

TRUTH

MAGAZINE



THEME: UNITY IN CHRIST, NOT UNITY IN DIVERSITY

TERMINALLY ILL WOMAN TAKES HER LIFE - **P.4**

IF THAT IS WHAT IT MEANS TO BE A CHRISTIAN - **P.30**

Unity in Christ, Not Unity in Diversity

By Mike Willis



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From the beginning of the nineteenth century restoration movement, unity has been on the hearts of Christians in America. They were always troubled by the denominational divisions among Christians. The restorationist solution to denominational division was unity through the restoration of the ancient order. Thomas Campbell wrote in the *Declaration and Address* as follows:

But this we do sincerely declare, that there is nothing we have hitherto received as matter of faith or practice, which is not expressly taught and enjoined in the word of God, either in express terms, or approved precedent, that we would not heartily relinquish, that so we might return to the original constitutional unity of the christian church (*Declaration and Address*, 10-11).

These men took seriously Jesus' prayer for unity among His disciples (John 17:20-21) and the condemnation in Scripture of religious divisions (1 Cor. 1:10-13; 11:18; 3:4; 2 Cor. 11:3-4; Rom. 16:17; Acts 15:1; 2 Tim. 3:5). They thought that unity among God's people could be attained and maintained by the restoration of the ancient order.

James Mathes wrote,

If all would consent to give up their human *isms* that now divide them, we should come together in happy union upon God's own foundation. . . . I, therefore, propose the "Bible – the whole Bible, and nothing but the Bible" as the platform and bond of union. In making this proposition, I offer a platform, that you all acknowledge the best one on earth;

may, the *only one that is infallible*. . . . In accepting it, no one is called upon to make more sacrifice than others. All are required to sacrifice their *human isms*, and those party names and sectarian peculiarities, which distinguish one sect from another, and all are required to take the word of God alone as the rule of their lives (*The Western Preacher*, 145, 150).

The Scriptures teach that "There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:4-6). The same message of Christ was to be preached in all of the churches (1 Cor. 4:17). The apostles exhorted preachers to preach the word that they had received from the apostles (2 Tim. 2:2). The restoration solution was not attractive to many denominational folks who were more wedded to their creeds and denominational positions and practices than they were to Christ. Within the restoration movement itself, a second generation demonstrated that they were more wedded to their missionary society and mechanical instruments of music in worship than they were to maintaining the unity of the Spirit in the bond of peace. The threw aside the restoration principle as a means of attaining and maintaining unity among Christ's disciples.

The restoration principle was replaced by ecumenism, as men lost faith in the restoration plea, thinking that the plea itself led to division. Alfred T. DeGroot wrote, "...we may conclude that the more specifically the restoration

plea has been defined in terms of governmental, organizational, and ritualistic patterns of behavior, the less success it has had as an effective and cohesive force in the Christian world" (*The Restoration Principle*, 160).

Turning aside from the restoration principle, many followed the denominational model of the ecumenical movement. The ecumenical approach to unity teaches that almost all Christian churches agree on the core doctrines of Christianity (that certainly is far from the truth at the beginning of the twenty-first century) but have their individual denominational dogmas, fellowships, and organizations. The ecumenical plea required that every denominational congregation should acknowledge that there are Christians in all denominations based on their common understanding of the core body of beliefs; they should agree to disagree on their peculiar denominational beliefs and practices. The position was defended on the basis of a gospel/doctrine distinction that some thought could be justified in Scripture (see C.H. Dodd's [1884-1973] book, *The Apostolic Preaching and Its Development*, in which he urged that a firm distinction be made between gospel and doctrine). Denominationalism followed the ecumenical efforts to practice unity in doctrinal diversity with other Christian denominations; the ecumenical movement, however, was not an interfaith movement that sought a means of achieving religious unity with non-Christian religions. The achievement of the ecumenical movement was that most

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Terminally Ill Woman Takes Her Life

By Kyle Campbell



If you have not followed the media reports of Brittany Maynard, you have missed a heart-wrenching story. Brittany was a 29-year-old terminally ill cancer patient who terminated her life on Sunday, November 3, 2014 in Oregon under their “Death with Dignity Act,” which allows people to choose to die using lethal drugs prescribed by a doctor. Brittany was diagnosed with an aggressive brain tumor that only has an average life expectancy of fourteen months, making her case a particularly emotional one. Maynard had chosen November 1 to end her life. Maynard’s last days were spent completing a “bucket list” that included a trip to the Grand Canyon, and surrounding herself with her family. Since Maynard’s story gained notoriety (I have personally seen it in my Facebook newsfeed at least a half dozen times), she has been working to raise awareness of end-of-life rights by working with Compassion and Choices, and The Brittany Maynard Fund. She hoped that California would soon pass a similar law.

This is such a difficult topic to address, but some thoughts need to be expressed lest Christians get the wrong idea about

of death” that celebrates abortion, suicide, and euthanasia for a long time. The Bible wants people to live (including the unborn), but the great mass of society seems to agree that this woman’s life is not worth living.

She stated that after months of research she decided that she would rather “die with dignity” than try and fight the disease, which would, no doubt, involve a great deal of suffering and pain. I have never had terminal cancer, and I cannot imagine the fear she faced with respect to the end of her life. I am profoundly sorry that any one has to shoulder this burden.

However, life has value. It is worth something beyond our feelings about it, beyond circumstance, beyond context, beyond sickness, beyond development, and beyond age. If you deny this, then you literally deny everything there is to being human. There is no reason for justice, fairness, equity, compassion, or charity if human life has no value. The real key to understanding pain and suffering is understanding that there can be beauty in pain and suffering.

suicide. It is disturbing that so many people call her “brave” and “dignified” for her decision to kill herself. This is a decision that Christians cannot biblically support. We have lived in a “culture

Job was a good and upright man who feared God and shunned evil. He was blessed with ten children, and his possessions made him one of the greatest men of his day (Job 1:1-3). When Job lost it all, he did what many people in similar situations do: he began to wish that he had never been born (Job 3:1, 11-13, 16-17). Job did not know why it was happening to him; he just wanted it to stop and be at rest from his present sorrows.

We can see Job’s life in a way concealed from him. We can see his life as a complete picture. Although he suffered terribly, we know that it was temporary. He enjoyed great blessings before these events took place, and God blessed him even more afterwards (Job 42:10-17). We also know why all this happened to him (Job 1-2). However, we must live our lives like Job did – one day at a time. Most days are normal, some days are great, but some days bring incredible heartache. Job helps us to see that there is more to life than just a few days.

Job also provides a powerful example. James 5:10-11 says, “*Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.*” Scripture shows me that endurance can provide wonderful lessons for others who may be experiencing the same tragedy as

me. It can furthermore help me. *“My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing”* (James 1:2-4). James also adds, *“Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him”* (1:12). As much as it hurts, enduring hard times can produce something beautiful in someone’s life.

But beyond all this, the Bible, both Old and New Testaments, contains laws and principles which make suicide morally reprehensible. There are several cases of self-murder in the Scriptures, and all of them are viewed in an unfavorable light (1 Sam. 31:4-5; 2 Sam. 17:23; 1 Kings 16:18; Matt. 27:5). Self-destruction is a violation of several biblical principles. *First*, suicide asserts that man is autonomous, i.e., that he is a law unto himself. Seneca, the Greek Stoic, defended suicide as an aspect of man’s lordship over his own being. The Bible, however, teaches that it is God who made us, and not we ourselves (Ps. 100:3). By virtue of His creative power (Gen. 2:7), God has the right to say, *“Behold, all souls are mine...”* (Ezek. 18:4). Human beings belong to the Lord and they do not have the right to dispose of themselves. *Second*, the Scriptures make it very clear that life is a gift from God. It is He who gives life to all (Acts 17:25; 1 Tim. 6:13). No person, therefore, has the right to take away what has been given by the eternal Source of life, unless specifically authorized to do so (Lev. 20:2). *Third*, suicide is a violation of the divine law prohibiting murder. The unauthorized shedding of human blood is an assault on the image of God in man (Gen. 9:6). Both testaments condemn murder (Exod. 20:13; Rom. 13:9), and suicide is self-murder when perpetrated by a rational person.

Those who are in the grave may be at rest from life’s problems, but they are also missing out on the blessings that life brings to the living. While suicide is a terrible tragedy, suicide is also a terrible mistake. Aside from the terminally ill, for those who contemplate suicide, their lives will eventually get better, but all suicide can do is guarantee that life will never get better. For those who suffer, Heaven is a place of rest to be enjoyed after a life of faithful service, even in the face of terrible circumstances. Revelation 14:13 promises, *“Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.”* “Labours” mean difficult, distressing circumstances – the very kind that bother the terminally ill.

As the world continues its love affair with the “culture of death,” Christians need to be prepared to deal sympathetically with those driven to despair. Three elements of guidance can be given to people who are frustrated with living. *First*, we must forcefully teach the truth that we are creatures of God. Evolution has brutalized humanity with its doctrine that we are only beasts who have clawed our way up from the slime of antiquity. As beings fashioned in God’s image, we have worth; there is purpose in living, and an awareness of this purpose can bring true happiness in the place of depression. Jesus said in Luke 12:24, *“Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?”* Paul taught in 1 Corinthians 6:19-20 that the Christian’s body is a temple of the Holy Spirit. We have value and we are important!

Second, we must point out to our heartbroken friends that the painful conditions of human existence are the result of sin (either directly or indirectly), but that Christ came to remedy the problem of evil. We cannot

erase wickedness in this life, but we can discover something of why God allows it to continue temporarily, and thus we can learn to cope with this fact of human existence. We certainly have a message of hope that through Jesus Christ and His redemptive plan, we can be free from the individual guilt of all past wrongs (Acts 2:38), and we can learn to deal with situations that we cannot personally change. Paul said in Philippians 4:13, *“I can do all things through Christ which strengtheneth me.”*

Third, we must teach, and we must demonstrate, that the relationship of being “in Christ” can provide a sense of tranquility and joy that makes life a wonderfully thrilling experience. Jesus said in John 10:10, *“The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.”* The Lord came to give us abundant life, but that life can only be found in submission to Christ. Our lives will be glorious examples of the power of Christ in the life of a saint.

Someone called Maynard “a martyr for the cause of self-destruction.” People were not created to kill themselves. It is not brave to give up – it is brave to fight and to live. When you call it “brave” and “dignified” to kill yourself because of a cancer diagnosis, what are you saying about people who get cancer (or who have any other affliction) and do not kill themselves? If fighting cancer is brave, it is brave because someone fights it, not because he gives up. Suicide worship is unbiblical and unholy; it does not deserve blind adoration! **U**

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Meditations of the Heart

“Galilee” or “Judea” Was Luke Mistaken?

By Kyle Pope

In discussions with a Muslim man from Saudi Arabia who sought to discredit the reliability of the New Testament the question above was posed motivating the following study.

In Luke’s account of Jesus’ life and work, near the beginning of his gospel he records an incident in which Jesus “went down to Capernaum, a city of Galilee, and was teaching them on the Sabbaths” (Luke 4:31, NKJV). While there the evangelist tells us about Jesus casting out a demon from a man in the synagogue (Luke 4:32-36), healing Peter’s mother-in-law (Luke 4:38-39), leading others to come to Peter’s house to be healed (Luke 4:40-42). At the conclusion of this account he records: “And He was preaching in the synagogues of Galilee” (Luke 4:44). These simple words have motivated controversy and accusation among those seeking to challenge the reliability of the Bible.

The controversy rests on a textual variant present in some manuscripts. While the majority of extant manuscripts and a few English translations such as the KJV, ASV, NKJV, and HCSB read as above, instead of “Galilee” some read “Judea.” This reading has been adopted by many modern English translations such as RSV, NASB, NIV, ESV, and NLT. Is this a contradiction? Was Luke mistaken? Critics of faith say “yes,” but what is the answer, and what is the evidence regarding this?

The earliest extant manuscript of this

text is a papyrus housed in Geneva, Switzerland among the Bodmer collection of papyri classified as P⁷⁵. This manuscript (photo to the right) is believed to date to around 175 A.D. and reads “Judea.” Manuscripts after P⁷⁵ are somewhat evenly divided. The fourth century Vatican manuscript and some ancient Syriac and Coptic translations also read “Judea,” but the fifth century Alexandrian manuscript and other Latin, Syriac, Coptic, and Gothic translations read “Galilee.” What could explain such a difference?

The fact that there is a textual variant here may not be as sinister as some would contend. Philip Comfort in his *New Testament Text and Translation Commentary* (Carol Stream, Illinois: Tyndale House, 2008) suggests that this reflects Luke’s occasional use of the term “Judea” to include Palestine as a whole. Comfort cites the following texts where Luke appears to do this (Luke 1:5; 6:17; 7:17; 23:5 and Acts 10:37). Let’s note two of these examples. First in a charge the Jews made about Jesus they declared, “He stirs up the people, teaching throughout all Judea, beginning from Galilee to this place” (Luke 23:5). The second, much like it, came when Peter taught Cornelius. After declaring that God preached “peace through



Jesus Christ” (Acts 10:36), he said to him, “that word you know, which was proclaimed throughout all Judea, and began from Galilee after the baptism which John preached” (Acts 10:37). In these examples Luke may include Galilee within what he calls “Judea.”

It is clear that ancient writers used the term “Judea” in two ways. Thayer tells us the word can refer, “1) in a narrower sense, to the southern portion of Palestine lying on this side of the Jordan and the Dead Sea, to distinguish it from Samaria, Galilee, Peraea, and Idumaea. 2) in a broader sense, referring to all Palestine” (*Greek-English Lexicon of the New Testament*). Ancient Gentile writers reflect this same broad application of the word. The Greek geographer Strabo (ca. 64 B.C.- A.D. 24), for example,

described “Judea” as spanning from Gaza to the Anti-Lebanon mountain range on the east side of the Jordan (*Geography* 16.2.21). The Alexandrian geographer Claudius Ptolemy (ca. A.D. 90-168) used the terms “Judea” and “Palestine” synonymously (*Geography* 5.16.1). If Luke wrote to Gentiles, as most scholars believe, it would make sense to occasionally use the more broad definition. If this tendency was widespread, scribes copying Luke’s text might easily have alternated between the terms “Galilee” or “Judea” with no intention to alter or contradict but as two ways to refer to the same territory. One final possibility comes from some issues of spelling. The Greek spelling of the words for “Jews (*ioudaioi*)” and the region of “Judea (*ioudaia*)” was very similar. A Gentile audience would likely think of Palestine as “the region of the Jews” and be less concerned with the territorial differences between Samaria, Galilee, and the specific southern region that natives identified more narrowly as “Judea.” If this was the case, and “Judea” was the original reading, it would not constitute a contradiction or a mistake but once again, a different way of describing the same place. Whatever the case, there is no doubt that Jesus also taught in the synagogues of Judea (see John 18:20), so this is not a contradiction or mistake. Most likely Luke’s use of a broader term allowed for a textual variant to develop quite innocently. **T**

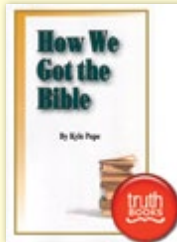


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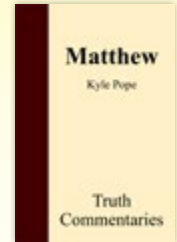
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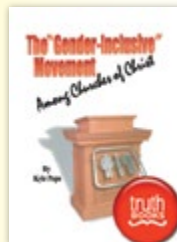
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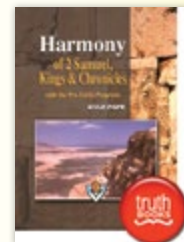
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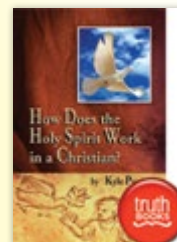
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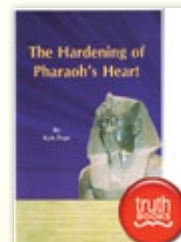
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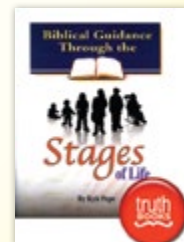
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Q&A

By Bobby L. Graham

QUESTION:

Is it scriptural to steal sheep?

ANSWER:

The practice of “stealing sheep,” sometimes called “sheep-stealing,” has long existed but its longevity lacks the power to sanctify it to God’s work or make it acceptable to Him. The practice of which we speak is that of urging people to leave congregations where they work and worship so they can become part of another church. The urging is usually done without consultation with the elders or people in the church from which they would leave; in other words, it takes place somewhat secretly. The resulting benefit to one congregation (in areas of attendance, contribution, talent, and leadership) frequently takes place at the expense (loss) incurred by the other congregation. With this explanation, it is easy to understand why such practice is called “stealing.” Having described or defined what is involved in this practice, let us turn our attention to our question.

Surely the reader should promptly observe that no stealing is justified by the Scriptures. Like its literal basis (stealing the four-legged kind of sheep), this figurative one is sinful, dishonorable, and abominable. Though money or material possessions are not involved, except indirectly when the contribution in one church suffers, value is nevertheless lost in the categories already enumerated. Relations between the two groups are then bad for years. The cause of Christ is evil spoken of, and the work of the two churches is hindered. What justification could

anyone offer for this practice? Is not its lack of justification, or the shadow overhanging it, the reason why those practicing it do their work in secret? They avoid the openness which ought to characterize all honorable relationships and seek the cover of obscurity and anonymity.

