

# TRUTH

MAGAZINE



## THEME: THE DANGER OF DRIFTING

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THE DANGER OF DRIFTING IN OUR VIEWS ON FORNICATION – P.16

"WHOEVER BELIEVES": A STUDY OF FAITH USED COMPREHENSIVELY IN THE NT – P.28

## The Danger of Drifting

# As Individuals

By John Gentry



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Last month we looked at “The Danger of Congregational Drifting.” We get a little more personal this month and focus on the danger of drifting as individuals. While the devil loves to see and works hard to turn entire churches away from Jesus, he is just as satisfied and works just as hard to get each Christian to turn away from the truth (2 Tim. 4:4; Titus 1:14; 2 Pet. 2:21).

The Hebrew speaker/author discussed such turning from the truth when he warned, “Therefore we must pay much closer attention to what we have heard, **lest we drift away from it**” (Heb. 2:1, emp. JRG). The verb translated “we drift away from it” is only used this one time in the New Testament. While there is some discussion as to the exact meaning of this word in this context, many (most?) commentators and lexicographers (those that write the Greek-English dictionaries like *Strong’s*, *Thayer’s*, or *Vine’s*) agree that it is discussing a slow drifting that is difficult to perceive. Spurgeon befittingly describes this drifting in a sermon he preached on Romans 13:11–14: “[M]en and women sin not grossly all at once, they slide by degrees, as the vessel slides from the stocks into the sea at the time of its launching. It moves very little at the

first; but by-and-by it gathers impetus, and glides rapidly into the deep” [C. H. Spurgeon, *The Metropolitan Tabernacle Pulpit Sermons*, vol. 27 (London: Passmore & Alabaster, 1881), 467].

The danger of drifting is greatly increased by the virtual imperceptibility of the drifting in the beginning. After slowly drifting for a while, the one drifting opens his eyes only to realize he is (seemingly) suddenly miles from the safety of the shore. This, as the Hebrew speaker/writer said, can be avoided by paying close attention to ourselves (cf. Acts 20:18; 1 Tim. 4:16) and what we have heard instead of aimlessly or purposelessly drifting along in life.

So what should we be paying attention to? What are some things to look out for? How do we avoid the dangers of drifting? In this issue we want to focus on the danger of drifting in areas of morals and doctrine. Specifically, we will discuss the danger of allowing the media to erode Christian moral values, the danger of drifting in our views of fornication, the danger of drifting in our attitudes toward lasciviousness/licentiousness, the danger of drifting on the exclusiveness of Christianity, the danger of drifting on the oneness of the church, the danger of broadening the boundaries of fellowship, and the danger of making

every judgment a test of fellowship. (We recently covered the danger of drifting in our views regarding homosexuality in the April 2015 issue of *Truth Magazine*.)

Our prayer is that those who read these articles can be stirred up by way of reminder (2 Pet. 1:12–15), and that they will then stir up others (Heb. 10:24). May God help us all to avoid the ever-present danger of drifting! **T**



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## Meditations of the Heart

# “No Strings” Grace

By Kyle Pope

**“Let the words of my mouth and the meditation of my heart be acceptable in Your sight, O LORD, my strength and my Redeemer” (Psalm 19:14).**

**D**oes salvation by grace mean that God sets no conditions in order to receive His grace? If human beings have responsibilities before God does that take away God’s grace?

Some years ago Charles Stanley, a popular denominational preacher on both radio and television, broadcast a series entitled *Eternal Security*. As Mr. Stanley argued passionately for the popular false doctrine of “once saved always saved,” he made the forceful statement, “if our salvation has any conditions or strings attached then it isn’t grace!” That was a moving statement. Undoubtedly, many in the world would agree with his point. At the end of the program, however, as the announcer solicited contributions to support their broadcast, he made a statement that actually contradicted and illustrated the error of Stanley’s own teaching. The announcer said, “Please remember, this program is only on the air by the grace of God and your continued contributions.” How can it be that in financial affairs it can be said that human effort can be a condition that allows God’s grace to operate, but in matters of salvation it cannot? Wasn’t the announcer suggesting that a financial contribution was in fact a *string* attached that would allow God’s grace to operate? If not, wouldn’t they have to argue that if human contributions are necessary then “grace isn’t grace”? If we can recognize in financial affairs that human responsibility must operate in the granting of God’s grace, why can’t the

same be said of the conditions God has set in order to accept salvation?

