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# Truth

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## Magazine™



SPECIAL ISSUE:  
Following  
the Pattern



by Jeremy L. Paschall

# “Why Look for Guidance from the Bible?”

**A** teenage girl was driving home from a friend's house late one night when snow began pouring down.

For the first time in her young driving career, she found herself in the midst of a blinding snowstorm – the kind where the snow is coming down so hard that you cannot see ten feet in front of your windshield – and it was not long before road markings and street signs were invisible through the snow. The young lady panicked, knowing she was lost. Her mind raced....

Then she remembered something her father once told her. “If you ever get lost in a snowstorm,” he said, “wait for a snow plow to come by and follow it. Pretty soon you will come to some place you recognize and can find your way home.” She pulled over to the side of the road and waited anxiously. It was only a few minutes before a snow plow came scraping past, so she pulled in behind it and started following.

The teenager had carefully followed the plow for forty-five minutes when the driver stopped his truck. He walked back to her car, motioning for her to roll down her window. “Good,” she thought, “he can give me some directions.”

“Miss,” he asked, “what are you

doing following me all over the place?” She politely explained the counsel her dad had given her about following a snow plow if she ever got lost in a snowstorm. The driver nodded understandingly and said, “Well, I’m finished with the Walmart parking lot now, so you can follow me over to K-Mart if you want to.”

## It matters who you follow!

While this is certainly true in the midst of a snowstorm, it is equally true in our world’s blizzard of religious ideology – and with far greater consequences. Balaam “caused the people of Israel to act treacherously against the LORD” (Num. 31:16). Malachi rebuked priests who had “turned aside from the way” and “caused many to stumble by [their] instruction” (2:8). Jesus warned of “false prophets” (Matt. 7:15) and “blind guides” who “lead the blind” so that “both will fall into a pit” (15:14). In view of such peril, Jesus admonished, “Take care then how you hear” (Luke 8:18).

There is no shortage of those who would be our spiritual counselors – daytime television talk show hosts, radio personalities, newspaper columnists, self-help writers, mental health professionals, religious authors, internet bloggers, church members, preachers, family members, co-workers, classmates, friends, acquaintances, and neighbors. Everyone has an opinion, and most are very willing to share theirs. The sheer volume of information, and its sometimes contradictory nature, can overwhelm even an honest

seeker. By what means might one sift the wheat from the chaff?

When Jesus’ authority was challenged by “the chief priests and the elders of the [Jewish] people” (Matt. 21:23), He responded with a question of His own, asking His opponents, “The baptism of John, from where did it come? From heaven or from man?” (v. 25). Even these enemies of truth, as dishonest as they were in other matters, did not dispute the legitimacy of this question. Indeed, they grappled with their answer, knowing the consequences thereof (vv. 25-26). To acknowledge the heavenly origin of John’s doctrine implied their responsibility to obey, and to assign human origin to his doctrine constituted their dismissal of it. Their cowardice and refusal to answer (v. 27) did not diminish the question’s importance.

**From heaven or from man?** Its importance transcends the ages and remains today. This is the query by which we must evaluate the content of every counsel. “There is a way that seems right to a man, but its end is the way to death” (Prov. 14:12); “I know, O LORD, that the way of man is not in himself, that it is not in man who walks to direct his steps” (Jer. 10:23). Spiritual instruction that issues from the human mind is not worth the breath with which it is spoken or the paper on which it is written. It is invariably limited in its comprehension and failing in its answers. On the contrary, “The fear of the LORD is the beginning of

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by Steven J. Wallace

# Is The New Testament A Pattern?

**Why has God given us a New Testament? Is the New Testament a pattern for our lives to imitate? Does the New Testament contain a blueprint to duplicate?**

Our question centers on the design of the New Testament and the very purpose for which it was given to men by God. Alternatively, are we to believe that God has left man to his own will and that religion is merely guided by the will of each person? Has God created man in His image and then abandoned him to wander through life guided only by his own subjective thinking with no form to follow, no pattern to imitate, and no rule to govern? Indeed, the Bible, without any reservation, identifies and condemns the failure of men who walk by a subjective rule rather than the revealed pattern by God: “In those days there was no king in Israel; everyone did what was right in his own eyes” (Judg. 21:25, cf. Jer. 10:23; Prov. 16:25; 28:26). In contrast, “The steps of a good man are ordered by the LORD, And He delights in his way” (Ps. 37:23).

**This article affirms that God has always held man accountable for his choices pertaining to life and godliness, and therefore He has**

always given man a pattern by which he is measured. It is further affirmed that the New Testament, revealed by the Holy Spirit, has been God’s pattern for man to emulate.

## **A PATTERN IN THE PATRIARCHAL AGE**

Early man was given a pattern to follow. The fact that sin is a transgression of law proves that “sinners” were under law (1 John 3:4). Furthermore, death came through sin. Since death reigned from Adam to Moses, it necessarily infers that a rule of law existed from Adam to Moses (see Rom. 5:12-14). We find during this time the disapproval of Cain’s worship and the acceptance of Abel’s (Gen. 4:1-7). How would one man’s worship be approved and another man’s rejected without a revealed pattern? Abel embraced the pattern; Cain did not, for “By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts...” (Heb. 11:4). It was not by “doing his own thing” that Abel obtained this testimony but by heeding the word of God (Rom. 10:17).

Likewise, we find Noah, who was “just,” “perfect,” and “walked with God” (Gen. 6:8, 9). How? He walked with God by following the revealed pattern. “Thus Noah did; **according to all that God commanded him, so he did**” (Gen. 6:22, emp. added, sjw). That conveys not only a pattern

to follow but also close adherence to what was given. This is identified as living “by faith” in Hebrews 11:7.

## **A PATTERN IN THE MOSAICAL AGE**

It is evident that there existed a pattern during this 1500 hundred year span. The significant phrase, “as the LORD had commanded Moses” is found 17 times in the book of Exodus.<sup>1</sup> The pattern for worship, the articles of the tabernacle, the work of the priests, etc. consisted in the things Jehovah revealed and commanded through Moses. Jehovah stressed strict conformity to this revealed model, saying, “...see to it that you make them according to the pattern which was shown you on the mountain” (Exod. 25:40; cf. 25:9; 26:30; 27:8). Moses was a faithful messenger of God’s word and “...spoke to the children of Israel according to all that the LORD had given him as commandments to them” (Deut. 1:3). When the pattern was established and followed, God blessed His people. When the pattern was ignored or rejected, judgment came. For example the pattern was ignored when the ark of God was transported on a “new cart” with oxen (see 1 Chron. 13:7-10). When the oxen stumbled, one named Uzza reached out his hand to secure it from falling, and God struck him dead! David later spoke to the Levites, “For because you did not do it the first time, the LORD our God broke out against us, because we did not consult Him about the proper order” (1 Chron. 15:13). Other cases could be cited like Nadab and Abihu in Leviticus 10, but this is sufficient to prove the

<sup>1</sup> As found in the New King James Version.

**Is The New Testament A Pattern?***Continued from Page 4*

point. During this time, the prophets were frequently calling the people back to the established pattern: "To the law and to the testimony! If they do not speak according to this word, it is because there is no light in them" (Is. 8:20; cf. Mal. 4:4).

**A PATTERN IN THE CHRISTIAN AGE**

The New Testament is the expression and manifestation of life and righteousness for which man is accountable. The righteousness of God is revealed in *the gospel*, and this is a *new covenant* for men to heed (Rom. 1:17; 2 Cor. 3:4-4:6). Are we to then think that God no longer cares how people walk? Are we to believe there is no longer a pattern which man is to imitate and to cling? In seeing the severity of God in the Old Testament, it would be patently absurd to believe Jehovah no longer has any concern for how man conducts himself. This is especially obvious considering that the New Testament tells us to learn from the Old Testament and to behold the goodness and the severity of God (Rom. 15:4; 11:22). All men are going to be held according to New Testament authority, for "Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent" (Acts 17:30).

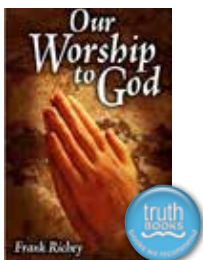
Below are seven reasons why the New Testament is our pattern.

1. That being ignorant of God's righteousness results in seeking to establish a different standard of righteousness (Rom. 10:1-4). There is therefore a definite pattern for God's righteousness, and it stands opposed to a system of righteousness derived from man.
2. That there is but one gospel given for men to obey (Gal. 1:6-9). If there is "not another," there must be recognizable traits and a fixed design of that one gospel.
3. That there is the possibility for every man to be perfect in Christ (Col. 1:28, 29). This necessarily implies that there must be a recognized "rule" or "form" by which every man must accord with to be perfect. It is according to that pattern which Paul herein states he worked. Therefore, "...whatever you do in word or deed, do all in the name of the Lord Jesus..." (Col. 3:17).
4. That God hears our prayers is based upon asking "according to His will" (1 John 5:14, 15). Equally evident is that there must be a recognized "will" that is "of God" so that we know how to pray.
5. That Christ gave us an *example* to follow proves a pattern exists for saints to imitate (1 Pet. 2:21). The model of Jesus (His work and teaching) is set apart from any other (John. 14:6).
6. That Paul calls us to imitate him as he imitates Christ further proves that we can recognize and follow that pattern (1 Cor. 11:1). "Brethren, join in following my example, and note those who so walk, as you have us for a pattern" (Phil. 3:17).
7. That the warning to not think beyond what is written necessitates an acknowledgment of authorized New Testament writings which men must know and respectfully follow (1 Cor. 4:6). "Hold fast the pattern of sound words which you have heard from me..." (2 Tim. 1:13). Further, that the transgression of these things results in forfeiting fellowship with Christ mandates a clear and defined pattern to which men must comply (2 John 9-11).

Other points could be added to these, but these are sufficient proof that the New Testament is our pattern today.

*Steven J. Wallace, preacher  
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by Aaron Veyon

# “Where There Is No Law...”

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**“For if those who are of the law are heirs, faith is made void and the promise made of no effect, because the law brings about wrath; for where there is no law there is no transgression” (Rom. 4:14-15).**

The wrath of God is the result of sin. Sin is man’s rebellion against his Creator (cf. Heb. 3:7–4:3), and it consequently separates man from God (Isa. 59:1-2). Evidence of this fact is easily seen in the account of Adam and Eve who, having previously enjoyed perfect fellowship with God, were cast out of the Garden of Eden due to disobeying just one commandment (Gen. 3). Many generations later, when God chose for Himself a special people to call His own (Israel), He separated them from the world that they may be holy just as He is holy (Lev. 11:45). But, time and again, sin got in the way; it constantly disrupted the fellowship they had with God. Thus, Paul says, it was because of sin that God gave the law. “Knowing this: that the law is not made for a righteous person, but for the lawless and insubordinate, for the ungodly and for sinners, for the unholy and profane, for murderers of fathers and murderers of mothers,

for manslayers, for fornicators, for sodomites, for kidnappers, for liars, for perjurers, and if there is any other thing that is contrary to sound doctrine” (1 Tim. 1:9-10).

However, with the giving of the law came the penalty for not keeping it (for it not only declared what was “right” and “wrong,” it required total conformity to it – which no one, except Jesus, was able to satisfy). Therefore, the law is associated with wrath (Rom. 4:15), condemnation (2 Cor. 3:9), and death (v. 7). The law itself was “holy and just and good” (Rom. 7:12), but to violate it was a death sentence. “For as many as are of the works of the law are under the curse; for it is written, ‘Cursed is everyone who does not continue in all things which are written in the book of the law, to do them’” (Gal. 3:10). “For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all” (Jas. 2:10).

**“IN YOUR SEED ALL THE NATIONS OF THE EARTH SHALL BE BLESSED...” (GEN. 22:18)**

You may ask, “What purpose then does the law serve? It was added because of transgressions, till the Seed should come to whom the promise was made...” (Gal. 3:19). The intent of the law was to bridge together both the “seed promise” given to Abraham (some 430 years prior to the giving of the law through Moses, Gal. 3:17) and the fulfillment of that “seed promise” in Christ Jesus. Paul explained it this way: “But the Scripture has confined all under sin, that the promise by faith in Jesus Christ

might be given to those who believe. But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed. Therefore the law was our tutor to bring us to Christ, that we might be justified by faith. But after faith has come, we are no longer under a tutor” (Gal. 3:22-25).

In the church age (which began on Pentecost, Acts 2) we find that the Law of Moses is now dead (Rom. 7:1-6; 2 Cor. 3:11). Just as He promised, Christ fulfilled it (i.e., He brought it to its intended conclusion, Matt. 5:17-18), “having nailed it to the cross” (Col. 2:14-17; cf. Eph. 2:14-16). That being the case, it is pointless and fruitless for anyone to try to be justified in the eyes of God by holding to the works of a dead law that could not save anyone even if it were still in force (Gal. 3:11-14). The Law of Moses was never intended to do that. It was simply a “tutor to bring [the Jews] to Christ” (who is the fulfillment of the seed promise, v. 16). Now being dead, that law no longer exists. Being that it does not exist, there is no longer any transgression or penalty for not keeping it (Rom. 4:15). (While it is possible that Paul’s statement in Romans 4:15 was a maxim, our conclusion regarding this “dead law” is nonetheless true.)



**“Where There Is No Law...”***Continued from page 6*

To emphasize this fact, Paul draws attention to the example (pattern) of Abraham (to whom the promise was made; who also predated the law) to show that the true heirs of “the seed promise” are justified in the eyes of God – not because of any law-abiding works of a dead law, but because of faith. “Therefore know that only those who are of faith are sons of Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, ‘In you all the nations shall be blessed.’ So then those who are of faith are blessed with believing Abraham” (Gal. 3:7-9). We, who are far removed from the time in which the Law of Moses was in force, should be able to clearly see that we are justified by faith in Christ (not the dead law), and that our faith in Him results in our obedience to Him. Did not Abraham prove this very point?

Was not Abraham our father justified by works when he offered Isaac his son on the altar? Do you see that faith was working together with his works, and by works faith was made perfect? And the Scripture was fulfilled which says, “Abraham believed God, and it was accounted to him for righteousness.” And he was called the friend of God (Jas. 2:21-23).

James also said, “But someone will say, ‘You have faith, and I have works.’ Show me your faith without your works, and I will show you my faith by my works” (v. 18). “Thus also faith by itself, if it does not have works, is dead” (v. 17).

To many people, Paul’s insistence that no man is justified by works, but rather by faith, is a direct contradiction to James’ statement in James 2:21-23. (Incidentally, this is why many in the religious world do not believe water baptism into Christ is necessary for salvation,

because baptism is a work.) However, what many people fail to see is that there are at least four types of works mentioned in the Scriptures. There are the “works of the flesh” (Gal. 5:19-21) – which are inherently evil, “works of the law” (which we have been discussing), meritorious works (i.e., works that man devises, cf. Eph. 2:9), and obedient works of faith. The first three cannot save anyone, but we cannot be saved without obedient works of faith. (The entire chapter of Hebrews 11 supports this fact.) Thus, there is no need for confusion. Paul (in Romans and Galatians) was talking about works that are excluded from God’s plan to save man, whereas James was referring to works that are included in the plan of salvation (and baptism into Christ is an obedient work of faith). “But in every nation whoever fears Him and works righteousness is accepted by Him” (Acts 10:35).

So then, what is the point of this article? First of all, I want to encourage the reader to always follow the divine pattern for everything we say and do (Col. 3:17). For in every dispensation of time there has been a divine pattern to follow. Even before there was ever a “Law of Moses,” God has always had a law in place that man has had to obey (cf. Gen. 1:28; 2:17, 24). This is especially true in this age; for though we are not under the Law of Moses we are under law to Christ (1 Cor. 9:21).

As a side point, I find it fascinating that God has created the natural realm with such symmetry to the spiritual realm that even nature reinforces the law of Christ (cf. Rom. 2:14-16). In a written debate with a Calvinist preacher (who believes that man is born in sin – that

is, physically born-spiritually dead), I asked him to answer one series of questions. What of the tree that fell over because of internal rotting? What of the deer that was fatally hit by a truck on the freeway? What of the friend or loved one in the casket at the funeral home? Were they dead first or alive first (and then died)? Obviously they were alive first. The same is true spiritually speaking. Paul said, “I was alive once without the law, but when the commandment came, sin revived and I died” (Rom. 7:9). Hence, the need to be “born again” (John 3:5; Rom. 6:4-5)! So then, even nature teaches that there is always a divine pattern to follow.

My second reason for writing this is to show that there are some things we are not obligated to do in Christ; and they may even be sinful to participate in, or else to attempt to bind on others. “For where there is no law there is no transgression” (Rom. 4:15). As we have identified, there is no divine pattern for us to do the works of the dead Law of Moses (Gal. 2:16-21). Also, there is no divine pattern to enforce the traditions and commandments of men (Matt. 15:1-13). There is no divine pattern for us to bind on others certain matters of personal liberty, perhaps even concerning “doubtful things” (Rom. 14:1ff), which God has left up to the individual consciences of each Christian (Rom. 14:14). Brethren, we are not lawmakers. “There is one Lawgiver, who is able to save and to destroy. Who are you to judge another?” (Jas. 4:12).





by T. Sean Sullivan

# Where Men Look for Authority

## INTRODUCTION

In today's religious world – *with its "buffet" of choices* – "truth" should be placed on the endangered list. There are fewer and fewer people every day who consider truth to be any sort of factor, let alone an absolute. It is pretty clear that the masses are seeking, as best, "situational-truth" and definitely have a love for "flexible-truth" (as if such could exist).