“Oh,” an objector might respond, “there is no verse condemning it!” Don’t be too sure. Is it not tragic that such people pretend to see no harm in this? Do they really think that the Bible must specifically condemn each practice by name for it to lack God’s approval? Do we not understand the principles of truth and righteousness having an impact on such matters?

Because the objector likely demands a verse, I will supply one. Would not the Golden Rule of Matthew 7:12 and the principle of brotherly kindness/love in 2 Peter 1:7 and Hebrews 13:1 demonstrate the wrong of this practice? “Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets.” “Let brotherly love continue.” When I steal sheep (members) from another church, am I treating my brethren in that group the way I wish them to treat me and others in our congregation? Do I love my brethren and simultaneously seek to undermine their work? To ask such questions is to answer them!

Having said all of this, may we understand that one church sometimes might need a song leader or some other helper and approach another church with the honorable request that one or more from that church consider coming to help in the needy work



at some other place. The honorable character of this request stands out as quite different from the underhanded practice of secretly trying to lure members from one church to another one. One enjoys divine approval but the others begs justification in vain. **T**



Bobby L. Graham

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Book Reviews

By Chris Reeves chrisreeves@juno.com



Putting Together the Puzzle of the Old Testament

BILL JONES

Inter-Varsity Press, 2005. 225 pages, softback
ISBN: 9780830857418 - **\$18.00**

Understanding a broad survey and history of the Bible is like putting together the pieces of a large jigsaw puzzle. This is how Bill Jones looks at it and it is a good approach especially for those new to the Bible. In *Putting Together the Puzzle of the Old Testament*, Jones writes in a popular style for a large audience to help them understand the basics of the big picture of God's word. Jones wants the Bible student to learn how to put God's word together just like he would a puzzle. First, Jones suggests you start by examining the "box cover" – the overall story of the Bible (God's plan to save mankind). Next, you look for the "corner pieces" – the way the Old Testament books are grouped together (law, history, poetry, and prophets). Next, you locate all the "straight edged" pieces – the books of history telling the story of God's plan to save mankind from the beginning to the coming of Jesus Christ (primarily the books of law and history). Finally, you locate all the other pieces of the puzzle – the books of poetry and prophecy – and place them in their historical setting with the books of law and history. After laying out the basic puzzle-making guidelines in his introduction, Jones offers a basic overview of the eight eras of the Old Testament story. In each era, Jones answers the important questions about that time period – the Who, What, When, Where, How, and Why of the story. These are the very questions that all good Bible teachers and students should be able to answer. Jones approaches a survey of the New Testament the same way in his follow-up volume, *Putting Together the Puzzle of the New Testament* (2009). It is a good idea to get both volumes and read them together to get the best overview of the Bible. (READER BEWARE: JONES INSERTS HIS PREMILLENNIAL BIAS ON PAGES 213-231 WHEN HE GETS TO THE BOOK OF REVELATION.)



Leaving A Mark: The Lectures of Phil Roberts

NATHAN WARD, EDITOR

Florida College Press, 2013. 266 pages, hardback
ISBN: 9781890119348 - **\$17.99**

Phil Roberts, who has passed from this life, was one of the many teachers at Florida College who helped me to learn God's word better and who influenced me greatly while I was a student there years ago. Just like others whose influence lives on posthumously, the teachings of Phil Roberts will continue to instruct Bible students for many years to come in a work titled, *Leaving A Mark: The Lectures of Phil Roberts*. In *Leaving A Mark*, Nathan Ward has pulled together six Florida College lectures delivered by brother Roberts and three of his essays. Brother Roberts' material is both rich and rewarding. His lecture on "The Seventy Weeks of Daniel 9:24-27" is worth the price of the book and should be read by any Bible student approaching this challenging Old Testament passage and a study of premillennialism. His essay on "The Text of the King James Version" remains timely as new Bible versions continue to be published and Christians try to decide which translation to use. I thank Nathan for putting this valuable material together under one cover.



Six Days: The Age of the Earth and the Decline of the Church

KEN HAM

Master Books, 2013. 256 pages, softback
ISBN: 9780890517895 - **\$13.99**

Many so-called "Bible" colleges, "Theological" seminaries, "Christian" schools, and even some parts of the home school movement, do not accept the first eleven chapters of Genesis as literal history. Can you believe it? For years, some "Bible" scholars (including some brethren among us) have said that the days of Genesis 1 are not literal, 24-hour days. But now, some teachers are going even farther to say that Adam and Eve were not the first humans and the flood was not worldwide. (Will some of our brethren begin to say the same? Time will tell.) In his recent book *Six Days*, Ken Ham seeks to educate and inform the reader about how many so-called "Christian" teachers in this country have been in decline in upholding the truths of Genesis 1-11. Ham discusses how important it is for the Bible interpreter to remain true to the foundational truths laid down in Genesis 1-11. When a so-called "Christian" teacher ceases to defend the literal and historical truths of Genesis 1-11, the foundations of all of God's word will begin to crumble and terrible consequences will follow. *Six Days* is a must read book! Your eyes will be opened to what is actually going on in the world of teachers who compromise with evolutionary ideas. Brethren, preachers, and elders need to read this book and be forewarned about the false ideas that can come into the Lord's church starting with the very first book of the Bible.

Unity In Christ, Not Unity In Diversity

Unity: What It Is & Is Not

By Phillip Stuckey

On the eve of His betrayal the Lord prayed for His disciples. One of the things for which He prayed was unity (John 17:20-23). Jesus wanted His disciples to be united just as He and the Father are united. His desire was for His disciples to be “perfectly one” so that the world would believe that He was the Son of God. The unity of the believers would be a convincing proof of His divinity.

Therefore all who would claim to follow Jesus should appreciate the importance of unity. The Psalmist said, “How good and pleasant it is when brothers dwell in unity” (Psa. 133:1). The apostle Paul wrote of the need to be eager to maintain unity (Eph. 4:3) and to strive to attain the unity of the faith (Eph. 4:13). Peter also exhorted the brethren to have unity of mind (1 Pet. 3:8). When one considers the religious world around us, and especially what is commonly called “Christendom” with all of its contradictory beliefs and practices, a sad situation is viewed in

light of what the Bible says about unity. What is the cause of all of this division? Why is there so much disunity in the religious world, even among those who claim to follow Jesus? Perhaps many simply do not understand what unity is and what it is not.

Unity: What It Is

Unity is occupying the state of being one or in accord. Where there is unity, there can be no dividing. Demonstration of unity declares individuals in perfect harmony or agreement, not merely in word, but in practice. The picture of Jesus and the Father being one shows the ultimate perfection of this concept, and attaining such unity should be the desire of every Christian. In the book of Ephesians, the apostle Paul gives us a picture of what unity is (Eph. 4:1-6).

Unity is acknowledging the same God (Eph. 4:6). Moses recounted to the people of Israel how God had liberated them from Egyptian bondage and

reminded them, “To you it was shown, that you might know that the LORD is God; there is no other besides him” (Deut. 4:34-35). He wrote, “Hear, O Israel: The LORD our God, the LORD is one” (Deut. 6:4). There are many gods in this world that are worshipped by people, but the Bible says, “there is no God but one” (1 Cor. 8:4).

Unity is respecting the same authority. Who has the right to command mankind as to whom to worship, how to worship, and how to serve the Almighty? The apostle Paul wrote that there is “one Lord” (Eph. 4:5). That “one Lord” is Jesus Christ. He has been given all authority, in heaven and on earth, by God (Matt. 28:18). In the book of Acts, Peter reminds us that God promised long ago to grant this authority to His Son: “Moses said, ‘The Lord God will raise up for you a prophet like me from your brothers. You shall listen to him in whatever he tells you. And it shall be that every soul who does not listen

Unity is not ecumenism and it is not unity in diversity. Some today want to believe that all of the different sects and denominations that claim to be made up of Christians can be united despite different beliefs and doctrines, even if they are contradictory in what they believe, teach, and practice.

to that prophet shall be destroyed from the people” (Act 3:22-23).

Unity is accepting the same revelation. Mankind claims to have received many messages from different “spirits.” The Bible teaches there is only “one Spirit” (Eph. 4:4). It is He who has revealed the mind and the will of God. Paul wrote of how the Spirit searched the deep things of God’s mind and revealed them to the apostles who wrote them down for all mankind (1 Cor. 2:9-13). Only when someone reads and studies the Bible can he understand the will of God concerning man (Eph. 3:4-5).

Unity is having the same faith. It is having the same doctrine. Paul said there is “one faith” (Eph. 4:5). Jude spoke of contending for the faith (Jude 3). The Bible speaks of one uniform body of truth, the law of Christ, the perfect law of liberty (Gal. 6:2; Jas. 1:25). The apostles proclaimed the commandments of the Lord (1 Cor. 14:37). The apostles taught the same thing in every church (1 Cor. 4:17). This was the one and only doctrine in which the early church continued (Acts 2:42). That doctrine reveals what is truth and what is error (1 John 4:1-6). It reveals what is a matter of the faith and what is a matter of opinion (Acts 15; Col. 2:16; Rom. 14). To believe or practice something contrary to it leads to a loss of fellowship with God (2 John 9-11; Gal. 1:6-9).

Unity is submitting to the same scheme of redemption. The Bible says there is “one baptism” (Eph. 4:5). After His resurrection, Jesus commanded His disciples to go and make disciples and to baptize them saying, “Whoever believes and is baptized will be saved, but whoever does not believe will be condemned” (Mark 16:16; cf. Matt. 28:19). The penitent believer is buried in baptism, dies to sin, and arises to walk in newness of life (Rom. 6:3-4; Col. 2:12). There the blood of Christ washes man’s sins away and man’s

fellowship with God is restored (Acts 2:38; Gal. 3:26-27; 1 Cor. 12:13).

Unity is being joined together in the same relationship with God and Christ. The Bible teaches there is only “one body,” which is the church (Eph. 4:4; Col. 1:18). Christ promised to build only one church (Matt. 16:18). He only purchased one church (Acts 20:28). He will only save the one church, which is His body (Eph. 5:23). There are no authorized “sects” of Christianity found in the Bible. Paul condemned the Corinthians for being divided (1 Cor. 1:10-13; 12:12-31).

Unity is having the same expectations. The apostle Paul wrote that there is “one hope” (Eph. 4:4). Outside of Christ no one has hope (Eph. 2:12). Only within the wonderful bond of fellowship with God and Christ can anyone have the expectation of an inheritance from God (Eph. 1:18; Titus 2:11-13).

All of these points are fundamental to understanding what unity is and what Christ desired for His disciples. They do not encompass every condition necessary for unity, but they provide a basis for man to be united with God through Christ.

Unity: What It Is Not

Unity is not religious pluralism. Some today want to believe that all, or at least some, religions are equally valid before God. This implies there is more than one way to God, but the Bible teaches there is only one way (John 14:6; Acts 4:12). The unity Christ desired requires exclusivism. In the New Testament, both Jew and Gentile gave up their respective faiths to embrace the law of Christ. Paul wrote, “For there is one God, and there is one mediator between God and men, the man Christ Jesus” (1 Tim. 2:5).

Unity is not ecumenism and it is not unity in diversity. Some today want to believe that all of the different sects and denominations that claim to be made up of Christians can be united despite

different beliefs and doctrines, even if they are contradictory in what they believe, teach, and practice. The unity Christ desired will not allow this. In the New Testament we read that there were false teachers and false doctrines. Those who taught or practiced things contrary to the gospel were rebuked. Brethren were instructed to withdraw from some if they failed to repent (Rom. 16:17; 1 Cor. 5:13; Phil. 3:18; 2 John 9-11). Unity requires Christ’s followers to be of the same mind and judgment (1 Cor. 1:10; Phil. 2:2).

Conclusion

Unity is important. Christ prayed for His followers to be united. His death, burial, and resurrection were events required to accomplish the unity of Jew and Gentile in Him (Eph. 2:14-22). Unity is oneness. Unity is harmony. It is not merely a statement of words that overlooks division, but it is a coming together upon the doctrine of Christ and walking together on the same path, by the same rule. May we all desire it and cultivate the attitudes necessary to be one and may we be eager to maintain the unity of the Spirit in the bond of peace (Eph. 4:2-3). **■**



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Unity In Christ, Not Unity In Diversity

How Can We Have Unity?

By Clay Gentry

There is an old hymn we hear sung from time to time titled “How Blest and How Joyous.” The song speaks of the blessedness and joy of unity: “How blest and how joyous will be the glad day, When heart beats to heart in the work of the Lord; When Christians united shall swell the grand lay, Divisions all ended, triumphant His word!” What joy it is to relish in the sweet fellowship of unity. However, there are many threats to Christian and congregational unity. So, how can we have unity? How can Christians enjoy the sweet solidarity we sing about? We will answer these questions by examining some of the troubles faced by the church at Corinth and Paul’s inspired remedy.

A cursory reading of Paul’s first letter to the Corinthians quickly reveals that the Christians there were a fragmented group. “For, in the first place,” Paul stated, “when you come together as a church, I hear that there are divisions among you” (11:18). There existed within the Corinthian church many obstacles to unity, especially the diversity that existed among the people there.

The first barrier to unity that Paul addressed in his letter was the diverse number of spiritual influencers the Corinthians had enjoyed, such as Peter, Paul, and Apollos (1:10–4:21). These godly men possessed contrasting personalities and approaches to presenting the gospel, which, in turn,

contributed to the Corinthians forming factious parties around these men.

Upon further examination we also find the Christians at Corinth had known a variety of life experiences before coming to Christ. For many, the festival rites of idolatry had been their pre-Christian religion (6:9–11; 12:1). Thus, past exposure to idolatry greatly influenced their attitudes toward eating meats that had been offered to idols. A wedge was driven between those who abstained and those who uninhibitedly indulged (8:1–13).

As we dig down deeper into 1 Corinthians, we learn that the congregation was not homogeneous when it came to socio-economic statuses. One of the underlying factors contributing to the Corinthians’ perversion of the Lord’s Supper was the divide that existed between the rich and the poor within the congregation (11:21–22).

Another major contributor of division within the church at Corinth was the assorted spiritual gifts possessed by the members (12:1–14:40). While these various gifts were given for the “common good” (12:7) of the church, the Corinthians had turned them into occasions for prideful division.

Long ago, King Solomon described the cyclical nature of history when he declared, “What has been is what will be, and what has been done is what will be done, and there is nothing

new under the sun” (Eccl. 1:9). The problems the Corinthian Christians faced are not exclusive to their time and place. Christians today face the same or similar hurdles to unity. Therefore, in our endeavor to answer the question, “How can we have unity?” let’s apply Paul’s solutions to healing the divisive discord that afflicted the church at Corinth to ourselves.

First, in order to have unity, we must *Unite in Jesus Christ*. As the foundation of the church’s doctrine and faith (3:11), unity among believers begins and ends with Jesus. He was the one crucified for us and in whose name we were baptized (1:13). “I appeal to you brothers,” Paul urged, “by the name of our Lord Jesus Christ, that all of you agree, and that there be no divisions among you, but that you be united in the same mind and the same judgment” (1:10). The character of Jesus is unity, not division. If Christians are to be united, then it must be through the Lord Jesus and His teachings rather than one’s favorite preacher, publication, or personal prerogatives.

Second, we must *Humble Ourselves Before One Another*. “Let no one seek his own good,” Paul said, “but the good of his neighbor” (10:24). Furthermore he insisted, “Just as I try to please everyone in everything I do, not seeking my own advantage, but that of the many, that they may be saved. Be imitators of me, as I am of Christ” (10:33–11:1). Unity comes not from us forcing others to see things our way,

but rather from humbling ourselves and seeing others as more significant than ourselves. Christ is the ultimate example of selfless, unifying humility, and we, as His followers, should emulate His example (Phil. 2:1-11).

Third, we must *Value the Contributions of One Another*. Using the human body as an analogy for the unity of the church in Christ, Paul asserted, “For just as the body is one and has many members, and all the members of the body though many, are one body, so it is with Christ” (12:12). Just as every part of the human body is essential to the function of that body, so every Christian’s contribution to the body of Christ is valuably important, no matter how insignificant it might seem (12:14-24). Let us not forget that “God [has] arranged the members of the body, each one of them, as He chose” (12:18). Therefore unity, through valuing the contributions of one another, is the indispensable quality needed among the divinely diverse gifts present within the church.

Last, in order to have unity, we must *Love One Another*. The greatest threat to unity among brethren is a lack of love. Even though right doctrines may be practiced and good works abound, when love is absent, quarrels, selfishness, and pride will sever the bond of peace. In what is perhaps his finest work, the apostle identifies love as the supreme attitude needed for unity: “If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver up my body to be burned, but have not love, I gain nothing. Love is patient and kind; love does not envy or boast; it is not arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it

does not rejoice at wrongdoing, but rejoices with the truth. Love bears all things, believes all things, hopes all things, endures all things. Love never ends So now faith, hope, and love abide, these three; but the greatest of these is love” (13:1-8a, 13).

