouragement as we engage in the service God has asked us to do. We need the strength of our brethren, lest we are left all alone to face the struggles of life. No man is an island. Paul said, "For none of us lives for himself, and none dies to himself" (Rom. 14:7). One is making a sad mistake who thinks he can be faithful enough apart from his brethren who assemble regularly. Apparently some of the Hebrews thought that way and had gotten into the habit of skipping the assemblies. The writer let them know it was a bad habit!

Surely we realize that God expects obedience to His will. This is equally true in attending the church assemblies. But, I hear people ask, "Is it really necessary to attend services on Sunday evening and Wednesday night?" Others may say, "We are only required to assemble once on Sunday." Why would a Christian with some degree of maturity even ask such a question or make such a statement, unless he is seeking justification for his absence from the assemblies of the church. Such gives insight into one's attitude – "Just how little must I do in order to fulfill my obligations to God?" Such is the opposite of what our attitude should be.

*"Just how little must I do in order to fulfil my obligations to God?" Such is the opposite of what our attitude should be.*

I know when we discuss such matters that some are prone to label such as "legalism." But obeying God in the matter of church attendance is not "legalism" as some call it, but it is rather a deep and detailed concern for doing the will of God and it is a reflection of our faith in and love for God.

Let's briefly look at some reasons why we should attend the assemblies of the church.

## WE SHOULD DESIRE TO WORSHIP GOD

We should attend worship services not only because *God* wants us to, but because *we* want to. We ought to love God with our whole being (Matt. 22:37-38). God has given His very best (His Son) to suffer

and die for us (Rom. 5:8; John 3:16). It is shameful that a Christian would even think, "I don't have to come every time." Why wouldn't we want to come every time if it is possible for us to do so? If we truly love God, we will want to worship Him and be about His business.

Romans 1:21, speaks of "glorifying God." A failure to glorify God is ingratitude, and ingratitude is the first step into apostasy. A Christian who could attend, but simply chooses not to do so, is showing a lack of love and gratitude for what God has done. When we truly appreciate God's love we will want to express our thankfulness in worship to Him. Psalms 100 says it better than I can. "Make a joyful shout to the Lord.... Serve the Lord with gladness; come before His presence with singing. Know that the Lord, He is God; it is He who has made us, and not we ourselves; we are His people and the sheep of His pasture. Enter into His gates with thanksgiving, and into His courts with praise. Be thankful to Him and bless His name. For the Lord is good; His mercy is everlasting, and His truth endures to all generations."

The apostle Peter said, "You are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light" (1 Pet. 2:9). Something is amiss with us if we cannot say with the Psalmist, "I was glad when they said to me, let us go into the House of the Lord" (Psa. 122:1).

Acceptable worship must come from a proper attitude. People with this kind of attitude will not try to avoid worship; they will want to come to every opportunity the church provides.

So, we attend every service of the church because we *want* to be

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there. We should love the Lord and enjoy worshipping Him. In fact, we should want to attend worship even if there were not a commandment for us to be there. For this reason it should not be difficult for us to get up on Sunday morning, though we am sometimes tired, and come to worship. For this reason it should not be difficult for us to come to church Sunday and Wednesday evenings even though sometimes we are tired and would enjoy staying home and watching TV or doing something else.

And so, if we love the Lord, this love will motivate us to be faithful to all the services of the church. We won't ask, "Do I have to attend Sunday morning, Sunday night, and Wednesday night?" We will want to be there!

**I WANT TO ATTEND THE CHURCH SERVICES BECAUSE JESUS IS THERE**

Jesus said, "For wherever two or three have gathered together in my name I am right there with them" (Matt. 18:20). We can safely say that Jesus has never forsaken any assembly of the church that is conducting its worship according to His will. He is always present, and so why shouldn't we want to be present too?

If it were announced that Jesus was going to be in the assembly in the flesh, I am sure that everyone would want to be there. I don't expect to see the Lord clothed in human flesh in the assembly, but I do believe He will be present in spirit at every assembly.

The story is told about some Christians who met for worship one Sunday. As the worship service was about to begin another person came inside and slipped into a vacant seat. Immediately the congregation recognized Him as the Lord. When

the song leader arose and the worship began, the singing was more fervent and more earnest than it had been before. When the prayer was led it was spoken with great fervency. The sermon, too, was delivered with conviction and urgency that it seldom, if ever, had been delivered before. When the Lord's Supper was served, there was absolute silence and a period of deep meditation. When the collection plate was passed, there was much greater generosity than usual. Everything was different and better that day.

This did not happen physically, but whether it happened physically or not is not of great importance. It does happen spiritually every time Christians meet to worship. Christ is there! I want to be there too!

**I WANT TO ATTEND THE CHURCH SERVICES BECAUSE I WANT TO BE A GOOD EXAMPLE**

Matthew 5:16 says, "Let your light so shine before men, that they may see your good works and glorify your Father in heaven." In 1 Timothy 4:12, we read: "Be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity." Paul told Titus: "In all things showing yourself to be a pattern of good works; in doctrine showing integrity, reverence, incorruptibility" (Tit. 2:7). *Williams* translation has: "In everything you yourself continue to set them a worthy example of doing good." *Weymouth's* translation has: "And, above all, exhibit in your own life a pattern of right conduct." The *Berkley Version* has: "Be an all-round example of doing what is lovely."

We should attend the services of the church, not only for the benefit we can receive, but also we need to consider the effect such has on others, both inside and outside the church when we do not attend. Are

you a pattern or good example in the matter of church attendance to your friends and neighbors and your brethren? Does your example in attendance lead them to glorify God? To the Corinthians Paul wrote: "You are our epistle...known and read by all men" (2 Cor. 3:2). Like it or not, we are an advertisement for Christianity. We either show forth Christ's honor or we do not. People judge Christ by His followers! We have the responsibility of being epistles (letters), advertisements, for Christ and His church. Truly, people are reading our lives! Thus when others see the good works we do, we are doing them a world of good. But the opposite is true, too. When they see our failures, we are failing not only ourselves, but other also.

If a non-member or a new Christian asks you whether or not he should faithfully attend the assemblies will you tell them to do something else instead? You might answer that you would never do that, but you are answering that question by your example. Remember, actions speak louder than words!

Of first importance, we should want to be a good example to our children and grandchildren. Parents are to "bring up their children in the training and admonition of the Lord" (Eph. 6:4). Involved in such training is teaching them to love the Lord with all of their being (Matt. 22:37), and His church which He purchased with His own blood (Acts 20:28). It involves teaching them loyalty to both by seeking first His kingdom (Matt. 6:33). You cannot separate loyalty to Christ apart from loyalty to His blood-bought body. They are inseparable. The Lord asked Saul of Tarsus, the great persecutor of the church, "Saul, why are you persecuting Me?" (Acts 9:4). How and when did Saul do that? We read in Galatians 1:13: "For you have heard of my former conduct in Judaism, how I persecuted the

## Faithful Attendance to the Church Assemblies

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church of God beyond measure and tried to destroy it.” Thus, in persecuting the church, Saul was actually persecuting Christ. When I neglect or do harm to the Lord’s church, I am neglecting and doing harm to the Lord.

Children are greatly influenced by the example of their parents and grandparents. “As is the mother so is her daughter” (Ezek. 16:44), or “Like father, like son.” What are you teaching your children when you allow them to fail to attend the worship assemblies? When you allow them to put less important things first? I hear parents say: “My child was tired so I let him sleep in this morning?” “I didn’t want to wake my child up from his nap so I stayed home with him.” “I didn’t come back Sunday evening because I didn’t want to deal with my child’s misbehavior.” Have you considered making them go to bed Saturday evening, waking them up from their nap, and making them behave? Parents, who is in control?

If you do not attend the church assemblies and teach your children to attend, it is very likely they will not faithfully attend when they grow up. When you grow older you may wish they would, but in raising children you do not get a “do-over.” Have you heard: “Pay me now or pay me later?” Works with raising children, too! Read the following little poem:

A little girl with golden curls, here happy face aglow,

Said, “It’s time for Bible class. Please, Daddy, won’t you go?”

They teach us there of Jesus’ love, and how He died for all,

And how He wants to save the ones who listen to His call.”

“Oh no,” said Daddy, “not today. I’ve worked hard all week,

And I must have one day of rest. I’m going to the creek.

For there I can relax and rest, and fishing’s fine they say.

So run along, don’t bother me. We’ll worship God some day.”

Later on, when years have passed and Dad’s life is almost through,

He finds the time to worship God, but what does daughter do?

She says, “Oh, Daddy, not today. I stayed most all night,

And I’ve just got to have some sleep. Besides, I look a fright.”

Then Daddy lifts a trembling hand to brush away his tears,

And hears that childhood voice again, distinctly through the years,

As a little girl with golden curls, her happy face aglow,

Said, “It’s time for Bible class. Please, Daddy, won’t you go?”

## I WANT TO ATTEND THE CHURCH SERVICES BECAUSE I WANT TO SEEK GOD’S KINGDOM FIRST

Jesus said: “But seek first the kingdom of God and His righteousness...” (Matt. 6:33). The Lord is speaking of priorities. To seek first God’s kingdom means we have an undivided loyalty for and obedience to the things of God. The Lord’s church certainly comes into play here. The Lord and His kingdom must be our primary concern!

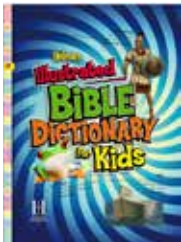
I am not saying that we have no other priorities, loyalties, or concerns. But the kingdom of God must be first, the top priority, and the primary concern. With this in mind, (1) is one putting God’s kingdom first when, rather than attend worship assemblies, he prefers to go to a ball game, concert, watch TV, go fishing, or vacation? (2) Is one putting God’s kingdom first when he would rather spend time with friends, relatives, or family instead of worshipping God? (3) Is one putting God’s kingdom first when he misses the church assemblies to do schoolwork, attend school functions, or works unnecessarily on a job? (4) Is one putting God’s kingdom first when he misses the worship but does not miss work, school, or daily affairs under the same circumstances?

This is the key issue to our whole study. The main reason people do not attend regularly, when they could, is that they have not set service to God as their main priority in life! They choose to use their time doing what they want to do. We will miss few worship assemblies if we plan them into our life and if we really want to be there. When we obeyed the gospel, we made the decision to put the Lord and His church first and that includes attending the worship assemblies.

We all have emergency situations when “the ox is in the ditch” (Luke 14: 5). But shouldn’t we work diligently to overcome these problems? If the same old ox keeps on getting in the same old ditch, why not build a fence, fill the ditch, or get rid of the ox?

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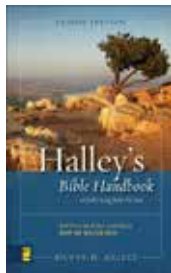
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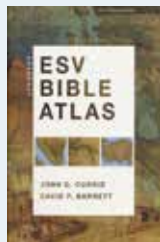
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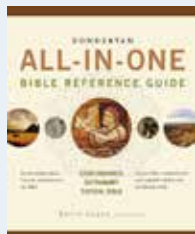
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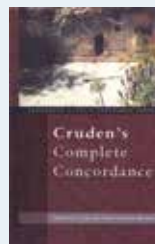


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**Faithful Attendance to the Church Assemblies**

*Continued from page 18*



**CONCLUSION**


Even at our busiest, we seem to find time to go and to do what we really want to do! Parents find time to get their children to ball practices and games; we find time to get to club meetings; we find time to work at concession stands; we find time to go to the movies; we find time to go on week-end trips; we find time to go on vacations. When a big event is approaching, what do we do? We plan our schedules so we can attend! Why? Because it is important and we want to do it! How important is the church assemblies to you? If you are sporadic in your attendance, perhaps you need to rethink and reorder your priorities!

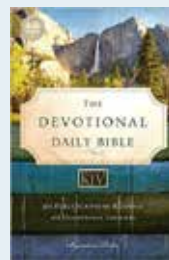
I read of a denominational church in Mesquite, TX dropping their Sunday services during the summer and fall, meeting instead on Friday evenings. Their preacher (pastor) said, “We asked ourselves: why do we demand that the only chance for recreation for urban man, Sunday, be negated by attempting to drag the people into the church and do the same thing to that day that the world does to every other day?” It seems clear that the top priority with these people is recreation, so never mind that “upon the first day of the week the disciples came together to break bread” (Acts 20:7). They instead will just meet on Friday evening. (Being in Texas, I can already tell you that those Friday evening services will disband for High School football on Friday night.) Also, we certainly wouldn’t want to “drag people into the church services!” My, my, sounds more like a trip to the dentist!