Over time our culture has adopted a sentimentalist view of truth. We have drifted from things being "right" or "wrong." We have a desire to see right or wrong being dependent on the "who" or "what" and mostly on the "why." In this emotional slide away from absolute-truth, as a culture we have departed from truth's true essence – *we have left truth behind.*

The greatest danger in this religious mindset shift is that you and I are living through it. We are not reading about some far-off place that we will never visit – *this is going on where we are!*

We must admit that there is a constant need for a lookout for these toxic ideas trying to worm their way into the minds of the church. If we fail to pay attention, this form of worldliness will rob us of God's will and replace it with situational and emotion-based decision making. To guard against these dangerous ways, let's expose some things that have become self-imposed standards of authority to which men look.

## LOOKING TO OUR FEELINGS

We are living in emotional times. The basis for most of the decisions in this country are emotion-rendering pleas. This is the case from politicians and their "social programs" and even family members attempting to motivate actions in others around them. There is little wonder that this emotion-based authority has come full-force into religion and even in amongst the Lord's people. There are many whose authority for religious practice is nothing more than "feeling."

This vain pursuit of emotional authority worships the worshipper and not God. Today's religious groups strive to provide the right *feeling* that those in attendance are seeking. This, of course, changes with the audience and finds everything from robes and incense, to rock bands to woo new fickle participants – *who are seeking their emotional high.*

Feeling is heavily marketed today with "dynamic speakers" with motivational messages; moving their audience to change, without providing any true direction; the question is, "Where is God?" Poetry and testimony are not "*preaching Christ and Him crucified*" (1 Cor. 2:2). Paul warned of times when people would not stand for truth, saying, "*They will heap unto themselves teachers having itching ears*" (2 Tim. 4:1-4). There is great responsibility in preaching "the" gospel. If we preach anything other than the gospel of Jesus Christ, we will be accursed (Gal. 1:6-9). The "religion" prescribed by the New Testament is to God, through Jesus Christ, according to

God's will (Matt. 7:21). The purpose of proper preaching is convincing, convicting, and converting. Emotion based authority is man-based authority; it removes God from the equation and elevates man's own desires to God's rightful place.

## LOOKING TO "MODERN REVELATIONS"

There can be no doubt that men are more in love with their own ideas than they have ever been with God's. The ever-needed and continuously-efficient standard for man's truest needs is the direction of God's will (Ps. 19:7-11). Without this necessary direction from God, man can never find his way (Jer. 10:23). The word of God is our one and only hope of pleasing God and finding our eternal place with Him in Heaven after this life is over (Matt. 7:21; Jas. 1:17-22). Even though each of these statements is completely true in every dimension, man has failed to admire the Bible for what it is and that it can lead us in proper doing. Instead, arguably poisoned by our own pride and perhaps jealous of God's prominence, we have come up with our own ideas.

There are some incredibly popular doctrines of men that sweep great numbers away from the truth of God's word. [The thing that must be understood: we cannot have both (Gal. 1:6-9).] In the last couple of decades one modern man-made doctrine is taking a stronger hold on the hearts of the world, with claims of 1.5 billion adherents, and growing. Even here, our own country, Islam boasts 2.6 million members. This doctrine of men finds its beginning in in the seventh century after the



**Where Men Look for Authority***Continued from page 8*

time of Christ and the completion of God's revealed message. This religious organization is an invention from the imaginations of Muhammad and his followers – *not God*. Other places that men are looking for their authority are Mormonism and Christian Science, which both found their start in the 1800s and which is 1800 years too late to be included in *“that which is perfect”* (1 Cor. 13:10). Men have always wanted to feed their own pride, rather than humbling themselves under the mighty hand of God (1 Pet. 5:6); they seek to shove Him aside and assume His place for themselves.

God's word is complete and delivered for all times (Jude 3). It is all that we need. It is our instruction in the one faith that will save our souls (Rom. 10:17; Eph. 4:1-6).

## LOOKING TO OUR RELIGIOUS LEADERS/ GROUPS

When men rely on their religious leaders to tell them what to do, they surrender their souls, and their eternal hope to the hands of some other person who assumes authority in these matters. This “brand-of-religion” based authority for practices can be a simple-minded as *“My preacher says”* all the way to *“accepting whatever the creed book says.”*

Nowhere in the Scriptures are we told to turn our hearts over to anyone other than God, through His Son, our Savior, Jesus Christ (Mark 12:30). The Bereans searched daily to verify truth (Acts 17:11) – *even when being taught by the Apostles* – and so should we. We are personally responsible to *“test all things, hold fast to what is good”* (1 Thess. 5:21). We must seek God's approval by rightly dividing the word, so that we can stand before Him without shame (2 Tim. 2:15).

Jesus asked questions that we are certainly learning the modern answer to today. He asked, *“What will man give in exchange for his soul?”* (Matt. 16:26). Obviously, today, the answer is whatever caters to my wants and whatever is easiest. Man desires low-effort, high reward religion – *this is the “sad-but-true” reality of our modern religious climate.*

## CONCLUSION

When we begin to believe that men's thoughts are the standard of truth we are wrong – *God is the standard of truth* (John 17:17; Tit. 1:2). When we believe that our faithfulness to “something” is all that God desires, we are wrong. When we see our traditions as more important than truth, we are wrong. When we worship ourselves, in the name of religion, we are wrong.

God has set the standard of truth and we can know it (John 8:31-32). We need to grow toward being faithful to God's will – *not just some religion or religious leader that we favor*. We need to be students of God's truth, careful to keep our feelings where they belong – *not elevating them to the reason for all that we do.*

God has provided all that we need for gaining the goal of godliness in this life (2 Pet. 1:3). The hope of His revelation is the salvation of our souls (Rom. 1:16). We must get out of our own way and serve God as He has revealed. God's revealed word is the only true authority.

*T. Sean Sullivan has worked with the Main Street Church of Christ in Newbern, Tennessee for nine years.*



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Roy Cogdill

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by Doug Roush

# How To Establish Bible Authority: Command, Example, and Necessary Inference

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“Forever, O LORD,  
Your word is settled  
in heaven” (Ps.  
119:89).

Every generation is charged with recognizing the absolute authority of God’s written word. This was made abundantly clear in the charge the apostle Paul made to the church in Corinth. In the miraculous age of the first century, when there were both true and false prophets, the apostle Paul wrote, “If anyone thinks himself to be a prophet or spiritual, let him acknowledge *that the things which I write to you are the commandments of the Lord*” (1 Cor. 14:37). In other words, the inspired written word of God trumps the professed spoken word of God, every time.

There are three principles that are to be recognized and respected in the establishment of Biblical authority: Command, Example, and Necessary Inference, which is intended to lead to an Inescapable Conclusion. These principles have been long recognized but are not always respected. Nevertheless, the validity of the use of these means to establish Divine authority is clearly established by Jesus, the apostles, and the first century prophets.

First, we must recognize, acknowledge, and respect the fact that all authority is inherent in Jesus

(Matt. 28:18). Therefore, we hear and see in Jesus the authorized pattern of principles for recognizing the things we are authorized to do so that we might be practicing His will and be found in His favor.

Jesus appealed to the principle of **Command** as a means of establishing authority. This is clearly seen in such statements as: “If you love Me, *keep My commandments*” (John 14:15), and, “Therefore *whoever hears these sayings of Mine, and does them*, I will liken him to a wise man who built his house on the rock” (Matt. 7:24). He authorized the apostles to, “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to *observe all things that I have commanded* you; and lo, I am with you always, even to the end of the age” (Matt. 28:19-20). We know that what the apostles taught was authorized by the authority of Christ because it was made evident by “... the Lord working with them, and confirming the word with signs following” (Mark 16:20).

Jesus also appealed to the principle of **Example** as a means of establishing authority. This is evident from the statement of Jesus to His disciples: “For I have given you an example, that you should do as I have done to you” (John 13:15). Another article in this special series will deal with identifying the difference between binding and non-binding examples. But here, as well as in other incidents, the principle is established that we are to recognize

and respect the authoritative nature of divinely approved examples.

Jesus often expected people to recognize and respect to the principle of **Necessary Inference** as a means of recognizing and establishing authority. He expected the divine authoritative nature of His words to be recognized by the people of His day based on the evidence of the miracles He performed (cf. John 15:22, 24). In other words, the miracles Jesus performed necessarily inferred that His words were the authorized words of God. Nicodemus observed this principle of necessary inference and stated the inescapable conclusion, “Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him” (John 3:2). Jesus expected Philip to have recognized that His character was a mirror image of the character of His Father based on the principle of necessary inference; “Have I been with you so long, and yet you have not known Me, Philip?...” (cf. John 14:8-11). The apostle Peter observed the necessary inference of the vision given to him (Acts 10:9-16) and came to the inescapable conclusion, “You know how unlawful



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it is for a Jewish man to keep company with or go to one of another nation. *But God has shown me that I should not call any man common or unclean*" (Acts 10:28 NKJV).

The validity of establishing Divine authority through the principles of Command, Example, and Necessary Inference is clearly demonstrated in Acts, chapter fifteen. Here, we find that Paul and Barnabas traveled from Antioch to Jerusalem to determine the source of a false doctrine that had been brought to Antioch by certain men from Judea. Arriving in Jerusalem, Paul and Barnabas declared all things God had done with them among the Gentiles. However, "... some of the sect of the Pharisees who believed rose up, saying, 'It is necessary to circumcise them, and to command them to keep the Law of Moses'" (Acts 15:5 NKJV). Rather than answering the false teaching of this sect on the basis of apostolic authority (cf. Matt. 16:19; 18:18), the truth was demonstrated by appealing to the authoritative principles of: Example, Necessary Inference/Inescapable Conclusion, and Command. Notice:

- Peter rose up and appealed to the Example of the conversion of the first Gentiles. He stated what all Christians knew to be true: God had chosen that, by the mouth of Peter, the Gentiles would hear the word of the gospel and believe. [Jesus stated that He would give to Peter "the keys to the kingdom" (Matt.16:19). Therefore, Peter would "unlock the doors to the kingdom" through the preaching of the gospel of Christ. This was fulfilled for the Jews on the first Pentecost after the resurrection of Jesus (Acts 2). It was fulfilled for the Gentiles at the household of Cornelius (Acts 10).] Peter's declaration of the gospel to the Gentiles, as revealed to him by God, did not include the necessity of circumcision for their salvation. By giving the

household of Cornelius the Holy Spirit, God necessarily implied His confirmation of the authority of the message as it had been delivered by Peter and His authorization of taking the gospel to the Gentiles. The inescapable conclusion is that God had authorized the same gospel that had been delivered to and practiced by the Jews was to be delivered to and practiced by the Gentiles (Acts 15:7-11).

- Next, Barnabas and Paul declared the Example of the miracles and wonders God worked among the Gentiles by them (Acts 15:12). The miracles and wonders they performed necessarily implied that God confirmed the message as it was delivered to the Gentiles by Barnabas and Paul. Their message did not include the necessity of circumcision for salvation. The inescapable conclusion is that it is not necessary for Gentiles to be circumcised in order for them to be saved.
- Finally, James (probably a brother of Jesus, and one of the elders at Jerusalem) confirms the testimony of Peter concerning the authority of the Gentiles hearing the same gospel and practicing the same faith as Jews who trusted and obeyed Jesus. James stated that this was consistent with the stated will of God that had been written in the word of prophecy (Acts 15:13-17; cf. Amos 9:11-12).

In this example we see, regardless of who is teaching it, that the validity of a doctrine must be proven to be consistent with the written word of God, and divinely approved examples of the practice of truth, while observing and respecting what

is necessarily inferred in each or by either and arriving at the inescapable conclusion of God's revelation of truth by each, or in either.

The pattern of establishing divine authority through the means of Commands, Examples, and Necessary Inference was employed by Jesus. The apostles, who were guided into all truth through the Holy Spirit (cf. John 16:13), continued to employ this pattern for establishing divine authority. Those who are of an "honest and good heart" (cf. Luke 8:15) recognize and respect these established and approved divine principles. Jesus identifies His true disciples as those who abide in His word and know the truth (cf. John 8:31-32). If we hope to be in fellowship with Christ, we must abide in the doctrine of Christ (2 John 9) as it is revealed to us in the Bible through the means of Commands, Examples, and Necessary Inference. May we rightly divide the word of truth and be found practicing the faith that has been delivered to us through it, so that we might proclaim the praises of Him who called us out of darkness into His marvelous light (cf. 2 Tim. 2:15; Jude :3; 1 Pet. 2:9).

*Doug Roush has worked with the Southside Church of Christ, in Bowling Green, Kentucky since September of 2005.*







by Mike Willis

# When Examples Are Binding

One of the most difficult things to determine in Bible authority is answering the question, “When are examples are binding?”<sup>1</sup>

There are examples in the Bible of things done by inspired men that are admittedly not binding upon all men of all time, such as eating the Lord’s supper in a third-floor room (Acts 20:7, 9), or daily meetings (Acts 2:46). There are examples of things done by inspired men that most of us admit are binding upon all men of all time, such as the weekly observance of the Lord’s supper (Acts 20:7), local church autonomy (Acts 14:23), the day of worship for the New Testament church (Acts 20:7; 1 Cor. 16:1-2), and the pattern of congregational co-operation in benevolence (Acts 11:27-30; 1 Cor. 16:1-4; 2 Cor. 8-9; Rom. 15:26; etc.). This raises the issue of “When Are Examples Binding?”

In looking at examples, there are only three options available to us:

- No examples are binding.
- Some examples are binding.
- All examples are binding.

<sup>1</sup> For a more detailed presentation of this material, see my lecture “How the Restorers Used New Testament Examples,” *The Restoration Heritage in America: A Biblical Appeal for Today, Florida College Annual Lectures, 1976, 39-55.*

No one, to my knowledge is taking the third alternative, so it can be dismissed; some are taking the first position. Reuel Lemmons, institutional preacher and editor of *Firm Foundation* from 1955 to 1983, wrote:

We have glibly tripped off our tongues for the past hundred years the slogan that things are proven to be scriptural in three ways: (1) divine command, (2) necessary inference, and (3) approved example. The more we dig into the matter the more we are convinced that the only way to prove a thing essential is by divine command. We are afraid of necessary inference because we do not always trust the ability of the inferer to make infallible inferences. We do not trust approved examples because there are a lot of approved examples that all people agree are not binding examples.<sup>2</sup>

But that examples are a means of conveying God’s will to mankind is seen from the use that inspired men made of examples.

- Jesus argued from the example of David to show the inconsistency of the Pharisees who condemned the Son of David and His disciples for plucking and eating grain on the Sabbath while approving of David’s

<sup>2</sup> Reuel Lemmons, “When Are Examples Binding?” *Firm Foundation*, Vol. 90: 50, p. 786. See also Michael Hall, “In Matters of Opinion, Liberty,” *Firm Foundation*, Vol. 90 (December 18, 1973), 808; James Robert Ross, “Real Reasons for Disunity,” *Restoration Review*, Vol. 13-14, 110; Milo R. Hadwin, *The Role of New Testament Examples As Related to Biblical Authority*, 44.

unlawful act (Matt. 12:3; Mark 2:23-27; Luke 6:1-5).

- James argued from the example of Elijah to prove that the fervent prayer of a righteous man can accomplish much (Jas. 5:16-18).
- Peter used the examples of wicked angels, the flood, and the destruction of Sodom and Gomorrah to show that God can deliver the righteous from temptation and keep the unrighteous under punishment (2 Pet. 2:4-9).
- Paul and Barnabas argued from God’s approval of their missionary work that the Gentiles were acceptable to God without circumcision (Acts 15:12).
- Paul argued from the example of Peter leading about a believing wife that gospel preachers were worthy of financial support from the church (1 Cor. 9:5).

The plain statement of Scripture shows that examples are means of communicating the divine will:

Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample (Phil. 3:17).

Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you (Phil. 4:9).

Wherefore I beseech you, be ye followers of me. For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ,

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as I teach every where in every church (1 Cor. 4:16-17).

And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: So that ye were ensamples to all that believe in Macedonia and Achaia (1 Thess. 1:6-7).

Repeatedly the example of Christ is held out as a model for Christian behavior (Eph. 5:2; Phil. 2:5ff; 1 Pet. 1:15; 2:21-24), in addition to His public and private teaching. Furthermore, several Greek words are used which imply that an example is to be avoided or followed.<sup>3</sup> The discussion in Acts 15 relied on direct statements of Scripture (15:13-21 – James’ argument based on Amos 9:11-12), approved apostolic example (15:12 – Paul and Barnabas), and necessary inference (15:6-11 – Peter’s argument which relied on his vision and God’s instruction to draw the conclusion that Gentiles are purified by faith, the same as Jews).<sup>4</sup>

**WHEN ARE EXAMPLES BINDING**

The fact of the matter is that some approved examples are binding and some are not. Men have tried to determine which are binding and which are not in a number of ways.<sup>5</sup>

<sup>3</sup> *Tupos*: see 1 Cor. 10:6-11; Phil. 3:17; 1 Thess. 1:7; 2 Thess. 3:9; 1 Tim. 4:12; Tit. 2:7; *hupodeigma*: John 13:15; Heb. 4:11; 8:5; 9:23; Jas. 5:10; 2 Pet. 2:6; *hupogrammas*: 1 Pet. 2:21.

<sup>4</sup> See David Koltenbah, “The Three Methods of Argument to Establish Divine Authority,” *Truth Magazine* (Vol. XI, pp. 234-240, 255-258, 275-281) and “The Apostles’ Appeal to Scriptural Authority (Acts 15),” *Biblical Authority: Its Meaning and Application, Florida College Lectures, 1974*, 80-94.