As it was in the beginning of the church, so it is today, there is a great amount of diversity within the body of Christ that threatens our unity. Nevertheless, my friends, unity is possible if we follow the apostle Paul’s teachings: *Unite in Jesus Christ, Humble Ourselves Before One Another, Value the Contributions of One Another, and Love One Another*. The admonition of the last verse of “How Blest and How Joyous” presents a fitting end to our study, “Be faithful and true till the warfare is o’er, Till factions are foiled and the vict’ry is won; And millions of voices shall blend on the shore, To welcome us enter our Father’s glad home.” **T**



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Unity In Christ, Not Unity In Diversity

When Unity Is Impossible

By Seth McDonald

Just before Jesus went to the garden of Gethsemane, Jesus prayed that His followers “may all be one” (John 17:17). It is and will always be God’s desire that all men be unified in their allegiance to Him. Unity is not something that is done, but something that either is present or it is not. Unity is the byproduct when two or more people have a common love, a common purpose, and are following a common plan. Unity (as well as the breaking of unity) often happens without the two parties ever recognizing that it has happened. Two Christians can be unified in love, purpose, and plan without ever meeting. In the same way, if one of those Christians starts to drift and has a change in his love, purpose, or plan, the unity is broken. Forcing getting-along-ness without sharing that love, purpose, and plan is nothing more than a feigned unity. Many would say we should pretend to be united even when we are not, but is this truly the loving thing to do?

How we treat other people is so essential that we allude to it as “the golden rule” (Luke 6:31), and Jesus says it is the deciding factor which determines our eternal destination (Matt. 25:31–46). The manner in which we love one another is how “all men will know that [we] are [His] disciples” (John 13:35). Whether we are unified with someone or not, how we treat them should be out of a motivation of love for their soul.

Jesus acknowledges that not everyone

will love us in return. Jesus also says we are to love those who oppose us (cf. Matt. 5:43–44). When someone is walking contrary to the Gospel of Christ, the Lord’s commands to always look out for their best interest (cf. Phil. 2:3–4) do not disappear. If someone is not following Christ, then his sin should be pointed out to him before it is too late. Feigning unity for the sake of getting along while ignoring sin is the opposite of looking out for his best interest. When we ignore sin in the lives of the people around us, we are not loving them the way Jesus loved us. In fact, we are doing just the opposite. Instead of showing our love by giving them the lifesaving Gospel, we offer hatred by keeping them from what they desperately need.

Unity Is Impossible With People Who Claim to Worship Another God

Unity is impossible with someone who claims to worship any god other than the God we read of in the Bible. The only path to heaven is traveled by those who follow Jesus. Salvation cannot be found through Baal, Molech, Zeus, Diana, Allah, Buddha or any other god.

Acts 4:11–12 – This Jesus is the stone that was rejected by you, the builders, which has become the cornerstone. And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved.

John 14:6 – Jesus said to him, “I

am the way, and the truth, and the life. No one comes to the Father except through me.”

To come together with those who are not disciples of Jesus and pretend to have unity with them (never offending them by mentioning Jehovah to them) is not loving them. Anyone who worships another god is like the Ephesian brethren before they became Christians. When Paul visited Ephesus, the people there worshiped Diana (as well as many other gods). Paul does not say, “As long as you are worshipping a god, then you are all right. All gods are really the same god anyway, just with a different name.” Instead, Paul reminds them of a time before they were Christians in Ephesians 2:12. They used to be “separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world.” As Christians we need to do our part to bring such people to Christ. To neglect this responsibility to preach to all the world (cf. Matthew 28:19–20) is to hate the souls of the ones who are lost. There is no way to bring someone to Christ if we pretend to have unity with them for the sake of getting along.

Unity Is Impossible With People Who Follow Man-Made Religions

The second scenario when unity is impossible is when someone claims to follow Jesus but is really following

a man-made religion. Any doctrine that either comes too short or goes too far from the doctrine of Christ is not from God, nor will it lead anyone to God (cf. 2 John 9). The apostle Paul has some strong words for any who would teach a perverted Gospel.

Galatians 1:6-9 – I am astonished that you are so quickly deserting him who called you in the grace of Christ and are turning to a different gospel – not that there is another one, but there are some who trouble you and want to distort the gospel of Christ. But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed. As we have said before, so now I say again: If anyone is preaching to you a gospel contrary to the one you received, let him be accursed.

Instead of producing godliness, doctrines which do not agree with the “sound words of our Lord Jesus Christ ... produce envy, dissension, slander, evil suspicions, and constant friction among people who are depraved in mind and deprived of the truth” (cf. 1 Tim. 6:3-5). Our love for the lost should lead us to do everything in our power to bring them to Christ. This includes letting them know by every means necessary that they are on the wrong path. To pretend that nothing is wrong in the lives of those who follow distorted doctrines is the same as hating them. By definition, there is no unity between a Christian and someone who is following a different plan. To pretend to have unity in spite of their lost condition does nothing more than encourage them to continue following the wrong path.

Unity Is Impossible With People Who Have Abandoned Christ

It is a sad day when you realize someone who once walked the same path as you has abandoned it for sin or for a distorted gospel. Most of the time,

the exact moment is unknown when they no longer share a common love, purpose, or plan. However, whenever the truth is realized, the Christian has a responsibility, for the sake of the soul of everyone involved, to recognize the variation and no longer pretend unity still exists between them. When a division occurs, Christians have a responsibility to change how they treat

If someone is not following Christ, then his sin should be pointed out to him before it is too late. Feigning unity for the sake of getting along while ignoring sin is the opposite of looking out for his best interest.

the one who has gone astray. After following the steps laid out by Jesus in Matthew 18, we are to treat someone we love as “a heathen and a tax collector” if they do not repent (Matt. 18:15-17). Paul commands to “avoid them” (Rom. 16:17) and to “put away from yourselves that wicked person” (1 Cor. 5:1-13). These commands clearly state Christians are to recognize that the spiritual unity that was once present has been broken and that this should result in clear and definitive action.

The purpose of physically displaying the breaking of fellowship is first to help the ones who are lost to recognize how much it hurts to be torn from their brethren (2 Thess. 3:14). Spiritual rifts are not always easy to see, nor do they necessarily produce immediate consequences to spark a recognition for the need to repent. Erring Christians are not discouraged from but are rather encouraged to continue in error when their brethren pretend like nothing is wrong. Demonstrating the break in fellowship is God’s way of bringing the lost to repentance.

Second, publicly recognizing sin and removing it from the church protects other members from sin. Paul likens

sin in the church to leaven and how it spreads and infects the entire lump of dough (1 Cor. 5:6-8). Pointing out sin in the lives of others helps to warn everyone else. Paul tells in Galatians 2:11-14 of a time in Antioch when he had to oppose Peter “to his face, because he stood condemned.” Peter’s sin of showing partiality was infecting people around him to the point “even

Barnabas was led astray by their hypocrisy” (Gal. 2:13). The sin had to be dealt with immediately for the sake of the soul of everyone in Antioch. Paul did not pretend nothing was wrong, but was willing to do the hard and loving thing.

Conclusion

It is never fun to confront someone you love and help him to see sin in his life. Neither is it fun when someone points out sin in your life. Though the world may say the exact opposite, it is the loving thing to do. To ignore sin in the lives of others is to hate souls that are made in the image of God, therefore to hate God Himself. Instead of being arrogant about your ability to overlook sin (as the Christians in Corinth did), it should bring us to mourning (cf. 1 Cor. 5:2). We should love our brethren so much that we will do anything to help them get rid of the sin in their lives. **T**



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Unity In Christ, Not Unity In Diversity

The Influence of Pluralism and Ecumenism on Unity

By Ethan Longhenry

Ever since the Tower of Babel, humanity has been faced with the challenge of how people with very different ideas about the way the world works ought to get along. For most of human history, four options have proven predominant: people with different views attempt to persuade each other, establish separate domains, rule over the other, or kill the other.

Many of these options are on display in terms of Israel's relationship with the nations around them. Israel is commanded to drive out the nations from the land of Canaan and destroy all traces of their idolatrous worship (Deut. 11:22–12:4). Israel falters in fulfilling this command; over time they are first dominated by, but then later dominate, the people around them (Judg.–2 Sam.), occasionally intermarrying with foreigners, occasionally for good but normally for ill (Ruth; Ezra 9:1–10:44; Neh. 13:23–29). Ultimately, in general Israel lives in their land with their views, surrounded by other nations living in their own lands and maintaining their views. There was a type of “pluralism” in those days, the view that each nation had its own god, and that particular god's strength and confidence in his people were directly related to how well that particular nation fared against its neighbors at the time. In the ancient Near East everyone believed that YHWH was God of Israel (e.g. 1 Sam. 4:5–9; 2 Kings 18:25). Yet most believed that Chemosh was god of Moab, Rimmon

was god of Aram, Asshur was god of Assyria, etc. (e.g. Judg. 11:24; 2 Kings 5:17–19). Israel was to remain distinctive by confessing that YHWH their God was not just God of Israel but in fact the Creator God of all (Deut. 6:4–6; Ps. 96:1–13). Israel was to understand that other nations believed in various idols but was not to legitimate those beliefs or, God forbid, serve those “gods” themselves, and yet they did, and experienced God's judgment because of it (2 Kings 17:7–23)! YHWH, therefore, intended for Israel to live as His people surrounded by foes yet strong because of their reliance on Him as the One True God.

The prophets of Israel spoke of a time when the nations would come to Zion and honor YHWH their God (cf. Isa. 2:1–4; Amos 9:11–12, etc.). Such hope found its fulfillment through the life, death, resurrection, ascension, and enthronement of Jesus of Nazareth as the Son of God and Lord of all (Acts 1:1–11; Rom. 1:4). Jesus was granted all authority in heaven and on earth, the Kingdom of God, transcending all earthly nations and nation-states, ethnicities, nationalities, languages, deliberately undoing the divisions among humanity established at Babel (Dan. 2:31–45; 7:13–14; Matt. 28:18–20; Acts 2:1–38; 10:44–11:18; Gal. 3:28; Eph. 2:1–18). Those who participated in this Kingdom of God in Christ as Christians, servants of the Lord Jesus, were expected to reckon their primary citizenship and loyalty to Christ in heaven, to respect and honor all earthly

authorities, but to seek true unity with God in Christ and with fellow Christians who were in Christ (John 17:20–23; Rom. 6:14–23; 13:1–7; Phil. 3:20–21; 1 John 1:7). Christians were not to seek unity on the basis of nationality, government, ethnic ties, language, etc., but in terms of their trust in the Lord Jesus as the Way, the Truth, and the Life, and holding to the faith once delivered to all the saints (John 14:6; Eph. 2:10–18; Jude 1:3). By the end of the first century, groups of people, Jews and Greeks, masters and slaves, poor and wealthy, people who used to be at enmity toward each other, were reconciled to one another because they were reconciled to God in Christ, and the hostility they had nurtured among themselves was killed on the cross (Eph. 2:1–18). Thus God intended for all people to find unity not in any worldly category but by sharing in the faith of Jesus, which transcended all such divisions and distinctions. As God did not coerce or compel Christians to serve Him, so Christians had no right to coerce or compel others: if they heard the Gospel and rejected it, they would stand in judgment before God for their decision, but the Christian would still love them and seek their best interest (1 Cor. 13:4–8; 1 Pet. 2:18–25; 4:1–19).

Nevertheless, over most of the past two thousand years, groups of people continued the four ways of trying to get along as they always had: they tried to persuade each other but most often established separate domains, ruled over each other, or killed each other,

now even in the name of Christ. Within Christianity false doctrines began to promulgate and led to division (1 Tim. 4:1-4; 1 John 2:16-27; 4:1-6). After Constantine made Christianity the official religion of the Roman Empire, much of whatever purity of the faith might have remained became soiled with worldly compromise. Yet over the past two hundred years, especially in the Western world, as secularism has become the main religion of the masses, pluralism has become the most enshrined virtue of the day. In a pluralistic ideology people of different views can live in close proximity and respect each other's views without needing to persuade, isolate, rule over, or kill them.

At first this was seen in the movement toward ecumenism in Christianity. The Restoration Movement was, in its own way, ecumenical inasmuch as it

in Corinth, etc.: different bodies all in Christ with distinctive teachings and understandings, and they glory in the differences and in the diversity.

People glory in such diversity because of the modern understanding of tolerance and pluralism. Whereas in 1850 and even in 1900 the vast majority of people in the West were some variant of "Christian," today many live in the West who practice Islam, eastern religions, or no professed religion whatsoever. All of these different people have very different ideas about how things ought to be. In light of this diversity the value of knowing one way as the truth is heavily diminished; after all, if there is one true way, that means all other ways are not true, and if we truly loved one another, we would have to attempt to persuade them of the truth, and such proselytization is anathema to modern secularism. Secular pluralism thus

14:6); within Christianity to affirm that we must hold to the truth of the faith and to understand such things to include firm convictions on not just the work and nature of Christ but also on faith, grace, and works, the mode and method of baptism, the nature of the church, etc., is considered strange, cultic, and backward.

God's standard of unity in Christ, meanwhile, has not changed. God in Christ does not want us to isolate ourselves from those with whom we disagree, to lord our beliefs over them, and most assuredly does not want us to kill them (Matt. 5:43-48; 1 Cor. 5:10), but God does want Christians to uphold His truth and persuade others of it (2 Cor. 5:11; 2 Tim. 2:15). Christians are to be one as the Father and the Son are one (John 17:20-23); ecumenists attempt to maintain a pretense of unity while preserving historic divisions. Christians

Pluralism demands relativism; people are willing to believe their views are true for them but rarely prove to stand for the idea that they are sufficiently true so as to need to persuade others of their truth. Thus to affirm that Jesus is the truth is offensive in society....

eschewed denominational creedalism and divisions and encouraged unity based on the pure apostolic Gospel (Jude 3). Yet over the next few decades the definition of the pure apostolic Gospel would be distorted in the Christian world until it only involved, coincidentally, the main points of agreement among most in Christendom. Meanwhile, doctrines considered matters of liberty expanded to include all the main disagreements within Christendom: nature and mode of baptism; faith, grace, and works; ecclesiastical offices and organization; etc. Today many people consider the Baptist Church, the Methodist Church, the Lutheran Church, etc., like the church in Rome, the church

celebrates diversity and demands not only tolerance of different views but also the legitimating thereof, not unlike the religious consensus of the ancient Near Eastern world as described above.

Pluralism and ecumenism are the most recent attempts to find unity through worldly means, and they fail as miserably as coercion and violence did, because the basis of disagreement and hostility is not removed. In the meantime belief in truth has suffered. Pluralism demands relativism; people are willing to believe their views are true for them but rarely prove to stand for the idea that they are sufficiently true so as to need to persuade others of their truth. Thus to affirm that Jesus is the truth is offensive in society (John

are not taken out of the world but are sanctified in the truth (John 17:15-19); pluralism demands acceptance of other truth claims contrary to that of Christ. Only in Christ can all the hostilities among humans be destroyed by the cross and true unity found in the one faith. Let us find true unity in Christ and reject the counterfeit claims of unity found in pluralism and ecumenism! **T**



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Unity In Christ, Not Unity In Diversity

Avoiding the Extremes of Unity in Diversity & Binding Every Scruple

By John R. Gentry

“How good and pleasant it is when God’s people live together in unity!” (Ps. 133:1, NIV). I truly believe most Christians would echo David in this. Sometimes (often times?) in an effort to be united, Christians will go to one of two extremes. One, we will try to minimize the conditions of unity (maybe in a reaction to the second extreme) and attempt to have unity despite many major differences in what is preached and practiced. Or, two, in an effort to not minimize the conditions of unity (and maybe in a reaction to such efforts), we will try to make every detail of every decision related to Jesus or the Bible a test of fellowship and will only attempt to have unity with those who agree with us in every detail on everything. The first approach results in a false sense of unity that is akin to the emperor’s new clothes. It waters down the word of God to the point that the Bible becomes void of any real substance for anything other than some weird, academic pursuit of outdated platitudes. The second approach results in virtually no unity with anyone. It narrows the narrow way to the point that people actually think, “We’re the only sound church in the whole state” (as someone told me), despite the fact that there were dozens of churches in the state “following the pattern of sound words” (2 Tim. 1:13),

or “We’re one of only three faithful churches in the whole United States” (as someone told a friend of mine). Neither approach actually achieves anything even close to biblical unity. So how do we avoid these two extremes?

Avoiding Unity in Diversity

Here are three steps to help us avoid the unity-in-diversity approach to unity.

1. Learn to recognize that faithfulness to Jesus involves more than a mere admission or acknowledgement that Jesus is the Son of God and that He died for our sins, was buried, and was resurrected. This is perhaps the primary conclusion most often reached any time an attempt is made to minimize the conditions of unity. In 1 Corinthians 15:1–11 Paul acknowledged the faith and belief of the Corinthian Christians regarding the life, death, burial, and resurrection of Jesus. However, he stated that they would only continue to be saved IF they held fast to the word he preached to them. A look at 1 Corinthians 11:2 and 2 Thessalonians 2:15; 3:6–15 shows that holding fast to the word Paul preached involves obeying the commands delivered by the apostles (and their inspired coworkers) in the letters they wrote.