I wonder how many Christians feel this way when the beach is beckoning, the deer are on the run, the fish are jumping, the new putter needs testing, or some leisurely outing calls? Does going to church suddenly become an imposition? How many have decided that

attending church services, Sunday and Wednesday evenings, is of no use to them? They are strong enough and feel that they do not have to be there. Anyway, they have other more important things they need to do.

If in this life, one does not enjoy praising God, and if one begrudges the time spent in Bible study, and if one would rather do something other than meet with God’s people, why would one expect to enjoy heaven? Someone said, “If our devotion to God is not strong enough to get us to church meetings, why would we believe it is strong enough to get us to heaven?” Faithful Christians attend every assembly of the church they can. Why? They want to and they plan it that way!

James A Garfield, President of the United States, took office in 1881. Garfield was a Christian and member of the church (the Disciples). He did quite a bit of preaching. On his first Sunday in Washington after his inauguration, a member of the cabinet insisted that a meeting must be called to discuss a matter that threatened a national crisis. The President refused on the grounds of another appointment. The cabinet member then insisted that the national matter was of grave importance, and that Mr. Garfield should break his engagement, but Garfield refused to do so. The cabinet member remarked: “I would be interested to know with whom you have an engagement so important it cannot be broken.” President Garfield replied: “I will be as frank as you are sir. My engagement is with the Lord, to meet Him at His house at His table at 10:00 tomorrow morning, and I shall be there.” 



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by Josh Vineyard

# The Gap **Between** Church and the **Home**

**The idea that there is a gap or a break between the church and the home is not a new idea and neither has it gone under the radar of elders in the local church.**

However, it seems that at times we struggle to see just how great of a problem this happens to be and the reality of what is at stake.

For many families, the activities of the church are just another thing to do on our “to do” list. Once we complete the service either on a Sunday or Wednesday night, we mark it off of our list and move on to the next thing. The problem with this type of thinking is that we easily become one person at a church service and another person at home (or at work).

The people that view the worship of God and the work of the church in this manner struggle, because there is usually only a spiritual emphasis in one location (where the church meets) and not in the other (where the home meets). In other words, carry over from the church to the home becomes very difficult.


that we are leaving it up to the church to train them for us. This becomes very scary considering that in most local bodies we only meet together for about four hours per week. Even if the focus was on “spiritual training,” four hours per week is not enough to meet God’s expectations of Ephesians 4 and is doomed but to fail.

Spiritual training takes time. Are we too busy to spiritually train our children?

Spiritual training takes commitment. Are other things worth more of our commitment than our children?

Spiritual training takes thought. Have we thought about what our kids need to be successful against an adversary that seeks to destroy them? Is it worth a few minutes every day to consider what they need to do to win their spiritual war?

## **2. Parents have the wrong idea of how to make a worship and midweek Bible study successful.**

We understand that we are supposed to come together to first worship God and then edify (teach) and encourage each other in that process. It is easy to view the church as a filling station. We come to a worship service and/or Bible study and we have expectations that we will get filled up. We come in with our tanks on empty, and we have the expectation that the church will fill us up. Then we will leave the service and hope that we have enough gas in the tank to make it through until the next week. Then we will get filled up again and the cycle starts over. 

## **WHAT HAS CAUSED THE GAP?**

**1. Parents are not spiritually training their children.** It has become evident that many parents in the Lord’s church are not giving their children the spiritual guidance that they need. We are not bringing our children up in the “nurture and admonition of the Lord.” Instead, it seems



# Covenant Relationship



by David Flatt

**The goal of God's redemptive plan was and is to bring us back to Him.**

The apostle Paul described God's redemptive purposes in the first three chapters of Ephesians. In the beginning of his letter, Paul identifies a predetermined relationship God intended for us to have with Him: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:3-4). God chose us in Him before the universe was created. This identifies a close, intimate relationship which God envisioned all of humanity experiencing.

While God predestined us to have a relationship with Him, this relationship is unique. The relationship we are to have with God is unlike any other relationship we will ever experience in life. Our relationship with our Maker is based upon a covenant. Unfortunately, this vital aspect to our relationship with God is often overlooked. Such oversights lead to erroneous understandings about God and the quality of relationship He offers.

A covenant is a conditional promise or agreement. Covenants made by people are authored and negotiated. Once the involved parties agree on the terms and conditions of the covenant, the document becomes binding. This is not the case regarding God's covenant with humanity. God's covenant was not negotiated between Him and us.

We had no input or say regarding the terms and conditions of the covenant. He thrust His covenant on humanity. We have been left to decide whether or not we will enter into His covenant and abide by the terms He has crafted.

God's covenant with humanity has been expressed in several different ways in the Bible. For example, God made His covenant with Abraham: "Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12:1-3). Abraham did nothing to influence or negotiate the terms of this covenant. In order for Abraham to enter this covenant, he had to leave his home. He had to obey God. This covenant was the foundation of Abraham's relationship with God. Abraham responded to this covenant by obeying. His obedience resulted in a covenant relationship with God (Heb. 11:8-10).

What does all this mean to us? How does what we find regarding Abraham's relationship with God impact the kind of relationship we are to have with God? The will or desire of God for us can be clearly known through the Bible. We have been created by God with a purpose. We had no say or input regarding our purpose. God thrust this purpose upon us. Just like Abraham, our relationship is based on our response to God's covenant. If we want to have a relationship with our Maker, we have no choice but to obey Him. We are not in a position to negotiate with God about what He expects of us. On our best days, we are nothing more than inferior,

subservient creatures desperately in need of grace (Eph. 2:1-10).

Therefore, we must become sanctified to be useful in God's service: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them....For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:10, 14-22).

In conclusion, emphasizing God's covenant is necessary in coming to understand our relationship with Him. Too often, we consider our relationship with God as being a relationship between equals, friends with similar interests, or children and their wiser grandparents. We view Him as being like us. Such views demean and degrade God. These views fail to understand God in the way in which He has shown Himself to us: through a covenant. Let us develop hearts committed to serving God through His covenant. **TM**



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# Is “Praying the **Sinner’s** Prayer” the same as “Calling on the **Name** of the Lord?”

**W**hat is “the sinner’s prayer?” There are several variations but the most popular version is the one published by the *Billy Graham Institute*. It reads as follows:

*Dear Lord Jesus, I know that I am a sinner, and I ask for Your forgiveness. I believe You died for my sins and rose from the dead. I turn from my sins and invite You to come into my heart and life. I want to trust and follow You as my Lord and Savior. In Your Name. Amen.*

First, one problem with this prayer is that it is not in the Bible and no sinner was ever commanded to pray it. That should throw up more than a caution light, but a stop light – for us to go back and re-examine the Scriptures.

The prayer is an “end run” around the plan of salvation that was given in Scripture. When Peter preached

the first gospel sermon after Christ’s ascension, he preached, “Whosoever shall call upon the name of the Lord shall be saved” (2:21). But when they asked, “what shall we do?” he commanded them to repent and be baptized in the name of Jesus for the “remission of sins” (2:38). We learn from this that “calling upon the name of the Lord” included repentance and baptism “in the name of Jesus” for the remission of sins, but it *did not* include “praying the sinner’s prayer.” So “praying the sinner’s prayer” is not the same as “calling on the name of the Lord.” “Calling on the name of the Lord” means relying on and obeying what the Lord said to do to be forgiven. It is an appeal to the Lord, on His terms.

When those who had crucified Christ interrupted Peter’s sermon, they asked, “Men and brethren, what shall we do?” (Acts 2:37). This would have been a great time for Peter to instruct them to “pray the sinner’s prayer,” but neither he nor any apostle ever told anyone to do that. We learn from this that “the sinner’s prayer” did not come from the Holy Spirit, did not originate in heaven, is not the answer to the question, “Men and brethren what shall we do?,” and is something completely different than what men were told in the first gospel sermon on the day of Pentecost.

Second, when Philip led the Ethiopian eunuch to salvation, he “preached unto him Jesus” (Acts 8:35). When they came to a certain water, the eunuch *did not* say, “Behold,



Is “Praying the Sinner’s Prayer” the same as “Calling on the Name of the Lord?”

Continued from Page 22

here is water: what doth hinder me from 'praying the sinner's prayer'?" Instead, he asked, "What doth hinder me to be baptized?" Where did he learn the concept of baptism? Not from Judaism. He had just heard Philip preach unto him Jesus. What is it about "preaching Jesus" that would prompt the Ethiopian to ask about baptism but *not* ask about "the sinner's prayer"? Could it be that Philip told him what Jesus said about belief and baptism? "He that believeth and is baptized shall be saved..." (Mark 16:16). This is the only way he would have known to ask the question. It is a necessary implication – an inescapable conclusion. The reason he did not ask if he could "pray the sinner's prayer" is because Jesus never instructed anyone to do that, so it would not have been included in "preaching Jesus."

*Third*, when Paul and Silas "spoke the word of the Lord" to the Philippian jailer, he and his family were baptized immediately, the same hour of the night, having believed in God (Acts 16:32-34). The jailer didn't say, "Wait a minute. Can't I 'pray the sinner's prayer' instead?" The reason He didn't ask that is because it wasn't included in "the word of the Lord" that Paul and Silas preached.

*Fourth*, in none of the conversion accounts in Acts was anyone commanded to pray. The Bible tells us Cornelius had been praying, but that was his choice – not something he was commanded to do. However, we are *specifically told* that he was commanded to be baptized in the name of Jesus Christ (Acts 10:48). Baptism *in the name of Christ* is a baptism that is for the remission of sins (Acts 2:38). Keep in mind that Cornelius had told Peter "Now therefore we are all here present in the sight of God, to hear all things that have been command thee of the Lord" (Acts 10:33). Peter commanded baptism, but not "the

sinner's prayer." One was "of the Lord" and the other was not.

*Fifth*, Saul of Tarsus considered himself "the chief of sinners" (1 Tim. 1:15). He had been praying, possibly as long as three days (Acts 9:9-11). He had not been commanded to pray. In fact, Ananias told him, "Get up, be baptized and wash your sins away, *calling on the name of the Lord*" (Acts 22:16). When Saul trusted what the Lord said and obeyed it, he was "calling on the name of the Lord." This shows that his obedience and "calling on the name of the Lord" were occurring at the same time.

*What is it about "preaching Jesus" that would prompt the Ethiopian to ask about baptism but not ask about "the sinner's prayer"?*


*Sixth*, one of the greatest spiritual blessings afforded mankind is the opportunity to address the Father in heaven and to know He hears and answers prayers. We are specifically told that "His ears are open to the supplications of the righteous" (1 Pet. 3:12). However, all spiritual blessings are *in Christ* (Eph. 1:3). One who is outside of Christ is not where he needs to be to enjoy this spiritual blessing. In the New Testament, Christians are the only ones taught to pray.

*Seventh*, some have thought Jesus' parable of the Pharisee and publican is an example of a sinner's prayer (Luke 18). This was not a command to pray but was an illustration used by Jesus to expose self-righteousness among those who were already in a covenant relationship with God. The fact that both men were in the temple shows both were Israelites.

It has no bearing on those who are outside of Christ today and are trying to enter some other way than what was taught by Christ and His apostles.

Twice we are told that one enters into Christ at the point of baptism, not prayer (read Rom. 6:3; Gal. 3:27). This is not to say that baptism *alone* will save. When we take all that God's word teaches on the subject, we learn that baptism must be preceded by *genuine* faith (Mark 16:16), *real* repentance (Acts 2:38), and a *godly* confession (Rom. 10:10). When these are present they will be followed by *loving obedience* in baptism, *from the heart* (Rom.6:17, 18, 3-5).

If you pray "the sinner's prayer" (which the Lord has not told you to do) and you don't do what the Lord *has* told you to do, you will remain a sinner.

For those interested in researching the origin of "the sinner's prayer," *Wikipedia* shows an early version was found in *Pilgrim's Progress*, by John Bunyan, 1678. That's several centuries too late. 



by Bobby Graham  
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# Results from Issue **One** of Truth Magazine

**I** recently received a message from a person who had obtained a copy of *Truth Magazine* from a friend.

He later wrote me some questions. Rather than use the time required to answer all of them at once, I responded to a few then and a few later. It will be apparent in this article where I ended and then later began the second message to him. It is also important to remember that untaught people need to be taught in small amounts which they can spiritually digest. We often do more harm than good by giving such people too much information at once. Allow them to ask more out of their own study and curiosity. In the following response, I deal with the reader's varied questions by topic.