<sup>5</sup> In 1958, J. D. Thomas argued that unless there is an underlying command, examples

I believe that one must approach Bible examples with the same set of hermeneutical rules that he applies to commandments in the Scripture. We assume that any commandment is binding unless there is some reason for believing otherwise.<sup>6</sup> We must begin with the same assumption with reference to apostolic examples; we assume that all examples are binding unless there is some reason for thinking otherwise.<sup>7</sup> Here are hermeneutical principles that will guide us in determining when examples are binding:

- The Bible must be interpreted *harmoniously*. No passage should be interpreted so that it contradicts a truth taught in another passage. There must be *uniformity* before there is a pattern of authority.
- Any commandment pertaining to *incidentals* or unique circumstances cannot be given universal application.<sup>8</sup>

are not binding, but this posits the authority in the underlying command rather than the example (see *We Be Brethren*, vi). In *Heaven’s Window* (1974), he argued that “God’s pattern revelation is as detailed as the *common mind* establishes it to be” (69). The “common mind” reduces authority to counting noses! Edward Fudge dismissed the whole discussion about binding examples as being more nearly the attitude of the scribes than Christ (“The Savior or the Scribes,” *Firm Foundation*, 92:16, 245).

<sup>6</sup> Most all of us recognize that even divine commandments must be studied to determine which ones are applicable to mankind today. No one is presently trying to build an ark (Gen. 6:14) or offer animal sacrifices. One may dismiss these as Old Testament commandments/laws, but one faces a similar situation when he determines if he should salute his brothers and sisters with a kiss (Rom. 16:16; 1 Cor. 16:20; 2 Cor. 13:12; 1 Thess. 5:26; 1 Pet. 5:14), women should wear a veil when praying and prophesying (1 Cor. 11:2-16), Christians should wash one another’s feet (John 13:1-17), etc.

<sup>7</sup> Connie W. Adams wrote, “I submit that an apostolic example is binding unless there is a passage which looses it” (“Apostolic Examples – The Lord’s Day,” *Biblical Authority: Its Meaning and Application*, *op. cit.*, 163).

<sup>8</sup> For some examples of commandments illustrating this same rule see Luke 24:49; 2

- A passage cannot be interpreted to mean more than it says.<sup>9</sup> If one affirms that Antioch sent funds to the elders at Jerusalem to distribute the funds to all of the churches in Judea, based on Acts 11:27-30, he has obviously read into that example more than the scripture states.
- Where there is no authority for an item, whether general or specific from command, example, or necessary inference, that practice cannot be made a part of the work or worship of the church. This is sometimes called the *law of exclusion*. The simple fact is that one must have positive, divine authority for all that he does. The Bible is not a book that enumerates everything that is wrong to do (“thou shalt not use Coke, Pepsi, Mountain Dew, milk, coffee, *ad nauseum* in observing the Lord’s supper”).

**WHAT IS AT STAKE**

Let’s remember some of the things that we learn through approved apostolic examples before we cast aside examples as a means of knowing God’s will for mankind. If there is no law, there is no transgression (Rom. 4:15). The list below contains some things learned and known by approved apostolic examples. If they are discarded, then mankind has no law governing these things:

- Frequency of partaking the Lord’s supper (Acts 20:7)
- Autonomy of the local church (Acts 14:23 – elders in every church; 1 Pet. 5:2)

Timothy 4:9, 13; John 11:39. Roy E. Cogdill called this the “law of materiality” in his excellent workbook *Walking By Faith*, 25. For an example or commandment to be binding, it must have *universal application* [for example, how could any present day disciple obey Paul’s instruction to Timothy, “Make every effort to come to me soon” (2 Tim. 4:9)?]

<sup>9</sup> See Bernard Ramm, *Protestant Biblical Interpretation*, 103.

### When Examples Are Binding

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- Bible baptism is water baptism (Acts 8:38)
- The Lord adds to the church (Acts 2:47)
- Day of worship for the New Testament church (Acts 20:7; 1 Cor. 16:1-2)
- Nature of the work of deacons and their position in the organization of the church (Phil. 1:1)
- Right of evangelists to locate (Acts 18:11; 19:10; 20:31)
- Right of evangelists to receive support from one congregation while working with another (2 Cor. 11:8; Phil. 4:15)
- Right to call government to one's defense (Acts 22:25; 23:17-23; 25:9)
- Incest is sinful (1 Cor. 15:1-2)
- How churches cooperate in benevolence (Acts 11:27-30; 1 Cor. 16:1-2; 2 Cor. 8-9; Rom. 15:25-26)

### CONCLUSION

If one concludes that examples have no binding authority, he has undermined one means through which God communicates His will to mankind. In 1805, James Haldane wrote, "If we do not hold ourselves bound by apostolic practice, we throw all order in churches of Christ into utmost confusion" (*Social Worship*, 52).



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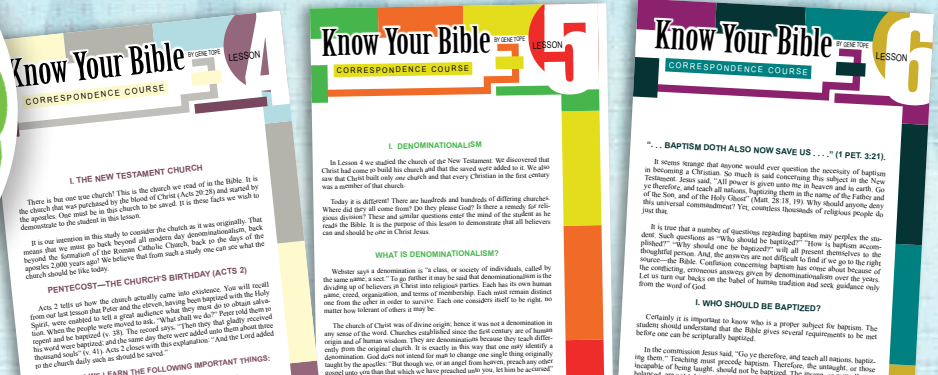
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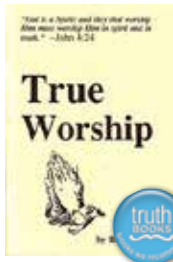
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by Chris Reeves

# How Post-modernism Affects the Pattern

**A special series of articles in *Truth Magazine* on the pattern of God's word is timely. Each generation needs to be reminded of the importance of the pattern of God's word and they need to be encouraged to "hold the pattern of sound words" (2 Tim. 1:13).**

The "pattern of sound words," of course, is all that God has to say in the Bible. God's word contained in Scripture is a "pattern," a form, or blueprint for mankind. God gave a "pattern" to the Patriarchs concerning such things as sacrifice (Heb. 11:4) and salvation from the flood (Heb. 11:7). God gave a "pattern" to the Israelites concerning their worship (Heb. 8:5). God has given a "pattern" in the New Testament to all mankind today concerning such things as the plan of salvation, the Lord's church, and the Christian's way of life.

My assignment in this article is to address how post-modernism affects God's pattern. The place to begin is with a definition of post-modernism, but let me first clarify one point. Post-modernism in no way affects God's pattern! God's pattern down through time has never been affected by any "ism" or

philosophy of man, post-modern or otherwise. God's word remains unaffected from the moment that God speaks His word all the way down through time to our present day.

The apostle Peter, quoting Isaiah 40:6-8, wrote: "The grass withereth, and the flower falleth: But the word of the Lord abideth forever" (1 Pet. 1:24-25). If God's pattern has been affected in some way by man so as to cause it to be misunderstood, corrupted, or lost all together, then there would be no reason to write a special series of articles today on God's pattern. However, since God's pattern "abideth forever," we need to be reminded and encouraged to "hold the pattern of sound words" (2 Tim. 1:13).

If post-modernism affects anything, it affects *the attitude of man toward God's pattern*. God's pattern remains unchanged throughout the centuries, but *man's attitude toward God's pattern* is constantly changing. This nation of ours was built upon the principles of knowing truth. For example, consider these words from the *Declaration of Independence*: "We hold these truths to be self-evident...." Our founding forefathers believed in "truths" that were self-evident and known to mankind. But today, in our 21<sup>st</sup> Century "enlightened" society, many are suffering from truth decay. Many people in our modern world no longer believe truth to be knowable, absolute, objective, or universal. The modern way of thinking among many can be summed up in one word: "Whatever..." (said with a tone of apathy).

What is post-modernism and what brought about this man-made philosophy? Post-modernism presented itself after (post) modernism. Historians often divide history into three main categories: pre-modern (c. 200 B.C. to 1600 A.D.), modern (c. 1600 to 1960), and post-modern (c. 1960 to the present). During the pre-modern era, life was governed principally by truths accepted from the divine. Truth was determined by empirical facts and moral principles. During the modern era, life was governed principally by human discoveries and human reason (science and logic). Truth was determined by empirical, scientific proof. If something did not accord with empirical, scientific proof, then it could not be classified as truth (known as "modernism"). During our present post-modern era, life is governed principally by feelings. Truth is a construct of one's own mind or feelings (either culturally constructed or individually constructed). Post-modernism is basically this: Truth is what you want truth to be.

Post-modernism's attitude toward truth was brought about because of the failure of modernism. When scientific "modernism" failed to bring about a perfect world for mankind (particularly in the late 1800s and early 1900s), mankind then looked elsewhere for their understanding of life. Many turned to post-modernism. (It should be noted here that when post-modernism fails mankind, and it will; then, mankind will once again look elsewhere for their understanding of life. Who knows to what "ism" they will turn?)

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Post-modernism then is a philosophical belief that one cannot be certain about things (truths, realities). This philosophical system has affected the attitude of man in all aspects of our society including law, politics, science, literature, education, art, the media, and of course, religion. The belief that one cannot be certain about truth is not new. Remember, “there is no new thing under the sun” (Eccl. 1:9). Post-modernism’s belief about truth actually goes back to the beginning of time and Satan himself when he questioned Eve’s knowledge of God’s truth in Genesis 3:1.

So, how does post-modernism affect man’s attitude toward God’s pattern? The answer is found in man’s refusal to view God’s pattern as objective truth to be obeyed. A “truth” for a post-modernist is what he chooses to believe, what works for him, what he prefers, or what brings him pleasure at the moment (like Jeroboam’s religion in 1 Kings 12:25-33). For the post-modernist, religious beliefs (realities) are plural, subjective, and derived from individual worldviews. Within the post-modern way of thinking, individuals “construct” their own truths and values (realities); there is no pre-existing body or pattern of knowledge like the Bible. According to post-modernism, no one should impose his or her ideas on other people. All ideas are equally valid and tolerance is the only binding principle; no judging or criticizing. There is no absolute and objective pattern of God’s word.

The result of post-modernism, of course, is devastating. Post-modern people drift in a sea of constant doubt and change; always the agnostic with no certainty or proof of anything. The post-modernist has no real objective truth, no fixed order. Truth and morality are always relative. The post-modernist will be shaped by his arbitrary set of values subjectively

contrived or given to him by society. Since there is no objective truth for the post-modernist, he asks: “What is there to learn?” “Why read, study, prove, etc.?” And, of course, there are no wrong answers to questions in the mind of the post-modernist. The post-modernist is afraid to be certain about anything, afraid of authority or to speak authoritatively. He wants to be free to believe whatever he wants.

The post-modernist can be found using a number of catchwords like “subjective,” “individual worldview,” “pluralistic,” “relative,” “truth construct,” “multicultural,” “deconstruct,” “tolerance,” and “choice.” He uses phrases like: “That may be true for you, but that doesn’t make it true for me.” Or, “The way I live is my choice.” Or, just simply, “Whatever....”

The problem for the post-modernist is that he doesn’t play by his own rules. He is illogical and guilty of practicing the very thing he condemns. For example, he says “There is no absolute truth,” but then he wants that statement itself to be absolute. He says, “All social constructs (beliefs) should be deconstructed,” but he doesn’t want his postmodernism to be deconstructed. He says, “People should not condemn, judge, or criticize others,” but then he condemns, judges, and criticizes others for not accepting his post-modernism. He says, “People should be tolerant of all others,” but he doesn’t want to be tolerant of the person who holds to the absolute truth of God’s pattern. Think about it folks!

No, post-modernism does not affect God’s pattern, but it often does affect one’s attitude toward the truth of God’s pattern. Preachers, elders, Bible class teachers, and parents need to be looking for the warning signs of post-modernism

in the Lord’s church. What is out there in the world is often found among God’s people. The attitude of people affected by post-modernism will show up in their comments and in their lifestyle. They will say that God’s pattern cannot be known (Eph. 3:4; 5:17). They will say that God’s pattern is no longer binding today (2 Tim. 1:13). They will say that God’s pattern is subjective, relative, and constantly changing to meet the needs of a modern world (Jude 3).

Read Romans 1:18-32 again and ask yourself, “How would Paul respond to post-modernism?” Paul would say that there is indeed such a thing as objective truth (Rom. 1:18-19). There is such a thing as objective truth because God is real (Rom. 1:20). Paul would say that if you reject God and His objective truth, you will no longer have a basis for either reason or morality; anything is permissible ... man is god (Rom. 1:21-31). Finally, Paul would say that if you choose to live a life of vain reasoning and immorality, you will reap the serious consequences of rejecting God’s objective truth (Rom. 1:32).

[You can listen to my series of lessons on post-modernism in the “Sermons 2013” section of my website. Look for the “What Is Truth?” series at the top of the page. My website is: *TheGoodTeacher.com*.]

*Chris began preaching regularly in 1984 and worked full-time with the McRae Road church of Christ in Camden, South Carolina (1988-1990) and the Highway 9 church of Christ in Corpus Christi, Texas (1991-1995). He is currently working with the Memorial Blvd. church of Christ in Springfield, Tennessee (1995 to present). He has also done preaching work outside the country in Mexico, Spain, the Philippines, and Germany.*





by Frank Richey

# Binding What God Has Not Bound

**Our Lord spoke to Peter in Matthew 16:19, telling him, "...I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."**

Again in Matthew 18:18, our Lord said, "Assuredly, I say to you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." In the Matthew 16 account, Jesus seems to be speaking directly to Peter, but in the Matthew 18 account Jesus is speaking to the disciples.

What is this "binding" and "loosing" all about? A look at the *Amplified Version* of Matthew 16:19 might help us better understand the passage. "...[W]hatever you bind (declare to be improper and unlawful) on earth must be what is already bound in heaven; and whatever you loose (declare lawful) on earth must be what is already loosed in heaven." Albert Barnes, in his *New Testament Commentary*, wrote concerning this verse, "The phrase to bind and to loose was often used by the Jews. It meant to prohibit and to permit. To bind a thing was to forbid it; to loose it, to allow it to be done."

Jesus, in making this statement concerning "binding and loosing," speaks to the heart of biblical hermeneutics. From the context of Matthew 16, we learn that scriptural authority of binding and loosing is from heaven. God Himself made the determination as to what is bound and loosed. When Peter was told what he bound and loosed on earth was bound and loosed in heaven, this did not mean, as one writer said, "the Lord was hitching up to Peter's wagon – it meant that Peter was going to hitch up to the Lord's wagon," i.e., the things preached by Peter and the other apostles had been predetermined in heaven, and the apostles and others were going to be "mouth pieces" for God. Further, they would be directed by the Holy Spirit in this work (see John 14, 15, 16). Backed by these assurances – these promises, the apostles could boldly and without doubt speak by the authority of heaven itself, and the New Testament church, planned, prepared, and paid for by God, could come into existence through their teaching, and even "the gates of hell shall not prevail against it" (Matt. 16:18). All the power, plots, plans, and strategies of Satan and his angels cannot prevail over the blood-bought church of our Lord (Acts 20:28).

Once this God-given authority was established, it was man's duty to obey it. Peter said, "If any man speak, let him speak as the oracles of God..." (1 Pet. 4:11). The word, "oracles" (*logion*) means, "an utterance of God." Peter says we are to speak as God has spoken to us. In 1 Corinthians 4:6, Paul writes, "...that in us ye might learn not to go beyond the things which are written" (ASV).

When one binds where God has not bound, that person is going "beyond the things which are written," and is in violation of the will of God.

Liberal religious thinking today is quick to "allow" or permit things religiously and quick to "loose" in areas God has not loosed. These are, perhaps, the greatest dangers in hermeneutical interpretation. We live in a time in which "anything goes" in religion.

The problem of "binding where God has not bound" is as much a violation of the principles of biblical interpretation as allowing where God has not allowed and loosing where God has not loosed. When a church or an individual binds where God has not bound, there is a gross violation of heaven's authority (right, power, jurisdiction). To bind where God has not bound is to set aside God's will for what one (or a group) thinks, feels, likes, and wants. To do this creates grave consequences for those assuming this role – the role of taking God's place. The "move over God, let's do it my way" attitude is not uncommon. While not binding where God has bound and loosing where God has not loosed are liberal attitudes toward the Scriptures, the attitude of binding where God has not bound is, perhaps, more of a fallacy of conservative Christianity.