The apostle John stated several things

emphasizing that, in order for us to have unity with God and with others, we must do more than simply believe in Jesus.

If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth. But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin.... And by this we know that we have come to know him, if we keep his commandments. Whoever says “I know him” but does not keep his commandments is a liar, and the truth is not in him, but whoever keeps his word, in him truly the love of God is perfected. By this we may know that we are in him: whoever says he abides in him ought to walk in the same way in which he walked (1 John 1:6–7; 2:3–6).

Everyone who goes on ahead and does not abide in the teaching of Christ, does not have God. Whoever abides in the teaching has both the Father and the Son. If anyone comes to you and does not bring this teaching, do not receive him into your house or give him any greeting, for whoever greets him takes part in his wicked works (2 John 9–11).

The only way to miss John’s point is to twist the Scriptures to one’s own destruction (cf. 2 Pet. 3:16). (For

further study on this point, read the article in this issue titled “Is There a Difference in Doctrine and Gospel?”)

2. Learn to draw lines. “Judge not, that you be not judged” (Matt. 7:1) vies with John 3:16 as the most quoted passage from the Bible. Often it is quoted by someone who doesn’t want to be rebuked or admonished for doing something wrong. This, however, is a complete misuse and abuse of this passage. This passage does not condemn every form of judging or willingness to stand up for what is right and to stand against what is wrong. Rather this passage condemns hypocritical judging (cf. v. 5). This resistance to judging had been fueled in recent decades by the growth of ecumenism and pluralism (see the article in this issue titled “The Influence of Pluralism and Ecumenism on Unity”).

In reality, Jesus commanded His disciples to judge! In John 7:24 He said, “Do not judge by appearances, but judge with right judgment” (cf. Deut. 1:16–17; 16:18). Earlier in John’s Gospel (5:30), Jesus said “right/just judgment” is judgment based on the will of God. Paul said that not only are we to judge, we are to “expose the unfruitful works of darkness” (Eph. 5:11; cf. Gal. 2:14; Titus 1:9). This process of helping people to see that they are in error, in the wrong, and in sin, should not be viewed as something negative; when done correctly, it is most helpful (see Lev. 19:17; Prov. 27:5–6; Matt. 18:15; Gal. 6:1).

The truth is, not everyone who claims to believe in Jesus is a true disciple of Jesus. Jesus plainly said, and even emphasized the need for us to obey the commandments of God (Matt. 7:21–27; 12:50; John 14:15, 21, 23; 15:10).

3. Learn to study the Bible. Another problem that often contributes to an inflated fellowship is a lack of knowing God’s word (cf. Isa. 5:13; Hos. 4:6). As Peter dealt with the reality of false teachers and them causing people

to fall away from God, he concluded that the solution was to “grow in the grace and knowledge of our Lord and Savior Jesus Christ” (2 Pet. 3:17–18; cf. 2:1–3). The Hebrew speaker said that Christians who are able to “distinguish between good and evil” are “those who have their powers of discernment trained by constant practice” in/with “the word of righteousness” through studying and being taught the oracles of God (Heb. 5:11–14). Regular study of God’s word will help and enable us to determine whether we and others are truly “following the pattern of sound words” (2 Tim. 1:13).

Avoiding Binding Scruples

I lived near one city that had a population of only 55,000 and yet there were at least nine local churches that would say they were not affiliated with mainstream churches of Christ with a zip code for that city. Why does this happen? Many times this happens because people bind their scruples on others to the point of causing divisions. Here are three ways to help use avoid binding our scruples.

1. Learn the difference between a scruple and an essential. Typically people who bind their scruples on others have made every one of their beliefs a matter of fellowship. They will typically ask for specific authority for everything and do not leave room for things that fall under general authority from God. So, what is a scruple anyway? It is *not* an opinion about something such as the color of the carpet at the church’s meeting place. Preachers and teachers who have defined it as such have done a great disservice to the cause of Christ. No, a scruple is “an ethical or moral principle that inhibits action” (“Scruple” *WordNet 3.0*), or “a strong belief about what is right and wrong that governs your actions” (“Scruple” *Cambridge Academic Content Dictionary*). In other words, it is something that you strongly

believe to be wrong because of various principles (based on Bible passages). However, scruples are non-essential to “the pattern of sound words” (2 Tim 1:13); that is, while we strongly believe them to be wrong, they are neither right nor wrong in and of themselves.

Scruples are exactly what is under consideration in Romans 14:1–15:7 and 1 Corinthians 8:1–11:1. In these contexts we find brethren who strongly believed something was wrong based on principles found in God’s word (cp. Acts 10:9–16). However, as is clearly indicated by Paul, the things they strongly felt to be wrong, things that would even be sinful for the brother with such a scruple to participate in (cf. Rom. 14:14, 23; 1 Cor. 8:7–10), these things were not necessarily wrong or sinful themselves. (For further study on this point, see my article titled “In Essentials Unity, In Non-Essentials Liberty, In All Things Love” in the June 2012 issue of *Truth Magazine*.)

2. Learn your scruples. Once we realize the Bible teaches that we can strongly believe something is sinful for us to do but not necessarily sinful for others, we need then to identify our scruples. This is perhaps one of the most difficult things for us to do, but we must identify them if we are going to not bind them on others as some of the Christians in Rome were doing (Rom. 14). Scruples may vary from generation to generation and from culture to culture. Consider the scruples surrounding the eating of meat or certain kinds of meat in Romans 14 and 1 Corinthians 8–10. While this was a big deal for some Christians in the first century, it is not an issue in 21st century America. For a good study of this subject, see Ron Halbrook’s “Neither Liberalism Nor Legalism” in the September 2, 1982, issue of *Guardian of Truth* magazine.

3. Learn to be ok with other people who don’t have your same scruples. Once we learn what a scruple is and what our scruples are, we then have to

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come face to face with the fact that not everyone's scruples are the same as ours, and we need to be ok with that. One of the beautiful things about the gospel of Jesus Christ is the fact that it brings people together in one body who under any other circumstance, would not be associated together (1 Cor. 12:13; Gal. 3:26-28; Eph. 2:11-3:6; Col. 3:11). It is easy for us to think we can "welcome him" (Rom. 14:1) who is anywhere to our right [strict], but, if we're like most people, we find great difficulty in accepting anyone to our left [loose]. Notice, however, Paul said, "Let not the one [on the left] despise the one [on the right], and let not the one [on the right] pass judgment on the one [on the left], for God has welcomed him" (Rom. 14:3). However, recognizing the need to "not ... pass judgment on the one [on the left]," we must "welcome him" who practices the applications to my left, so long as we know they are holding to the same principle and pattern of God's word. Passages such as 2 John 9-11 make it clear that a Christian cannot "welcome him" (Rom. 14:1; cf. 2 John 10) who is a false teacher. However, 3 John 9-10 makes it equally clear that to "[refuse] to welcome the brothers" who hold to the selfsame sound and solid biblical principles and pattern is just as sinful.

Conclusion

Paul clearly said that we are to be "eager to maintain the unity of the Spirit in the bond of peace" (Eph. 4:1-3). However, in our eagerness to maintain unity, we cannot go to the extreme of attempting unity with everyone who claims to believe in Jesus. And in our zeal to maintain the unity of the Spirit, we cannot bind our scruples on other Christians. May God help us to strive for biblical balance in our fellowship with others as we work for unity in Christ. **T**



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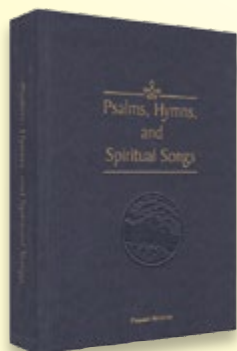
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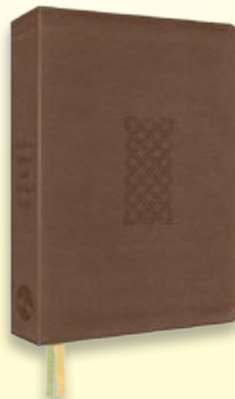
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Unity In Christ, Not Unity In Diversity

How Can Unity Be Achieved Among Those Not Currently Unified?

By James Buchanan

Before Jesus gave His life for our sins, He prayed that His remaining eleven disciples and those who heard them teach would achieve unity (John 17:20–23). This unity was not simply a grudging tolerance or a mishmash of various doctrinal beliefs crammed under one big tent. This was a oneness exemplified in the oneness of the Father and Son (John 17:22). The oneness of the Father and Son was one of harmony of purpose. They had a mission to which they were committed and each one did His part. The Father sent the Son, and the Son gave His life. The result was the salvation all people can enjoy.

We know from personal experience that we do not often see this perfect unity. Issues come up that cause brothers and sisters to divide. This is the tragic reality of sin. Just as sin separates us from God (Isa. 59:1–2), sin also separates us from one another. The disunity that sin causes can only be repaired when the sin has been removed. When a person has not obeyed the gospel, that person is still in sin, and there can be no unity. However, when a Christian turns back to sin, this also causes the oneness we once enjoyed to be broken, since we are no longer walking in the light together (1 John 1:7). When this

happens, spiritually mature brothers and sisters must seek to restore this person (Gal. 6:1). When this person turns from his sin, broken fellowship will be restored. Until the Christian turns from his sin, there is no unity.

Often, doctrinal differences divide brothers and sisters from one another. This is not a new problem. In Acts 15:1, the church at Antioch had to face this problem. Men had come from Judea teaching that Gentiles had to be circumcised to be saved. How did they solve this problem? There were a few options. First, they could have overlooked the difference and allowed these men to teach this doctrine.

Second, they could have chosen to divide over the difference and have two churches – a Jewish church and a Gentile church. However, the church at Antioch, and especially Paul and Barnabas, chose a third, and correct, way. They decided that this issue was so important it needed to be openly discussed and resolved. So, they discussed it at Antioch (Acts 15:2). After this discussion, the brethren at Antioch determined that Paul and Barnabas ought to go to the place from which these teachers had come – to Jerusalem – to discuss this further. Upon arriving in Jerusalem, Barnabas and Paul

gave a report of their work among the Gentiles. Converted Pharisees tried to bind circumcision on the Gentiles (Acts 15:5). This began a period of discussion about this question. We do not know how long the discussion took. Was it one day? One week? One month? One year? The Scriptures are not clear. What is clear is the result of the discussion. In Acts 15:25 the letter that came from this meeting said that they had “become of one mind.” How did they become of one mind? It was through open, unfettered discussion of the Word of God and the testimony of God through the miraculous signs performed through the apostles.

While we do not need to seek quarrels and controversies (2 Tim. 2:23–24), when important questions arise we ought to take time to discuss these questions with open Bibles and open hearts. This is the only path to doctrinal unity approved in the Scriptures. When Paul wrote to the church at Corinth, he told them to be of the same mind and judgment (1 Cor. 1:10). His letter would help them with that since he was writing the commandment of the Lord (1 Cor. 14:37). We need to follow the same path. This is not to say that doctrinal unity is easy. It may take many months or years, but I am naïve enough to believe that

it is still possible for honest people to understand the Bible the same way. One night, I was at dinner with a friend of mine who is a Baptist preacher. He did not know what I taught about baptism, so he asked me what I believed regarding baptismal regeneration. I told him I rejected this doctrine because it implies that baptism alone saves separate from faith and repentance, but that I did believe a person had to be baptized in order to be saved. This bothered him greatly since he believes that a person is saved by faith alone. Since we are friends and wish to remain friends, we had to decide on a way forward through this issue. We agreed that we must sit with open Bibles and study until we can come to a conclusion. I do not know what the outcome will be, but we will continue to work on this with our Bibles open and with our minds ready to receive what God has to say. This may seem simplistic, but I believe this way still works today.

If we can learn anything about unity, the single biggest lesson we can learn is that achieving and preserving unity is hard, continuous work. We can never say that unity is something that is completely settled.

Our differences with others are not only doctrinal. Sometimes we have personal issues with one another. These issues arise from conflicts in personality or from a perception of having been wronged by another person. If a person has wronged us, we must go to him privately and seek to resolve the matter (Matt. 18:15-17). We have a man where I preach who refuses to do this and would rather discuss his issue with all his neighbors instead of with the person with whom he has a problem. Talking to someone privately about a personal issue requires us to humble ourselves in order to seek

reconciliation. Jesus said if we know someone has something against us we ought to seek reconciliation (Matt. 5:23-24). This will allow our unity to be restored and preserved. Paul said we ought to be patient, humble, and gentle with one another in order to preserve our unity (Eph. 4:1-3).

We have an example of two men who had a disagreement but still preserved unity. After the meeting at Jerusalem, Paul suggested that he and Barnabas go to the places where they had previously preached. Barnabas wanted to bring John Mark, but Paul did not want to bring him. They did not agree, and instead worked separately (Acts 15:39). What was the result of this disagreement? Did they speak evil of one another? No! In 1 Corinthians 9:6, which was written after this incident while Paul was at Ephesus, Paul speaks of Barnabas as if speaking of an equal. In fact, Paul even accepted John Mark as a coworker (Col. 4:10). Though they

disagreed about this one situation, they did not allow it to destroy their unity.

If we can learn anything about unity, the single biggest lesson we can learn is that achieving and preserving unity is hard, continuous work. We can never say that unity is something that is completely settled. That said, unity is a real possibility and something for which we ought to be willing to work. If Jesus thought it was important enough to pray for unity, we ought to be willing to do our part in making unity a reality in our families, friendships, and churches. **T**



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Unity In Christ, Not Unity In Diversity

Is There a Difference in Doctrine and Gospel?

By David Halbrook

Like worship, our efforts aimed at unity must be made in spirit and truth. While Satan has no genuine interest in unity in a godly spirit or unity in truth, he can appear as an “angel of light” whose spirit is fully set on unity! However, his efforts are always at the expense of truth for there is no truth in him (John 8:44). Satan’s soldiers sometimes claim to be fighting the good fight for unity with the battle cry “Unity in the gospel, not in doctrine!” or some similar slogan that emphasizes the importance of the gospel of the Bible and minimizes the importance of the doctrine of the Bible. All such slogans ring hollow when we understand what the gospel and doctrine are in the Bible, resulting in a clearer plan for the unity of the Spirit.

The Meaning and Use of “Gospel” and “Doctrine” in the New Testament

Both of these words have relatively simple meanings. The word “gospel” means “good news” and “doctrine” means “teaching.” They each tell us something about the nature of God’s message. “Gospel” emphasizes the joy this message brings. “Doctrine” emphasizes that this message must be taught and learned.

Their use in Scripture further defines and clarifies their specific meaning as used by God. The first words of Mark’s record of the life of Jesus are these: “The beginning of the gospel of Jesus Christ,

the Son of God” (Mark 1:1). Thus, every word that Jesus spoke and everything He did on earth is a part of the record of the “good news,” including the things recorded by Matthew, Luke, and John (even though John never uses the word “gospel” in his record of Jesus’s earthly life). In addition to His birth, death, and resurrection, this would also include the words Jesus spoke about the memorial of His death (Matt. 26:26–28), the necessity of worship in spirit and truth (John 3:23–24), the effort of the church to save certain members (Matt. 18:15–17), the timing of the kingdom of God on earth (Luke 9:27), etc. The doctrine (teaching) of Jesus on the subjects of worship, responsibilities of His congregations, and the nature of His kingdom are, in the opening words of Mark’s Spirit-guided book, God’s record of “the gospel of Jesus Christ.” We could say that the gospel is a record of Jesus’ doctrine and vice-versa. The only difference between these words is their technical definition. In reference to the message these words identify and represent, these words are synonymous with each other and with other words (for example, *faith* in Eph. 4:5; *word* in 2 Tim. 4:2; *truth* in 1 Pet. 1:22; and *counsel* in Acts 20:27). At times, in a given context, either of these words may have specific reference to some particular part of God’s message (such as first or latter principles), but typically, they simply identify different aspects of the nature of God’s message.

The Sanhedrin rebuked the apostles

for “filling Jerusalem with your doctrine” after seeing and hearing of men and women being added to the Lord (Acts 5:28, 14). Though the word “gospel” is absent from the first seven chapters of Acts, it is obvious that the doctrine the apostles were spreading could also be called the gospel (Mark 16:15; Luke 24:47; Acts 1:8). This was not only what was making men believers, it was the message that the believers continued steadfastly in (Acts 2:42). Paul also uses these words interchangeably (Rom. 6:17; 10:16).

Efforts to Divide “Gospel” from “Doctrine”

Though I was not alive, I have heard and read of concentrated efforts by some brethren in the late 1960s and early 1970s to expand God’s boundaries of unity by a redefinition of “gospel” and “doctrine.” These brethren claimed that “gospel” was limited to certain first principles and “doctrine” to other latter principles. Some claimed that Galatians 1:8–9, Jude 3, and 2 John 9 may only be applied in first-principle controversies and do not apply to controversy in matters which they categorized as “doctrine” (instrumental music, church-sponsored recreation, etc.). At the same time, some of them claimed that the apostolic epistles are not part of the gospel but are purely doctrinal.¹ Their purpose was clear in statements like “one’s knowledge of apostolic doctrine has nothing to do with his being God’s child”² and “there is as much difference

between the gospel and doctrine as there is between a daily newspaper and a marriage guide³ Today, you may or may not have heard such arguments, but they live on—not only in the archives of these papers but in similar ways of speaking, thinking, and acting.