## HELLO LARRY, I AM GOING TO DEAL WITH YOUR QUESTIONS ONE AREA AT A TIME.

**Suicide in the Bible:** While the Bible records a few instances of suicide, I know of no exceptions allowing suicide for a responsible person. I mean, of course, one mentally and emotionally capable of being responsible for his or her own actions.

I am sure that some who kill themselves are not responsible, but the Lord will have to determine who

is and who is not in the judgment when all receive their rewards or punishments (2 Cor. 5:10). On the other hand, when one dies sacrificially for another, I doubt the death is suicide. Jesus, for instance, died for others, knowing that it was the Father's will that He so die (John 6:38; 2 Cor. 5:15).

**Soldiers going to heaven though they kill other people:** I am sure the Bible does not teach that the willingness of soldiers to die for others makes up for their sins. Nothing atones for sins but the blood of Jesus Christ (Matt. 26:28; Eph. 1:7). Is it right for people to serve as soldiers? The Bible teaches that war is sometimes right – that is, according to God's will. He sometimes directed His own people to fight wars, as in the times of David and other Old Testament kings. I am not sure that all wars are justifiable. I would certainly want to be sure that the one I was in was justified, according to Bible principles.

**Exceptions to killing someone:** While the Bible forbids murder, it also directs that murderers be put to death (Gen. 9:6; Exod. 21:12; Acts 25:11). This is because civil government was established by God for the punishment of evil doers (Rom. 13:1-4), even to the point of using the sword for executing them, as the passage in Romans 13 teaches. This does not allow individuals on their own to start killing evil doers, even those who "rat" on them to the police or steal from them, for the power is specifically stated to have been given to government, not to individuals. Your friend who says it is in the Bible that you can kill others under these circumstances

just mentioned is incorrect. The Bible does not so teach. He needs to show you the passage, if he can locate it.

I am delighted that you found the March, 2013 issue of *Truth Magazine*. I do urge you to read the passages in the Bible to see for yourself that this is what it teaches. You can understand the Bible if you try. God gave it for us to read, understand, believe, and obey (Rev. 1:3; Eph. 5:17). I even urge you to become a regular Bible reader, so you can learn what God wants you to do. Someone close by you might be able to guide you in your Bible study. If I knew where you live, I might even be able to direct you to someone able to help you. Possibly the friend who had that issue of *Truth Magazine* could help you.

I will be sending you some more answers to your questions in a few days

**Marijuana a Sin:** If a doctor prescribes marijuana as a medical remedy, it would be acceptable if civil law allowed it, because we must submit to civil law (Rom. 13:1-7). I suspect that it does not offer the help which its advocates often claim for it, but it might be more helpful than I suspect.

It is a mistake, however, to think that God is on the side of all civil laws, as you seemed to do in your comparison of marijuana laws and methadone laws. God is not "for" or "against" a substance just because of its approval or disapproval by law. The principles of truth found in the Bible are the final criteria by which all matters must be judged, as will be the case in the Final Judgment (Acts 17:31; Rom. 2:2; Rev.



## Results from One Issue of Truth Magazine

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20:12). Only when civil law agrees with divine law, as set forth in the Bible, is it authoritative (Acts 5:29).

**Use of Alcohol:** God did not drink alcohol, because God is a spirit, not a flesh-and-bone creature (John 4:24; Luke 24:39). Jesus did come in the flesh to accomplish God's will for saving human beings. The matter of His drinking alcohol is another matter. I have no evidence that He did so, though He turned the water into wine in John 2. The Law of Moses, under which He lived and died, was quite clear in its warnings about strong drink (Prov. 20:1; 23:29-35; 31:44-5). The Bible does speak of the wine of that day as an indication of blessing from God in various Old Testament passages, but that wine (the result of natural fermentation) was much weaker than present-day fortified wines. Further, it was mixed with water for drinking with meals, reducing its bad effects even more. There simply is no comparison between ancient wine use and modern wine and its use.

The New Testament continues in the vein of warning about strong drink in 1 Peter 4:3, where three different words connected with alcohol appear. In the New King James Bible, these words are *drunkenness*, *revelry*, and *drinking parties*, which stress alcohol in decreasing degree. The last of them – drinking parties – does not indicate an amount consumed, but it warns against occasions of drinking like the modern cocktail party. In view of these warnings, I conclude that alcohol holds no good and should be avoided. I do not need it. It offers to me nothing good that I cannot find elsewhere.

**Tobacco Use:** I agree with what you said about tobacco being harmful. Of that there remains little doubt. You asked, "Can smokers go to heaven?" I do not assume for myself the role


of Judge, which belongs alone to Jesus Christ (2 Cor. 5:10). While I might doubt my being able to smoke and go to heaven and even willing to urge others to quit smoking for the same reasons, I do not have the right to say what the Lord will do, without clearcut declaration about this matter. Many smoked long before any health findings were available. I am content to leave these cases to the Judge of all the earth, who will do right (Gen. 18:25).

**Blasphemy against the Holy Spirit:** Jesus spoke of the practice of speaking against the Holy Spirit's powerful working of miracles, when done from a settled heart of rejection, as blasphemy – that is, speaking against God (Matt. 12:31-32; Mark 3:28-30). It is impossible to blaspheme the Spirit in the same way today because the Spirit no longer works miracles as He was then doing in the context of this passage. It is possible, however, to harden one's heart so much that repentance is not possible, causing one to reject the Spirit's instruction in the Word. All blasphemy is not the kind here condemned as unpardonable, because some blasphemy was forgiven by the Lord (1 Tim. 1:13). The Holy Spirit, as the divine agent of revelation, is here identified because of His part in miraculously confirming the Word of truth as taught by Jesus. Such rejection of the Spirit, when irreversible because of a stubborn heart, can never be forgiven because of impenitence.

Neither drinking of alcohol, fornication, nor a simple rejection of Biblical teaching for a time is what Jesus meant as blaspheming the Spirit. It is that rejection rising from a settled state of heart, an irreversible impenitence of heart. It is surely true that a person who is concerned about blaspheming

the Spirit has not yet reached that point! His heart is still open to truth.

I am thankful for your desire to know what the Bible teaches, because the Bible is the only way to learn what God desires for any of us (2 Tim. 3:16-17; 2 Pet. 1:3). Knowing what God wants, however, must then move us to obey Him. If we fail to obey, we thus harden our hearts, abuse our consciences, and endanger our souls. I hope you will not do this. Your soul is valuable because God made you a spiritual creature, endowed with body and soul (spirit) and because Jesus valued you enough to die for you and all others. As all human beings accountable to God, you must answer to God in the judgment for how you have obeyed Him. While you still do not understand all truth in the Bible, you should now form the practice of obeying all Bible truth that you know, so that you keep your conscience clear and working as God intended (Acts 24:16).

**To All Readers:** You can provide others a means of learning the truth by asking their own questions, if you will pass your copy of *Truth Magazine* to them so they can ask their own questions. If you wish to keep your own copy, why not pay for another subscription so you can pass that copy on to searching people. Motivating people to do their own study and to want to go to heaven is worth the price, is it not? 





by Bruce Reeves

# The Art of Preaching

**T**here has been the denigration of passionate, convicted, and biblical preaching in the religious world, but the fact remains that the God-ordained means to save, sanctify, and strengthen His church is through the preaching of the gospel (Rom. 10:14; 1 Cor. 1:21).

What is preaching? Technically it is a special kind of communication called persuasive rhetoric. It differs from teaching in some ways, although there are some techniques common to both. All preaching is teaching, but not all teaching is preaching. I have never known of a local church truly growing and thriving with weak and uncommitted preaching. If we are to worship God surely we will see the importance of preaching the Word in a way that glorifies God.

## PREACHING MUST HAVE THE RIGHT PRIORITY

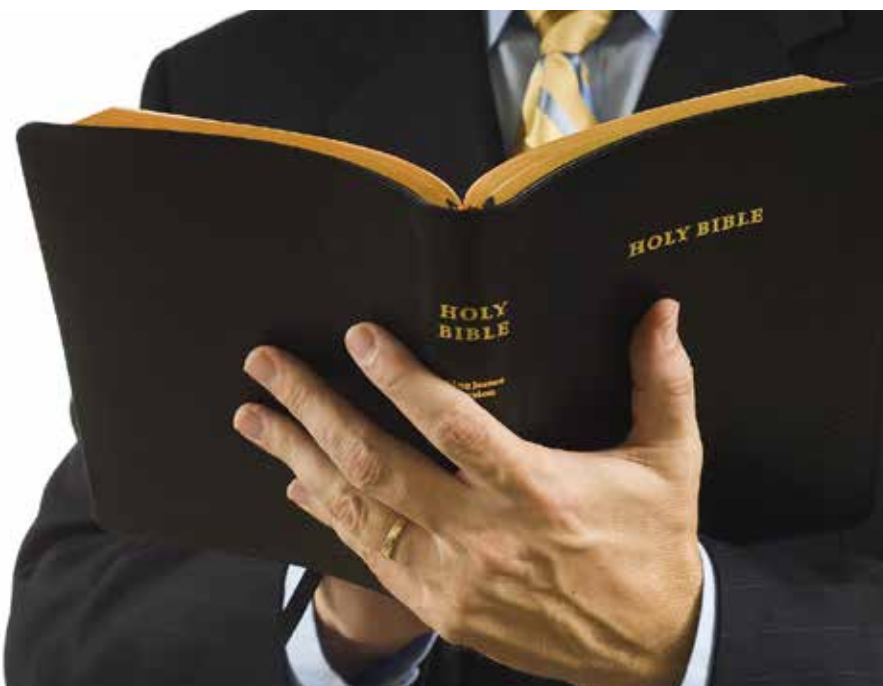
As he neared the end of his life, the veteran apostle Paul addressed this exhortation to his young protégé Timothy, “I solemnly charge you in the presence of God and of Christ

Jesus, who is to judge the living and the dead at His appearing and His kingdom: preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction. For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance with their own desires; and will turn away their ears from the truth, and will turn aside to myths” (2 Tim. 4:1-4).

The one who preaches the gospel must have as his motive the glorification of God and salvation of lost souls, not the popularity and acceptance of the masses. Paul described his work of preaching the gospel with a term which has as its primary meaning “worship” or “to serve” (Rom. 1:9). The point being that our preaching of the gospel should have as its greatest aim the glorification of our God. Too often preaching today is man-centered and market-driven pop-psychology, rather than the proclamation of the gospel of Christ (Rom. 1:16).

## PREACHING MUST HAVE THE PROPER FOUNDATION

If preaching is to play its God-designed role in the church, it must be built upon the word of God. In years past such a statement would have been obvious, perhaps even axiomatic. Yet the pleas of the unconverted for preachers to speak “smooth things” has unduly shaped the approach of modern day preaching. A study of the history of expository preaching



## The Art of Preaching

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makes it clear that such preaching is deeply rooted in the soil of Scripture. I will never forget the first time I heard the expository preaching of brother Harold Turner at the age of 15 and the power of a sermon focused entirely on the text of the “Holy Scriptures” (2 Tim. 3:16-17). No man will ever be as eloquent as the word itself. The commitment to the text that is seen in a brother prayerfully fleshing out the meaning of Scripture with an unwavering devotion to the theme of the context is all too often not practiced today, whereas, superficial topical sermons that tickle ears are the normative model for far too many preachers. Expositional and exegetical work has been replaced with preaching that has been robbed of its greatest power – the substance of the gospel!

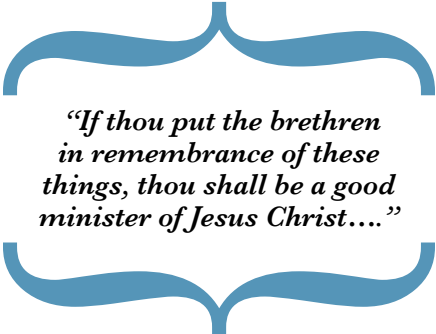
The decline of biblically centered preaching is the major factor contributing to the weakness and worldliness of many local churches. The apostles declared, “We will devote ourselves to prayer, and to the ministry of the word” (Acts 6:4). Indeed Paul said, “I have not shunned to declare to you the whole counsel of God” (Acts 20:27).