It is true that grace is the divine action that is responsible for the forgiveness of sins offered in Christ Jesus. Paul told the Ephesians, “For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast” (Eph. 2:8-9, NKJV). No amount of human effort merits forgiveness. Only God can choose to grant forgiveness. This text teaches that He does so “by grace.” Yet, this text also sets a condition upon which this grace depends – it comes “*through faith*.” This doesn’t mean that one earns salvation by believing in Christ. Rather, faith is a condition that God sets for acceptance of His grace. The Hebrew writer says, “without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him” (Heb. 11:6).



What Mr. Stanley seems to misunderstand is the difference between obedience and merit. Since we cannot earn forgiveness, our only hope of receiving it rests in trusting in

God to grant forgiveness. God insists that we have this trust or else He will not grant forgiveness. This trust is not demonstrated simply by what takes place in the heart, but also by what we do. Paul told the Romans, “with the heart one believes unto righteousness,

and with the mouth confession is made unto salvation” (Rom. 10:10). In this text confession is set as a condition of salvation. Jesus taught that He will confess to God the Father those who confess Him, and deny those who deny Him (Matt. 10:32-33). Would Mr. Stanley suggest that someone can be saved without confession? Would He claim that one who does so is not saved by grace? Obviously, confession is a *Divine string attached* to God’s grace.

In many cases what proponents of this view are really doing is picking and choosing the conditions they want to insist are binding and those that are not. They may insist that faith and confession are essential but then argue that baptism, repentance, and faithful obedience are not. What gives us the right to exclude what God has commanded? Peter teaches that baptism “now saves us” not as some act of merit, but “through the resurrection of Jesus Christ” (1 Pet. 3:21). Paul taught “godly sorrow produces repentance leading to salvation” (2 Cor. 7:10). Jesus told Christians in Smyrna, “be faithful until death, and I will give you the crown of life” (Rev. 2:10). Obviously we will fall short at times. That is why we need grace! But heaven forbid that anyone should teach that, when the Lord commands something, it is not a condition that He expects us to meet! **T**



Kyle Pope

Kyle Pope preaches for the Olsen Park church of Christ in Amarillo, Texas where he also serves as an elder. He and his wife Toni have three children: Torhi, Caleb, and Nathan.

## Ladies Column

# Waste Not This Day in Worry

By Shereilyn Mayberry

**W**orry is needless, useless, and faithless. Then why am I so inclined to waste my time in it and lose my day worrying about what may never come? Is worry necessary? What does needless worry accomplish? Does worry evidence a lack of faith in God to care for us and meet our needs?

Do I worry that God will not forgive me because my sins are too grievous? God does not desire that anyone should perish, but wants all to come to repentance (2 Pet. 3:9). He sent His Son to die for us so that we could receive forgiveness if we repent and obey (Acts 2:38-39). This is a promise from God. If we confess our sins, He is faithful to forgive and cleanse our souls (1 John 1:9). God loves me that much. Therefore, I should not waste my day worrying in fear.

Do I worry about what tomorrow may bring? God cares for the birds of the air, providing food for them to thrive. He provides for me if I put my faith in Him (Matt. 6:25-26). Life is not truly about this earthly world. I should seek the kingdom of God and He will meet my needs. Tomorrow has enough woes of its own (Matt. 6:33-34). So, “be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus” (Phil. 4:6-7).

Do I worry and waste the time God has given me to live to His glory? If I do not use these precious minutes to serve

Him and sing His praises, they will vanish away like a vapor. God has given me these minutes each day to do good and if I do not use them wisely, I sin (James 4:13-16). Therefore, as we have opportunity, let us do good (Gal. 6:10). Remember the words of Jesus, who said, “I must work the works of Him who sent Me while it is day; the night is coming when no one can work” (John 9:4).

“Anxiety in the heart of man causes depression, but a good word makes it glad” (Prov. 12:25). “A merry heart makes a cheerful countenance, but by sorrow of the heart the spirit is broken” (Prov. 15:13). So when I fall into needless worry, what can I do? Cry to the Lord when you feel overwhelmed. He is your rock, your shelter, your strong tower (Psa. 61:1-3). When you feel afflicted and troubled, appeal to

the Lord and He will answer you; He is abundant in lovingkindness to all those who call upon Him (Psa. 86:1-7). **T**



Shereilyn Mayberry

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**Waste Not This Day In Worry**  
*Be anxious for nothing - Phil 4:6*

D - 4 - DO

1. Oh, waste not this day in wor-ry. You must face the past and  
 2. Oh, waste not this day in wor-ry. Oh, bor - row not to -  
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CHORUS

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## The Bible and Archaeology