This idea is alive among denominations. When I lived in Baytown, Texas, the local United Methodist Church invited area “believers” to join with them in a local choir and “for at least one day, [to] transcend the barriers of denomination.” Similar so-called unity efforts are often based on the idea that people should temporarily ignore their differences and unite on their common belief in some particular teaching of Jesus. Their differences are often classified in terms of doctrine (Methodist doctrine, Catholic doctrine, etc.), but for some reason they never refer to their differences as involving gospel (I’ve never heard reference to Methodist gospel or Catholic gospel). But this thinking doesn’t stop with inter-denominational efforts. In the continuing debate among many denominations on homosexuality, some argue that homosexuality “does not touch the core of the faith and is therefore no grounds for church splits.”⁴ Do you see that the reference to “the core of the faith” is merely a first cousin to the gospel-doctrine distinction? This man-made distinction is subjective and therefore leads to subjective lists of what must be defined as “gospel” or “doctrine.” Once that thinking is widespread, fellowship is not affected by differences of “doctrine,” and the broad gate of fellowship opens into even broader pastures.

This idea is alive among Christians and churches claiming to be “of Christ.” The February 2014 issue of *The Christian Chronicle* (a monthly paper reporting news among primarily “mainstream churches of Christ”) reported a joint worship service involving the Central Church of

Christ, First Presbyterian Church, First Baptist Church, and United Methodist Church in Amarillo, Texas. Allen Stranglin, who preaches for the Central congregation, had “dreamed that my kids could experience something like that” because it allowed worshipers to “tear down walls” and “celebrate what we have in common.” This is “gospel-doctrine distinction” thinking in practice, even if they would not use those terms. Do you think they would agree that they were “tearing down gospel walls” in this effort? No, and they would likely be offended at the suggestion. Would they be equally as offended if asked whether the walls they tore down were “doctrinal walls”? Probably not because many people think that all churches teach the same “gospel” but are divided over “doctrine.” Biblically, this is the equivalent of saying, “We disagree about truth but are united in the word of God.” Such language is absent from Scripture and both the minds and mouths of those who speak as the oracles of God.

If we dare dabble in this direction of thinking, we have seen where it will take us and/or those whom we influence. The brethren who made this appeal in the past, today typically have joined the denominations or are among churches who have women leading the assembly (or even leading the church as elders), teach that the unrighteous will not exist into eternity (annihilationism),⁵ and have “social ministries” of every kind. The broad gate leads to a broader path, but do not forget where Jesus said that path leads (Matt. 7:13).

Conclusion

Knowing that God holds us fully accountable to the words He has revealed and confirmed, let us hold each other accountable to them (Prov. 27:17). I trust the article “How Can We Have Unity?” in this issue will assist you in learning God’s plan for unity as revealed in the gospel/doctrine of Christ.

ENDNOTES

- 1 For specific examples, see *Mission Messenger* July, Feb. 1973; Dec. 1972; Jan. 1965; Oct. 1965; June 1965 available at <http://www.unity-in-diversity.org/MissionMessenger/index.htm> [accessed 10-2-14].
- 2 *Mission Messenger*, Vol 30, No. 10. Oct 1968; available at www.unity-in-diversity.org/MissionMessenger/article.htm?mm30_10/mm30_10b.htm&30&10&1968&1 [accessed 10-2-14].
- 3 *Ibid.*
- 4 Humphrey, Edith. “What God Hath Not Joined,” *Christianity Today*, Sept 2004, p. 40.
- 5 For more study of this subject and background of related controversies, see the series of articles posted at www.aubeacon.com/HellAndMrFudge/ArticleIndex.htm. **T**



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Unity In Christ, Not Unity In Diversity

An Overview of Passages That Teach the Need for Unity

By Bryan Garlock

As the hour was approaching for our Savior to offer Himself as a sacrifice, He lifted His eyes up in prayer structured around His Father's glorification, the work He had accomplished, and the desire for unity among His believers. This longing for oneness was one of His final requests. He prayed, "...that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me" (John 17:20-23). Jesus's prayer set the tone for the entire New Testament age.

The Jerusalem church illustrated Jesus's prayer. When the first Jewish converts turned to the Lord, they were devoted in their worship and willingness to sell their possessions and distribute as any had need (Acts 2:42, 44). While we often emphasize their unity of worship and their fellowship with one another, and rightfully so, we overlook meaningful content in which Luke records, "all who believed were together" (44). The intimacy seen among these new disciples was something beautiful and requested by Jesus in His prayer. They were together attending the temple and together breaking bread from house to house (46). Notice, they

weren't just Christians; they were Christians together!

Since they were together, the Lord was able to add to them daily those who were being saved (Acts 2:47). Although their number was growing, it wasn't accredited to just being Christ-like and evangelizing. They were growing because they were together in one accord, "of one heart and soul" and Luke acknowledged, "great grace was upon them" (4:32-33). Their love for one another led many to Christ. It wasn't a food pantry, fellowship hall, gymnasium, or even a youth program that added to their number. It was their manifestation of unity. Jesus concluded that the world would know we are His disciples by the love we have for one another (John 13:34-35). Peter taught that a wife could win her husband by her behavior (1 Peter 3:1). If it's true of the husband and wife relationship, it's true of Jesus' disciples. Let us appreciate this togetherness in the heart of unity.

As we study Paul's epistles, we find disunity throughout the New Testament churches. As Paul opens his epistle to the Corinthians, he immediately directs



their attention to the quarreling among them. He pleads, "all of you agree, and that there be no divisions among you, but that you be united in the same mind and the same judgment" (1 Cor. 1:10-11). Agreement was needed among the saints in Corinth, not just for "social order," but also for the work they were called to accomplish in Christ Jesus. They had been saved, which should have brought about radical changes. Yet, their disunity was in direct opposition to the faithfulness of God and His calling into the fellowship of His Son (9). Paul found every other issue in Corinth irrelevant if they weren't first united. Why? The Kingdom cannot grow, and its citizens cannot work efficiently until all are working together! Remember, the church in Jerusalem was multiplying because they were together.

As Paul pleaded with the Corinthians

to be united, he likewise instructed the Galatians to be the same. In chapter 5 Paul taught the need for bearing the fruit of the Spirit in our daily lives as Christians. We are to put off the old man of sin and put on the new man of righteousness. Bearing the fruit of the Spirit is how we do such. However, was this Paul's immediate point? Notice that in the context of Paul's letter he is dealing with unity in the churches in Galatia. First, he shows the need for sound doctrine that perpetuates unity (1:6-9), and then he deals with the treatment and mistreatment of brethren (5:1-6:18). Beginning with 5:13 and following, Paul writes of their behavior towards one another and how they should love one another. Otherwise, by gratifying the desires of the flesh, they would bite, devour, and consume one another (15). He then presents a strategy for unity: "But I say, walk by the Spirit, and you will not gratify the desires of the flesh. For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other" (16-17). Further, he distinguishes between the works of the flesh (19-21) and the fruit of the Spirit (22-23). Notice the works of the flesh are in opposition to love, which is the blossoming of the fruit of the Spirit. When the Galatians bore such fruit, the flesh, with its passions and desires, was crucified and there was no room for them to "become conceited, provoking one another, envying one another" (25). Unity could therefore reside where there were no works of the flesh.

Paul almost emphasizes the importance of unity when writing to the Ephesians. After dealing with the grace of God (chapters 1-3), he presents seven essential "ones" to a united future (4:1-7). Unity, then, is a consequence of believing and practicing such teaching. These seven "ones" provide seven simple ways to bind us together in fulfilling the Lord's prayer! Notice, too,

that Paul, as with the Corinthians, deals with unity before anything else. Once united, they could then, and only then, apply his teachings on submitting to one another throughout the remainder of his letter (5:17ff). We will never be worthy of the calling to which we have been called, but we can walk in

While Jesus's prayer set the stage for how His disciples were to remain united, we see that every church at one point or other had its problems. Disunity was in conflict with our Lord's prayer, and Paul's approach to deal with unity before addressing other practical problems was of the utmost importance

The Kingdom cannot grow, and its citizens cannot work efficiently until all are working together! Remember, the church in Jerusalem was multiplying because they were together.

a manner worthy of such when we with all humility and love "maintain the unity of the Spirit in the bond of peace" (cf. 4:1-3). Like salvation, we must maintain unity, or lose it.

To the church in Colossae, Paul penned that they were to set their minds on things above by putting on the new man which was a byproduct of being a new creature in Christ (3:1-2 cf. 2 Cor. 5:17). Paul teaches the Colossians to put off that which was earthly; among such things were anger, wrath, malice, slander, lying, etc. (5-9). Notice that the practices Paul said to put away were a direct assault on unity! In contrast with such fleshly works is "love, which binds everything together in perfect harmony" (14). Unity flourishes where brethren put on "compassionate hearts, kindness, humility, meekness, and patience, bearing with one another and, if one has a complaint against another, forgiving each other" (12-14). Love binds everything together because "love does no wrong to a neighbor; therefore love is the fulfilling of the law" (cf. Rom. 13:8-10).

to him. As you further study these churches, and the ones we did not cover, notice Paul does not generally deal with morality or evangelism first, but with the necessity of unity. His teachings are essential because where there is disunity there is no spiritual growth, no evangelism, no pleasing worship, no fellowship, and no togetherness. **II**



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A Broken Glass

By Rufus Clifford, III



While getting ready to go to service, I went into the bathroom one last time and then it happened. A blue drinking glass that I had left on the edge of my bathroom counter was hit by my coat as I turned to walk out of the room. Boom! Well at least that's what it sounded like to me. I turned around and could not believe how many pieces of glass were lying on my bathroom floor. I guess they don't make them like they used to because, when it hit the floor, pieces shattered and went everywhere. I did not have the time to clean it up. When I got back from church I actually had forgotten about that shattered glass. That is until I started to walk into my bathroom. I got the vacuum cleaner out and vacuumed up all the glass, or so I thought.

You might be wondering what this little story has to do with spiritual matters. Well, as the days went by, little pieces of glass began showing up in the strangest places. The first one showed up in one of my toes and stayed there for two days. The second one showed up Friday night in my wife's foot, at which point she removed hers, and since she did such a good job, I let her remove mine as well. I began to think about how that shattered glass was like life.

Everything can be going along just right, and then our lives can become shattered by some trial or contrary wind that blows in our life. We have the choice at that point to let our life remain shattered or we can do something about it. I thought about how sin often times is the culprit that shatters many lives. Paul said, "For all have sinned and come short of the glory of God" (Rom.3:23). I thought about how God fixes our shattered lives when we obey His holy word.

Hebrews 8:12 says, "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

I thought about how shattered lives can be cleaned up. But often times there remains some consequence, some little thing that pops back up as a result of the trouble that caused the disaster. The psalmist said, "Cast thy burden upon the Lord, and He shall sustain thee: He shall never suffer the righteous to be moved" (Ps.55:22). I cannot put back the pieces of glass where they once were, but I can put back the pieces of my life with God's help anytime. He can fix any broken life. We sing the song, "Bring Christ your broken life, so marred by sin, He will create anew, make whole again."

Has your life been shattered by some unforeseen event? If not, get ready, for that is part of living on this earth. When it does happen, I hope you will remember this little story about the broken glass. I hope you will clean up the mess and go on with your life. God loves us and sent Christ into the world so a life shattered by sin or some other misfortune could be made whole again. I thought that drinking glass was helpful before I broke it. But looking back, I see now I have received more help from the glass since it was shattered. **T**

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The Beatitudes of Christ

By Mark Mayberry

Introduction

Eight declarations of blessedness are found at the beginning of Jesus' Sermon on the Mount (Matt. 5:1-12). The Greek word translated "blessed" refers to one who enjoys spiritual well-being and prosperity. Happy are those who enjoy divine blessing in the here and hereafter.

Blessed Are the Poor in Spirit

Jesus said, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." The Greek word translated "poor" is descriptive of an individual who crouches and cowers, hence, one who is beggarly or poor. It can refer to one who is economically disadvantaged, and also, figuratively, to one who humbly recognizes his dependence upon God. The New Testament employs the term in both its physical (Rom. 15:26-27) and spiritual usage (Rev. 3:17). It correlates with the concept of modest self-effacement (Isa. 57:15; Mic. 6:8).

Blessed Are Those Who Mourn

Jesus said, "Blessed are those who mourn, for they shall be comforted." The Greek word translated "mourn" means to experience sadness as the result of some condition or circumstance, to grieve or lament. Such mourning may occur over the loss of loved ones (Mark 16:10), or sad circumstances involving sin (1 Cor. 5:1-2; James 4:8-10).

Blessed Are the Gentle

Jesus said, "Blessed are the gentle, for they shall inherit the earth." The Greek word translated "gentle" signifies not being overly impressed by a sense of one's self-importance, but rather manifesting a gentle or meek spirit. Jesus exemplifies this quality (Matt.

11:28-30; 21:1-5), and so also should we (1 Pet. 3:1-4; cf. Eph. 4:1-3).

Blessed Are Those who Hunger and Thirst for Righteousness

Jesus said, "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied." The Greek word translated "hunger" means to feel the pangs of lack of food, or to strongly desire something. In Scripture, it refers to physical hunger (Matt. 12:1-2; 25:34-36) and also spiritual longing for the bread that comes out of heaven and the water of life (John 4:13-14; 6:30-35).

Blessed are the Merciful

Jesus said, "Blessed are the merciful, for they shall receive mercy." The Greek word translated "merciful" pertains to being concerned about people in their time of need, i.e., showing pity or mercy, being sympathetic or compassionate. As Jesus manifests mercy on mankind (Matt. 9:27-31; Heb. 2:14-18), we should be compassionate to one another (Matt. 18:21-35; cf. Luke 12:33-34).

Blessed Are the Pure in Heart

Jesus said, "Blessed are the pure in heart, for they shall see God." The Greek word translated "pure" means to be clean or free of adulterating matter, i.e., to be free of moral guilt or sin. As in the preceding beatitudes, this word refers to physical cleanliness (Matt. 27:57-60; John 13:5-11) and also spiritual purity (Matt. 23:25-26; 2 Tim. 2:20-22).

Blessed Are the Peacemakers

Jesus said, "Blessed are the peacemakers, for they shall be called sons of God." The Greek word translated "peacemakers" refers to one who attempts to reconcile individuals

who are alienated or estranged from one another. Jesus Christ, the Prince of Peace (Isa. 9:6), calls us to live according to the principles of peace (Psa. 34:12-14; Rom. 12:14-21).

Blessed Are Those Who Have Been Persecuted for the Sake of Righteousness

Jesus said, "Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven." The Greek word translated "persecuted" means to put to flight, pursue, by implication, to persecute. As our Lord was persecuted (Luke 11:45-54; John 15:18-20), we will experience similar mistreatment if we are faithful to His precepts (Matt. 5:10-12; 2 Tim. 3:10-17).

Conclusion

Note the blessings contained in the beatitudes: Blessed are the poor in spirit, for **theirs is the kingdom of heaven**. Blessed are those who mourn, for **they shall be comforted**. Blessed are the gentle, for **they shall inherit the earth**. Blessed are those who hunger and thirst for righteousness, for **they shall be satisfied**. Blessed are the merciful, for **they shall receive mercy**. Blessed are the pure in heart, for **they shall see God**. Blessed are the peacemakers, for **they shall be called sons of God**. Blessed are those who have been persecuted for the sake of righteousness, for **theirs is the kingdom of heaven**. ■



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“If That Is What It Means To Be A Christian . . .”

By William V. Beasley

Many faithful Christians have been rebuffed by those who they were teaching by statements similar to, “If that is what it means to be a Christian, I want nothing to do with it!, “If that is what it means to be a Christian, I’ll take my chances in the judgment,” or “There are too many hypocrites in the church of Christ.” These are generally preceded (or followed) by a listing of the failures of members of the Lord’s church, or, more likely, the listing of the failures of a specific member of the church. Oft times this is said as an excuse (i.e., *a lie masquerading as a reason*) for not doing what should be done! This is sad because it borders on being dishonest. What is, in my opinion, even sadder is that, at times, their statements are not excuses, but are spoken in all honesty and sincerity. There are members of the Lord’s church, including some who are preachers, who are far from what they should be. Yes, there are some who wield a negative influence when they profess to be seeking to convert the lost.

To use the hypocritical, dishonest, unloving church member as an excuse to not obey the gospel of Jesus Christ may tell us more about the excuse maker than it does about the wayward Christian. I offer no excuse, no defense, no justification for anyone being dishonest, and certainly not for one who claims to be a New Testament Christian. If there is one hypocrite in churches of Christ (Rom. 16:16) that is too many! On the other hand, I was

raised on the idea that “If you can hide from God behind a hypocrite, the hypocrite is closer to God than you are,” or “you are acknowledging that you are smaller than the hypocrite.” Oft has it been pointed out that there are hypocrites in every aspect of life, but that does not keep most of us from attending sporting events, shopping at the various stores, seeking medical attention, celebrating various national holidays (Independence Day, Memorial Day, Labor Day). Are there hypocritical doctors (i.e., ones who are in that field for the money when they really do not give a hoot for their patients)? Would you believe that there are some ladies who don’t know the difference between a touchdown and a home-run, but they attend sporting events because there are eligible bachelors there? If the *hypocrite excuse* works in one area, ought it not to work in all fields of life?