## PREACHING MUST HAVE THE PROPER CONTENT

The term “exhortation” conveys the concept of a tender, passionate, and powerful pleading for obedience to the truth. That presupposes, however, that the people have been taught the truth. It is pointless to urge them to obey what they have not learned. A well instructed congregation is much less susceptible to false teaching. To accomplish its purpose, true biblical preaching must contain both proclamation and instruction.

We are being infiltrated as a people by an attitude of compromise

that serves as the enemy of the truth. There are those who claim to be members of the Lord’s church who view the gospel as a product to be sold in a market of ideas. Therefore, preaching about sin, righteousness, and judgment is too confrontational to be satisfying to their minds. We are told that we must couch the truth in ways that are palatable to the societal demands of our culture. It is sad when Christians apologize to those in error for the teaching of the gospel. On the other hand, we must handle the truth graciously and lovingly.




*“If thou put the brethren in remembrance of these things, thou shall be a good minister of Jesus Christ....”*

A good minister of the gospel must warn Christians of error (1 Tim. 4:6). Paul wrote, “If thou put the brethren in remembrance of these things, thou shall be a good minister of Jesus Christ....” The term “remembrance” literally means “to lay before” and is presented as a present participle which indicates the need of continued teaching of this kind. Too many prefer petting the sheep over the protection of the sheep.

The faithful preacher must be a truly devoted Bible student. Paul encourages Timothy to be “nourished up in the words of faith and of good doctrine.” Our passionate pursuit must be to analyze the Scripture so as to imbibe the word of God in our teaching and life. The evangelist must be totally absorbed in his work (1 Tim. 4:15-16). The term “meditating” means

“beforehand, planning, strategizing or premeditating.” Interestingly, the phrase “give thyself wholly to them” (KJV) literally reads “be in them” in the Greek text. In effect it means you are totally absorbed in the work of preaching the gospel of Christ.

## PREACHING MUST HAVE THE PROPER COMMITMENT

The preaching of the gospel requires commitment to God, His message, and His people. Not only must we be entirely devoted to the substance of the gospel but also to being the best communicators of such truth that we can be. Being a “preacher” is not an office, but a work. It is imperative that we preach with purpose. Preaching without purpose is a waste of breath and falls beneath the demands God has placed upon preachers of the gospel. We must critique ourselves and constantly strive to improve in our skills to persuade, instruct, and reach those who hear us with our eyes constantly focused on the Christ and His cross! 



by John Isaac Edwards

# Use Of The Word "Spirit"

**F**ailure to recognize how a Bible word is used has been the source of much misunderstanding and false teaching. Not knowing how the word "spirit" is used in the Holy Scriptures, some misunderstand the Holy Spirit.

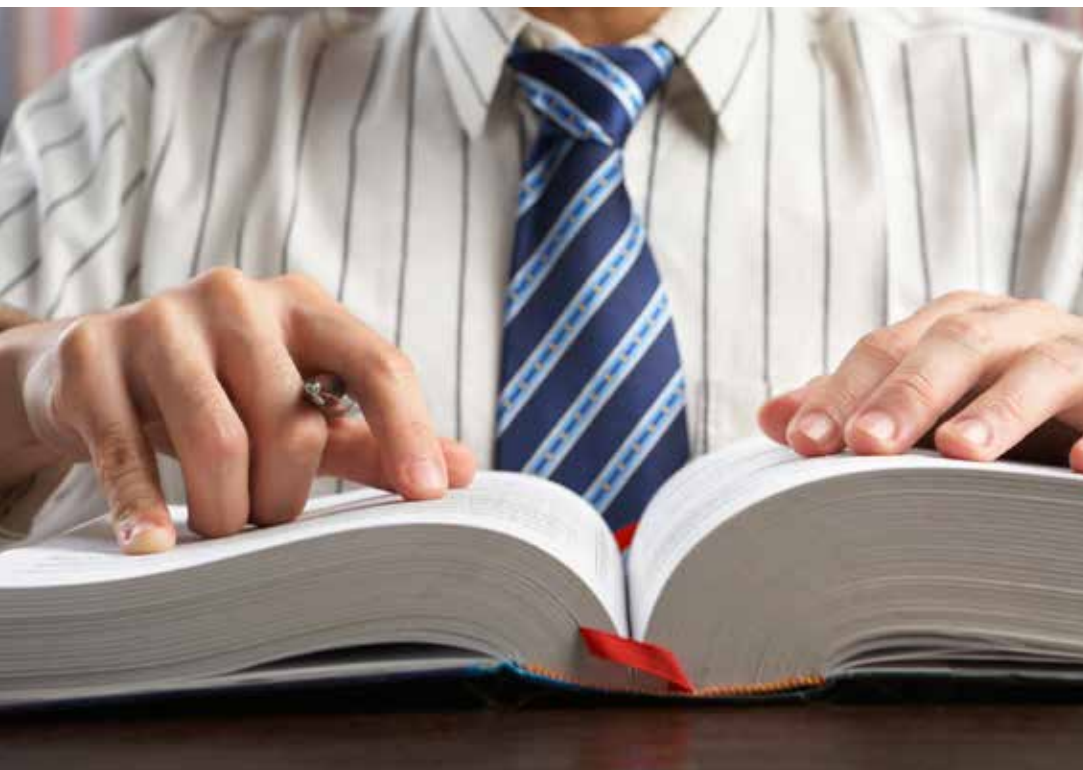
**The First Rule of Grammar.** No word is a part of speech until it first appears in context. Words are often used in different ways and have various meanings. Take the word "bear," for example. Cain said unto the Lord, "My punishment is greater than I can *bear*" (Gen. 4:13). The angel of the Lord told Sarai, "Behold, thou art with child, and shalt *bear* a son..." (Gen. 16:11). God commanded Israel, "Thou shalt not *bear* false witness" (Exod. 20:16). David said to Saul, "Thy servant kept his father's sheep, and there came a lion, and a *bear*..." (1 Sam. 17:34). One wouldn't expect to encounter an animal every time he sees the word "bear" in the Bible. Yet, about every time some see the word "spirit" they think they have found the Holy

Spirit. Some do not stop there but conclude that it is some miraculous effect or Holy Spirit baptism. By not allowing the context to determine the use and meaning of the word, some have reached erroneous conclusions concerning the Holy Spirit.

**A Good Way to Study.** The word "spirit" occurs over 500 times in the Bible. The word "spirit" is put to use in several, distinct ways in both the Old and New Testaments. *Vine's Expository Dictionary*, for example, cites eighteen different uses of the word translated "spirit" in the New Testament. I recommend that you get your Bible, a complete concordance, and a pencil and paper. Look at every text in which the word "spirit" is used, and allow the context to determine

the use of the word. Once the proper use and meaning have been determined, write down on your sheet of paper the different uses of the word: the human spirit (Jas. 2:26), attitude (Rom. 8:15; 11:8; Gal. 6:1), the Holy Spirit (Heb. 2:4), etc. Beneath each heading, jot down the passages in which the word "spirit" is used that way. Once you've separated out those passages where the word "spirit" is used of the Holy Spirit, go back and again read those verses.

**The Words "Holy Ghost" and "Holy Spirit."** The King James uses these terms interchangeably. "But this spake he of the *Spirit*, which they that believe on him should receive: for the *Holy Ghost* was not yet



## Use of the Word "Spirit"

Continued from Page 28

given; because that Jesus was not yet glorified" (John 7:39). "And they were all filled with the *Holy Ghost*, and began to speak with other tongues, as the *Spirit* gave them utterance" (Acts 2:4). The words "Holy Spirit" and "Holy Ghost" mean the same thing and refer to one and the same person.

**The Word "Spirit" Used as the Cause for the Effect.** A figure of speech known as *Metonymy of the Cause* must not be overlooked when studying the Holy Spirit. "Metonymy of the *Cause* is when the cause is put for the effect: *i.e.*, when the doer is put for the thing done..." (E. W. Bullinger, *Figures of Speech Used in the Bible*, p. 538). An example is when the author is put for his writings. The eunuch "read Esaias the prophet" (Acts 8:28). Was he literally reading Isaiah the prophet? No, he was reading what Isaiah wrote – Isaiah 53:7-8. Paul talked about "when Moses is read" (2 Cor. 3:15), another case where the author is put for his writings (metonymy of the cause). Sometimes the Spirit is put for the Word which was revealed by the Spirit. We are "born of the Spirit" (John 3:6) or "born...by the word of God" (1 Pet. 1:23). Likewise, the Spirit is put for miraculous manifestations

of the Spirit. The Holy Spirit did not literally and personally take up residence in the apostles when "they were all filled with the Holy Ghost" (Acts 2:4). The Holy Spirit was not literally and personally given "through laying on of the apostles' hands" (Acts 8:17-18; 19:6). The Spirit is named for the gifts and operations of the Spirit (cause for effect).

**Use Is Not Determined by Capitalization or by the Presence or Absence of "Holy" or "The."** The use of the word

*Use Is Not Determined by Capitalization or by the Presence or Absence of "Holy" or "The."*

"spirit" is not determined by whether the word is capitalized or not. Nor is it determined by whether the word is preceded by the adjective "holy" or the article "the." In Matthew 22:43 Jesus said, "How then doth David in *spirit* call him Lord, saying." Neither "the" or "holy" come before

the word "spirit" and the word is not capitalized, yet the Holy Spirit is intended as Mark 12:36, a parallel passage, shows: "For David himself said by the *Holy Ghost*...." Thus, "David in spirit" equates with "David...by the Holy Ghost." And there are occasions where the word "Spirit" is capitalized, but the Holy Spirit is not intended according to the context. Some examples include: Romans 8:15 (Spirit of adoption), Galatians 4:6 (Spirit of His Son), and 1 John 4:13 (His Spirit). The contexts clearly show attitude or disposition is intended and not the Holy Spirit.

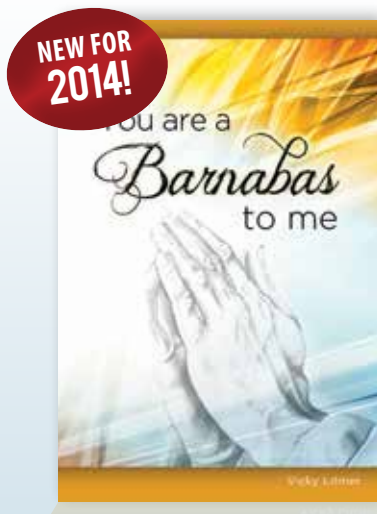
Let us carefully consider the context to determine what was intended by the writer of the text. Let us not just see the word "spirit" and conclude that it is talking about the Holy Spirit or some miraculous effect of the Holy Spirit. ■

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## You Are a Barnabas To Me

by Vicky Litmer

Using the example of Barnabas, one of the early Christians who was a source of encouragement to others, Vicky Litmer looks at the local church to see modern examples of those who have been an encouragement to her – parents of small children, widows and widowers, those who attend worship alone because their spouses are unbelievers, divorcees, song leaders, prayer leaders, generous givers, teenage Christians, etc. to express how much an encouragement each of these has been to her. This book is ideal for gift-giving – to encourage those who are an example to you!





by Steve Wallace

# What is the Gift of the Holy Spirit in Acts 2:38?

The question posed in our title comes up from time to time. We seek herein to give it a fresh and scriptural answer.

Let us first note that the gift of the Holy Spirit in Acts 2:38 is not speaking of receiving the miraculous measure of the Spirit. In Acts 8, when the apostles, Peter and John, went to Samaria to impart spiritual gifts on new Christians in that city, we read:

Who, when they were come down, prayed for them, that they might *receive the Holy Spirit*: for as yet it was fallen upon none of them: only *they had been baptized into the name of the Lord Jesus*.

Baptism into “the name of the Lord Jesus” is the baptism spoken of in Acts 2:38. Those at Samaria had been baptized with the baptism of Acts 2:38 and yet had not received the miraculous measure of the Holy Spirit. Therefore, Acts 2:38 is not speaking of receiving the Spirit in miraculous measure.

The words “*of the*” in Acts 2:38 can be understood two different ways. They can mean “the Holy Spirit’s gift” or they can mean that the gift is the Holy Spirit himself. Thus, as George Winer notes in his *Grammar of the New Testament Diction*, the distinction between these two possible renderings “depends, not on grammatical, but on doctrinal reasons, and that these are to be

carefully deduced from an accurate comparison of parallel passages” (p. 199). Let us now proceed with an attempt at such a comparison.