The Scriptures repeatedly point out that the Jews and Christians

**Binding What God Has Not Bound***Continued from page 18*

had the problem of binding where God had not bound, and were frequently condemned for it. The Jews established traditions that carried the same weight as “The Law, Prophets, and Psalms.” They required the washing of hands, violated their responsibilities toward their parents with the tradition of “Corban” (Mark 7:11), and were quick to count out small seeds to make sure God got His due, yet left undone the weightier matters of the law, “justice, mercy, and faith” (Matt. 23:23). New Testament Christians struggled with eating of meats offered to idols (1 Cor. 9:4-13), keeping Jewish festival days (Gal. 4:10-11), binding circumcision for salvation on the Gentiles (Gal. 5:2-3), and refusing to accept one who repented of his sins and desired to return to the fellowship of the church (2 Cor. 2:5-8).

Binding where God has not bound presents problems for the local church. First, there is the problem of a lack of harmony among brethren. Harmony is breached when divisive issues come before the church. God loves unity among brethren. He says it is “pleasant” (Ps. 133:1), and Paul tells us that we should endeavor “to keep the unity of the Spirit in the bond of peace” (Eph. 4:3). The New Testament church continued “daily with one accord” (Acts 2:46), and Paul begged the Corinthians to “all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment” (1 Cor. 1:10). This unity can only exist when the God-breathed, God-directed, all-sufficient word of God is followed.

In Acts 15, the church dealt with the requirement that some placed on the Gentiles, saying they could not be saved without being circumcised. Although Paul, an inspired apostle, taught the truth on the matter, a number of Gentiles went with him to

Jerusalem and met with the elders of the Jerusalem church to consider the matter. The conclusion of the meeting was “we have no such commandment” (Acts 15:24), i.e., the Judaizing teachers were “binding where the Lord had not bound.” We need to respect the silence of the Scriptures and consider scriptural silence as restrictive rather than permissive.

Secondly, binding where God has not bound causes disorder and confusion. When part of the membership is teaching and binding where God has not bound, problems are sure to follow. “For God is not the author of confusion but of peace, as in all the churches of the saints” (1 Cor. 14:33). Where disorder and confusion abound, strife is sure to follow. Paul warns, “But avoid foolish and ignorant disputes, knowing that they generate strife” (2 Tim. 2:23).

Thirdly, binding where God has not bound causes the church to lose sight of its mission. Jesus came to “seek and save the lost” (Luke 19:10). The church, as the “pillar and ground of the truth” (1 Tim. 3:15), is to teach the truth free from the dilution or pollution of man-made doctrine.

Fourthly, binding where God has not bound will overthrow the faith of some. An example of this is the false teaching that the Lord had already come and that the resurrection was already past. Those who taught this false doctrine were binding where God had not bound. Paul said they “overthrow the faith of some” (2 Tim. 2:18). Those who overthrow the faith must answer to God for transgressing (going beyond) God’s law. Again, Jesus condemned the Jews for transgressing the Law of God through their traditions. “He answered and said to them, ‘Why do you also transgress the commandment of God because of your tradition?’” (Matt. 15:3).

Many today bind where God has not bound when they promote their own ideas about certain things where God has not spoken. Examples may include the beliefs that a church cannot have a located preacher (Mutual Edification churches of Christ), one must be baptized in running water, the church cannot buy Bible study material, no Bible class churches, can only use one cup when partaking of the Lord’s Supper, wrong to use a pitch pipe, and women cannot teach classes (ladies and children). Some bind where God has not bound when they teach that no entity other than the local congregation can teach the Bible. They would deny the right of a college, school, camp, any other organization, and even individuals from teaching God’s word. They are in essence “chaining the Bible to the pulpit.” To follow this line of thinking would even deny the family the right to teach their children in the home. The spiritual things we have learned are to be taught to faithful men (*anthropos* – humans, including men and women) “who will be able to teach others also” (2 Tim. 2:2). As stated earlier, usually binding where God has not bound is primarily in the realm of conservative Christianity. Therefore, conservative members of the Lord’s church need to be very careful when binding things that God has not bound. We need to remember, “If anyone speaks, let him speak as the oracles of God...” (1 Pet. 4:11).

Never forget that authority was established by God and shared with man. God expects man to share it with others (2 Tim. 2:2). God did not give His authority to man for man to abuse, misuse, add to, subtract from (Deut. 12:32; Rev. 22:18), or for man to make up his own authority and claim it is from God when he binds where God has not bound.

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by David Dann

# Adrift: In The Sea Of Religious Speculation Without An Anchor

**T**hroughout the Bible the necessity of man adhering to God's pattern of instruction is clearly seen. Concerning the various items involved in the construction of the tabernacle, God spoke to Moses, saying, "And see to it that you make them according to the pattern which was shown you on the mountain" (Exod. 25:40).

Jesus said, "If you abide in My word, you are My disciples indeed. And you shall know the truth, and the truth shall make you free" (John 8:31-32). The apostle Paul wrote to Timothy, saying, "Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus" (2 Tim. 1:13). To the church at Philippi, Paul wrote, saying, "The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you" (Phil. 4:9). That a consistent body of teaching was delivered by the Lord through His spokesmen is easily seen in that the apostles taught the same thing

"everywhere in every church" (1 Cor. 4:17) and delivered instruction that was to be followed "in all the churches" (7:17). When it comes to following the instruction which God has provided, the apostle John writes, "For this is the love of God, that we keep His commandments. And His commandments are not burdensome" (1 John 5:3). To deny that God has delivered a pattern of instruction for man to follow is to deny the very plainest statements of Scripture.

Although the word of God provides a pattern which man is expected to follow, man demonstrates a tendency to drift from the pattern. Due to this tendency, the inspired writer of Hebrews warned of the importance of adhering to God's instruction, saying, "Therefore we must give the more earnest heed to the things we have heard, lest we drift away" (Heb. 2:1). To fail to heed God's instruction is to set oneself adrift in a sea of spiritual speculation and confusion. The anchor of the child of God is the hope of eternal life that is found in a relationship with Jesus Christ (6:19-20). When one rejects the authority of Jesus Christ by failing to follow His instruction, he then becomes like a ship without an anchor adrift on the sea. Where will such a one land, spiritually speaking? The inspired wise man says, "There is a way that seems right to a man, but its end is the way of death" (Prov. 14:12). Consider the danger of being adrift in the sea of religious speculation without an anchor.

## EXAMPLES OF DRIFTING

**1. Adrift in worship.** Some have

pulled up their anchor in order to set themselves adrift when it comes to their approach to worship. Instead of speaking "as the oracles of God" (1 Pet. 4:11), some brethren have decided to mimic the denominations in offering personal "testimonials" in their worship assemblies. Hand-clapping and hand-waving during worship in imitation of the style of charismatic Pentecostal groups are becoming more popular. Some have gone so far as to add instrumental music to the worship of the church rather than remain content with "singing and making melody in your heart to the Lord" (Eph. 5:19). In their drifting speculations, some have proposed that worship is a lifestyle and that everything a Christian does in life is part of his worship, instead of adhering to the biblical concept of worship as a definite expression of devotion to God which is undertaken at a specific time and place (cf. Acts 8:27-28; 24:11). This is an approach which would lead to opening the door for anything one does in his everyday life to be incorporated into the worship of the church.

## **2. Adrift in the Lord's Supper.**

Some have pulled up their anchor in order to set themselves adrift when it comes to their approach to partaking of the Lord's Supper. Instead of respecting the pattern set forth by the Lord and His apostles in eating the bread and drinking the fruit of the vine in remembrance of Christ (Matt. 26:26-28; 1 Cor. 11:23-26), there are those who would insist that the Lord's Supper ought to be observed in connection with a large "Thanksgiving Dinner" type of meal. Those who have set themselves adrift have ignored the apostle Paul's warnings about





**Adrift: In The Sea Of Religious Speculation Without An Anchor***Continued from page 20*

attaching such a meal to the Lord's Supper (cf. 1 Cor. 11:21-22, 34).

**3. Adrift in the meaning of "fellowship."** The term "fellowship" or "communion" is translated from the Greek word *koinonia* which is defined as "fellowship, association, community, communion, joint participation" (J.H. Thayer, *Greek-English Lexicon*, 352). In the context of the church in the New Testament, the word "fellowship" is always applied to joint participation in spiritual activity, rather than social activity and social meals (cf. Acts 2:42). And yet, there are those who are adrift in the sea of speculation when it comes to the concept of fellowship to the extent that some would now refer to a picnic involving members of the church as a "fellowship lunch" and to recreational parties involving other Christians as opportunities for "fellowship."

**4. Adrift in the roles of men and women.** Some have set themselves adrift when it comes to blurring the Scriptural distinction between the roles of male and female worshippers. With regard to the worship assembly of the local church the apostle Paul writes, "Let your women keep silent in the churches, for they are not permitted to speak; but they are to be submissive, as the law also says. And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in church" (1 Cor. 14:34-35). And yet, there are those who would argue in favor of doing the very thing which the inspired apostle calls "shameful" by placing women in leadership roles in the public worship of the church.

**5. Adrift in preaching.** When it comes to preaching, many have pulled up their anchors and have drifted into waters occupied by the denominational preachers and writers who have drifted there before them.

Paul instructed Timothy, "Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching" (2 Tim. 4:2). But the preaching of the word is being replaced by sanctified speculation in which attempts are made to fill in the blanks rather than preach what the text of Scripture actually states. If what the Bible says concerning a certain character is not gripping or exciting enough to make the preacher's point, then he will simply embellish the account and add whatever details are needed in order to sufficiently "improve" the story.

### **EXPLANATIONS OFFERED BY THOSE WHO ARE DRIFTING.**

**1. "We're seeking a more authentic experience in worship."** When those who have pulled up their anchor are questioned concerning the changes being made in worship, they insist that their new style of worship is more heartfelt, more authentic, and closer to what the worship of Christians should really be. But unauthorized practices in worship can lead only to a more authentic experience of religious error and never to more of that in which the Lord would have His people engage. Jesus said, "God is Spirit, and those who worship Him must worship in spirit and truth" (John 4:24). To seek a deeper spiritual experience at the expense of following the Lord's pattern of truth is to leave the Lord behind in the process.

**2. "You shouldn't get hung up on word definitions and other little things."** When those who have set themselves adrift are questioned concerning their practices and teachings, they insist that the questioners are guilty of focusing too much on minor matters such as the meanings of words. But words do have meanings and words employed

by the Holy Spirit in the pages of Scripture need to be used in the same manner in which they are used in Scripture. Paul wrote concerning the things of God, saying, "These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual" (1 Cor. 2:13). We are not free to use a Scriptural term like "fellowship" in just any manner we please, any more than we are free to use Bible words such as "baptize," "church," or "bishop" in any manner we please. God has communicated His will in words which have meanings and those meanings must be respected.

**3. "Those opposed to what we're doing are modern Pharisees."** When those who are adrift in the sea of religious speculation are questioned concerning their new direction, they often will accuse the questioners of being modern Pharisees who are trying to unnecessarily restrict their freedom to worship God in the manner that feels best to them. However, it should be noted that the real "modern Pharisees" are those who ignore the Lord's pattern in order to follow man-made doctrines. The Lord did not rebuke the Pharisees for strictly following His pattern, but for substituting their own patterns in its place. What was said concerning the Pharisees long ago could also be said of those who have set themselves adrift today. Concerning the Pharisees, Jesus said, "Hypocrites! Well did Isaiah prophesy about you, saying: 'These people draw near to Me with their mouth, and honor Me with their lips, but their heart is far from Me. And in vain they worship Me, teaching as doctrines the commandments of men'" (Matt. 15:7-9).

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**EXHORTATIONS TO THOSE WHO ARE DRIFTING**

**1. Don't follow a different gospel.** Those who have left the sure and certain pattern of God's instruction in favor of setting themselves adrift in a sea of religious speculation would do well to be reminded of the danger of following another gospel. Paul wrote to the Galatians, saying, "I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, which is not another; but there are some who trouble you and want to pervert the gospel of Christ. But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed." (Gal. 1:6-9). Different is not always better. The discarding of the Lord's pattern in favor of following a different gospel results in the condemnation of those who follow it.

**2. Don't let others cheat you.** Paul wrote to the church at Colosse, saying, "Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ" (Col. 2:8). Those who are spiritually adrift need to see the

danger posed by the philosophy and traditions of men which do not harmonize with the pattern of the Lord's teaching. What a tragedy it is to be cheated out of eternal salvation as a result of following after those who promise a deeper, more spiritually authentic experience.

**3. Don't become enslaved by those who promise liberty.** The apostle Peter wrote of false teachers who would lead Christians into error, saying, "For when they speak great swelling words of emptiness, they allure through the lusts of the flesh, through licentiousness, the ones who have actually escaped from those who live in error. While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage" (2 Pet. 2:18-19). The supposed "liberty" that comes from discarding the Lord's pattern and adopting whichever worship styles and practices one may find appealing is actually a deceptive enslavement in error. The truth of the matter is that the new and exciting worship styles and practices adopted by those who have set themselves adrift are nothing more than the recycled errors in which denominationalists have engaged for generations.

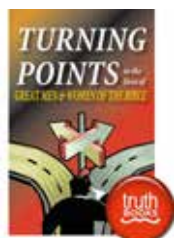
**4. Don't remain on the wrong path.** Of those who fall into spiritual error, Peter writes, "They have forsaken the right way and gone astray, following the way of Balaam the son of Beor, who loved

the wages of unrighteousness" (2 Pet. 2:15). There is one "right way" and to deviate from that path is to go "astray." Those who are spiritually adrift need to beat a hasty retreat and return to the narrow path that leads to eternal life (cf. Matt. 7:13-14). The good news is that those who have strayed onto the wrong path do not have to remain adrift and at the mercy of the devil's devices. Submission to the authority of Jesus Christ and His word will lead those who have strayed back to the path of righteousness.

**CONCLUSION**

The apostle Paul writes of "having faith and a good conscience, which some having rejected, concerning the faith have suffered shipwreck" (1 Tim. 1:19). The sad reality is that those who reject the Lord's pattern, pull up their anchor, and set themselves adrift in a sea of religious speculation will suffer shipwreck concerning the faith, unless they repent. Jesus did not die for us so that we could then do whatever we feel like doing when it comes to spiritual matters. Instead, He died for us so that we can have peace with God on His terms and have our souls firmly anchored with Him in the hope of eternal life. Will you follow Him fully here so that you can have a home with Him hereafter?

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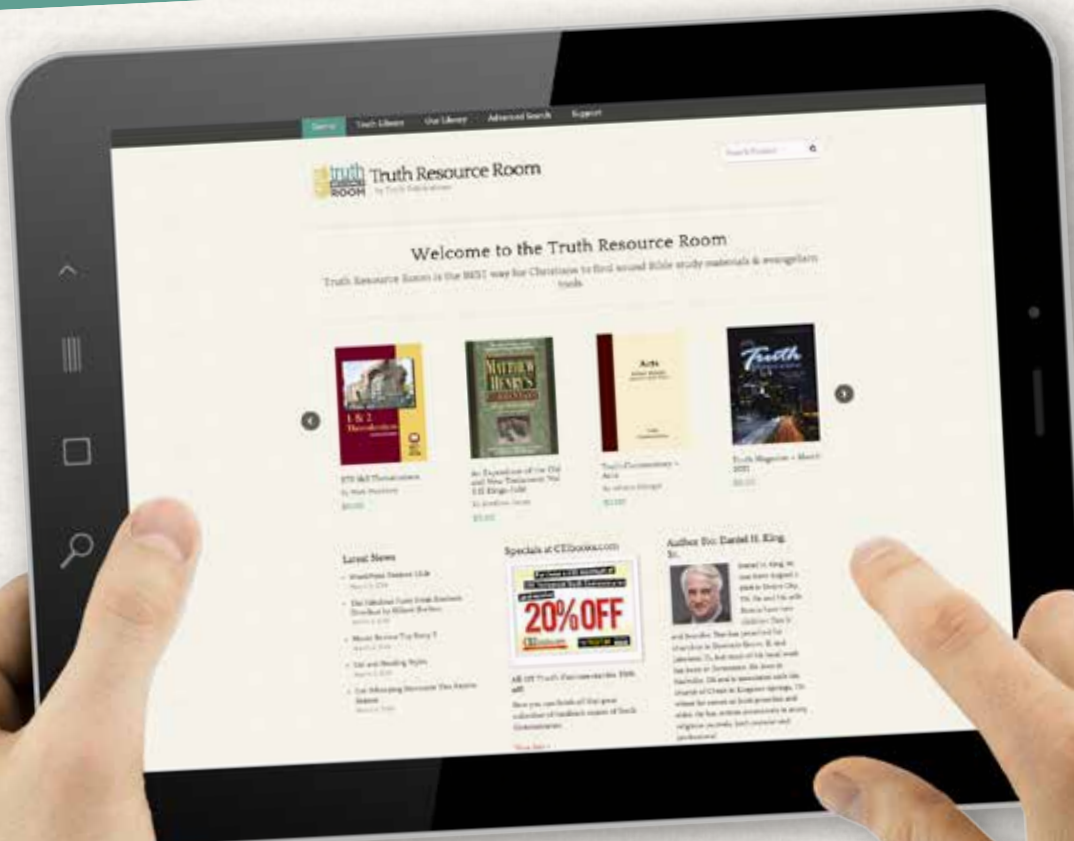
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by Heath Robertson

# God's Pattern for Salvation

**N**ot everything in the Bible is simple. A good Bible student is a diligent “workman” (2 Tim. 2:15).

Many subjects take many hours of study to grasp on a basic level. Even after getting a basic understanding of those subjects, your understanding will be refined multiple times as you continue to study. Answering the question, “What must I do to be saved?” is *not* one of those difficult subjects! While your understanding of salvation may grow, any sincere, competent person can understand and follow God’s pattern for salvation.