If the presence of hypocrisy, dishonesty and/or lying members is sufficient reason for not obeying the good news of Jesus Christ, then the church would not have made it through the first century. Judas, an apostle of the Master, betrayed the Savior for thirty pieces of silver (Matt. 26:15). Is that sufficient reason to reject the teachings of the Betrayed and His faithful apostles? The user of the *hypocrite excuse* would, if



consistent, have to answer “Yes.” Were the lies of Ananias and Sapphira (Acts 5:1ff) sufficient reason to reject the teachings of the apostles and avoid the Lord’s church in Jerusalem? Did the actions of Simon (Acts 8:12-23) poison the living water (John 4:10-11; 7:38) for all who lived in Samaria? Did the *prating* (i.e., talking nonsense) of Diotrefes (3 John 9-10) cancel out the good example of Demetrius (3 John 11-12)? Yes, there have been and there are hypocrites in churches of Christ! But, beloved, there are also many good, sincere, dedicated righteous saints. If you had lived in the vicinity of the congregation to which 3 John was written, would you have focused your attention on Diotrefes (*self-seeking, arrogant scoundrel*) or would you have looked to Demetrius (*righteous saint*)? In this instance the *self-seeking, arrogant scoundrel* was also a church leader; at least he had the

power to cast people out of the church (3 John 10). Yes, one can find examples of hypocritical, dishonest, self-seeking, gossiping, untruthful members of the church. On the other hand, one can also find those who, like Timothy might be described as a “*beloved and faithful child in the Lord*” (1 Cor. 4:17) or like Tychicus, “*the beloved brother and faithful minister in the Lord*” (Eph. 6:21).

It is impossible for me, or for any other man, to speak for all preachers of the gospel. I believe that the vast majority of us would be more than willing to deal with the hypocrites in the church (beyond the preaching of sermons or teaching lessons) if we knew specifically who they are and what they have done (are doing). Write out a statement, the more detailed the better, outlining the hypocrisy of the scoundrel in question, and sign it. Most preachers, me included, do not want to spread slander or gossip from one who is lacking a spiritual backbone. With your detailed, signed statement we are ready to have a face-to-face, heart-to-heart, open Bible discussion with the wayward one. Your actions might well be what is needed to *convert a sinner from the error of his way, save a soul from death, and cover a multitude of sins* (see James 5:20). Short of that you can continue to show yourself to be uncaring and smaller than the hypocrite by hiding behind him/her.

As shocking as it may seem to some *hypocrite excuse* users, the presence of a hypocrite, or a whole congregation of hypocrites, does not change the will of God as set forth in His final revelation, the New Testament, one iota. When the foulest hypocrite has been identified, God’s word still says, “*He that believeth and is baptized shall be saved*” (Mark 16:16a). The hypocrite is not the eraser that can remove “*Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit*” (Acts 2:38b), from the

New Testament. A dishonest, lying, gossiping scoundrel (who claims to be, and, perhaps is recognized as a member of the church) is not the knife or scissors sharp enough to cut “*There is one body*” (Eph. 4:4) and “*gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all*” (Eph. 1:22b-23) out of the New Testament. The standard of judgment on that final day will be the life you have lived compared with God’s word (Rev. 20:12) and not your life compared with *hypocrites* (real or imaginary) in churches of Christ.

As I acknowledged in the first paragraph of this article, I believe that there are hypocrites in the church. With a red face, I admit that such is true! In fact, there are times when I, through weakness of the flesh, have been guilty. “*Lord, forgive me!*” On one occasion, I was told, by a beloved preacher who had worked with a small congregation, “You will have to live down the reputation of _____.” No, he was not guilty of gossiping; he, in love, was warning me of what I could expect. He wanted me to know that there would be hard times for some time. His assessment proved to be true. After some time others in the congregation mentioned some of the negative attitudes and attributes of the individual in question. I am sure that the individual mentioned had made some grievous errors *in his private life*. At the same time, I came to know that a number of lost souls had been brought to Jesus Christ as a result of the labors of my spiritual sibling.

We have an opportunity to make a vivid comparison. On one side is, “*Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven*” (Matt. 5:16). On the other side, “If that is what it means to be a Christian, I want nothing to do with it.” Would it not mean, even if the second statement were used as an

excuse, that the Christian had failed to let his/her “*light shine before men*” to the degree it should? Perhaps I am being unduly harsh on my brethren and on myself. Even Jesus, “*who went about doing good*” (Acts 10:38), “*who did no sin*” (1 Pet. 2:22) had those who, in speaking of Him, said, “*Behold, a gluttonous man and a winebibber, a friend of publicans and sinners*” (Matt. 11:29)! The righteous example of Jesus was not sufficient to keep Him from being the object of hatred!

One thing I know! I do not want to be counted as among those who prevent sinners from coming to Jesus or who offend a babe in Christ. “*But whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and (that) he should be sunk in the depth of the sea. Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh*” (Matt. 18:6-7)! **1**



William V. Beasley

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Christophobia

By Terry Sanders

I remember a Psychology class I took in college. One week we discussed phobias and such. A phobia is “an intense, abnormal, or illogical fear of a specified thing” (*American Heritage Dictionary*). It was very interesting. Our professor claimed that everyone probably had at least one phobia. I know I did (and still do). I have an intense fear of snakes. I am told this is *ophidiophobia*. Knowing the technical terminology has not really done much to help me.

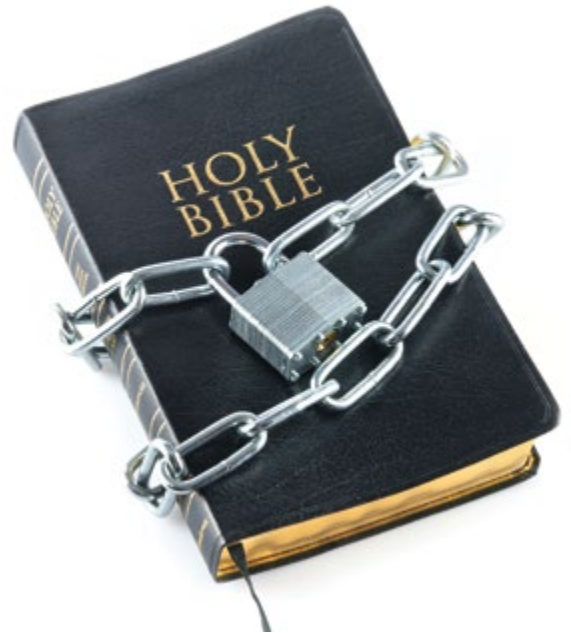
It seems that the number of phobias has increased over the years. I know of at least one that is relatively new – *Islamophobia*. The media invented that one post-9/11. The one phobia that has been sensationalized beyond all others in recent years is *homophobia*. This is said to be a fear, hatred, or mistrust of lesbians or gay men. Our media and most elected officials put any measure of opposition to homosexuality in the category of homophobia. This, of course, widens the playing field and increases opportunities to accuse others of homophobia.

This means that, according to the media and most elected officials, there is an epidemic of homophobia in America. Frankly, I wonder where homophobia may be found. Is it in the media? Is it in Congress or the White House? Is it in the military? Is it in sports? Is it in TV or movies? Just exactly where is this rampant homophobia? In all of the aforementioned venues homosexuality is applauded and eagerly received. The eagerness in these venues is to the point of hoping that there will be many, many more who openly confess to being homosexual. Once again, where is the epidemic of homophobia in such a climate?

On April 29, 2013, in an article in *Sports Illustrated*, NBA player Jason Collins came out as gay. This allegedly made him the first active male professional athlete in a major North American team sport to come out as gay. The acclaim following this announcement seemed to rival Neil Armstrong stepping on the Moon! Collins received a call from President Barack Obama who allegedly told him, “What you did today was brave. I’m proud of you.” Personally, I am unable to see how this was brave due to the current atmosphere of things being gay-friendly. You see, this is an event that is little more than a natural step in the momentum of the gay movement. Nevertheless, in the minds of many it is still a time of high homophobia. If so, where is all of the fear, hatred, or mistrust? If any has been subsequently directed toward Jason Collins, it has not been reported and there are those who would be itching to report it.

If you really want to know about a phobia that is on the increase, it is *Christophobia*. This is the fear, hatred, or mistrust of anything or anyone who professes faith in Jesus Christ and His gospel. We have a highly sensitive, politically correct culture where offending someone is almost a capital offense. Notwithstanding, bigotry toward Christianity is acceptable and is almost never censured. Thus, Christophobia, with censure, has become “trendy” and almost a “sport.”

There is ample evidence of a determined effort to remove, through



marginalization, Christianity from the public arena. For example:

1. Holidays associated with religion are renamed.
2. Prayer is banned in public venues.
3. An increase in blasphemous art and music.
4. A general mocking and demeaning of Christian values.

There are many more, but these are enough for you to get the picture.

Jason Collins received praise for coming out as gay. He was declared to be brave. Does someone who professes to truly be a Christian receive praise? Will that same one receive a call from the President? No, such a one is more likely to receive ridicule and condemnation. In today’s climate it would be far braver to follow Christ. Why? It is because Christophobia is a far more serious reality than homophobia.

Students of the Bible know that Christophobia is not a new thing like

– say – Islamophobia. There are few things that are new (Eccl. 1:9). Paul was in Athens, the intellectual seat of the known world. While there he encountered scoffers (Acts 17:18-21, 32). Peter also wrote about scoffers (2 Pet. 3:3). This was part and parcel of the persecution mentioned by Paul (2 Tim. 3:12). These words and events tell us that others have experienced Christophobia and that Christ and His gospel have survived. We need to be encouraged that it is Christophobia, and Christianity, that is fighting what seems like a losing battle in our culture.

Allow me to reveal the underbelly of Christophobia. It is a hatred of Jesus Christ. *“If the world hates you, you know that it hated Me before it hated you. If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you”* (John 15:18-19; cf. 17:14; 1 John 3:13). The fear, hatred and/or mistrust directed toward those professing to be Christians would not exist except for Jesus. We often think Christophobia is directed toward us personally. It really isn't. However, Jesus isn't physically present, the Christian is and those who hate Jesus will unload on Christians.

Another thing that kicks Christophobia up a notch is when real conversion takes place. Someone who was a sinner truly repents of his sins and has a corresponding change of life that is dramatically noticeable. His companions from his former lifestyle will easily take note of this change and take the convert to task. Let me remind you how Saul of Tarsus went from a licensed persecutor of Christians to an inspired prosecutor for Jesus Christ (Acts 9:20-21). His former comrades in persecution hated him with a passion and sought to kill him. Peter wrote, *“For we have spent enough of our past lifetime in doing the will of the Gentiles – when we walked in lewdness, lusts,*

drunkenness, revelries, drinking parties, and abominable idolatries. In regard to these, they think it strange that you do not run with them in the same flood of dissipation, speaking evil of you” (1 Peter 4:3-4). Christophobes abhor such dramatic change as they realize that this change is a tacit condemnation of the life of dissipation they still live.


Consider the account of the man of Gadara who was possessed by demons (Luke 8:26-39). Jesus commanded the demons to leave the man (v. 29). The demons preferred being cast into a herd of swine (vv. 31-32). The herd of swine was destroyed (v. 33). The keepers ran away (v. 34). Some ventured out to where this took place, saw the man cured, and were afraid (v. 35). News of this spread throughout the region and so did the fear over what happened (v. 37). The folks in this region of the Gadarenes requested that Jesus depart from them (v. 36). All of this is due to unwarranted and illogical fear of Jesus. Apparently they preferred a man possessed by many demons to the Son of God. What a sad case, but so is Christophobia.

Christophobia is alive and well. It is, in my opinion, on the increase. I do not know what it will take to turn the situation around. I do know that disciples should neither hide out nor deny the faith. I think that we should remember the following in the face of Christophobia.

“Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you; but rejoice to the extent that you partake of Christ's sufferings, that when His glory is revealed, you may also be glad with exceeding joy. If you are reproached for the name of Christ, blessed are you, for the Spirit of glory and of God rests upon you. On their part He is blasphemed, but on your part He is glorified” (1 Pet. 4:12-14).

NOTES

[Please keep in mind that “Christian” of “Christianity” is not used in the sense of being New Testament Christians. They are used in the broadest sense imaginable.]

[Lest anyone think I am merely looking at the subject of homosexuality as a political subject please take note. Of course, homosexuality is a political subject, but I am opposed to homosexuality on the basis of it being a sin. The New Testament tells us that *“All unrighteous is sin”* (1 John 5:17). 1 Corinthians 6:9-10 has a listing of some (not all) unrighteous deeds, *“Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God.”* Homosexuality is, according to the New Testament, sin and will prevent entering the kingdom of God.] 



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... Continued from page 2

Unity in Christ, Not Unity in Diversity

denominations became accepting of one another – they recognized as Christians those in Christian fellowships outside their own.

However, the principles of ecumenism eroded faith in Christ. The very same arguments that allow unity in spite of doctrinal differences led these “Christians” to become tolerant of differences in gospel, what they labeled as the core teachings about Jesus. As modernism advanced, denominational pastors gave up belief in the miracles of the Bible and the inspiration of Scripture. These “Christians” leaders perceived that they were just as disagreed about such core gospel issues as the virgin birth and resurrection of Jesus Christ, and whether or not one could be saved without saving faith in Jesus Christ as they were about the peculiar denominational doctrines of each sect. Soon Christian denominations began reaching out in “dialogue” with those in non-Christian religions and began to accept those in non-Christian religions, just the same as they accepted those in Christian denominations with whom they disagreed.

Those in the Christian Churches who had rejected the restoration movement because it led to divisive soon found themselves dividing. The Disciples of Christ moved into the mainstream of Protestant denominationalism (which denied the inspiration of the Scriptures and the miracles of Jesus), whereas the Independent Christian Churches still adhered to the inspiration of Scripture,

although they long ago had decided that they were “Christians only, but not the only Christians.” After setting aside the restoration plea as a means of attaining and maintaining Christian unity because it was too divisive, they experienced a major division among themselves; rejecting the restoration plea did not prevent the Christian Churches/ Disciples of Christ from dividing.

The purpose of this series of articles is to remind ourselves that unity among the disciples of Christ can still be attained and maintained through adherence to our common Lord Jesus Christ. One must recognize, however, that the Lord Jesus’ plan for unity is also a plan for division. There is no unity between those who adhere to the Lordship of Jesus Christ and those who reject Him as their Lord – whether that rejection focuses on repudiation of Jesus’ teaching on what one must do to be saved or how men ought to worship God. The words of Jesus in Luke 6:46, “But why do you call Me ‘Lord, Lord,’ and do not do the things which I say?” focus attention upon what brings and keeps one in fellowship with Christ and His people – obedience to the teaching of the Lord Jesus Christ. Those who chose to go beyond the teaching of Jesus Christ prevent those who follow their teaching from entering into fellowship with Christ and His people and break that fellowship with those who are disciples of Jesus Christ when they depart from His word. The Lord Himself defined who is in and who is out of Christian fellowship and shows why

that occurs – obedience or disobedience to the commandments of Christ.