Words helpful to this study are arranged in the following table based on Galatians 3:6-14:

REACTION TO GOD’S WORD	RESULT
v. 6, Abraham believed	Reckoned for righteousness
v. 7, Those of faith	Are sons of Abraham
v. 8, By faith	Justify
v. 9, Those of faith	Are blessed
v. 11, By faith	Justified
v. 14, Through faith	Receive the promise <i>of the Spirit</i>

Repeated examples are given in the above passage of one’s faith resulting in that person’s justification. Different words or phrases are used to speak of justification (see right side of table). One way in which justification is spoken of is receiving “the promise of the Spirit.” This is just another way of saying one is justified by faith or that one’s sins have been forgiven through faith.

With this being understood, please study the following comparisons between Galatians 3:14 and Acts 2:38, 39. (1) In Galatians 3:14, the words “*of the*” in the phrase “the promise *of the Spirit*” are the same “*of the*” found in “the gift *of the Holy Spirit*” (Acts 2:38). Thus, both verses speak of something being “*of the Spirit*.” (2) In Galatians 3:14, “the promise of the Spirit” means *justified* or reckoned righteous by faith. In Acts 2, Peter said that a believer (v. 37) whose *sins were remitted* would “receive the gift of the Holy Spirit” (v. 38). Thus, *both* the promise and gift of the Holy Spirit are mentioned in connection

with *remission of sins* or *justification*, which are two ways of saying the same thing. (3) In Galatians 3:14, “the promise” has reference to justification by faith in Christ. In Acts 2:39, “for” is explanatory; the verse is explaining verse 38. “The promise” in verse

39 refers to salvation in Christ mentioned in verse 38. Thus, “promise” is used in *both texts* to speak of one’s being in a saved state in Christ. (4)

In Galatians 3:14, “the promise of the Spirit” was for all, both Gentile (v. 8) and Jew (vv. 23-27). In Acts 2:39, “the promise” is likewise said to be for all. Thus, we see a sameness in extent of intended application in both “the promise” of Galatians 2:14 and that of Acts 2:39. This comparative study, encouraged by Mr. Winer (above), leads us to believe that the gift of the Holy Spirit is to be understood as “the Holy Spirit’s gift,” which is salvation in Christ.

Let us note a further helpful point from Galatians 3. Paul wrote, in verse 7, that those of faith are “sons of Abraham” and we have noted (see table above) that this phrase is used interchangeably with other terms which speak of being in a right relationship with God. In Galatians 3:26-29, *baptism* into Christ results in one becoming a “child of God” (v. 26), being “in Christ” (v. 28), and being “*Abraham’s seed*” (v. 29). If one is *Abraham’s seed* that person is an “heir according to *promise*” (v. 29). Thus, we see

### What is the Gift of the Holy Spirit in Acts 2:38?

Continued from Page 30

a connection between being a “son of Abraham” (v. 7), *justification* (vv. 8, 11), *baptism* (v. 26), and being an “heir according to *promise*” (v. 29). Let it be observed that we now have a connection between *baptism*, *the promise*, and *justification* in Galatians 3, and baptism, the *promise*, and *remission of sins* in Acts 2:38, 39. And the *promise* is “*the promise of the Spirit*,” which, as we have seen, agrees with “the gift of the Holy Spirit” in Acts 2:38.

A final comparison is found in Galatians 4. As we recall the

relation in Acts 2:38, 39 between the gift of the Holy and the promise, please note the relation between the two in the following verses.

Howbeit the son by the handmaid is born after the flesh; but the son by the freewoman is *born through promise*.

But as then he that was born after the flesh persecuted him that was *born after the Spirit*, so also it is now.

Thus, we see promise and the Spirit are used interchangeably in these verses. This gives support to arguments made above regarding the way both terms were used in Acts 2:38, 39 and Galatians 3.

The gift of the Holy Spirit is salvation in Christ. It is hoped that this article will be a helpful contribution to the study of this subject.

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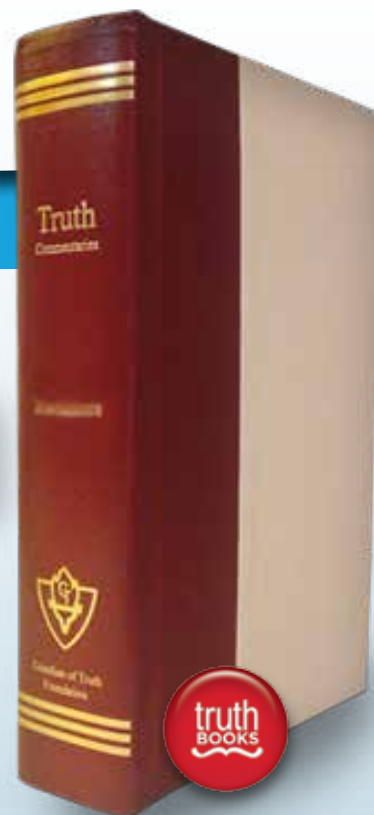
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**“Beware of Dogs, Beware of Evil Workers”**

*Continued from page 32*

7:18-19; 2 Cor. 3; 11:22, 26), Rome (Rom. 14:1-15:7), Ephesus (2:14-16), and Colossae (2:14-17).

Gordon Fee again writes, “The reason for the invective lies with Paul. Such people had been ‘dogging’ him for over a decade, and as the strong language of Gal. 5:12 and 2 Cor. 11:13-15 makes clear, he has long ago had it to the bellyful with these ‘servants of Satan’ who think of themselves as ‘servants of Christ’ (2 Cor. 11:15, 23)” (294-295).

Therefore, we should observe that Paul’s language is not the initial outburst of one who cannot allow his views to be challenged. They are the comments of one who has had his belly full of unbiblical, strident harassment. Therefore, he writes, “Beware of dogs, beware of evil workers, beware of the concision. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh” (Phil. 3:2-3).

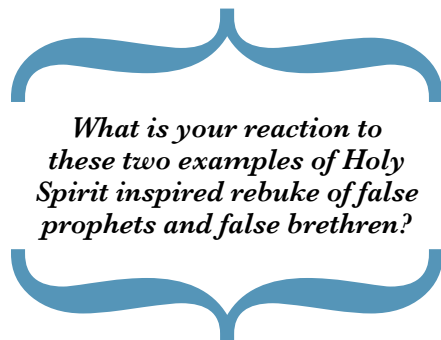
**THE PICTURE**

**1. Dogs.** The picture of these Judaizers as “dogs” is not pretty. Do not think of your lap dog that nestles up against you, licking your hand for you to dish out another doggie treat. Dogs are not presented in a pretty fashion in the Bible (1 Sam. 17:43; 24:14; 2 Sam. 3:8; 16:9; 2 Kings 8:13; Psa. 22:20). They are scavengers (Exod. 22:31; 1 Kings 14:11; 16:4; 21:19, 23; Isa. 56:11; Jer. 15:3; Mark 7:28; Luke 16:21); wild dogs attack and consume their prey and sometimes “bite and devour” one another (Gal. 5:15).

**2. Evil Workers.** Obviously this also is not a complimentary statement. Instead of working righteousness, they are working evil.

**3. The concision.** There is an insulting derogatory reference in this description that is not as visible

in English as in Greek. The Greek word for “circumcision” is *peritome*, which is derived from the verb *peritemno*, “to cut around” (Thayer, 506). Paul is making a play on words when he describes these people as *katatome*, derived from the verb *katatemno*, “to cut up, mutilate” (Thayer, 338). Paul’s sarcasm rests on the two words *peritome* and *katatome* rhyming, thus he makes a play on words identifying the circumcision sect as the mutilation sect. He turned their proud banner upside down. The NKJV renders this noun as “mutilation” (“beware of the mutilation”) and the RSV renders it “look out for those who mutilate the flesh.”



You can rest assured that any Judaizer who read Paul’s letter would “snarl,” “growl,” “yap,” “yelp,” “woof,” and “howl” when he read Paul’s “biting” sarcasm!

Paul’s words remind me of the prophet Elijah’s contest with the prophets of Baal on Mount Carmel (1 Kings 18). A contest was devised where both the prophets of Baal and Elijah would prepare a sacrifice and then call upon their respective God to ignite the altar. The prophets of Baal went first and cried out, “O Baal, hear us.” They leaped upon the altar which was made (1 Kings 18:26). Elijah mocked them saying, “Cry aloud, for he is a god; either he is musing, or he has gone aside, or he is on a journey, or perhaps he is asleep and must be awakened” (1

Kings 18:27). The prophets of Baal cried aloud, and cut themselves after their custom with swords and lances, until the blood gushed out upon them (1 Kings 18:28).

**REACTION**

What is your reaction to these two examples of Holy Spirit inspired rebuke of false prophets and false brethren? I can tell you that any gospel preacher who has exposed denominationalism in recent years has heard some of his brethren say that they haven’t heard preaching like that in years and others criticize him for his lesson, regardless of how respectfully, kindly, and gently the message has been delivered. When the points are pressed emphatically, the preacher becomes the problem that needs to be dealt with. I have heard of gospel preachers apologizing to denominational “pastors” when the one exposing the denominational error in debate was judged to be “too hard” and “unkind” to the false teacher! (Wonder what they would have said about Elijah and Paul?)

The fact is that twenty-first century Christians have imbibed the spirit of pluralism to such a degree that we are not comfortable with such preaching. We *may* still believe that our denominational friends are lost, but we are uncomfortable with them coming into our assemblies and hearing preaching that lets them know what we believe! We do not want that kind of preaching from our pulpits because we fear that our visitors will not come back. We are more worried that they may never come back than we are worried that they will never know that they are lost and initiate a quest for the truth that can make them free from their sins.

And, what kind of “convert” does preaching that does not





“Beware of Dogs, Beware of Evil Workers”

*Continued from page 32*

distinguish the Lord’s church from the denominations of men make? A person who decides to start coming to the “church of Christ” because the building is attractive and nearby, the people are so friendly, the preacher will have him crying one minute and laughing the next, etc. has not come because he realized he was lost in his denominational error and must learn and obey the truth to have his sins washed away by the blood of Jesus. He has become a “church of Christer” not a Christian! And how much drive will this new “convert” have to show his religious neighbors the error of their denominationalism when he thinks of the Lord’s church as if it were the Church of Christ denomination?

Much the same needs to be said about our attitudes toward exposing error taught by our own brethren. Remember that Paul’s words were aimed at his own brethren – those Judaizing Christians who taught that a Gentile had to be circumcised and keep the Law of Moses in order to be identified with the people of God. Do you think there are ever any brethren among God’s people today who might need the same kind of descriptions applied to them that Paul applied to the Judaizers of his day?


Think about the damage false teachers do to God’s people. In both the apostasy that led to the formation of the Christian Church/Disciples of Christ and in the battle over church support of human institutions and the sponsoring church, historians approximate that 80-85% of the churches went with these false teachings. Among the Christian Church/Disciples of Christ group, there are not enough identifying characteristics of the Lord’s people left for one to recognize them as a New Testament church. What prolific fruits did the small seed of liberalism – just a little melodeon

to improve the singing at Midway, KY – produce! And what effect did liberalism have on our institutional brethren? Even now our institutional brethren are discussing whether or not instrumental music is sinful, does one have to be baptized to be saved, the role of women in the public worship, etc. Wise brethren in the early stages of both apostasies foresaw the damage that opening the liberalism gate would have on the Lord’s people and tried to stop the apostasy. They debated their liberal brethren and took a stand for righteousness at great personal sacrifice. As you look at the devastation that both apostasies caused among God’s people, can you not agree that Paul’s warning was as apropos for these false brethren as for those Judaizers of the first century – “Beware of dogs, beware of evil workers” (Phil. 3:2)?

When young gospel preachers witness that standing for the truth on divorce and remarriage results in being quarantined from the larger portion of his own brethren, what message has been sent? They will learn that, if you stand for the truth on divorce and remarriage and oppose those who are teaching false doctrine on divorce and remarriage, you will ruin your preaching career! And, if one views preaching as a career instead of faithfully serving the Lord to whom he must give answer in the last day, he really is not a gospel preacher!