When I speak of a “pattern,” I mean something along the lines of a blueprint for building a house. The Bible, like a blueprint, was designed to instruct us how to build a “complete” “man of God” (2 Tim. 3:16-17). When we read the New Testament (NT), we not only find instructions for how to become a Christian but also examples of those instructions being carried out. Let us examine God’s pattern for salvation. We begin, like a good builder, by laying the foundation for salvation.

## THE FOUNDATION FOR SALVATION

We don’t get very far in the NT before we find out why we need

saving and who will save us. “She will bear a Son; and you shall call His name Jesus, for He will save His people from their sins” (Matt. 1:21). Sin is acting contrary, in any way, to the will of God (1 John 1:4). God has always said that the punishment for sin is death (Rom. 6:23; Gen. 3:1-3). This punishment comes in two forms of death. Our bodies die as a result of being separated from the Tree of Life, a punishment at the occasion of the first sin (Gen. 3:22-24). Our souls die as a direct result of our own sin. God cuts sinners off from a spiritual relationship with Him because He will not and cannot continue in a relationship tainted by sin (1 John 1:5-6; Isa. 59:1-2; Eph. 2:1-3). If we physically die while spiritually dead, our souls will be excommunicated from God to a place of eternal torment (2 Thess. 1:7-9; Matt. 10:28; Mark 9:43-48). “Righteousness and justice are the foundation of [God’s] throne” (Ps. 89:14). So, God will certainly not “leave the guilty unpunished” (Exod. 34:6-7). As sinners, how, then, can we be saved?

The angel told Joseph that the baby in Mary’s womb was sent from “the Holy Spirit” and would “save His people from their sins” (Matt. 1:21). Jesus explained how this salvation would be possible: “The Son of Man did not come to be served, but to serve, and to give His life a ransom for many” (Matt. 20:28). Jesus would sacrifice Himself in

order that by His death He could *ransom* others from death (John 1:29). Jesus “bore our sins in His body” in that He innocently suffered death, the punishment for sin, on our behalf (1 Pet. 2:24). Three days later, He rose from the dead proving the truthfulness of all His claims (Rom. 1:4; Acts 13:32-38), His power over sin and death (1 Cor. 15:50-58; Heb. 2:14-15), and His ability to serve as our eternal High Priest (Heb. 2:17; 9:11-12, 24). Though we are separated from God because of our sin, Jesus provides “the way” we can be reconciled to God (John 14:6; 2 Cor. 5:14-21).

Therefore, another way of asking, “What is God’s pattern for salvation?” is to ask, “How does one receive the saving benefit of Jesus’ death and resurrection?”

## THINGS THAT SAVE US

The NT teaches many things are involved in the plan of salvation. Both God and the sinner have an active role. We must understand all that is involved and the importance of each step in the pattern. Leaving anything out would no longer constitute God’s pattern for salvation.

God’s love and mercy motivated Him to send His Son to save us as a “gift by His grace” (John 3:16; Tit. 3:3-5; Rom. 3:24; Eph. 2:5, 8). Jesus’ “blood,” representing His death, saves us because, through it, God can justly justify sinners having offered a death for the punishment of sin (Rom. 3:24-26; 5:8-9). Jesus’ “life” (resurrection) saves us “since He

**God's Pattern for Salvation***Continued from page 24*

always lives to make intercession for” “those who draw near to God through Him” (Heb. 7:23-25). Therefore, the only way people can be saved is by the "name" (authority) of Jesus Christ (Acts 4:12; John 14:6).

As we consider man's role in salvation, it is important that we think properly about it. Some think it is incorrect to speak of man having a role in his salvation because they think it contradicts the idea that we are saved by grace.

However, nothing we do earns our salvation. Without Jesus' death and resurrection we would remain lost. Salvation is still a gift we do not deserve even though we must do something to receive the gift. We must respond to God's grace in Christ by accepting that grace in the way in which He has prescribed. This is covenant language. Jesus' death and resurrection established the New Covenant (Luke 22:20) and we must choose to enter and remain in the covenant.

While God's role in saving us can be summed up as "by grace," our role in accepting salvation can be summed up as "through faith" (Eph. 2:8). Biblical faith is not mere belief but trust that motivates one to obedience (Heb. 11). One must come to trust in Christ through "the gospel" (Rom. 1:16). The gospel confirms Jesus is "the Son of God with power" by presenting us with solid evidence that He rose from the dead (Rom. 1:4; 1 Cor. 15:3-8). When we accept the truth of the gospel, we must confess that "Jesus is the Son of God" (1 John 4:15; 1 Tim. 6:12-13). Then, we must "obey" the Son of God by obeying His "gospel" (2 Thess. 1:8;

1 Pet. 1:22). The gospel calls us to repent of our sins (Luke 13:3; 24:47), be baptized (1 Pet. 3:21; Rom. 6:3-4), and strive to faithfully obey NT teaching for the rest of our lives (Rev. 2:10; Matt. 28:18-20). It is important to remember that forgiveness of sins is not the goal but the means to a greater end. The purpose of salvation is that we become "conformed to the image of His Son" (Rom. 8:29). Therefore, we must strive to be faithful and grow if we wish to remain in the saving covenant of Jesus Christ (Heb. 10:19-39; 2 Pet. 3:17-18). Though we may fail at times, God continues to extend His grace through Christ as we repent of our sin and "walk in the light" (1 John 1:5-2:2).

### **BIBLICAL EXAMPLES OF PEOPLE FOLLOWING THE PATTERN**

It should be no surprise to us that when we turn to the book of Acts, all of the things said to be involved in salvation are exemplified in the inspired accounts of the earliest conversions to Christ. On Pentecost, the gospel was preached (2:14-36) and the people believed the message (2:37), obeyed the command to "repent and be baptized" (2:38-41), and "continually [devoted] themselves to the apostles' doctrine and to fellowship, to the breaking of bread and to prayer" (2:42). When Philip preached the gospel to the Samaritans (8:5), they believed and were baptized (8:12). One of the Samaritans sinned after becoming a Christian but repented and asked others to pray for him (8:18-24). Afterwards, Philip meets up with an Ethiopian eunuch and "preached Jesus to him" (8:35). From that sermon, the eunuch understood he needed to be baptized and he was (8:36-38). We continue to see a similar pattern in every conversion

account throughout Acts (9:1-18; 10:34-48; 16:13-15, 25-34; 18:8).

There is one thing that often surprises most people when examining these examples of conversion. While some of the elements of salvation are not explicitly mentioned in every conversion account, the one element many religious groups deny is necessary for salvation is explicitly mentioned in *every* account. Baptism is always the defining moment in these accounts when one becomes a Christian (2:41; 8:12, 38; 9:18; 10:48; 16:15, 33; 18:8). This should not be surprising to those who know Jesus' last command before ascending to heaven that baptism is referred to in this way (Matt. 28:19). Not only did the apostles constantly preach the necessity of baptism in Acts but Paul spoke of it as the point in which one enters Jesus' death and it becomes our death for sin (Rom. 6:3-7; Col. 2:11-13). It is through baptism that we "call on the name of the Lord" and wash away our sins (Rom. 10:13; Acts 22:16). It is the way in which we "appeal to God" to save us "through the resurrection of Jesus Christ" (1 Pet. 3:21). We must not ignore the clear teaching of Scripture because of the teachings of men.

Upon **hearing/reading** the gospel with understanding, we must believe its claim and confess that Jesus is the Son of God. Believing the gospel demands we obey it. The gospel calls us to **repent** of our sins, **be baptized** into Christ, and strive to **faithfully obey** NT teaching. This is the pattern God has given us and the one we must follow if we desire to receive His salvation.

*Heath Robertson has been preaching for the Highway 157 Church of Christ in Cullman, AL for 3.5 years.*





by Andrew Roberts

# God's Pattern for Worship

**W**hen the devil wanted to play God, he laid down a pattern for worship. Satan did this because he saw that God always set forth a pattern for worship.

What we read in the Bible, the devil witnessed in real time – God’s dealings with His covenant people. One aspect of being God is being worshipped. But how should the creatures worship their Creator? The devil saw that God always instructed His people how to worship Him by His word.

From the first worship account recorded in Genesis (Gen. 4:3-7), the devil could see that God will not accept everything men offer as worship. Indeed, not every work or deed a man calls “worship” actually pleases God. Abel worshipped God by faith but Cain did not (Heb. 11:4). Without faith it is impossible to please God (Heb. 11:6). In order to worship by faith, Abel worshipped according to God’s word (Rom. 10:17). He followed God’s pattern. Cain was angry that God neither accepted his sacrifice nor was He pleased. But instead of patting Cain on the head as a sweet little child just trying his best, or applauding Cain’s creativity to contrive some variation

of God’s desired worship service, God simply asked, “If you do well, will you not be accepted?” (Gen. 4:7).

The devil saw that the worship that pleased God is the worship that God prescribed.

Later, Satan saw how God used Moses to instruct Israel in acceptable worship service – there was a pattern. God was very specific about constructing the Tabernacle with all its furnishings and repeatedly told Moses to do this according to the pattern (Exod. 25:9, 40; 26:30; 27:8). God also revealed the pattern for the Jerusalem Temple with its attendant services to King David (1 Chron. 28:11-12). Solomon was instructed to build it according to the pattern (1 Kings 6:11-12). The Old Testament regulated Tabernacle/Temple worship to minutia. There was a definite pattern for worship practices.

This is not to say that God wanted mindless, rote activity. Religious service was only meaningful in the context of a proper lifestyle. After all, the same God desired broken spirits and contrite hearts (Ps. 51:17). Obedience is better than sacrifice (1 Sam. 15:22). But the specific religious service truly mattered. For example, God designated some animals as clean and others as unclean. Regardless of how sincerely an Israelite wept over his sins, that could not make an unclean animal clean; his contrite heart could not make that animal an acceptable animal for sacrifice. If an Israelite attempted to offer an unclean animal, it would not be accepted and God would not be pleased, no matter how earnest the worshipper appeared.

Satan brought this knowledge of God’s worship to his third temptation for Jesus. The devil wanted to play God and be worshipped according to God’s very own principles for worship.

Again, the devil took Him up on an exceedingly high mountain, and showed Him all the kingdoms of the world and their glory. And he said to Him, “All these things I will give You if You will fall down and worship [*proskuneo*] me.”

Then Jesus said to him, “Away with you, Satan! For it is written, ‘You shall worship [*proskuneo*] the LORD your God, and Him only you shall serve [*latreuo*]’” (Matt. 4:8-10, NKJV).

The devil expressed his desire for worship using a word – *proskuneo*. In English, “worship” simply means to ascribe worth to something. But *proskuneo* means “to kiss (social ritual); ‘recognize another’s prestige by offering special honor,’ ordinarily through a gesture of prostration, do obeisance (to), pay homage (to); worship.”<sup>1</sup> **He craved Jesus’ homage. Furthermore he told Jesus how to do it – bow down. The devil thought himself worthy of worship and, like God, dictated the very act(s) that would be acceptable worship.**

Yes, Satan wanted Jesus to bow down – prostration is the *acceptable* act that would communicate the



**God's Pattern for Worship***Continued from page 26*

worship. Jesus answered by saying you shall only “serve” (*latreuo*) God. By definition, *latreuo* refers to “the cultic worship of praise and prayer which all may offer, or else the word is used in an extended, loose and almost figurative or spiritualized sense to include every form of divine worship.”<sup>2</sup> Jesus’ answer to the devil’s temptation showed that Jesus understood “bowing in worship” as religious service and religious service is reserved for God.

Depending on the context, *latreuo* can mean religious service, that is, worship practices (e.g. the devil saying, “bow down”). Such as in Philippians 3:3, Paul shows that Christianity practices a spiritual worship (*latreuo*). Paul contrasts the Jewish practice of physical circumcision and other religious rites with the spiritual worship of Christians. This text shows that Christians do perform special worship service.

But *latreuo* can also mean the service of life – being living sacrifices for God (Rom. 12:1-2). The point is that for Christians, all worship is service but not all service is worship service.

Jesus’ words set the devil to flight. But how many people fail to accept what the devil so well understood about worship? It seems men are often obstinate about things which even demons believe and tremble. God alone is worthy to be worshipped (*proskuneo*) by the worship service (*latreuo*) He prescribes and accepts.

Following the death and resurrection of Jesus Christ, a new covenant was established wherein the church is the people of God, called and prepared to proclaim His praises and offer spiritual sacrifices (1 Pet. 2:5, 9-10). Just as God used Moses to set forth the pattern of worship for the Israelites, so the Lord used

His apostles to instruct the church how to worship God in the Christian age. From the first century through today, Christians should follow the New Testament pattern for worship shown through the inspired record of the apostolic church (Acts 2:42; 1 Cor. 11:2; Phil. 3:17; 2 Thess. 2:15; 2 Pet. 3:2). As one reads the commands and examples pertaining to the church at worship, he cannot help but be struck by the simple, spiritual, and collective nature of Christian worship.

New Testament churches assembled on the first day of the week for singing psalms, hymns, and spiritual songs (Eph. 5:18-19); prayer (Acts 2:42; Rom. 15:30; 1 Thess. 5:17-18); eating the Lord’s Supper (Acts 20:7; 1 Cor. 11:23-26); giving a free-will offering (2 Cor. 8:5; 9:6-7); preaching, teaching, and reading God’s Word (1 Tim. 4:13, 16; 2 Tim. 3:16-4:2).

Lest one is troubled that the Christian worship pattern is seemingly pieced together from Scriptures all over the New Testament, note that all these worship practices were present in the assemblies of the Corinthian church (1 Cor. 11:17-34; 14:15, 26, 29, 37; 16:1-2). Furthermore, the apostles taught the same commandments from the Lord everywhere and in every church (1 Cor. 4:17; 14:37). Worshipping God through Christ was part of the Faith that the apostles delivered. The young church was not left to her own devices. The apostles taught the Christians how to worship and directed them to “remember,” “keep,” “stand fast,” “hold,” and “teach others” this order and way of worship – God’s pattern for worship (1 Cor. 11:2; 2 Thess. 2:15; 2 Tim. 1:13; 2:2).

All this corporate worship service (*latreuo*) is only meaningful in the context of a faithful Christian life. God desires worship in spirit and truth (John 4:23-24) not empty

words and going through the motions. Yet, just like Cain and the Israelites, if Christians won’t respect God’s wishes, He will not accept their worship service.

It is easy to balk at the devil’s gall to play God and even dare to ask Jesus Christ to prostrate Himself. How could any being be so brazen? But at least on that occasion Satan was honest. He said, “I want to be worshipped, so worship me the way I want.”

Many people today prefer self-delusion. They contrive religious rites and worship services that they are pleased to perform (or at least attend) and call it God’s worship. But when one adds to or takes from God’s pattern for worship – it is not really for God anymore. Such will-worshippers may not ask Jesus to “bow down” but they certainly ask Him to take a back seat. Humanly devised doctrines of worship (i.e. without New Testament authority) are futile at best. But those who appreciate the greatness of God are eager to assemble and offer their sacrifice of praise. Their heart’s most pressing desire is it to please God and God is pleased when He is worshipped according to His pattern.

**ENDNOTES**

<sup>1</sup> Frederick William Danker, *The Concise Greek-English Lexicon of the New Testament* (Chicago Press, 2009), 305.

<sup>2</sup> Strathmann, *Theological Dictionary of the New Testament, Vol. IV*, ed. Gerhard Kittel, trans. Geoffrey Bromily (Eerdmans, reprint 2006), 63.

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by Kyle Pope

# The Silence of Scripture

**How we view the bounds that Scripture places upon collective Christian behavior will determine what we do as a church. If we believe that our conduct is not restricted to only those things revealed in Scripture, we will use wide latitude in deciding congregational activities.**

If instead, we understand the Scriptures to set limits for what the church is and does by the things written within its pages, to go beyond these bounds will be considered presumptuous, divisive, and an act of rebellion against Divine authority.

## ARE WE BOUND BY THE SILENCE OF SCRIPTURE?

There are a few powerful examples in Scripture which demonstrate that the answer must be *yes*:

**1. Noah.** God gave Noah the instruction to build the ark out of a wood called “gopherwood” (Gen. 6:14). We no longer know what type of

wood was then known by that name, but it is clear that it wasn’t necessary for God to list all the types of wood Noah could not use. His instruction regarding His will, and His silence regarding any alternatives restricted Noah from using any substitutes.

**2. Moses.** To give water to the children of Israel God told Moses to “speak to the rock before their eyes and it shall yield its water” (Num. 20:8). Moses rebelled against God and struck the rock instead. Because of this presumptuous act Moses was not allowed to enter Caanan. On another occasion, Moses had been commanded to strike the rock for water (Exod. 17:6), but Moses was restricted from doing it on this occasion (even though God didn’t say “don’t strike the rock”). God’s instruction regarding His will, set His expectations for Moses’ behavior. His silence restricted Moses’ behavior even though a different type of action had been allowed on a different occasion.

**3. Nadab and Abihu.** These two priests and sons of Aaron were said to have offered incense “using profane fire before the Lord which He had not commanded them” (Lev. 10:1). Because of this, fire came down from heaven and killed them (Lev. 10:2). In this case we are not told what type of fire they had been commanded to use, or what caused another type to be considered “profane.” We can assume, however, that they had been instructed regarding what they were supposed to do, because acting as they did was doing what “He had not commanded

them.” The commands He gave set the bounds on their behavior, and restricted them concerning matters on which He was silent.