Can we be satisfied with the boundaries of fellowship which Jesus Himself established? **T**

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To make changes to your ad, contact:
tmmikewillis@gmail.com

ALASKA

ANCHORAGE

Rose Street church of Christ
 3124 Rose Street
 Bible Study 9 A.M., Worship 10 A.M.
 Evening 5 P.M., Wednesday 7 P.M.
 Evangelist: David Webb (907) 350-8358

ALABAMA

BIRMINGHAM

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 A.M.
 Evening 5 P.M., Wednesday 7 P.M.
 Evangelist: David Deason (205) 425-2352

BIRMINGHAM

Vestavia Hills church of Christ
 2325 Old Columbiana Rd. (near I-65 & Hwy. 31)
 Bible Study 9 A.M., Worship 10 A.M.
 Evening 5 P.M., Wednesday 7 P.M.
 Evangelists: Harold Comer, Jason Cicero
 or David Banning (205) 822-0018 or 822-0082

FLORENCE

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 5 P.M., Wednesday 7 P.M.
 Evangelist: Kenny Moorer (256) 766-0403

HUNTSVILLE

Chapman Acres church of Christ
 2137 Penhall Dr., NE (I-565, Exit 21, right on
 Maysville Road left on Chapman Avenue,
 right on Penhall Drive)
 Bible Study 9 A.M., Worship 10 A.M.
 Evening 5 P.M., Wednesday 7 P.M.
 Evangelist: Isaac Muñoz, www.chapmanacres.org

MOBILE

West Mobile church of Christ
 129 Hillcrest Road
 Worship 9-9:30 A.M., Bible Study 9:30-10:30 A.M.
 Worship 10:30-11:30 A.M., Wednesday 7 P.M.
 (251) 342-4144 or 342-2041

MONTGOMERY

Eastbrook church of Christ
 650 Coliseum Blvd.
 Bible Study 9 A.M., Worship 10 A.M.
 Wednesday 6 P.M., Bldg: (334) 272-4232
 Contacts: Brian Moore: (334) 279-1077
 Charles Martin: (334) 283-2983

NORTHPORT

Northwood church of Christ
 4601 Northwood Estates Drive
 Bible Study 9:30 A.M., Worship 10:30 A.M.
 Evening 5 P.M., Wednesday 7 P.M.
 Evangelist: David Maxson (205) 339-6122
<http://www.justchristians.info>

PARRISH

McArthur Heights
 church of Christ, 5082 Hwy. 269
 Bible Study 10 A.M., Worship 11 A.M.
 Evening 5 P.M., Wednesday 6:30 P.M.
 (205) 686-5978 or 686-5620

SCOTTSBORO

Eastside church of Christ
 John T. Reid Pkwy., (Hwy. 72, 2 mi. E. of Hwy. 35)
 Worship 9 A.M., Bible Study 9:30 A.M.
 Worship 10:30 P.M., Wednesday 7 P.M.
 Evangelist: Wayne Chappell, Sr.
 (256) 574-1603 or 575-2664

ARKANSAS

CONWAY

Hwy. 65 church of Christ
 271 Highway 65N
 Bible Study 9 A.M., Worship 10 A.M.
 Evening 5 P.M., Wednesday 7 P.M.
 Evangelist: Bruce Reeves, Bldg: (501) 336-0052

CONWAY

Eastside church of Christ
 1540 E. Oak Street 72302
www.conwaychurchofchrist.org
 Sun. Bible Classes 9:30 A.M.
 Sun. Worship 10:30 A.M.
 Sun. Worship 6 P.M., Wed. Bible Classes 7 P.M.
 Preacher: Gary Prince, gwprince@juno.com

CONWAY

Prince Street church of Christ
 2655 Prince St., (Hwy. 60)
 Bible Study 9 A.M., Worship 10 A.M.
 Evening 5 P.M., Wednesday 7 P.M.
 (501) 339-6917

FT. SMITH

South 46th St. church of Christ
 2323 South 46th Street
 Bible Study 9:45 A.M., Worship 10:30 A.M.
 Evening 5 P.M., Wednesday 7 P.M.
 Evangelist: Shawn Chancellor
 (870) 648-2898 or (479) 782-0588

JACKSONVILLE

church of Christ
 1807 McArthur Drive
 Bible Study 9:30 A.M., Worship 10:30 A.M.
 Evening 5 P.M., Wednesday 7 P.M.
 (501) 982-6413 - church bldg
 (501) 533-8801 - Jason Lankford
www.mcarthurdrcoc.com

JONESBORO

Stone Street church of Christ
 1607 Stone Steet
 Bible Study 10 A.M., Worship 11 A.M.
 Evening 6 P.M., Wednesday 7 P.M.
 Evangelist: Dick Blackford (870) 933-9134

LITTLE ROCK

church of Christ
 7115 West 65th Street
 Bible Study 9 A.M., Worship 10 A.M.
 Evening 5 P.M., Wednesday 7 P.M.
 Evangelist: Don McClain, Res. (501) 847-6677
 Study (501) 568-1062

PARAGOULD

Village Creek church of Christ
 Bible Study 9 A.M., Worship 9:50 A.M.
 Wednesday 7 P.M., Sunday 5 P.M.
 Evangelist: Dwight Harrison
www.villagecreekchurchofchrist.com

PINE BLUFF

church of Christ
 4700 W. 28th Street
 Bible Study 9:45 A.M., Worship 10:35 A.M.
 Evening 6 P.M., Wednesday 7 P.M.
 Evangelist: Clarence W. Fell (870) 879-2097

POCAHONTAS

Westside church of Christ
 3644 Hwy 90 West • P.O. Box 43
 Bible Study 9 A.M., Worship 9:45 A.M.
 Afternoon 1 P.M., Wednesday 6:30 P.M.
 Herbert Starr, Evangelist

ROGERS

Central church of Christ
 201 South 19th Street, Ste. N
 Bible Study 9:30 A.M., Worship 10:30 A.M.
 Evening 6:30 P.M., Wednesday 7 P.M.
 Earl Mitchell: (479) 636-7484

TEXARKANA

church of Christ
 2301 Franklin Drive
 Bible Study 9:30 A.M., Worship 10:15 A.M.
 Evening 6 P.M., Wednesday 7 P.M.
 Evangelist: Rick Boswell

ARIZONA

GLENNDALE

church of Christ
 6801 N. 60th Avenue
 Bible Study 9 A.M., Worship 9:40 A.M.
 Evening 5 P.M., Wednesday 7:30 P.M.
 Evangelist: Steven Harper

TUCSON

church of Christ
 145 N. Country Club Road
 Bible Study 9 A.M., Worship 10 A.M.
 Evening 6 P.M., Wednesday 7 P.M.
 Evangelist: Hugh Delong
 (520) 326-3634 or 722-3179

CALIFORNIA

ALAMEDA

Alameda church of Christ
 2167 Santa Clara Avenue
 Bible Study 9:45 A.M., Worship 10:50 A.M.
 Evening 6 P.M., Wednesday 7:30 P.M.
 Call Us! (510) 523-9547
www.alamedachurchofchrist.com

BELLFLOWER

Rose Ave. church of Christ
 17903 Ibbetson Ave.
 Bible Study 9:45 A.M., Worship 10:50 A.M.
 Evening 6 P.M., Wednesday 7:30 P.M.
 (562) 866-5615, <http://www.roseavenue.org>

CANOGA PARK

(San Fernando Valley)
 church of Christ
 7054 Winnetka Ave.
 Bible Study 9:45 A.M., Worship 10:45 A.M.
 Afternoon 2:30 P.M., Wednesday 7:30 P.M.
 Minister: Bruce Evans (818) 795-5566
 Spanish congregation (818) 701-0112

DUBLIN

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

FOLSOM

church of Christ
 900 E. Natomas St. • P.O. Box 492
 Sun. Bible Study 9:30 A.M., Sun. Worship 10:30
 A.M., Sun. Bible Study 4 P.M., Wed. Bible Study
 7:30 P.M.
 Evangelist: David Posey
 (530) 676-9514 or (916) 608-4866
www.folsomchurch.com

FREMONT

Centerville church of Christ
 3885 Beacon Ave, Ste D., Fremont, CA 94538
 Bible Study 10 A.M., Worship 11 A.M.
 Evening 5 P.M., (510) 794-7659

LONG BEACH

church of Christ
 3433 Studebaker Rd.
 Bible Study 9:50 A.M., Worship 10:45 A.M.
 Evening 5:30 P.M., Wednesday 7 P.M.
 JP Flores (562) 420-2363
 Mark Reeves (562) 420-9577
www.JustChristians.org

OCEANSIDE-VISTA

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

COLORADO

GRAND JUNCTION

church of Christ Western Slope
 2923 North Ave., Unit 3
 Grand Junction, CO 81504
 Worship 10:30 A.M., Evening 5 P.M.
 Wed. Bible Study 6 P.M.
www.churchofchristwesternslope.com

LOVELAND

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
www.poudrevalleychurchofchrist.org

MONROSE

San Juan church of Christ
 14123 Hawk Parkway, Unit C
 Bible Study 10 A.M., Worship 11 A.M.
 Evening 2 P.M., (970) 249-8116

DELAWARE

MILTON

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

FLORIDA

BROOKSVILLE

church of Christ
 604 W. Fort Dade Ave.
 Bible Study 10 A.M., Worship 10:50 A.M.
 Evening 6 P.M., Wednesday 7:30 P.M.
 Evangelist: V.C. McCormick (352) 796-9803

DESTIN

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

FORT LAUDERDALE

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

FORT MYERS

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

FORT MYERS

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

FORT WALTON BEACH

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

FROSTPROOF

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

GENEVA

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

JACKSONVILLE

Marietta church of Christ
8150 Driggers Street
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Jamie Rhoden, (904) 781-5704
or 693-0432, www.mariettacoc.com

KEY LARGO

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

MIAMI

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

MIAMI

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

MIAMI

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

OCALA

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

ORLANDO

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

ORLANDO

Azalea Park church of Christ
6800 Lake Underhill Rd.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Wednesday 7:30 P.M.
(407) 277-7931 or 628-2995

ORLANDO

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

PALATKA

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

PALMETTO

Palmetto church of Christ
1575 14th Avenue W.
Bible Study 9 A.M., Worship 10 A.M.
Wednesday 7:30 P.M.
www.palmettochurchofchrist.com
(941) 722-1307

PANAMA CITY BEACH

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

PENSACOLA

East Hill church of Christ
2078 E. Nine Mile Rd. at Camberwell Rd.
Bible Study 10 A.M., Worship 11 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Hal Hammons
(850) 479-2130 or (850) 602-8420

SEFFNER

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

GEORGIA

CENTERVILLE

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

CONYERS

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

PINE MOUNTAIN VALLEY

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

SAVANNAH

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

VALDOSTA

Gonwood church of Christ
4030 Mulligan Rd. (4 miles S. of Moody, Next to
Fred's Store on Bemiss Rd.), Valdosta, GA 31605
Sun. Bible Class 10 A.M., Sun. Worship 11 A.M.
Sun. Evening 6 P.M., Wed. Eve. Bible Class 7 P.M.
(229) 219-8449 or (229) 300-3739
agospelpreacher@gmail.com

VALDOSTA

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

HAWAII

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

IOWA

GRINNELL

church of Christ
1402 Third Ave.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Wednesday 7 P.M.
(641) 521-6485, (641) 236-3883
www.grinnellcoc.com

DES MOINES

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

IDAHO

BLACKFOOT

church of Christ
370 N. Shilling • P.O. Box 158-83221
Bible Study 10 A.M., Worship 11 A.M.
Wednesday 7:30 P.M.
(208) 785-6168 or 681-1552

ILLINOIS

CHICAGO

church of Christ
1514 West 74th Street
Bible Study 9 A.M., Worship 1 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: James E. Scott
Bldg. (773) 224-9279, (708) 339-6126

DOWNERS GROVE

church of Christ
1236 63rd St., (1 and 1/2 mile E. of I355)
Bible Study 9 A.M., Worship 9:55 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(630) 968-0760 • www.dgccc.org

GLENN ELLYN

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

MATTOON

Southside church of Christ
1100 S. 17th Street
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(217) 234-3702

PALATINE

church of Christ
(N.W. Chicago Suburb), 1050 N. Deer Ave.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 2 P.M., Wednesday 7 P.M.
(847) 967-9667

SOUTH HOLLAND

Southeast church of Christ
16224 S Vincennes Ave.
Bible Study 9 A.M., Worship 10 A.M.
Evening 4 P.M., Wednesday 7 P.M.
Evangelist: Donald Hawkins, (708) 339-1008
www.southeastchurchofchrist.com

INDIANA

CLARKSVILLE

Clarksville church of Christ
407 W. Lewis & Clark Parkway
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Brian Anderson (812) 944-2305
or (812) 948-9917, www.clarksvillechurch.org

GREENWOOD

Greenwood church of Christ
371 W. Main Street
Sun. Bible Study 9 A.M., Worship 10:30 A.M.
Evening 4:30 P.M., Wednesday 7 P.M.
Evangelists: Neil Tremblett
(317) 888-8288
www.churchofchristatgreenwood.org

HOBART

church of Christ
300 N. Liberty Street
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Jerry Cleek (219) 942-2663

INDIANAPOLIS

Castleton church of Christ
7701 East 86th St., 46256
Sun. Worship 9:30 A.M., Bible Study 10:25 A.M.
Worship 11:15 A.M., Wed. Bible Study 7 P.M.
(317) 710-1204

JAMESTOWN

church of Christ
Bible Study 9:30 A.M., Worship 10:25 A.M.
Evening 4 P.M., Wednesday 7 P.M.
Evangelist: Greg King
(765) 676-6404 or (765) 891-9443
www.jamestowncoc.com

MARION

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

OOILITIC

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

PEKIN

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

PLAINFIELD

church of Christ West
2028 Stafford Rd., Ste. C., (Marsh Shopping Cntr.)
Bible Study 9 A.M., Worship 9:50 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Johnie Edwards
(317) 964-9404 or (317) 839-1769
www.churchofchristwest.org

SAINT LEON

Church of Christ
7140 Hyland Rd
I-74 exit 164 1 mile
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(812) 637-1252 or (513) 367-7871

SALEM

Westside church of Christ
2000 West State Rd. 56
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(812) 883-2033, www.westsidechurchofchrist.net

TRAFALGAR

Spearsville Rd. church of Christ, 6244 S. 500W.
(1.2 mi. S. of Hwy. 135)
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Ed Rangel. (317) 878-5969
www.trafalgarchurch.com

KANSAS

TOPEKA

17th Street church of Christ
5600 SW 17th St.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 4 P.M., Wednesday 7 P.M.
(785) 235-8687 or 273-7977
www.17thstreetchurchofchrist.org

KENTUCKY

AUSTIN

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

BEAVER DAM

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

BRANDENBURG

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

CAMPBELLSVILLE

Sunny Hill Dr. church of Christ
(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 P.M.
Evangelist: Steve Lee (270) 789-1651
stevelee4510@windstream.net
www.sunnyhillcoc.com

CANEVILLE

Caneyville church of Christ
103 N. Main St. • P.O. Box 233
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Jarrod Jacobs (270) 589-4167,
(270) 274-3065 or (502) 724-2231

DANVILLE

church of Christ
385 E. Lexington Ave.
Worship 10 A.M., Bible Study 11:15 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Scott Vifquain (859) 236-4204

FRANKLIN

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

HODGENVILLE

Hodgenville church of Christ
613 S Lincoln Blvd.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Don Brady (270) 358-6053
Dbrady1295@aol.com

LEITCHFIELD

Mill St. church of Christ
733 Mill Street, Highway 62 E.
Bible Study 10 A.M., Worship 10:55 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Michael Hardin
(270) 259-4968 or (270) 300-3239
www.millstreetchurchofchrist.org

LOUISVILLE

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

LOUISIANA

GONZALES

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

MANY

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

STONEWALL

N. DeSoto church of Christ
2071 Highway 171 (South of Shreveport)
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(318) 925-2733

MARYLAND

SEVERN

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

RIVERDALE

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

MAINE

PORTLAND

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

MICHIGAN

CEDAR SPRINGS

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

MINNESOTA

DULUTH

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

ST. CHARLES

church of Christ
636 Whitewater Ave.
Bible Study 10 A.M., Worship 11 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

MISSISSIPPI

BOONEVILLE

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

CLINTON

McRaven Rd. church of Christ
301 McRaven Rd. (I20, exit 36)
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Leonard White
(601) 925-9757 or 924-2645

MERIDIAN

Grandview church of Christ
2820 Grandview Ave.
Bible Study 10 A.M., Worship 11 A.M.
Sun. Evening 6 P.M., Wednesday 6:30 P.M.
(601) 482-0543, (601) 479-3394 or (601) 934-3675
Contacts: Ron Cooper & Jim Young
youngins@comcast.net

MERIDIAN

7th St. church of Christ
2914 7th Street
Bible Study 9 A.M., Worship 10 A.M.
(601) 483-3101

SOUTHAVEN

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

MISSOURI

BLUE SPRINGS

Southside church of Christ
4000 SW Christiansen
Worship 9 A.M., Bible Study 10 A.M.
Worship 11 A.M., Wednesday 7 P.M.
Evangelist: Brett Hogland (816) 228-9262

CAPE GIRARDEAU

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 5 P.M. CST/6 P.M. DST, Wednesday 7 P.M.
Evangelist: Jerry Lee Westbrook (573)334-9673

COLUMBIA

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

DONIPHAN

Southside church of Christ
Hwy. 142 E. ½ mile (P.O. Box 220)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(573) 996-3251 or 996-3513

FAIR GROVE

church of Christ
217 N. Orchard Blvd.
Bible Study 9 A.M., Bible Study 10 A.M.
Worship 11 A.M., Wednesday 7 P.M.
Evangelist: Walter Myers (417) 830-8972 or (417)
736-2663

KENNETT

church of Christ
703 Harrison St.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(573) 888-6778 or (870) 650-1648
Nolan Glover, Preacher, www.westsidchurchofchrist.us

LILBOURN

church of Christ
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

RAYTOWN

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

ST. JAMES

church of Christ
685 Sidney St.
Bible Study 9:30 A.M., Worship 10:15 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Lynn Huggins (573) 265-8628

ST. JOSEPH

County Line church of Christ
2727 County Line Rd.
Bible Study 9 A.M., Worship 9:50 A.M.
Evening 3 P.M., Wednesday 7 P.M.
(816) 279-4737
www.countylinechurchofchrist.com

NEBRASKA

BEATRICE

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

NEW JERSEY

VAUXHALL

church of Christ
Milbourn Mall Suite 6., 2933 Vauxhall Rd.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Contact: Lian Powlette Home: (732) 824-7399
Email: lionpow3@optonline.net