**The attack against those who call upon brethren to adhere to the truth creates a seed bed for false doctrine!**

## CONCLUSION

The book of Philippians is an irenic book that teaches Christians to “stand fast in one spirit, with one mind striving together for the faith of the gospel” (1:27). But, it is also a book that says, “Beware of dogs, beware of evil workers, beware of the concision” (3:2). Our understanding of New Testament Christianity must make room for both concepts. The spirit of our age allows for gentleness and kindness but shows little tolerance for that spirit that militantly propagates the exclusivity of the gospel – “I am *the way, the truth, and the life: no man cometh unto the Father, but by me*” (John 14:6). “*Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved*” (Acts 4:12). Let us be on our guard that we do not imbibe the distorted and skewed spirit of our age. 



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# Book Briefs



**Digression.** Aaron Erhardt.  
Erhardt Publications, 2012. 117 pages,  
softback. ISBN: 978-0-9800915-6-4

Brother Aaron Erhardt has recently published a book titled *Digression* which covers the subject of apostasy in the Lord's church. Erhardt opens his book with the observation that a general lack of Bible authority in the denominational world has led to a general lack of Bible authority among some in the Lord's church. It is evident that some brethren are being moved by the blowing "winds of change" and they now desire to make the Lord's church more like the world. The way to fix the problem, according to Erhardt, is to "get back to emphasizing the Scriptures, the need for authority, and the distinct nature of the church" (16). Erhardt encourages all members of the Lord's church to respect the pattern of Bible authority (Chapter 1), restore the pattern (Chapter 2), and preach the pattern (Chapter 3). He also encourages brethren to resist the urge to imitate man-made denominations (Chapter 4) and be willing to discipline erring brethren when they digress and apostatize (Chapter 5). You will find many Bible passages discussed in this book which relate to the subject of authority and the pattern of the Lord's church (worship, work, organization, the plan of salvation). Also mentioned in the book are a number of contemporary examples of digression found among the denominations and sadly among some brethren. All members of the Lord's church can benefit from this book especially those in leadership positions. Preachers and elders are often the ones who determine the direction of the local church: holding fast the pattern or digression.

**LDS in the USA: Mormonism and the Making of American Culture.** Lee Trepanier and Lynita Newswander. Baylor University Press, 2012. 166 pages, softback. ISBN: 978-160258327-6

Who are these Mormons who have become recognizable figures in mainstream popular culture? Why are so many Mormons now found in high-level business positions, politics, and even on the Broadway stage? *LDS in the USA* is a good introductory guide to the religion of Mormonism (The Church of Latter-Day Saints). The authors, Trepanier and Newswander, set out in their book to describe Mormonism as the most American of religions. They do not compare Mormonism with the Bible. Their goal is to show how Mormonism has played a substantial role in shaping American politics, society, culture, and religious history. The authors demonstrate how Mormonism has been simultaneously rejected and accepted by many in America. (The reader may be surprised to learn that there was an actual "Mormon War" between Mormons and the U.S. federal government.) Trepanier and Newswander discuss how Mormonism has been portrayed through the years, they talk about some of the political and theological views of Mormonism, and they examine some the major contributions of Mormonism. *LDS in the USA* is recommended for its balanced coverage of the Mormon influence found in American society. Mormonism has had to change through the years to adapt to American culture (they renounced polygamy in order to obtain statehood in Utah). *LDS in the USA* does a good job of documenting this change.

**Charts on the Book of Hebrews.** Herbert W. Bateman IV. Kregel Publications, 2012. 266 pages, softback. ISBN: 978-0-8254-2466-3

The latest addition to the *Kregel Charts of the Bible* series covers the book of Hebrews. This collection of charts is meant to arrange the biblical material in a way that will help the Bible student to understand the text. The charts cover all sorts of topics: background information, Old Testament issues, book themes, exegetical issues, word studies, etc. There are 104 charts in the latest installment on Hebrews and there is even a "Chart Comments" section at the end of the book to help you understand the meaning and use of each chart. All of the chart books in the *Kregel Charts of the Bible* series are highly recommended. Currently, this series covers Paul's epistles, Hebrews, and Revelation. Bible students, teachers, and preachers will profit greatly from this resource. I have personally used these charts in Bible classes and sermon preparation. They are excellent to copy for handouts or they can be used as a pattern for your own PowerPoint charts. Teaching with the *Kregel Charts of the Bible* is a great way to get Bible students to retain the material that is studied in God's word.

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<b>BIRMINGHAM, AL</b> Pine Lane Church of Christ 3955 Pine Lane Bessemer, AL (N. side of Exit #6 at I459) Bible Study 9:15 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: David Deason (205) 425-2352	<b>PARRISH, AL</b> 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	<b>FT. SMITH, AR</b> 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 (870) 648-2898 or (479) 782-0588	<b>POCAHONTAS, AR</b> Westside Church of Christ Hwy 90 West (1/2 mile West of Hospital) PO Box 43 Bible Study 9:00 A.M. Worship 9:45 A.M. Afternoon 1:00 P.M. Wednesday 6:30 P.M. Herbert Starr, Evangelist	<b>FOLSOM, CA</b> Church of Christ 900 E. Natomas St. P.O. Box 492 Worship 9:30 A.M. Bible Study 10:55 A.M. Wednesday 7:30 P.M. Evangelist: David Posey (530) 676-9514 or (916) 608-4866 <a href="http://www.folsomchurch.com">www.folsomchurch.com</a>	<b>MIAMI, FL</b> 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
<b>BIRMINGHAM, AL</b> 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, Jason Cicero & David Banning (205) 822-0018 or 822-0082	<b>SCOTTSBORO, AL</b> 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	<b>HARRISON, AR</b> 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 <a href="http://www.cappsroad.org">www.cappsroad.org</a> 741-9104 or 741-5151	<b>ROGERS, AR</b> Central Church of Christ 201 South 19th St., Ste. N Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Earl Mitchell: (479) 636-7484	<b>FREMONT, CA</b> 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	<b>BROOKSVILLE, FL</b> 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
<b>FLORENCE, AL</b> 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	<b>GLENDALE, AZ</b> 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	<b>JACKSONVILLE, AR</b> Church of Christ 1807 McArthur Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. (501) 982-6413 - church bldg (501) 982-6776 - William Engel <a href="http://www.mcarthurdrccoc.com">www.mcarthurdrccoc.com</a>	<b>TEXARKANA, AR</b> 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	<b>LONG BEACH, CA</b> 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. JP Flores (562) 420-2363 Mark Reeves (562) 420-9577 <a href="http://www.JustChristians.org">www.JustChristians.org</a>	<b>DELAND, FL</b> 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
<b>HUNTSVILLE, AL</b> Chapman Acres Church of Christ 2137 Penhall Dr., NE (1-565, Exit 21, right 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. <a href="http://www.chapmanacres.org">www.chapmanacres.org</a>	<b>TUCSON, AZ</b> 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	<b>JONESBORO, AR</b> 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	<b>ALAMEDA, CA</b> 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. Call Us! (510) 523-9547 <a href="http://www.alamedacoc.org">www.alamedacoc.org</a>	<b>OCEANSIDE-VISTA, CA</b> Church of Christ 2020 Sunset Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (760) 940-8003	<b>DESTIN, FL</b> 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 <a href="http://www.southwaltonchurchofchrist.com">www.southwaltonchurchofchrist.com</a>
<b>MOBILE, AL</b> West Mobile Church of Christ 129 Hillcrest Rd. Worship 9:00am-9:30am Bible Study 9:30am-10:30am Worship 10:30am-11:30am Wednesday 7:00pm (251) 342-4144 or 342-2041	<b>CONWAY, AR</b> 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	<b>LITTLE ROCK, AR</b> 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	<b>BELLFLOWER, CA</b> 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	<b>LOVELAND, CO</b> Poudre Valley church of Christ 4202 North Garfield Avenue Bible Study 9:30 A.M. Worship 10:30 A.M. Afternoon 2:00 P.M. Evangelist: Richard Thetford (970) 667-0469 <a href="http://www.poudrevalleychurchofchrist.org">www.poudrevalleychurchofchrist.org</a>	<b>FORT LAUDERDALE, FL</b> 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. (954) 763-1404
<b>MONTGOMERY, AL</b> Eastbrook Church of Christ 650 Coliseum Blvd. Bible Study 9:00 A.M. Worship 10:00 A.M. Wednesday 6:00 P.M. Bldg: (334) 272-4232 Evangelist: Brian Moore 279-1077 Charles Martin 283-2983	<b>CONWAY, AR</b> Eastside Church of Christ 1540 E. Oak St. 72302 <a href="http://www.conwaychurchofchrist.org">www.conwaychurchofchrist.org</a> <a href="#">Schedule of Services</a> Sun. Bible Classes 9:30 A.M. Sunday Worship 10:30 A.M. Sunday Worship 6:00 P.M. Wed. Bible Classes 7:00 P.M. Preacher - Gary Prince <a href="mailto:gwprince@juno.com">gwprince@juno.com</a>	<b>MARSHALL, AR</b> 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 Searight (870) 448-2055	<b>CANOGA PARK, CA</b> (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	<b>MONTROSE, CO</b> San Juan Church of Christ 1414 Hawk Parkway, Unit C Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 2:00 P.M. (970) 249-8116	<b>FORT MYERS, FL</b> Church of Christ 200 Pine Island Rd. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: Vernon E. Ford (239) 567-2170
<b>NORTHPORT, AL</b> Northwood Church of Christ 4601 Nrtwood Estates Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: David Maxson	<b>CONWAY, AR</b> 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	<b>PINE BLUFF, AR</b> 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	<b>DUBLIN, CA</b> Dublin Church of Christ 11873 Dublin Blvd. CA 94568 Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:30 P.M. Evangelist: Joshua Higgins (925) 828-8747	<b>MILTON, DE</b> Lighthouse Church of Christ 14574 Coastal Hwy. Rt. 1 Worship 9:30 A.M. Sunday School 10:45 A.M. Wednesday 7:00 P.M. (302) 644-7379	<b>FORT MYERS, FL</b> 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><b>FT. WALTON BEACH, FL</b> 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><b>ORLANDO, FL</b> Azalea Park Church of Christ 6800 Lake Underhill Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:30 P.M. Evangelist: James P. Needham (407) 277-7931 or 628-2995</p>	<p><b>CONYERS, GA</b> 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><b>DOWNERS GROVE, IL</b> 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</p>	<p><b>PLAINFIELD, IN</b> Church of Christ West 2028 Stafford Rd., Suite C (Marsh Shopping Center) 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) 964-9404 or (317) 839-1769 www.churchofchristwest.org</p>	<p><b>GRINNELL, IA</b> Church of Christ 1402 Third Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. (641) 521-6485 (641) 236-3883 www.grinnellccc.com</p>
<p><b>FROSTPROOF, FL</b> 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><b>ORLANDO, FL</b> S. Bumby Church of Christ 3940 S. Bumby Bible Study 9:55 A.M. Worship 10:55 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><b>PINE MTN. VALLEY, GA</b> 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><b>GLENN ELLYN, IL</b> 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</p>	<p><b>INDIANAPOLIS, IN</b> Castleton Church of Christ 7701 East 86th St., 46256 SUNDAY Worship 9:30 A.M. Bible Study 10:25 A.M. Worship 11:15 A.M. WEDNESDAY Bible Study 7:00 P.M. (317) 710-1204</p>	<p><b>EL DORADO, KS</b> 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</p>
<p><b>GENEVA, FL</b> Church of Christ Ave. C and 2nd St. Bible Study 9:30 A.M. Worship 10:45 A.M. (407) 349-9998</p>	<p><b>PALATKA, FL</b> 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><b>SAVANNAH, GA</b> 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>	<p><b>MATTOON, IL</b> 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</p>	<p><b>JAMESTOWN, IN</b> Church of Christ Bible Study 9:30 A.M. Worship 10:25 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. Evangelist: Greg King (765) 676-6404 or (765) 891-9443 www.jamestownccc.com</p>	<p><b>TOPEKA, KS</b> 17th Street Church of Christ 5600 SW 17th 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</p>
<p><b>JACKSONVILLE, FL</b> Marietta 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 (904) 781-5704 or 693-0432 www.mariettaccoc.com</p>	<p><b>PALMETTO, FL</b> Palmetto Church of Christ 1575 14th Avenue W. Bible Study 9:00 A.M. Worship 10:00 A.M. Wednesday 7:30 P.M. www.palmettochurchofchrist.com (941) 722-1307</p>	<p><b>VALDOSTA, GA</b> Gonwood Church of Christ 4030 Mulligan Rd. (4 mi. S. of Moody) Next to Fred's Store on Bemiss Rd. Valdosta, GA 31605 Sunday Bible Class 10 A.M. Sunday Morn. Worship 11 A.M. Sunday Eve. Worship 6 P.M. Wed. Eve. Bible Class 7 P.M. (229) 219-8449 or (229) 300-3739 agospelpreacher@gmail.com</p>	<p><b>PALATINE, IL</b> 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</p>	<p><b>MARION, IN</b> 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 www.southmarionchurchofchrist.org</p>	<p><b>WICHITA, KS</b> 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</p>
<p><b>KEY LARGO, FL</b> 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><b>PANAMA CITY BEACH, FL</b> 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><b>VALDOSTA, GA</b> Church of Christ 4313 North Valdosta Rd. (Located 1 mile E. of Exit 22 off I-75) Worship 9:00 AM Bible Study 10:00 AM Communion 11:00 AM Wednesday 7:00 PM (229) 244-8630 www.northvaldostaccoc.com</p>	<p><b>SOUTH HOLLAND, IL</b> Southeast Church of Christ 16224 S Vincennes Ave. Bible Study 9:00 AM Worship 10:00 AM Evening 4:00 PM Wednesday 7:00 PM Evangelist: Donald Hawkins (708) 339-1008 www.southeastchurchofchrist.com</p>	<p><b>OOLETIC, IN</b> 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</p>	<p><b>AUSTIN, KY</b> 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.peterscreekccc.com</p>
<p><b>MIAMI, FL</b> 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><b>PANAMA CITY, FL</b> Church of Christ 3339 Florida Ave. (Between Baldwin Rd. &amp; 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><b>HI - ISLAND OF OAHU</b> Leeward Church of Christ 94-1233 Waipahu St. Waipahu, HI 96797 (15 mi. from Honolulu; 18 mi. from Waikiki) Worship 9 A.M. Evening 6 P.M. Wednesday 7 P.M. www.leewardchurchofchrist.org Anthony Genton: (808) 671-0239</p>	<p><b>CLARKSVILLE, IN</b> Clarksville Church of Christ 407 W. Lewis &amp; Clark Pkwy. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Kipp Campbell (502) 593-6868 or (812) 944-2305 www.cvcvco.org 948-9917</p>	<p><b>PEKIN, IN</b> Church of Christ (First St. &amp; Karnes Ct.) Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jeremy Goen (812) 967-3437 or 967-3520 www.pekinchurchofchrist.com</p>	<p><b>BEAVER DAM, KY</b> 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</p>
<p><b>MIAMI, FL</b> 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><b>PENSACOLA, FL</b> East Hill Church of Christ 2078 E. Nine Mile Rd. at Camberrill Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Hal Hammons (850) 479-2130 and (850) 602-8420</p>	<p><b>BLACKFOOT, ID</b> Church of Christ 370 N. Shilling P.O. Box 158-83221 Bible Study 10:00 A.M. Worship 1:00 A.M. Wednesday 7:30 P.M. (208) 785-6168 or 681-1552</p>	<p><b>ELLETTSVILLE, IN</b> 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: Paul Adams (812) 876-2285</p>	<p><b>SALEM, IN</b> 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</p>	<p><b>BRANDENBURG, KY</b> 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</p>
<p><b>OCALA, FL</b> Anthony Church of Christ 9778 N.E. Jacksonville Rd. Anthony, FL 32617 Bible Study 9 A.M. Worship 10 A.M. Wednesday 6:30 P.M. Evangelist: Greg Cruz Phone: (352) 629-5505 www.anthonycocf.com</p>	<p><b>SEFFNER, FL</b> 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.seffnerccc.org</p>	<p><b>ABINGDON, IL</b> Abingdon Church of Christ 209 N. Main Bible Study 10:00 A.M. Worship 11:00 A.M. Evangelist: John B. Wilson (309) 462-5368</p>	<p><b>GREENWOOD, IN</b> Greenwood Church of Christ 371 W. Main St. Sun. Bible Study 9:00 A.M. Worship 10:30 A.M. Evening 4:30 P.M. Wednesday 7:00 P.M. Evangelists: Dan Barker &amp; Steve Niemeier (317) 888-8288 www.churchofchristatgreenwood.org</p>	<p><b>TRAFALGAR, IN</b> 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: Ed Rangel (317) 878-5969 www.trafalgarchurch.com</p>	<p><b>CAMPBELLVILLE, KY</b> 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 7:00 P.M. Evangelist: Steve Lee stevelee4510@windstream.net (270) 789-1651 WWW.SUNNYHILLCOC.COM</p>
<p><b>ORLANDO, FL</b> 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><b>CENTERVILLE, GA</b> 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><b>CHICAGO, IL</b> 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</p>	<p><b>HOBART, IN</b> 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</p>	<p><b>DES MOINES, IA</b> 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</p>	<p><b>CANEYVILLE, KY</b> Caneyville Church of Christ 103 N. Main St. • P.O. Box 233 Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jarrod Jacobs (270) 589-4167, (270) 274-3065 or (502) 724-2231</p>