Each of these examples make it clear that the silence of God does not grant liberty to act as we choose. When God has given instruction, man is obligated to restrict his actions to the behavior God has commanded and is restricted from acting in areas where God is silent. This principle of biblical interpretation is confirmed by the fact that inspired writers make arguments from the silence of Old Testament Scriptures:

**1. The Hebrew Writer.** To prove Christ’s superiority to the angels, the Hebrew writer quotes Psalm 110:1 in asking, “To which of the angels has He ever said ‘Sit at my right hand, till I make Your enemies Your footstool?’” (Heb. 1:13). This argument is an appeal to the instructive force of the silence of God. God declared to the Christ, “sit at my right hand,” inferring an exalted status. He had *not*, however, said this to angels. In other words, the fact that God was silent leads the writer to infer that angels have not been granted the same exalted status Jesus was said to attain. The silence of God instructs!

**2. Paul.** To show a very subtle promise concerning Christ in prophecy, Paul (appealing to the promise given to Abraham in Genesis 12:7) points out in Galatians 3:16, “He does not say ‘And to seeds’ as of many, but as of one, ‘And to your Seed’ who is Christ.” This is a very precise argument appealing to the



**The Silence of Scripture***Continued from page 28*

use of the noun “Seed” in the singular of the Hebrew text, rather than the plural. Many modern translations miss this point in translating Genesis 12:7 “descendants” (NKJV, NASB) rather than literally “Seed” (KJV, ASV). Paul argues that since God said “seed” (singular) it must mean that the Holy Spirit had in mind one specific person who would be the “Seed” of Abraham – Jesus Christ. He appeals to the silence of Scripture to support this in pointing out what God *did not* say. He did not say “seeds.”

These examples show that it is consistent with the language and intent of Scripture to interpret it considering not only those things that are stated directly, but also by taking into consideration where Scripture (and thus God) is silent in order to draw conclusions or limit the scope of our behavior.

**WHERE GOD HAS SPOKEN**

Critics of this approach to biblical interpretation often misunderstand it to restrict *everything*, even in areas that God has never addressed. “Where has God said a church can have a drinking fountain?” someone might ask. Or, “the Bible doesn’t say you can use a PowerPoint!” someone else might charge mockingly. Certainly if Christians took an approach to biblical interpretation which argued that the silence of Scripture restricted *everything* that the Bible has never addressed the degree to which human life would be restricted would border on the absurd. Things like automobiles, airplanes, zippers, computers, toothbrushes, microwaves ovens, deodorant, or even many jobs that Christians work in the modern world are never addressed in Scripture.

Perhaps some of the source of this misunderstanding rests in the way we have defended a respect for the

silence of Scripture. In the examples above, why were the actions of Noah, Moses, or Nadad and Abihu restricted by Divine silence? Because God *had* spoken about the things they were told to do. His silence was simply informative regarding the things about which He had given instruction. When God has not addressed something one must consider whether Scripture has given any revelation on the type of thing in question, on similar principles or behavior, or on attitudes involved in the matter under consideration before concluding that God’s silence is restrictive.

**GENERIC AUTHORITY AND SCRIPTURAL SILENCE**

When God has spoken, there is often some variety in the specific nature of His instruction. When He commanded Noah to use “gopherwood” (Gen. 6:14), He necessarily excluded all other types of wood. If He had simply commanded Him to use “wood” Noah would have been generically authorized to use the wood of his choice. Respect for the silence of Scripture does not mean that we must establish specific authority for things that have been generically authorized. Many commands in Scripture grant generic authority to obey those commands in a variety of different ways. For example, Jesus commanded His disciples to make disciples “teaching them to observe all things whatsoever I commanded you” (Matt. 28:20). This is a very general command. Did Jesus give us a lesson plan outlining what subjects to address each class period? No. Did Jesus break down how to teach those of different ages or levels of spiritual maturity? No. Did Jesus provide charts, maps, outlines, or other things often used in teaching? No. By generically commanding His disciples to teach He authorized the use of different

expedients to carry out this command. The use of a PowerPoint presentation is simply one type of expedient to carry out the command to teach.

Another example might concern the command to assemble. The Holy Spirit commands Christians not to forsake assembling together (Heb. 10:25). This too is a very general command. Nothing is said about where to assemble, how to secure a place to assemble, whether it can be permanent or movable. Scripture offers examples of people meeting in homes, the temple, schools, and synagogues, which grants wide latitude in how a local congregation might carry out this command. When human beings assemble together, are there some elements that are needed to accommodate human needs? Yes. The human body must relieve its waste. Hydration is needed to maintain proper health. While it might be accurate to say that Scripture is silent about a church having a restroom, a drinking fountain, or even air to breathe (for that matter), the generic command to assemble necessarily authorizes what is necessary to carry out that command.

**CONCLUSION**

The supreme authority that belongs to the Lord makes it absolutely essential that those who seek to please Him view Scripture as that which sets the bounds for their conduct. When it comes to questions of worship, church organization, or even church finances we must be careful not to “think beyond what is written” (1 Cor. 4:6). We would do well to remember the warning given to the Israelites. In order to “keep the commandment of the Lord your God” we must “not add to the word which I command you, nor take anything away anything from it” (Deut. 4:2).

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by Ron Halbrook

# A Wife's "Desire" and a Husband's "Rule" in Genesis 3:16

**U**nto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee (Gen. 3:16, King James Version).

Adam and Eve sinned in Genesis 3 and God pronounced judgment upon them by adding difficulty, pain, and sorrow to their temporal roles in life. Adam's role of working with his hands to tend the land and reap its harvest became arduous and exhausting. Eve's role in bearing children became so painful that labor pains became a metaphor for the most intense suffering of mankind. Eve's sentence included the statement, "And thy desire shall be to thy husband, and he shall rule over thee."

What is the wife's "desire" and the husband's "rule" in Genesis 3:16? Whatever it means, is this part of the sentence or curse of sin? Is a man's leadership over his wife designed to punish her? If it is a blessing for a man to lead his wife, why did God speak these words when pronouncing judgment against Eve?

## CONSIDER VARIOUS TRANSLATIONS OF GENESIS 3:16

Here is Genesis 3:16 in several additional translations:

To the woman he said, "I will surely multiply your pain in childbearing; in pain you shall bring forth children.

Your desire shall be for your husband, and he shall rule over you" (*English Standard Version*).

To the woman he said, "I will make your pains in childbearing very severe; with painful labor you will give birth to children. Your desire will be for your husband, and he will rule over you" (*New International Version*).

He said to the woman, "I will increase your pain and your labor when you give birth to children. Yet, you will long for your husband, and he will rule you" (*God's Word Translation*).

The *Amplified Bible* is an expansion of the *American Standard Version* designed to bring out various shades of meaning in the original Hebrew and Greek texts. It translates the passage:

To the woman He said, I will greatly multiply your grief and your suffering in pregnancy and the pangs of childbearing; with spasms of distress you will bring forth children. Yet your desire and craving

will be for your husband, and he will rule over you.

Kenneth Taylor's paraphrase, which amounts to a commentary mixed with a translation, is called *The Living Bible*. It has strengths and weaknesses but should be used only as a resource when considering the interpretation of passages, not as an actual translation. The way he expressed the passage is very interesting:

Then God said to the woman, "You shall bear children in intense pain and suffering; yet even so, you shall welcome your husband's affections, and he shall be your master."

This indicates God would make the original bond of marriage so strong that it would overshadow the pain of childbearing, so that the original relationship would be preserved, not destroyed, by her punishment.

Some translations and commentators take the view that the woman's subjection is part of the curse: The woman's intense desire and affection for her husband will be disappointed by his domineering and lording it over her. The *Easy-to-Read-Version* says in the latter part of the verse, "You will want your husband very much, but he will rule over you," and *The Message*, billed as an idiomatic translation but really a paraphrase by Eugene H. Peterson, says, "You'll want to please your husband, but he'll lord it over you." Certainly it is true that some men do frustrate their good wives by acting like tyrants, but rather than such an attitude and such abuse being legislated by God to punish women, the Bible is replete

**A Wife's "Desire" and a Husband's "Rule" in Genesis 3:16***Continued from page 30*

with instructions forbidding men to treat their wives in this fashion!

Other translations give the thought a different turn by saying marriage will involve constant tension as husband and wife vie and battle for headship or control. The *New English Bible* translates the latter part of the verse, "You will want to control your husband, but he will dominate you." This seems to suggest that marriage will hereafter be something like a boxing or wrestling match in which two competitors struggle to defeat each other. This is contrary to God's instructions for both husband and wife throughout the Bible.

### **GENESIS 3:16 REINFORCES GOD'S ORIGINAL PLAN**

From the beginning God created man as the leader of his family and his home. It is apparent from Genesis 2:18-24 that God created woman to complement man in this vital relationship. The wording of Genesis 2:24 shows that God put man in the role of leadership by the way it expresses him taking the initiative although two parties are involved in marriage: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Of course, the clear implication is that his complement must also leave her home and cleave to him, but he initiates the marital relationship and thus he is manifestly responsible for leading it properly.

It is helpful to see how the Holy Spirit guided Paul to explain the imperative and the importance of men leading the local church in 1 Timothy 2:8-15:

I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also,

that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

Notice how verse 13 gives a reason men lead in the divine plan and order of things which shows God established this principle from the beginning *before there was sin*: "For Adam was first formed, then Eve." Then, verse 14 reinforces that principle by showing that when Eve stepped ahead of Adam by eating the forbidden fruit and introducing it to him, she violated her role and misled Adam. The order of creation *preceded* the tragedy of sin, and so God ordained man's leadership *from the beginning*.

Now, back to Genesis 3:16, God said, "Thy desire shall be to thy husband." *The Pulpit Commentary* well explains that the Hebrew word "desire" used here means to have "a vehement longing" for something as in Song of Solomon 7:10 when Solomon's wife says, "I am my beloved's, and his desire is toward me." But it may also express simple "deferential submissiveness," which is how the Jewish scholars understood it about 250-200 B.C. when translating the Hebrew Bible into the Greek *Septuagint* translation (abbreviated LXX). "Following the LXX. (*apostrophe*), Murphy explains it as meaning, "The

determination of thy will shall be yielded to thy husband" (<http://biblehub.com/genesis/3-16.htm>).

Whether the emphasis be on *intense longing* for the husband or on *deference* to him, the core idea is this: *The wife focuses on her husband, yields herself to him, and finds fulfillment in him*. Thus, the two lives complement each other as one, the two become one. This is a blessing not a curse and echoes Genesis 2:24, "And they shall be one flesh."

The statement, "Thy desire shall be to thy husband," is followed by a parallel statement necessary to complete the meaning: "And he shall rule over thee." *The Pulpit Commentary* explains this coordinate concept as follows:

Not merely a prophecy of woman's subjection, but an investiture of man with supremacy over the woman; or rather a confirmation and perpetuation of that authority which had been assigned to the man at the creation. Woman had been given him as an helpmeet (Genesis 2:18), and her relation to the man from the first was constituted one of dependence. It was the reversal of this Divinely-established order that had led to the fall (Genesis 3:17). Henceforth, therefore, woman was to be relegated to, and fixed in, her proper sphere of subordination. On account of her subjection to man's authority a wife is described as the possessed or subjected one of a lord (Genesis 20:3; Deuteronomy 20:22), and a husband as the lord of a woman (Exodus 21:3). Among the Hebrews the condition of the female sex was one of distinct subordination, though not of oppression, and certainly not of slavery, as it too often has been in heathen and Mohammedan countries. Christianity, while

**A Wife's "Desire" and a Husband's "Rule" in Genesis 3:16**

*Continued from page 31*

placing woman on the same platform with man as regards the blessings of the gospel (Galatians 3:28), explicitly inculcates her subordination to the man in the relationship of marriage (Ephesians 5:22; Colossians 3:18; 1 Peter 3:1) (<http://biblehub.com/genesis/3-16.htm>).

That is as good a summary as can be found of the meaning and application of the concept, "And he shall rule over thee." It is indeed "a confirmation and perpetuation of that authority which had been assigned to the man at the creation."

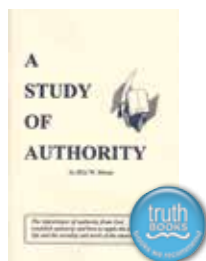
**A HUSBAND'S RULE COMPLEMENTED BY A WIFE'S SUBMISSION: A BLESSING NOT A CURSE**

In other words, women will suffer greatly in childbearing as a consequence of Eve's sin, a vivid reminder of God's wrath against all sin and disobedience to His will. Yet, in spite of Eve's sin of rebellion against God and against her proper role of submission to Adam, her role as man's vital complement will be preserved. She will abide at her husband's side to support him, yielding and submitting her will or desire to his leadership as ordained from the beginning. The events of Eve's sin and punishment

should reinforce the importance of following God's instructions in all matters, and especially in a wife's relationship to her husband.

Other passages teach the husband to rule and lead with unselfish love, cherishing his wife as a most valuable complement who makes his life complete, not abusing her or subjecting her to abject slavery. A husband who leads as God ordained gives his wife affection, protection, and security, fulfilling his role in such a manner as to make it pleasant for the wife to fulfill hers.

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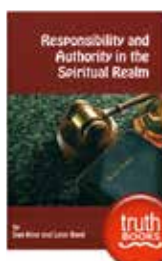
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by Greg King

# A Tribute to My Wife

## Stacy L. King (1971-2014)

Proverbs 31:10-12 states, “An excellent wife who can find? She is far more precious than jewels. The heart of her husband trusts in her, and he will have no lack of gain. She does him good, and not harm, all the days of her life.”

I’ve got to be the luckiest man alive! At twenty-three, I really had no idea what being a husband was all about. I had no idea about what to expect from a wife. I just knew that I had found this girl that I didn’t want to be apart from. I loved her and she said she loved me. It’s kind of scary to think back and realize that after fourteen months of dating how little we really knew about each other. Looking back I now realize that I am kind of like the man that discovered oil. He knew he had something but he didn’t know its value or impact that it would bring to his life and future.

Stacy and I were married for twenty years and eight months. Her value to my life could never be calculated. I found an excellent wife. She was pure, beautiful inside and out, honest, caring, and most of all godly. She loved the Lord and it was obvious in her speech and conduct. Her character was unlike any other that I had ever met. The night I proposed to her told me a great deal about who she was and confirmed my feelings for her. I wanted to take her to the location of our first date. She was graduating from Florida College the next day and she had no idea that I was about to pop the question. Things were a little hectic around there but we finally made it out to eat. Our first date was Harbor Island where we rode paddle boats and enjoyed walking along the pier. It was my intention to recreate that night and ask for her hand. The problem was that it was getting late and curfew was at eleven. To top it all off she was a dorm monitor and it was her responsibility to check and make sure that everyone was

in by curfew. It didn’t matter to her that it was her last night at FC; she wasn’t going to be late. No amount of persuading was going to convince her that it was ok. She had been given a responsibility and nothing was going to keep her from doing it. So in my frustration I just handed her the ring while she was driving and told her my plan. We are lucky that no one got hurt. That’s who she was.



She taught me how to be a better man. I am who I am because of her. I am so thankful that the Lord blessed us with two children for us to raise together. I am hurting but my heart aches for my two children, Shelby and Mitchell. Her ability as a mother amazed me. She always seemed to just know what to say and do in any situation. Dad isn’t as good as mom. Shelby was five and Mitchell two when she was diagnosed with stage 3c ovarian cancer but that didn’t stop her. She had two children to raise and, with the Lord’s blessing, she was going to do it. She had a determination and grit that I have never seen before. There were times that she was so sick, yet she made herself get up and go when most men in her condition would have just laid there and cried. I am so thankful that the Lord heard our pleas and spared her these eight and a half years for

the sake of Shelby and Mitchell. They have first-hand knowledge of how great their mother was and had the blessing of having their lives shaped and molded by such a godly woman.

Hebrews 11:6 says, “But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.” Stacy not only believed in God; she believed God! She held firmly to what God has revealed to us in His word and never questioned or wavered in her faith. She believed Jesus when He said in John 12:48 that the “words that I have spoken will judge you in the last day.” She believed what is recorded in 2 Corinthians 5:10 that “we will all appear before the judgment seat of Christ and receive the things done in the body whether good or bad.” Despite the ups and downs of life, she stayed true to her faith because she knew it pleased God. A child of God is who she was no matter what. She was determined that nothing was going to change that fact. Cancer did not win. It couldn’t take her faith! Satan did not win. He couldn’t have her soul! Stacy won because she lives eternally with her Lord. She went to her death with her hope of Heaven fully in view because she possessed the kind of faith that God says pleases Him.

Whenever I would preach or reference Proverbs 31 she would become a little defensive at times. She was so honest, sincere, and naïve all at the same time. She didn’t realize how much she fit the description given by the king’s mother. She was so brave. She died how she lived, with grace and full of faith.

Enjoy your reward sweetheart.  
I’m happy for you and will miss you.  
I look forward to our reunion.

You’re Loving Husband, Greg



knowledge” (Prov. 1:7); “Trust in the LORD with all your heart, and do not lean on your own understanding” (3:5). Only He who created man in His own image (Gen. 1:27) is sufficiently qualified to govern man’s conduct and adequate to prescribe what is in man’s best interest.

**The Bible: from heaven or from man?** The Bible itself claims to express the knowledge, wisdom, and will of God – “All Scripture is breathed out by God” (2 Tim. 3:16), “not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words” (1 Cor. 2:13, NASB). Inspired men and women – like Moses (Exod. 20:22), Deborah (Judg. 4:4), David (2 Sam. 23:2), Jeremiah (1:9), and Paul (Gal. 1:11-12) – were “moved by the Holy Spirit” and “spoke from God” (2 Pet. 1:21). Their words, as directed by God Himself, have been recorded and preserved “that we might understand the things freely given us by God” (1 Cor. 2:12; cf. Eph. 3:1-5).