NEW MEXICO

ALBUQUERQUE

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

NEVADA

RENO

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

NORTH CAROLINA

CHARLOTTE

Charlotte church of Christ
5327 S. Tyron Street
Worship 9 A.M., Bible Study 10: A.M.
Worship 11 A.M., Wednesday 7:30 P.M.
(704) 525-5655

HOPE MILLS

Gray's Creek church of Christ
Gray's Community Bldg., School Road
Worship 10 A.M., Bible Study 11 A.M.
(910) 321-9023 or (910) 423-2879

OHIO

BEAVERCREEK

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

CINCINNATI

Blue Ash church of Christ
4667 Cooper Road
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Russell Dunaway, Jr. (513) 891-3174
www.blueashchurchofchrist.com

CLEVELAND

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

COLUMBUS

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

DAYTON

West Carrollton
28 W. Main Street, 45449
Early Worship 9 A.M., Bible Study 9:30 A.M.
Worship 10:25 A.M., Wednesday 7 P.M.
Evangelist: Michael Grushon (937) 866-5162
or 848-3779, www.wc-coc.org

FRANKLIN

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

FREMONT

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

HAMILTON

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

HILLIARD

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

MANSFIELD

Eastside church of Christ
326 Grace St.
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 6 P.M., Wednesday 6:30 P.M.
Evangelist: James Bond (419) 526-2868

MANSFIELD

Southside church of Christ
687 Mansfield-Lucas Road
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 5 P.M., Wednesday 5 P.M.
Leon Bond: (419) 525-3684
church: (419) 522-8982

MARIETTA-RENO

Marietta-Reno church of Christ
80 Sandhill Road
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6:30 P.M., Wednesday 7 P.M.
Daniel Ruegg: (740) 222-9160 or Steve Foutty:
(740) 473-9028

NEW CARLISLE

church of Christ
235 Funston Ave. (Near Wright-Patterson AFB)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Wednesday 7 P.M.
Building phone: (937) 845-8467

NEW RICHMOND

church of Christ
550 Washington St.
Bible Study 9:30 A.M., Worship 10:20 A.M.
Evening 6:30 P.M., Wednesday 7 P.M.
Contact: Dave Wylie (513) 553-6414
www.nrchurchofchrist.com

NORTHWOOD

Frey Road church of Christ
4110 Frey Rd. (Toledo Area)
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Donald Jarabek
(419) 893-3566, (419) 691-0688

UHRICHSVILLE

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

OKLAHOMA

MCALESTER

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

OKLAHOMA CITY

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

OREGON

MEDFORD

The Spring St. church of Christ
1850 Spring St. (Roxy Ann Grange Hall)
Corner of Spring/Valley View
Bible Study 10 A.M., Worship 11 A.M.
Evening 5 P.M., Thursday 7 P.M.
Evangelist: Dean Blackwell (541) 773-2649

SWEET HOME

church of Christ
3702 E. Long Street
Bible Study 10 A.M., Worship 11 A.M.
Evening 6:30 P.M., Wednesday 7:30 P.M.
Building: (541) 367-1599

PENNSYLVANIA

PHILADELPHIA

church of Christ
7222 Germantown Ave., 19119
Bible Study 10:15 A.M., Worship 11:15 A.M.
Tuesday night 7 P.M.
Evangelist: James H. Baker, Jr. (215) 248-2026
www.mtairychurchofchrist.org

SOUTH CAROLINA

BEAUFORT

church of Christ
2107 King Street
Parris Island: Call for times, services for recruits
only: Sunday 10 A.M., Wed. Bible Study 7 P.M.
Evangelist: Bryan Nash (843) 524-4400

COLUMBIA

Lower Richland church of Christ
3000 Trotter Rd. (Hopkins, SC)
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(803) 730-0452, <http://lowerichlandchurch.org>

ORANGEBURG

Southside church of Christ
1502 Binnicker Bridge Rd.
(Grange Building - Hwy 70)
Bible Study 10 A.M., Worship 11 A.M.
Evangelist: Fred England (803) 939-0672
www.southside-church.org

SUMTER

Woodland church of Christ
3370 Broad St. Extension
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5:30 P.M., Wednesday 7 P.M.
Evangelist: A.A. Granke, Jr. (803) 499-6023

WEST COLUMBIA

Airport church of Christ
4013 Edmund Hwy. (Hwy. 302)
Bible Study 10 A.M., Worship 11 A.M.
Evening 5:30 P.M., Wednesday 7 P.M.
Evangelist: Seth Mauldin, Buldg. (803) 834-6978
<http://airport-church-of-christ.com>

TENNESSEE

COLUMBIA

Jackson Hts. church of Christ
1200 Nashville Hwy., Hwy. 31N
Bible Study 9:15 A.M., Worship 10:15 A.M.
Evening 5 P.M., Mid-week 7 P.M.
Evangelists: Andrew Roberts & Shawn Jeffries:
(931) 388-6811, www.TheBibleWay.org

COLUMBIA

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 P.M.
(931) 388-5828 or (931) 381-7898
www.mooresvillepikecoc.com

JACKSON

Sunset View church of Christ
3618 Hwy 70 East
(Exit 87 off I-40, 7mi. @ Spring Creek)
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Steve Wilkerson (731) 967-0590
or 968-9851

JOHNSON CITY

Brookmead church of Christ
2428 Lakeview Drive
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Kevin Kay (423) 282-6251 or 426-1836

JONESBOROUGH

11-E church of Christ
240 Headtown Road
Bible Study 10:30 A.M., Worship 11 A.M.
Evening 5 P.M., Evangelist: David Wheeler
(423) 557-9119 or (423) 948-6464
www.christianadmonisher.jigsy.com

KINGSTON SPRINGS

Kingston Springs church of Christ
350 North Main Street
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Steve Walker, www.kscoc.com

KINGSPOUR

Kingsport church of Christ
4938 Fort Henry Dr. • P.O. Box 554
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Tom Kinzel, Bldg.# (423) 239-3979
or (423) 579-2002 • www.kptcoc.org

MARYVILLE

Smokey Mt. church of Christ
2206 Montvale Road
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Harold Tabor (865) 977-4230
Lon Spurgeon (865) 388-8749
<http://tinyurl.com/smchurch>

MEMPHIS

Rocky Pt. Road church of Christ
516 E. Rocky Point Rd., Cordova
Bible Study 9 A.M., Worship 10A.M.
Evening 5 P.M., Wednesday 7 P.M.
rockypointchurch@gmail.com
www.rockypointchurch.org

MURFREESBORO

Cason Lane church of Christ
1110 Cason Lane
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(615) 896-0090 (Building)
www.casonlanechurch.org

NASHVILLE

Bell Road church of Christ
1608 Bell Road
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Chris Pace (615) 833-4444

NASHVILLE

Hillview church of Christ
7471 Charlotte Pike
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(615) 952-5458 or (615) 356-7318
Evangelist: Lee Wildman

NASHVILLE

Perry Heights church of Christ
423 Donelson Pike
Bible Study 9 A.M., Worship 9:55 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Johnny Felker (615) 883-3118
<http://perryheights.faithweb.com>

PIGEON FORGE

King Branch Road church of Christ
560 King Branch Road
Worship 10 A.M., Wednesday 7 P.M.
Facilities available for Sunday evening services
upon request.
Evangelist: Roger Williams (865) 430-5980
www.KingBranchRoadchurchOfChrist.org

SHELBYVILLE

El Bethel church of Christ
1801 Hwy. 41-A North
Bible Study 9 A.M., Worship 9:50 A.M.
Evening 5:30 P.M., Wednesday 7 P.M.
Evangelist: Donnie V. Rader (931) 607-9099
email: dvrader@live.com

SHELBYVILLE

Shelbyville Mills church of Christ
1222 W. Jackson St.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Jeff Curtis (931) 607-9118
djcurtis1963@hotmail.com

TEXAS

ALLEN

West Allen church of Christ
1414 W. Exchange Blvd. (2 miles w. of Hwy. 75)
Bible Study 9 A.M., Worship 9:50 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Jerry King (214) 504-0443
Building phone (972) 727-5355

ALVIN

Adoue St. church of Christ
605 E. Adoue Street
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Mark Mayberry (281) 331-4953
or (832) 837-9038

AUSTIN

Schultz Lane church of Christ
Faber Rd. & Schultz Ln., Pflugerville, TX 78660
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 2 P.M., Wednesday 7:30 P.M.
Evangelist: Ron Lehde

BAYTOWN

church of Christ at Pruett & Lobit
701 North Pruett Street
Bible Study 9:45 A.M., Worship 10:40 A.M.
Evening 6:30 P.M., Wednesday 7 P.M.
Evangelist: Jesse Flowers (281) 515-8939
Building: (281) 422-5926, Weldon: (713) 818-1321

BEAUMONT

Dowlen Rd. church of Christ
3060 Dowlen Road
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelists: Max Dawson, Kris Emerson &
Benjamin Lee (409) 866-1996

CONROE

Woodland Hills church of Christ
410 Woodland Hills Dr., 77303
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Kurt G. Jones (936) 756-9322
www.conroechurch.com

CLEVELAND

church of Christ
310 E. Houston Street
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7:30 P.M.
Evangelist: Robert Davis (281) 592-5676
www.clevelandchurchofchrist.org

CORPUS CHRISTI

Hwy. 9 church of Christ
Worship 10 A.M., Bible Study 11 A.M.
Worship 12 P.M., Wednesday 7:30 P.M.
Call for location: Keith Kalies (361) 776-2304
or Patrick Frazier (361) 235-1990

DICKINSON

church of Christ
2919 FM 517 Road E.
Bible Study 10 A.M., Worship 10:50 A.M.
Evening 6 P.M., Wednesday 9:45 A.M.
Wednesday 7 P.M., (281) 534-4870
www.dickinsonchurchofchrist.org

DUNCANVILLE

Whispering Hills church of Christ
2126 S. Main (South Dallas)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(972) 298-2522, info@whchurchofchrist.net

EDNA

church of Christ
301 Robison Street
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(361) 782-5506 or 782-2844
Elders: J. Mercer, S. Mercer & G. Nordin

EL PASO

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

FORT WORTH

Woodmont church of Christ
6417 Landview (at Altamesa)
Worship 9:30 A.M., Bible Study 11 A.M.
Afternoon 5 P.M., Wednesday 7:30 P.M.
Evangelist: Jeff S. Smith (817) 292-4908
or 426-2242, woodmontchurch.org

FORT WORTH

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

GRANBURY

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

HOUSTON

Fry Rd. church of Christ
2510 Fry Road (77084)
Bible Study 9:30 A.M., Worship 10:20 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Bob Pulliam: (281) 832-4633, www.fryroad.org

HOUSTON

Spring Woods church of Christ
9955 Neuens Rd. at Witte Road
Worship 9 A.M., Bible Study 10 A.M.
Worship 11 A.M., Evening 6 P.M.
Wednesday 7 P.M.
Evangelist (713) 419-1750
www.springwoodschurchofchrist.com

IRVING

Westside church of Christ
2320 Imperial Dr. (closest to DFW Airport)
Bible Study 9 A.M., Worship 9:50 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Mark Roberts (972) 986-9131
www.JustChristians.com

LANCASTER

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

LUBBOCK

Indiana Ave. church of Christ
6111 Indiana Avenue
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(806) 795-3377
www.lubbockindianaavecofc.com

LUFKIN

Timberland Dr. church of Christ
912 S. Timberland Drive
Bible Study 9 A.M., Worship 9:50 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelists: Harold Hancock & Reagan McClenny
(936) 634-7110 or 632-7070

MANSFIELD

Northside church of Christ
1820 Mansfield-Webb Road
Bible Study 9:30 A.M., Worship 10:20 A.M.
Evening 5 P.M., Wednesday 6:30 P.M.
Evangelist: Tom Roberts (817) 466-3160

MIDLAND

Woodcrest Drive church of Christ
1401 Woodcrest Drive
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 4 P.M., Wednesday 7 P.M.
Evangelist: Jay Martin (432) 689-0955
or (432) 620-0762

NACOGDOCHES

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

PLANO

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

DALLAS

Methodist Street church of Christ
211 Methodist St. • Red Oak TX, 75154
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: D. LeRoy Klice
(972) 576-3119 or 363-7672
www.methodiststreetchurchofchrist.com

SAN ANTONIO

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

SAN ANTONIO

Pecan Valley church of Christ
268 Utopia Avenue, (I-37 S.E. Exit Pecan Valley)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Clyde W. Carter (210) 337-6143

SHERMAN

Westwood Village church of Christ
314 N. Tolbert
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Jim Smelser

TEMPLE

Leon Valley church of Christ
4404 Twin City Blvd.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Jason Garcia
Email: yourfriendjgar@gmail.com

WACO

Sun Valley church of Christ
340 E. Warren St. (In Hewitt, a suburb of Waco)
Bible Class 9:30 A.M., Worship 10:30 A.M.
Wednesday 7 P.M.
Evangelist: Marc Smith
(254) 666-1020 or 420-1484

THE WOODLANDS

Woodlands church of Christ
1500 Wellman Road • P.O. Box 7664 (77380)
Bible Class 9:30 A.M., Worship 10:20 A.M.
Evening 5 P.M., Wednesday 7:30 P.M.
(281) 367-2099
www.woodlandschurchofchrist.org

VIRGINIA

CHESAPEAKE

Tidewater church of Christ
217 Taxus Street
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Steve Schlosser (757) 436-6900

CHESTER

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

NEWPORT NEWS

Harpersville Rd. church of Christ
315 Harpersville Road
Bible Study 10 A.M., Worship 11 A.M.
Wednesday 7:30 P.M., (757) 595-9564

RICHMOND (METRO)

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

RICHMOND

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

RIDGEWAY

church of Christ
2970 Old Leaksville Road
Bible Study 10 A.M., Worship 11 A.M.
Evening 6:30 P.M., Wednesday 7 P.M.
Evangelist: Jarred McCrary (276) 956-6049
www.churchofchristridgeway.com

ROANOKE

Blue Ridge church of Christ
929 Indiana Avenue N.E. (5 min. from Roanoke Convention Center)
1st Lesson 9:15 A.M., Bible Study 10 A.M.
Worship 11 A.M., Wednesday 7:30 P.M.
(540) 344-2755

VIRGINIA BEACH

Southside church of Christ
5652 Haden Road
Bible Study 10 A.M., Worship 11 A.M.
Robert Mallard (757) 464-4574

WASHINGTON

BELLINGHAM

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

WEST VIRGINIA

CHARLESTON

church of Christ
873 Oakwood Road
Bible Study 10 A.M., Worship 10:50 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Jonathan Chaffin (304) 342-5637
www.oakwoodroadchurchofchrist.com

CLARKSBURG

Westside church of Christ
Davison Run Road
Sunday Morning 9:30 A.M.
(304) 622-5433
www.westsidechurchofchristwv.net

FAIRMONT

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

GLADESVILLE

Gladesville church of Christ
2906 Gladesville Rd., Independence, WV 26374
Sunday Bible Study 10 A.M., Worship 10:45 A.M.
Sunday 7 P.M., Wednesday 7 P.M.
(304) 864-3078

MOUNDSVILLE CHURCH OF CHRIST

210 Cedar Street
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6:30 P.M., Mid-week 7:30 P.M.
Evangelist: Tony Huntsman (304) 845-4940

PARKERSBURG

Marrtown church of Christ
825 Marrtown Road
Bible Study 9:30 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(304) 422-7458 or 893-5227

WELLSBURG

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 P.M.
(304) 527-4438 or 737-3124

WYOMING

RANCHESTER

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

CANADA

CALGARY, AB

Northside church of Christ
803 20A Avenue NE
Bible Study 10 A.M., Worship 11 A.M.
Evening 5 P.M., Wed. Bible Study 7 P.M.
+1 (403) 452-5116
www.northsidechurchofchrist.ca

SAVE THE DATE

2015 TRUTH LECTURES JUNE 22-25, 2015 - ATHENS, AL Refocusing on Evangelism

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY
8 AM		DISCIPLESHIP: Loving the Law	DISCIPLESHIP: Loving the Lord	DISCIPLESHIP: Loving the Lost
9 AM		ROADBLOCKS TO EVANGELISM: Fishing With The Wrong Bait	ROADBLOCKS TO EVANGELISM: The Secular Spirit	ROADBLOCKS TO EVANGELISM: Stages of Churches
10 AM		Employing Our Credibility	Breaking Our Comfort Zone	Improving Our Communications
11 AM (MEN)		KEEPING THE NEW CONVERT: The Number Who Fall Away	KEEPING THE NEW CONVERT: What Can the Church Do?	KEEPING THE NEW CONVERT: What Can I Do?
11 AM (WOMEN)		EVANGELISTIC WOMEN: The Woman at the Well	EVANGELISTIC WOMEN: Dorcas	EVANGELISTIC WOMEN: Priscilla
AFTERNOON		Open Forum		Open Forum
EVENING	LOOKING TO THE PAST: Changes in Evangelism from the 19th to the 21st Century	WORKING IN THE PRESENT: In the Same Hour of the Night		FOCUSING ON THE FUTURE: Evangelism in the 21st Century