# ChurchDirectory

KENTUCKY – OHIO

<b>DANVILLE, KY</b> 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 Vifuquain (859) 236-4204	<b>STONEWALL, LA</b> N. DeSoto Church of Christ 2071 Highway 171 (South of Shreveport) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (318) 925-2733	<b>GULFPORT, MS</b> 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	<b>KENNETT, MO</b> 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 or (870) 650-1648 Nolan Glover, Preacher www.westsidetchurchofchrist.us	<b>VAUXHALL, NJ</b> 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	<b>DAYTON, OH</b> West Carrollton 28 W. Main Street, 45449 Early Worship 9:00 A.M. Bible Study 9:30 A.M. Worship 10:25 A.M. Wednesday 7:00 P.M. Evangelist: Michael Grushon (937) 866-5162 or 848-3779 E-mail: www.wc-coc.org
<b>FRANKLIN, KY</b> 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	<b>PORTLAND, ME</b> Church of Christ 856 Brighton Ave. (Breakwater School) Leave Maine Turnpike at Exit 48 Bible Study 9:00 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	<b>MERIDIAN, MS</b> Grandview Church of Christ 2820 Grandview Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 6:30 P.M. (601) 482-0543 or (601) 479-8542 Contacts: Ron Cooper & Jim Young youngins@comcast.net	<b>LILBOURN, MO</b> 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	<b>ALBUQUERQUE, NM</b> 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	<b>FRANKLIN, OH</b> Franklin Church of Christ 6417 Franklin/Lebanon Rd. Franklin, OH 45005 <b>Sunday</b> Bible Study 9:45 A.M. Worship 10:45 A.M. Evangelist: Eston Vandever (937) 746-1249
<b>LEITCHFIELD, KY</b> Mill St. Church of Christ 733 Mill Street, 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: Michael Hardin (270) 259-4968, (270) 300-3239 www.millstreetchurchofchrist.org	<b>SEVERN, MD</b> 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.swcofcchrist.com	<b>MERIDIAN, MS</b> 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	<b>RAYTOWN, MO</b> Sterling Ave. Church of Christ 5825 Sterling Ave. (Near Sports Complex) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 7:00 P.M. Wednesday 7:30 P.M. Evangelist: Norman E. Fultz (816) 358-3096 or 554-0836 www.sterlingavechurchofchrist.org	<b>CHARLOTTE, NC</b> Charlotte Church of Christ 5327 S. Tyrone St. Worship 9:00 A.M. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. (704) 525-5655	<b>FREMONT, OH</b> 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.fremontchurchofchrist.com
<b>LOUISVILLE, KY</b> 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	<b>RIVERDALE, MD</b> (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 (301) 474-7460 or (301) 741-0012	<b>SOUTHAVEN, MS</b> (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	<b>ST. JAMES, MO</b> 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	<b>HOPE MILLS, NC</b> Gray's Creek Church of Christ Gray's Community Bldg. School Road Worship 10 A.M. Bible Study 11 A.M. (910) 321-9023 (910) 423-2879	<b>HAMILTON, OH</b> 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
<b>LOUISVILLE, KY</b> 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	<b>CEDAR SPRINGS, MI</b> Grand Rapids Area W. Michigan church of Christ St. 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	<b>BLUE SPRINGS, MO</b> Southside Church of Christ 4000 SW Christiansen Worship 9:00 A.M. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:00 P.M. Evangelist: Brett Hogland (816) 228-9262	<b>ST. JOSEPH, MO</b> County Line Church of Christ 2727 County Line Rd. Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 3:00 P.M. Wednesday 7:00 P.M. (816) 279-4737 www.countylinechurchofchrist.com	<b>BEAVERCREEK, OH</b> 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	<b>HILLIARD, OH</b> 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
<b>OWENSBORO, KY</b> 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. (270) 683-5386	<b>DULUTH, MN</b> 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	<b>CAPE GIRARDEAU, MO</b> 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	<b>ST. JOSEPH, MO</b> 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	<b>CINCINNATI, OH</b> Church of Christ Evergreen Retirement Center 230 West Galbraith Rd. Cincinnati, OH 45215 Sunday Morning 10:00 A.M. Phone: 513-948-1012 wchea1@yahoo.com	<b>MANSFIELD, OH</b> 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
<b>BATON ROUGE, LA</b> 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	<b>ST. CHARLES, MN</b> Church of Christ 636 Whitewater Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7 P.M., call for location Bible Study 2:15 P.M. <b>FREE Bible correspondence studies</b> Evangelist: Robert Lehnertz (507) 534-2905	<b>COLUMBIA, MO</b> 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	<b>BEATRICE, NE</b> 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	<b>CINCINNATI, OH</b> 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	<b>MANSFIELD, OH</b> Southside Church of Christ 687 Mansfield-Lucas Road Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M. Leon Bond: 525-3684 Church: 522-8982
<b>LEESVILLE, LA</b> 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	<b>BOONEVILLE, MS</b> 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	<b>DONIPHAN, MO</b> Southside Church of Christ Hwy. 142 E. ½ mile (P.O. Box 220) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (573) 996-3251 or 996-3513	<b>LAS VEGAS, NV</b> 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	<b>CLEVELAND, OH</b> 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	<b>MARIETTA-RENO, OH</b> Marietta-Reno Church of Christ 80 Sandhill Road Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. (740) 222-9160 (Daniel Ruegg) or 473-9028 (Steve Foutty)
<b>MANY, LA</b> 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	<b>CLINTON, MS</b> McRaven Rd. Church of Christ 301 McRaven Rd. (I20, exit 36) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Leonard White (601) 925-9757 or 924-2645	<b>FAIR GROVE, MO</b> Church of Christ 217 N. Orchard Blvd. Bible Study 9:00 A.M. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:00 P.M. Evangelist: Walter Myers (417) 830-8972 or (417) 736-2663	<b>RENO, NV</b> 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	<b>COLUMBUS, OH</b> 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	<b>NEW CARLISLE, OH</b> Church of Christ 235 Funston Ave. (Near Wright-Patterson AFB) Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. Phone: (937) 845-8467 (bldg.)