While the Scriptures’ claim to divine inspiration is noteworthy in and of itself, the claim alone is not proof. This profession of heavenly origin demands examination. One must ask, does the content of the Bible support its contention? Consider the evidence:

**Bible Unity.** Despite its composition in various genres, by some forty different human writers from varied backgrounds, in three distinct languages, on two separate continents, and over a period of 1500-1600 years, the

Bible follows a seamless theme from beginning to end. Its parts complement rather than contradict; never a note of discord is heard.

**Scientific Foreknowledge.** In the Scriptures we find scientific information revealed which had not yet been discovered by men at the time of the Bible’s writing. The law of biogenesis (Gen. 1), the life-blood principle (Lev. 17:14), “the paths of the seas” (Ps. 8:8), the spherical shape of the earth (Is. 40:22), and the second law of thermodynamics (51:6) are examples of now-proven truths whose presence in the Bible can only be explained by supernatural authorship.

**Historical Accuracy.** Despite critics’ best efforts to undermine the Bible’s historical credibility, its accuracy has been clearly vindicated. Specific names, places, and events recorded in the Scriptures can be verified by secular literature and archaeological evidence (e.g. Acts 11:28; 17:6; Rom. 16:23). Even biblical information once doubted because of its absence from secular sources has later been confirmed by additional historical discoveries.

**Fulfilled Prophecy.** Exacting details prophesied and recorded in the Scriptures many years before their fulfillment give strong testimony to the divine origins of the Bible. The story of Jericho’s reconstruction (Josh. 6:26; 1 Kings 16:34), the kingship of Josiah (1 Kings 13:1-2; 2 Kings 23:15-16), the destruction of Jerusalem (Matt. 24), and the 300+ specific details of Jesus’ earthly life (e.g. Is. 53) serve to illustrate the heavenly source of such prophecies.

**Miraculous Confirmation.** God’s inspired spokesmen (e.g. Moses, Elijah, Elisha, Daniel) were sometimes given miraculous powers by which they confirmed the origins of their message. So it was with the New Testament apostles and

prophets, when “the Lord worked with them and confirmed the message by accompanying signs” (Mark 16:20; cf. Heb. 2:3-4). Those signs and eyewitness testimony of them have been recorded and preserved that we too might believe.

**Why look for guidance from the Bible?** Because it is indeed from heaven! It is uniquely the product of divine inspiration, revelation, and confirmation. In it, and in it alone, we can learn the mind of our God.

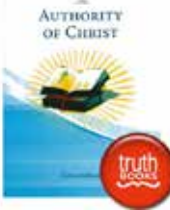
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*Jeremy L. Paschall preaches for the Traders Point church of Christ in Indianapolis, Indiana.*





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# ChurchDirectory

ALABAMA – FLORIDA

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

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<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>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>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>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>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 7:30 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>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>HUNTSVILLE, AL</b> Chapman Acres Church of Christ 2137 Penhall Dr., NE (I-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>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>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 1:30 P.M. Evangelist: Richard Thetford (970) 667-0469 <a href="http://www.poudrevalleychurchofchrist.org">www.poudrevalleychurchofchrist.org</a>	<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
<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) 795-5666 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>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
<b>NORTHPORT, AL</b> Northwood Church of Christ 4601 Northwood 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	

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Evening 6:00 P.M.  
Wednesday 7:00 P.M.  
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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

**CONYERS, GA**  
Rockdale Church of Christ  
East Metro Atlanta, 705 Smyrna Rd.  
Bible Study 9:30 A.M.  
Worship 10:30 A.M.  
Evening 5:30 P.M.  
Wednesday 7:30 P.M.  
Forrest Bacon, elder (770) 918-1932; Wendell Holland, elder (770) 761-6987;  
Building (770) 929-3973

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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

**PLAINFIELD, IN**  
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

**GRINNELL, IA**  
Church of Christ  
1402 Third Ave.  
Bible Study 9:30 A.M.  
Worship 10:30 A.M.  
Wednesday 7:00 P.M.  
(641) 521-6485  
(641) 236-3883  
www.grinnellccc.com

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

**ORLANDO, FL**  
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

**PINE MTN. VALLEY, GA**  
Church of Christ  
Route 116 (near  
Callaway Gardens)  
Bible Study 10:00 A.M.  
Worship 11:00 A.M.  
Evening 6:00 P.M.  
Wednesday 7:30 P.M.  
Evangelist: Tommy W. Thomas  
(706) 628-5117 or 628-5229

**GLENN ELLYN, IL**  
Church of Christ  
796 Prairie, 60137  
Bible Study 9:30 A.M.  
Worship 10:30 A.M.  
Evening 5:00 P.M.  
Wednesday 7:30 P.M.  
Evangelist: Joseph T. Novak  
(630) 529-2149  
(630) 858-2290

**INDIANAPOLIS, IN**  
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

**EL DORADO, KS**  
Emporia St. Church of Christ  
1154 S. Emporia  
Bible Study 10:00 A.M.  
Worship 11:00 A.M.  
Evening 6:00 P.M.  
Wednesday 7:00 P.M.  
(316) 250-7123

**JACKSONVILLE, FL**  
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.mariettaccc.com

**PALATKA, FL**  
Palatka Church of Christ  
505 Third Ave.  
(Third Ave. intersects Hwy. 19  
one block south of Hwy. 20)  
Bible Study 10:00 A.M.  
Worship 11:00 A.M.  
Evening 6:00 P.M.  
Wednesday 7:00 P.M.  
Evangelist: Robert Skomp  
(386) 326-3952 or 546-5689

**SAVANNAH, GA**  
Coastal Church of Christ  
7201 Johnny Mercer Blvd  
Bible Study 10:00 A.M.  
Worship 11:00 A.M.  
Wednesday 6:30 P.M.  
Evangelist: Ron Nelson  
ronaldnelson1@gmail.com  
(912) 306-4631  
www.coastalchurchofchrist.com

**MATTOON, IL**  
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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

**JAMESTOWN, IN**  
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

**TOPEKA, KS**  
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

**KEY LARGO, FL**  
Key Largo Church of Christ  
100695 N. Overseas Hwy.  
33037 m.m. 100.7 on US 1  
Bible Study 10:00 A.M.  
Worship 11:00 A.M.  
Evening 6:00 P.M.  
Wednesday 7:00 P.M.  
Evangelist: William LeDent  
(305) 451-1194

**PALMETTO, FL**  
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

**VALDOSTA, GA**  
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  
agospep preacher@gmail.com

**PALATINE, IL**  
Church of Christ  
(N.W. Chicago Suburb)  
1050 N. Deer Ave.  
Bible Study 9:30 A.M.  
Worship 10:30 A.M.  
Evening 6:00 P.M.  
Wednesday 7:00 P.M.  
(847) 967-9667

**MARION, IN**  
South Marion Church of Christ  
3629 S. Washington St.  
Bible Study 9:30 A.M.  
Worship 10:30 A.M.  
Evening 5:00 P.M.  
Wednesday 7:00 P.M.  
Evangelist: Alan Jones  
(765) 922-7602  
www.southmarionchurchofchrist.org

**AUSTIN, KY**  
Peter's Creek Church of Christ  
856 Thomerson Park Rd.  
Bible Study 9:30 A.M.  
Worship 10:30 A.M.  
Evening (Nov-Mar) 5:00 P.M.  
Evening (Apr-Oct) 6:00 P.M.  
Evangelist: Justin Monts  
(270) 404-2171 or 646-0498  
www.peterscreekccc.com

**MIAMI, FL**  
Church of Christ  
Eglise du Christ de Miami  
8343 NE 3rd Ct.  
Bible Study 10:00 A.M.  
Worship 11:00 A.M.  
Wednesday 7:00 P.M.  
Minister: Junot Joseph  
(305) 244-8295

**PANAMA CITY BEACH, FL**  
Beach Church of Christ  
8910 Front Beach Rd.  
Bible Study 10:00 A.M.  
Worship 11:00 A.M.  
Evening 6:00 P.M.  
Wednesday 7:00 P.M.  
(850) 234-2521

**VALDOSTA, GA**  
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

**SOUTH HOLLAND, IL**  
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

**OOBITIC, IN**  
Church of Christ  
400 Lafayette Ave.  
P.O. Box 34  
Bible Study 9:45 A.M.  
Worship 10:30 A.M.  
Evening 6:00 P.M.  
Wednesday 7:00 P.M.  
(812) 279-4332

**BEAVER DAM, KY**  
Church of Christ  
1235 Williams St.  
Worship 10:00 A.M.  
Bible Study After Worship  
Evening 6:00 P.M.  
Wednesday 7:00 P.M.  
Evangelist: Mike Thomas  
(270) 274-4451 or 274-4486

**MIAMI, FL**  
Flagler Grove Church of Christ  
(Nearest to Airport)  
500 N.W. 53rd Ave.  
Bible Study 10:00 A.M.  
Worship 11:00 A.M.  
Evening 6:00 P.M.  
Wednesday 7:30 P.M.  
Evangelist: John Buttrick  
(305) 634-5924

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**HI - ISLAND OF OAHU**  
Leeward Church of Christ  
94-1233 Waipahu St.  
Waipahu, HI 96797  
(15 mi. from Honolulu; 18 mi. from Waikiki)  
Bible Study 9 A.M.  
Worship 10 A.M.  
Evening 6 P.M.  
Wednesday 7 P.M.  
www.leewardchurchofchrist.org  
Anthony Genton:  
(808) 671-0239

**CLARKSVILLE, IN**  
Clarksville Church of Christ  
407 W. Lewis & 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.cvcfcc.org  
948-9917

**PEKIN, IN**  
Church of Christ  
(First St. & Karnes Ct.)  
Bible Study 9:45 A.M.  
Worship 10:30 A.M.  
Evening 6:00 P.M.  
Wednesday 7:00 P.M.  
Evangelist: Jeremy Goen  
(812) 967-3437 or 967-3520  
www.pekinchurchofchrist.com

**BRANDENBURG, KY**  
Brandenburg Church of Christ  
612 Broadway  
Bible Study 9:45 A.M.  
Worship 10:30 A.M.  
Evening 5:00 P.M.  
Wednesday 6:30 P.M.  
Evangelist: Charles J. White  
(270) 422-3878

**MIAMI, FL**  
Church of Christ  
12780 Quail Roost Dr.  
Bible Study 9:30 A.M.  
Worship 10:30 A.M.  
Evening 6:00 P.M.  
Wednesday 7:30 P.M.  
Evangelist: Clark Pace  
(305) 233-9590 or  
(954) 430-1437

**PENSACOLA, FL**  
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

**BLACKFOOT, ID**  
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

**HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP**

**SALEM, IN**  
Westside Church of Christ  
2000 West State Rd. 56  
Bible Study 10:00 A.M.  
Worship 10:45 A.M.  
Evening 5:00 P.M.  
Wednesday 7:00 P.M.  
Evangelist: Evan Casey  
(812) 883-2033  
www.westsidechurchofchrist.info

**CAMPBELLSVILLE, KY**  
Sunny Hill Dr. Church of Christ  
(near the Dairy Queen)  
AM Worship 9:30 A.M.  
AM Bible Study 10:30 A.M.  
AM Worship 11:30 A.M.  
Wednesday 7:00 P.M.  
Evangelist: Steve Lee  
stevelee4510@windstream.net  
(270) 789-1651  
WWW.SUNNYHILLCOC.COM

**OCALA, FL**  
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.anthonycfcc.com

**SEFFNER, FL**  
Church of Christ  
621 E. Wheeler Rd.  
Bible Study 10:00 A.M.  
Worship 10:50 A.M.  
Evening 6:00 P.M.  
Wednesday 7:30 P.M.  
Evangelist: Bobby Witherington  
(813) 684-1297  
www.seffnerccc.org

**ABINGDON, IL**  
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

**GREENWOOD, IN**  
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 &  
Steve Niemeier (317) 888-8288  
www.churchofchristatgreenwood.org

**TRAFALGAR, IN**  
Spearsville Rd. Church of Christ  
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

**CANEYVILLE, KY**  
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

**ORLANDO, FL**  
Pine Hills Church of Christ  
890 Hastings St.  
Bible Study 10:00 A.M.  
Worship 11:00 A.M.  
Evening 6:00 P.M.  
Wednesday 7:30 P.M.  
Evangelist: Ray West  
(407) 293-2851 or 290-8650

**CENTERVILLE, GA**  
Centerville Church of Christ  
250 Collins Ave. (Near Robins AFB)  
Bible Study 10:00 A.M.  
Worship 11:00 A.M.  
Evening 6:00 P.M.  
Wednesday 7:30 P.M.  
Evangelist: J. Wiley Adams  
(478) 922-1158

**CHICAGO, IL**  
Church of Christ  
1514 West 74th Street  
Bible Study 9:00 A.M.  
Worship 10:00 A.M.  
Evening 6:00 P.M.  
Wednesday 7:00 P.M.  
Evangelist: James E. Scott  
Bldg. (773) 224-9279  
(708) 339-6126

**HOBART, IN**  
Church of Christ  
300 N. Liberty St.  
Bible Study 9:45 A.M.  
Worship 10:30 A.M.  
Evening 6:00 P.M.  
Wednesday 7:00 P.M.  
Evangelist: Jerry Cleek  
(219) 942-2663

**DES MOINES, IA**  
Church of Christ  
1310 N.E. 54th Ave.  
Bible Study 9:30 A.M.  
Worship 10:40 A.M.  
Wednesday 7:00 P.M.  
(515) 262-6799

**DANVILLE, KY**  
385 E. Lexington Ave.  
Worship 10:00 A.M.  
Bible Study 11:15 A.M.  
Evening 6:00 P.M.  
Wednesday 7:00 P.M.  
Evangelist: Scott Vifuqain  
(859) 236-4204

# ChurchDirectory

KENTUCKY – OHIO

**FRANKLIN, KY**  
31-W North Church of Christ  
1733 Bowling Green Road  
Bible Study 9:00 A.M.  
Worship 10:00 A.M.  
Evening 6:00 P.M.  
Wednesday 7:00 P.M.  
Evangelist: Steve Monts  
(270) 586-3978  
www.franklinchurch.com

**STONEWALL, LA**  
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

**GULFPORT, MS**  
Morris Rd. Church of Christ  
1 blk. N. of Dedeaux Rd. &  
3 Rivers Rd. on Morris Rd.  
Bible Study 9:30 A.M.  
Worship 10:30 A.M.  
Evening 6:00 P.M.  
Wednesday 7:00 P.M.  
Evangelist: Steven Carmack  
(228) 832-5529

**KENNETT, MO**  
Church of Christ  
703 Harrison St.  
Bible Study 10:00 A.M.  
Worship 11:00 A.M.  
Evening 6:00 P.M.  
Wednesday 7:00 P.M.  
(573) 888-6778 or (870) 650-1648  
Nolan Glover, Preacher  
www.westsidetchurchofchrist.us

**VAUXHALL, NJ**  
Church of Christ  
Milbourn Mall Suite 6  
2933 Vauxhall Rd.  
Bible Study 10:00 A.M.  
Worship 11:00 A.M.  
Evening 6:00 P.M.  
Wednesday 7:30 P.M.  
Evangelist: Harry A. Persaud  
Home: (908) 964-8570  
Church: (908) 964-6356

**DAYTON, OH**  
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

**HODGENVILLE, KY**  
Hodgenville church of Christ  
613 S Lincoln Blvd.  
Bible Study 10:00 AM  
Worship 11:00 AM  
Evening 6:00 PM  
Wednesday 7:00 PM  
Evangelist: Don Brady  
(270) 358-6053  
Dbrady1295@aol.com

**PORTLAND, ME**  
Church of Christ  
856 Brighton Ave.  
(Breakwater School)  
Leave Maine Turnpike at Exit 48  
Bible Study 10:00 A.M.  
Worship 11:00 A.M.  
Second service immediately following  
morning worship. Mid-week Bible  
Study—Please call for times & places  
(207) 839-3075 or 839-8409

**MERIDIAN, MS**  
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

**LILBOURN, MO**  
P.O. Box 270 • 211 Benton St.  
Bible Study 9:45 A.M.  
Worship 10:45 A.M.  
Evening 5:30 P.M.  
Wednesday 7:30 P.M.  
Evangelist: Shane Williams  
(573) 688-2234 or 748-5204

**ALBUQUERQUE, NM**  
Heights Church of Christ  
7801 Zuni Road, S.E.  
Bible Study 9:30 A.M.  
Worship 10:30 A.M.  
Evening 5:00 P.M.  
Wednesday 7:00 P.M.  
Evangelist: Darrel Yontz  
(505) 266-7577  
www.heightschurchofchrist.com

**FRANKLIN, OH**  
Franklin Church of Christ  
6417 Franklin/Lebanon Rd.  
Franklin, OH 45005  
Sunday  
Bible Study 9:45 A.M.  
Worship 10:45 A.M.  
Evangelist: Eston Vandever  
(937) 746-1249

**LEITCHFIELD, KY**  
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

**SEVERN, MD**  
Southwest Church of Christ  
805 Meadow Rd.  
Bible Study 10:00 A.M.  
Worship 11:00 A.M.  
Evening 6:00 P.M.  
Wednesday 7:30 P.M.  
Evangelist: Brandon Trout  
(410) 969-1420 or (410) 551-6549  
www.swcofchrist.com