*Iron Age Walls and Solomon's Gates at Megiddo*

# How Do They Know Where to Put the Dot on the Map?

By Trent Dutton

*And in Issachar and in Asher, Manasseh had Beth Shean and its towns, Ibleam and its towns, the inhabitants of Dor and its towns, the inhabitants of En Dor and its towns, the inhabitants of Taanach and its towns, and the inhabitants of Megiddo and its towns—three hilly regions (Josh. 17:11).*

While there are a few Biblical locations mentioned in this passage from Joshua 17:11 with which many readers of the Bible may not be that familiar (Ibleam and Taanach), most of these names are very familiar to even casual readers of the Biblical text. Prominent cities like Beth Shean and Megiddo are only mentioned a hand-full of times in the Old Testament, but they are critical in Old Testament historical geography and modern day archaeology as they relate to our understanding of the Biblical text.

For sites like Jerusalem, ubiquitous in the Bible from its hundreds of mentions, and so well-known from

its ever-present place on the stage of history, it is easy to see how this location may always be remembered. It has simply been there and there was never any doubt where it is located. But what about all the other sites mentioned in the Bible? So many locations are listed, some just a few times, but the map in the back of your Bible seems rather confident in knowing where the sites are. It's worth noting at this point that ancient manuscripts did not have maps at the back, or rather, at the end of the scroll.

So when you look at a site like Beth Shean or Megiddo, how can we know millennia later where these sites are located? These two cities also happen to be major Egyptian government outposts in Old Testament times, so they are known from ancient administrative inscriptions as well. But what about hundreds of other sites as well, not so well known?

Enter the disciplines of Biblical Historical Geography and Biblical

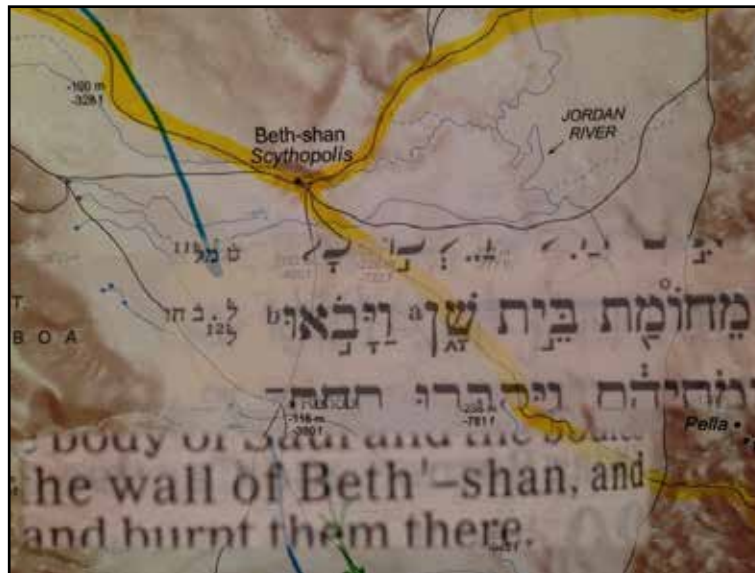
Archaeology. More accurately, Biblical Historical Geography could be thought of as the assimilation of the multiple disciplines: Physical Geography, Historical Philology (the study of ancient texts), and Toponymy (the study of place names).

I will briefly consider one of these pieces as it fits into the puzzle of knowing where to put the dot on the map – Toponymy. First, Toponymy is not just the study of ancient place names, but place names in general. Were it limited to examining ancient names only, it would not have the significant impact on Biblical studies I am expanding on here. This is because many Biblical sites were originally identified in modern times (early- to mid-19th century) via “reverse language engineering” of the modern Arabic names. The other disciplines would eventually help in confirming or adjusting these locations.

How does this process work? Often, the vector of name transmission was

phonetic. Aramaic was extensively spoken in this area as the local dialect, from the time of the Persians to the Romans (alongside the administrative language of the day, such as Latin for Rome). Before that, Hebrew was the language of the land. A modern day (again, 1800s) Arabic speaker would pronounce a place name handed down from Aramaic using the Arabic phonetics closest to the Aramaic letters. This would result in linguistically cognate (similar) names, transferring from Aramaic to Arabic. The process is the same from Hebrew to Aramaic. The Hebrew, Aramaic, and Arabic trio are all Semitic-based languages, so you can see how their similarities help in transmitting place names over time.