<p><b>NEW RICHMOND, OH</b> 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><b>PHILADELPHIA, PA</b> Church of Christ 7222 Germantown Ave., 19119 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><b>JACKSON, TN</b> 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) 967-0590 or 968-9851</p>	<p><b>NASHVILLE, TN</b> Bell Road Church of Christ 1608 Bell Road Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Chris Pace (615) 833-4444</p>	<p><b>ALVIN, TX</b> 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><b>DUNCANVILLE, TX</b> (South Dallas) 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><b>NORTHWOOD, OH</b> (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><b>BEAUFORT, SC</b> Church of Christ 2107 King Street Parris Island: Call for times, services for recruits only. Sunday Morning 10:00 A.M. Wed. Bible Study 7:00 P.M. Evangelist: Bryan Nash (843) 524-4400</p>	<p><b>JOHNSON CITY, TN</b> 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><b>NASHVILLE, TN</b> 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><b>AUSTIN, TX</b> Schultz Lane Church of Christ Faber Rd. &amp; Schultz Ln. Pflugerville, TX 78660 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><b>EDNA, TX</b> 301 Robinson St. 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 &amp; G. Nordin</p>
<p><b>UHRICHSVILLE, OH</b> 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><b>COLUMBIA, SC</b> 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. (803) 776-0754 http://lowerrichlandchurch.org</p>	<p><b>JONESBOROUGH, TN</b> 11-E Church of Christ 240 Headtown Rd. Bible Study 10:30 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Evangelist: David Wheeler 423-557-9119 or 423-948-6464 www.christianadmonisher.jigsy.com</p>	<p><b>NASHVILLE, TN</b> 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.faithweb.com</p>	<p><b>BAYTOWN, TX</b> Church of Christ at Pruett &amp; 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><b>EL PASO, TX</b> Eastridge Church of Christ 3277 Pendleton Road Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (915) 855-1524</p>
<p><b>MCALESTER, OK</b> North A St. Church of Christ 2120 No. A St. Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Rob Lungstrum Office: (918) 423-3445 Cell: (918) 931-1362</p>	<p><b>ORANGEBURG, SC</b> 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><b>KINGSTON SPRINGS, TN</b> 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><b>PIGEON FORGE, TN</b> 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><b>BAYTOWN, TX</b> 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><b>FORT WORTH, TX</b> Woodmont Church of Christ 6417 Landview (at Altamesa) 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><b>OKLAHOMA CITY, OK</b> 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.seminolepointecocf.org</p>	<p><b>SUMTER, SC</b> 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><b>KINGSPORT, TN</b> Kingsport Church of Christ 4938 Fort Henry Drive P.O. Box 554 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Tom Kinzel Bldg #423-239-3979 or 423-579-2002 • www.kptcoc.org</p>	<p><b>SHELBYVILLE, TN</b> 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 Phone: (931) 607-9099 email: dvrader@live.com</p>	<p><b>BEAUMONT, TX</b> 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, Kris Emerson &amp; Benjamin Lee (409) 866-1996</p>	<p><b>FORT WORTH, TX</b> 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><b>TULSA, OK</b> 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><b>TAYLORS, SC</b> (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.taylorschurch.com</p>	<p><b>MARYVILLE, TN</b> Smokey Mt. Church of Christ 2206 Montvale Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Harold Tabor (865) 977-4230 Lon Spurgeon (865) 388-8749 http://tinyurl.com/smchurch</p>	<p><b>SHELBYVILLE, TN</b> 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 dcurtis1963@hotmail.com</p>	<p><b>CONROE, TX</b> Woodland Hills Church of Christ 410 Woodland Hills Dr., 77303 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Kurt G. Jones www.conroechurch.com 936-756-9322</p>	<p><b>GRANBURY, TX</b> 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. 817-913-4209 or 817-279-3351</p>
<p><b>MEDFORD, OR</b> 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><b>WEST COLUMBIA, SC</b> Airport Church of Christ 4013 Edmund Hwy. (Hwy. 302) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Seth Mauldin Building (803) 834-6978 http://airport-church-of-christ.com</p>	<p><b>MEMPHIS, TN</b> 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. rockypointchurch@gmail.com WWW.ROCKYPOINTCHURCH.ORG</p>	<p><b>TULLAHOMA, TN</b> 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><b>CLEVELAND, TX</b> 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><b>HOUSTON, TX</b> 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><b>SWEET HOME, OR</b> 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><b>COLUMBIA, TN</b> Jackson Hts. Church of Christ 1200 Nashville Hwy., Hwy. 31N Bible Study 9:15 A.M. Worship 10:15 A.M. Evening 5:00 P.M. Mid-week 7:00 P.M. Evangelist: Andrew Roberts (931) 388-6811 WWW.THEBIBLEWAY.ORG</p>	<p><b>MURFREESBORO, TN</b> 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) www.casonlanechurch.org</p>	<p><b>ALLEN, TX</b> 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><b>CORPUS CHRISTI, TX</b> Hwy. 9 church of Christ Worship 10:00 A.M. Bible Study 11:00 A.M. Worship 12:00 P.M. Wednesday 7:30 P.M. Call for location: Keith Kalies (361) 776-2304 or Patrick Frazier (361) 235-1990</p>	<p><b>HOUSTON, TX</b> (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><b>AVONDALE, PA</b> 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><b>COLUMBIA, TN</b> Mooresville Pike Church of Christ 417 Mooresville Pike (.8 mi. N. of Hwy. 50/Jas. Campbell) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 3:30 P.M. Wednesday 7:00 P.M. (931) 388-5828 or (931) 381-7898 www.mooresvillepikecoc.com</p>	<p><b>MURFREESBORO, TN</b> 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. Evangelist: David Bunting (615) 893-1200</p>	<p><b>ALVARADO, TX</b> 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><b>DICKINSON, TX</b> 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 7:00 P.M. (281) 534-4870</p>	<p><b>HOUSTON, TX</b> Spring Woods Church of Christ 9955 Neuens Rd. at Witte Rd. Worship 9:00 A.M. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist (713) 419-1750 WWW.SPRINGWOODCHURCHOFCRIST.COM</p>

# ChurchDirectory

TEXAS – WYOMING  
(INCLUDING CANADA)

<p><b>IRVING, TX</b> Westside Church of Christ 2320 Imperial Dr. (closest to DFW 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><b>PLANO, TX</b> (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 www.planochurch.org</p>	<p><b>THE WOODLANDS, TX</b> 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><b>VIRGINIA BEACH, VA</b> Southside Church of Christ 5652 Haden Rd. Bible Study 11:00 A.M. Worship 11:00 A.M. Robert Mallard (757) 464-4574</p>	<p><b>WELLSBURG, WV</b> 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. (304) 527-4438 or 737-3124</p>
<p><b>LANCASTER, TX</b> 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><b>DALLAS, TX</b> Methodist Street Church of Christ 211 Methodist St. • Red Oak TX, 75154 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (972) 576-3119 or 363-7672 www.methodiststreetchurchofchrist.com Evangelist: D. LeRoy Klice</p>	<p><b>CHESAPEAKE, VA</b> Tidewater Church of Christ 217 Tatus 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><b>BELLINGHAM, WA</b> 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><b>RANCHESTER, WY</b> 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 Reich (307) 655-2563</p>
<p><b>LUBBOCK, TX</b> 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</p>	<p><b>SAN ANTONIO, TX</b> Grissom Rd. Church of Christ 5470 Lost Lane at Grissom Rd. San Antonio, TX 78238-2700 Bible Classes 9:30 P.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 10:00 A.M. Wednesday Ladies Class 7:30 P.M. Terry Starling, Evangelist www.grissomroadcocc.org</p>	<p><b>CHESTER, VA</b> Chester Church of Christ 12100 Winfree St. (Central to Richmond, Hopewell, Petersburg, &amp; Colonial Heights) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Church Building: (804) 796-2374 (804) 385-2725 or (804) 271-0877</p>	<p><b>CHARLESTON, WV</b> Church of Christ 522 Daugherty St. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Kent Clark: (304) 342-0237 mansuper1965@hotmail.com</p>	<p><b>CANADA</b> Northside Church of Christ 803 20A Ave. NE, Calgary, AB, Canada Sunday 10:00 A.M. Sunday 11:00 A.M. Sunday 6:00 P.M. Wednesday 7:00 P.M. + 1 (403) 452-5116</p>
<p><b>LUFKIN, TX</b> 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><b>SAN ANTONIO, TX</b> Pecan Valley Church of Christ 268 Utopia Avenue (I-37 S.E. Exit Pecan Valley) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Clyde W. Carter (210) 337-6143</p>	<p><b>NEWPORT NEWS, VA</b> Harpersville Rd. Church of Christ 315 Harpersville Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. (757) 595-9564</p>	<p><b>CHARLESTON, WV</b> 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 www.oakwoodchurchofchrist.com</p>	
<p><b>MANSFIELD, TX</b> Northside Church of Christ 1820 Mansfield-Webb Road Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 5:00 P.M. Wednesday 6:30 P.M. Evangelists: Tom Roberts (817) 466-3160</p>	<p><b>SHERMAN, TX</b> Westwood Village Church of Christ 314 N. Tolbert Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jim Smelser</p>	<p><b>RICHMOND (Metro), VA</b> 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. Evangelist: Gene Tope (804) 790-1629 www.courthousechurchofchrist.com</p>	<p><b>CLARKSBURG, WV</b> Westside Church of Christ Davisson Run Road Sunday Morning 9:30 A.M. (304) 622-5433</p>	
<p><b>MESQUITE, TX</b> (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><b>TEMPLE, TX</b> 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><b>RICHMOND, VA</b> 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><b>FAIRMONT, WV</b> 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) 363-8696 (304) 842-7936</p>	
<p><b>MIDLAND, TX</b> Woodcrest Drive Church of Christ 1401 Woodcrest Drive Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. Evangelist: Jay Martin (432) 689-0955 or (432) 620-0762</p>	<p><b>TEMPLE, TX</b> Southside Church of Christ 2003 S. 5th Street 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><b>RICHMOND, VA</b> West End 4909 Patterson Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 4:00 P.M. Wednesday 7:30 P.M. Evangelist: Stacy Crim (804) 358-7933</p>	<p><b>GLADESVILLE, WV</b> Gladesville Church of Christ 2906 Gladesville Rd. Independence, WV 26374 Sunday Bible Study 10:00 A.M. Worship 10:45 A.M. Sunday 7:00 P.M. Wednesday 7:00 P.M. (304) 864-3078</p>	
<p><b>NACOGDOCHES, TX</b> 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 &amp; Jay Taylor</p>	<p><b>WACO, TX</b> Sun Valley Church of Christ 340 E. Warren St. (In Hewitt, a suburb of Waco) Bible Class 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. Evangelist: Marc Smith (254) 666-1020 or 420-1484</p>	<p><b>RIDGEWAY, VA</b> 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><b>MOUNDSVILLE, WV</b> Church of Christ 210 Cedar St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Mid-week 7:30 P.M. Evangelist: Devin Roush (304) 845-2820, 845-4940</p>	
<p><b>ODESSA, TX</b> 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: Kristofer Gordana (432) 366-5071</p>	<p><b>WACO, TX</b> West Waco Church of Christ 8900 West Hwy 84, Suite 107 Waco, TX 76712 Bible Study 9:00 A.M. Worship 10:00 A.M. Afternoon Worship 4:00 P.M. Evangelist: Kenny Peden (254) 640-2656; (254) 744-7182; (254) 498-0351</p>	<p><b>ROANOKE, VA</b> Blue Ridge Church of Christ 929 Indiana Ave. N.E. (5 min. from Roanoke Convention Center) 1st Lesson 9:15 A.M. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. (540) 344-2755</p>	<p><b>PARKERSBURG, WV</b> Marriott Church of Christ 825 Marriatown Road Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 7:00 P.M. Wednesday 7:30 P.M. (304) 861-0342 or 422-7458</p>	

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## CEI Lectures

**Dates: June 23-26, 2014**

**Location: Athens Bible School**

**Theme: Recapturing the Spirit and Power of The Golden Age of Preaching**

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY
8:00 AM		Substance Matters <i>Bill Hall</i>	Character Counts <i>Phil Chumbley</i>	Methods Make A Difference <i>Bobby Graham</i>
9:00 AM		Jesus' Method & Message: Sermon on the Mount (Matt. 5-7) <i>Greg Litmer</i>	Jesus' Method & Message: Sermon to the Scribes & Pharisees (Matt. 23) <i>Karl Diestelkamp</i>	Jesus' Method & Message: Jesus' Departure Sermon (John 14-17) <i>Curtis Pope</i>
10:00 AM		Peter's Method & Message: Pentecost Sermon (Acts 2) <i>Mike Thomas</i>	Peter's Method & Message: Temple Gate Sermon (Acts 4-5) <i>John Gentry</i>	Peter's Method & Message: Sermon to Cornelius (Acts 10-11) <i>David Diestelkamp</i>
11:00 AM	Women's Track:	What To Expect From Preaching: Being Taught and Spiritually Fed: <i>Phyllis Bagwell</i>	What To Expect from Preaching: Being Admonished, Reproved, and Rebuked <i>Jennifer Maxey</i>	What To Expect from Preaching: Being Encouraged <i>Vicky Litmer</i>
11:00 AM	Men's Track:	John The Baptist's Preaching Style <i>Lonnie Oldag</i>	Stephen's Sermon (Acts 7) <i>Ron Chaffin</i>	Paul's Sermon at Mars Hill (Acts 17) <i>David Maxson</i>
2:00 PM			Open Forum: Sixty Years of Gospel Preaching <i>Connie W. Adams and Sewell Hall</i>	
7:00 PM	Singing	Singing	No Singing	Singing
7:30 PM	Characteristics of Today's Preaching <i>Connie W. Adams</i>	Then & Now: Recapturing the Prophetic Spirit <i>Sewell Hall</i>	No Lecture	Recapturing the Spirit of Jesus & the Apostles <i>Daniel King</i>