**MERIDIAN, MS**  
7th St. Church of Christ  
2914 7th St.  
Bible Study 9:00 A.M.  
Worship 10:00 A.M.  
Evening 5:00 P.M.  
Wednesday 6:30 P.M.  
(601) 483-3101

**RAYTOWN, MO**  
Sterling Ave. Church of Christ  
5825 Sterling Ave.  
(Near Sports Complex)  
Bible Study 9:30 A.M.  
Worship 10:30 A.M.  
Evening 6:00 P.M.  
Wednesday 7:00 P.M.  
Evangelist: Norman E. Fultz  
(816) 358-3096 or 554-0836  
www.sterlingavechurchofchrist.org

**CHARLOTTE, NC**  
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

**FREMONT, OH**  
Church of Christ  
3361 W. State St.  
1 mi. W. of Fremont on U.S. Rt. 20  
Bible Study 10:00 A.M.  
Worship 10:45 A.M.  
Evening 6:00 P.M.  
Wednesday 7:00 P.M.  
(419) 849-3340 or 849-2980  
www.fremontchurchofchrist.com

**LOUISVILLE, KY**  
Valley Station Church of Christ  
1803 Dixie Garden Dr.  
Bible Study 9:30 A.M.  
Worship 10:30 A.M.  
Evening 6:00 P.M.  
Wednesday 7:30 P.M.  
Evangelist: Dudley Ross Spears  
(502) 937-2822

**RIVERDALE, MD**  
(Washington, D.C. area)  
Wildcroft Church of Christ  
6330 Auburn Ave.  
Bible Study 9:30 A.M.  
Worship 10:30 A.M.  
Evening 6:00 P.M.  
Wednesday 7:30 P.M.  
Evangelist: Antoine Holloway  
(301) 474-7460 or (301) 741-0012

**SOUTHAVEN, MS**  
(Memphis area)  
Church of Christ  
2110 E State Line Rd. (Exit I-55)  
Bible Study 9:30 A.M.  
Worship 10:30 A.M.  
Wednesday 7:00 P.M.  
Evangelist: James A. Brown  
(662) 342-1132 - Church Building

**ST. JAMES, MO**  
Church of Christ  
685 Sidney St.  
Bible Study 9:30 A.M.  
Worship 10:15 A.M.  
Evening 6:30 P.M.  
Wednesday 7:00 P.M.  
Evangelist: Lynn Huggins  
(573) 265-8628

**HOPE MILLS, NC**  
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

**HAMILTON, OH**  
Westview Church of Christ  
1040 Azel Ave.  
Bible Study 9:00 A.M.  
Worship 9:45 A.M.  
Evening 6:30 P.M.  
Wednesday 7:00 P.M.  
Evangelist: David A. Stansberry  
(513) 868-9988

**LOUISVILLE, KY**  
Church of Christ  
4401 West Broad St.  
Bible Study 10:00 A.M.  
Worship 11:00 A.M.  
Evening 6:00 P.M.  
Wednesday 7:00 P.M.  
Evangelist: Donald Wright, Jr.  
(502) 772-3026 or 491-9372

**CEDAR SPRINGS, MI**  
Grand Rapids Area  
W. Michigan church of Christ  
Sr. Citizen Center, 44 Park St.  
Worship 11:00 A.M.  
Bible Study 12:30 P.M.  
Wednesday 7:00 P.M.  
Evangelist: Joseph Gladwell  
(616) 975-2778  
westmichcofc10@yahoo.com

**BLUE SPRINGS, MO**  
Southside Church of Christ  
4000 SW Christians  
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

**ST. JOSEPH, MO**  
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

**BEAVERCREEK, OH**  
Knollwood Church of Christ  
1031 Welford Dr.  
Bible Study 9:30 A.M.  
Worship 10:20 A.M.  
Afternoon 3:00 P.M.  
Wed. Afternoon 1:00 P.M.  
Wed. Evening 7:30 P.M.  
(937) 426-1422  
www.knollwoodchurch.org

**HILLIARD, OH**  
Church of Christ  
4840 Cemetery Rd.  
Bible Study 9:30 A.M.  
Worship 10:30 A.M.  
Evening 6:00 P.M.  
Wednesday 7:30 P.M.  
(614) 876-4089

**OWENSBORO, KY**  
Southside Church of Christ  
2920 New Hartford Rd.  
Bible Study 9:30 A.M.  
Worship 10:20 A.M.  
Evening 5:00 P.M.  
Wednesday 7:00 P.M.  
(270) 683-5386

**DULUTH, MN**  
Church of Christ  
4401 Glenwood St.  
Bible Study 9:00 A.M.  
Worship 10:00 A.M.  
Bible Study 5:30 P.M.  
Wednesday 7:00 P.M.  
Evangelist: Taylor Ladd  
(218) 728-3233

**CAPE GIRARDEAU, MO**  
North Cape Church of Christ  
121 S. Broadview St. Suite 2  
Cape Girardeau, MO 63703  
Bible Study 9:30 A.M.  
Worship 10:30 A.M.  
Evening 6:00 P.M.  
Wednesday 7:00 P.M.  
Evangelist: Jerry Lee Westbrook  
(573)334-9673

**ST. JOSEPH, MO**  
Prairie Hills Church of Christ  
14273 County Rd. 307 (7 mi. E  
of Intersection I-29 & Hwy. 169)  
Bible Study 10:00 A.M.  
Worship 10:50 A.M.  
Evening 6:30 P.M.  
Wednesday 7:00 P.M.  
(816) 233-6485  
Evangelist: Erik Smith

**CINCINNATI, OH**  
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

**MANSFIELD, OH**  
Eastside Church of Christ  
326 Grace Street  
Bible Study 10:00 A.M.  
Worship 10:45 A.M.  
Evening 6:00 P.M.  
Wednesday 6:30 P.M.  
Evangelist: James Bond  
(419) 526-2868

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**ST. CHARLES, MN**  
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.  
**FREE Bible correspondence studies**  
Evangelist: Robert Lehnertz  
(507) 534-2905

**COLUMBIA, MO**  
Eastside Church of Christ  
5051 Ponderosa  
Columbia, MO 65201  
Bible Study 10:00 A.M.  
Worship 11:00 A.M.  
Evening 6:00 P.M.  
Wednesday 7:00 P.M.  
445-5497 or 636-0224

**BEATRICE, NE**  
Church of Christ • 7th and Bell  
Bible Study 9:00 A.M.  
Worship 10:00 A.M.  
Evening 6:30 P.M.  
233-4102 or 228-3827  
www.churchofchrist7bell.com

**CINCINNATI, OH**  
Blue Ash  
Church of Christ  
Bible Study 10:00 A.M.  
Worship 10:45 A.M.  
Evening 6:00 P.M.  
Wednesday 7:00 P.M.  
Evangelist: Russell Dunaway, Jr.  
891-3174

**MANSFIELD, OH**  
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

**GONZALES, LA**  
(Baton Rouge area)  
Southside church of Christ  
405 Orice Roth Road, 70737  
Bible Class 9:30 A.M.  
Worship 10:30 A.M.  
Evening 6:00 P.M.  
Wednesday 7:00 P.M.  
Evangelist: R.J. Evans  
(225) 622-4587  
rjevans@eatel.net

**BOONEVILLE, MS**  
Oakleigh Dr. Church of Christ  
101 Oakleigh Dr.  
Bible Study 9:45 A.M.  
Worship 10:30 A.M.  
Evening 4:00 P.M.  
Wednesday 7:00 P.M.  
Building: (662) 728-1942

**DONIPHAN, MO**  
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

**HELP  
VACATIONING  
CHRISTIANS  
FIND YOUR  
PLACE OF WORSHIP**

**CLEVELAND, OH**  
Lorain Ave. Church of Christ  
13501 Lorain Ave.  
Bible Study 10:00 A.M.  
Worship 11:00 A.M.  
Evening 6:00 P.M.  
Wednesday 7:30 P.M.  
(216) 476-0660 or  
(330) 725-3960, 723-0111

**MARIETTA-RENO, OH**  
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 Foutly)

**MANY, LA**  
Lakeside Church of Christ  
12095 Texas Hwy. (Hwy. 6 W.)  
12 miles west of Many  
Bible Study 10:00 A.M.  
Worship 11:00 A.M.  
Evening 5:00 P.M.  
Wednesday 7:00 P.M.  
(318) 256-9396

**CLINTON, MS**  
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

**FAIR GROVE, MO**  
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

**RENO, NV**  
Central Church of Christ  
2450 Wronald 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

**COLUMBUS, OH**  
Laurel Canyon  
Church of Christ  
409 McNaughton Rd.  
Bible Study 9:45 A.M.  
Worship 10:30 A.M.  
Evening 6:00 P.M.  
Wednesday 7:00 P.M.  
(614) 868-1375 www.lccoc.net

**NEW CARLISLE, OH**  
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>TO MAKE CHANGES TO YOUR AD:</b> tmmikewillis@gmail.com</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.SPRINGWOODCHURCHOFCHRIST.COM</p>



# ChurchDirectory

**TEXAS – WYOMING  
(INCLUDING CANADA)**

## IRVING, TX

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

## PLANO, TX

(North Dallas Suburb)  
Spring Creek Church of Christ  
2100 W. Spring Creek Pkwy.  
Bible Study 9:00 A.M.  
Worship 10:00 A.M.  
Evening 6:00 P.M.  
Wednesday 7:30 P.M.  
(972) 517-5582  
www.planochurch.org

## THE WOODLANDS, TX

Woodlands Church of Christ  
P.O. Box 7664-77380  
3987 Wellman Road  
Bible Study 9:30 A.M.  
Worship 10:15 A.M.  
Evening 6:00 P.M.  
Wednesday 7:30 P.M.  
(281) 367-2099  
WWW.SIMPLYCHRISTIANS.NET

## VIRGINIA BEACH, VA

Southside Church of Christ  
5652 Haden Rd.  
Bible Study 10:00 A.M.  
Worship 11:00 A.M.  
Robert Mallard  
(757) 464-4574

## WELLSBURG, WV

Charles St. Church of Christ  
836 Charles Street  
Bible Study 9:30 A.M.  
Worship 10:20 A.M.  
Evening 6:30 P.M.  
Wednesday 7:00 P.M.  
(304) 527-4438 or 737-3124

## LANCASTER, TX

Pleasant Run Church of Christ  
831 W. Pleasant Run Rd.  
Bible Study 9:30 A.M.  
Worship 10:20 A.M.  
Evening 5:00 P.M.  
Wednesday 7:30 P.M.  
(972) 227-1708 or 227-2598

## DALLAS, TX

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

## CHESAPEAKE, VA

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

## BELLINGHAM, WA

Mt. Baker Church of Christ  
1860 Mt. Baker Hwy.  
Bible Study 9:30 A.M.  
Worship 10:30 A.M.  
Evening 6:00 P.M.  
Wednesday 7:00 P.M.  
Evangelist: Joe Price  
(360) 752-2692 or 380-2960  
www.bibleanswer.com/mtbaker

## RANCHESTER, WY

Church of Christ  
Hwy. 14 West  
Ranch Mart Mall  
Bible Study 9:00 A.M.  
Worship 10:00 A.M.  
Evening 6:00 P.M.  
Wednesday 6:30 P.M.  
Contact: Bob Reich  
(307) 655-2563

## LUBBOCK, TX

Indiana Ave. Church of Christ  
6111 Indiana Ave.  
Bible Study 9:30 A.M.  
Worship 10:30 A.M.  
Evening 5:00 P.M.  
Wednesday 7:00 P.M.  
(806) 795-3377

## SAN ANTONIO, TX

Grissom Rd. Church of Christ  
5470 Lost Lane at Grissom Rd.  
San Antonio, TX 78238-2700  
Bible Classes 9:30 A.M.  
Worship 10:30 A.M.  
Evening 5:00 P.M.  
Wednesday 7:00 P.M.  
Wednesday (Ladies Class) 10:00 A.M.  
Wednesday Bible Class 7:30 P.M.  
Terry Starling, Evangelist  
www.grissomroadcocc.org

## CHESTER, VA

Chester Church of Christ  
12100 Winfree St.  
(Central to Richmond, Hopewell,  
Petersburg, & Colonial Heights)  
Bible Study 9:30 A.M.  
Worship 10:30 A.M.  
Evening 5:30 P.M.  
Wednesday 7:30 P.M.  
Church Building: (804) 796-2374  
(804) 385-2725 or (804) 271-0877

## CHARLESTON, WV

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

## CANADA

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

## LUFKIN, TX

Timberland Dr. Church of Christ  
912 S. Timberland Dr.  
Bible Study 9:00 A.M.  
Worship 9:50 A.M.  
Evening 6:00 P.M.  
Wednesday 7:00 P.M.  
Evangelists: Harold Hancock  
Reagan McClenny  
634-7110 or 632-7070

## SAN ANTONIO, TX

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 (Ladies Class) 10:00 A.M.  
Wednesday Bible Class 7:30 P.M.  
Terry Starling, Evangelist  
(210) 337-6143

## NEWPORT NEWS, VA

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

## CHARLESTON, WV

Church of Christ  
873 Oakwood Rd.  
Bible Study 10:00 A.M.  
Worship 10:50 A.M.  
Evening 6:00 P.M.  
Wednesday 7:30 P.M.  
Evangelist: Jonathan Chaffin  
(304) 342-5637  
www.oakwoodchurchofchrist.com

## MANSFIELD, TX

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

## SHERMAN, TX

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

## RICHMOND (Metro), VA

Courthouse Church of Christ  
Courthouse Rd. at Double Creek Ct.  
(2.2 miles S of Rt. 288)  
Bible Study 9:30 A.M.  
Worship 10:30 A.M.  
Evening 6:00 P.M.  
Wednesday 7:00 P.M.  
Evangelist: Gene Tope  
(804) 790-1629  
www.courthousechurchofchrist.com

## CHARLESTON, WV

Church of Christ  
873 Oakwood Rd.  
Bible Study 10:00 A.M.  
Worship 10:50 A.M.  
Evening 6:00 P.M.  
Wednesday 7:30 P.M.  
Evangelist: Jonathan Chaffin  
(304) 342-5637  
www.oakwoodchurchofchrist.com

## CLARKSBURG, WV

Westside Church of Christ  
Davisson Run Road  
Sunday Morning 9:30 A.M.  
(304) 622-5433

## MESQUITE, TX

(East Dallas)  
Westlake Church of Christ  
427 Gross Rd., 75149  
Bible Study 9:00 A.M.  
Worship 10:00 A.M.  
Evening 5:00 P.M.  
Wednesday 7:30 P.M.  
Evangelist: Ashley Sharkey  
(972) 285-1610

## TEMPLE, TX

Leon Valley Church of Christ  
4404 Twin City Blvd.  
Bible Study 9:30 A.M.  
Worship 10:30 A.M.  
Evening 6:00 P.M.  
Wednesday 7:30 P.M.  
Evangelist: Warren King  
(254) 939-0682 or 228-5038  
www.biblemoments.org

## RICHMOND, VA

Forest Hill Church of Christ  
1208 W. 41st St.  
Bible Study 10:00 A.M.  
Worship 11:00 A.M.  
Evening 6:30 P.M.  
Wednesday 7:30 P.M.  
Evangelist: Jack Bise, Jr.  
(804) 233-5959

## FAIRMONT, WV

Eastside Church of Christ  
1929 Morgantown Ave.  
Bible Study 10:00 A.M.  
Worship 10:45 A.M.  
Evening 6:00 P.M.  
Wednesday 7:00 P.M.  
(304) 363-8696 (304) 842-7936

## MIDLAND, TX

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

**truth  
BOOKS**  
www.CEIbooks.com

## RICHMOND, VA

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

## GLADESVILLE, WV

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

## NACOGDOCHES, TX

Stallings Dr. Church of Christ  
3831 N.E. Stallings Dr.  
Bible Study 9:30 A.M.  
Worship 10:20 A.M.  
Evening 6:00 P.M.  
Wednesday 7:00 P.M.  
Evangelists: Randy Harshbarger  
& Jay Taylor

## WACO, TX

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

## RIDGEWAY, VA

Church of Christ  
2970 Old Leaksville Rd.  
Bible Study 10:00 A.M.  
Worship 11:00 A.M.  
Evening 6:30 P.M.  
Wednesday 7:00 P.M.  
Evangelist: Robert Byrd  
(276) 956-6049

## MOUNDSVILLE, WV

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

## ODESSA, TX

Crescent Park Church of Christ  
1415 Royalty  
Bible Study 9:30 A.M.  
Worship 10:30 A.M.  
Evening 6:00 P.M.  
Wednesday 7:00 P.M.  
Evangelist: Kristofer Gordana  
(432) 366-5071

## WACO, TX

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

## ROANOKE, VA

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

## PARKERSBURG, WV

Marttown Church of Christ  
825 Marttown 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

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# Truth Lectures

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**DATES: June 23-27, 2014 • LOCATION: Athens Bible School**

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

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
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: Jesus' Departure Sermon (John 14-17) <i>Kyle Pope</i>	Jesus' Method & Message: Sermon to the Scribes & Pharisees (Matt. 23) <i>Karl Diestelkamp</i>	
10:00 AM		Peter's Method & Message: Pentecost Sermon (Acts 2) <i>Mike Thomas</i>	Peter's Method & Message: Temple Gate Sermon (Acts 3-4) <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	Children's Track:	Bible Story Time	Bible Story Time	Bible Story Time	
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	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>	