Who did the early groundwork of the “reverse language engineering” of the

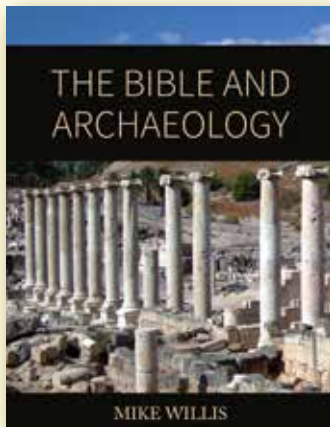


modern Arabic place names? There were two pioneers, Edward Robinson and Eli Smith in the mid-1800s. Robinson, who used his intensive study of Greek and Hebrew to translate grammars and lexicons with prominent scholars of the day, teamed up with Smith. Smith was one of Robinson’s students who had studied Arabic and was engaged in translating the Bible into Arabic. In 1838, these two set out from Cairo across

place the dots on the map. **T**



Trent and Rebekah Dutton are both M.A. Students in Biblical Archaeology at Wheaton College, in the Chicago, IL area. They will soon participate in their third year of excavations with The Leon Levy Expedition to Ashkelon.



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For the Younger Christian Under 30

# “Dis-ease” in the Creation

By Ethan Longhenry

In the grand scheme of things, life for most modern Americans is very comfortable: we are in decent health, we have enough food and shelter, and we generally enjoy a very high quality of life. Even so we know things are not all right. Many other people do not have as comfortable of lives as we do. Many suffer from health problems, poverty, oppression, and violence. People suffer all kinds of pain. Even the most comfortable of Americans face the prospect of death in the future. From where comes these difficulties, this “dis-ease” in the creation?

For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now (Rom. 8:20-22).

Paul is discussing the hope of the Christian and the creation: the glory which will come to the sons of God in the resurrection (Rom. 8:17-18, 23-25). Yet only when we come to grips with the present difficulties and sufferings of this creation can we truly hope for the glory which God will give to those who love Him. In Romans 8:20-22 Paul spoke of how the creation was subjected to vanity (or futility), subjected to the bondage of corruption and wishes to be set free.

At what point was the creation made subject to vanity and bound unto corruption? At what other point could it have been other than the fall


of man? In Genesis 1:31 God declared His creation to be very good. Yet by the end of Genesis 3 the ground has been cursed because of Adam and Eve’s sin, and man will return to the dust in death (Gen. 3:17-19). Solomon the Preacher lamented the vanity of life because all die (Eccl. 2:12-23). In Romans 5:12-18 Paul had described that death entered the world through the sin of Adam and had spread to all mankind. Paul does not mean that all have inherited Adam’s sin; he means we have all inherited the *consequences* of Adam’s sin. In 1 Corinthians 15:51-58 Paul explained the hope of the resurrection as the mortal putting on immortality and the corruptible putting on incorruption.

From these passages we can understand what Paul is saying in Romans 8:20-22. God made a good creation; all was well, without defect or fault. When Adam and Eve sinned, death and its companions corruption and futility entered the world. The good creation was now corrupted by the consequences of sin.

The presence of corruption and futility in the creation because of sin and death can help us to make sense of why many things happen as they do. Infants and children sometimes suffer and die, not because they have sinned, but because they are suffering from the consequences of sin’s presence in the world. Natural disasters and corrosive processes all exist because as evidence of the futility and corruption in the creation. People suffer from physical, mental, and emotional disabilities, not necessarily because they sinned or their parents sinned (cf. John 9:2-3), but on

account of the corruption in the creation influencing the most fundamental aspects of our nature. We should therefore not be surprised to know people whose desires are misplaced; “faulty wiring” is more evidence of corruption of the perfect creation God made.

Many people look upon the world and all of its corruption and wonder how a good God could have made it; nevertheless, when we understand the depth of the corruption and futility of the creation on account of sin and death, we could equally wonder how it is possible that we can find good and lovely things within it, or that anything “works” at all! Humanity may not be *totally* depraved, but human depravity is real enough, and we have all been corrupted by sin in our thinking, feelings, and behaviors (Rom. 1:18-32; 3:10-23)!

We must not despair. The creation has been subjected to futility and corruption because sin and death have entered the world. Yet thanks be to God that in Christ we have a hope foreign to the world, the hope of resurrection, that we will be set free from the bondage of corruption and obtain the eternal weight of glory which God wants to give to His people. Yes, the world is in “dis-ease”; in Christ we can find true satisfaction and true hope through His death and resurrection. Let us serve the Lord Jesus and obtain the resurrection of life! 



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## Questions and Answers

By Bobby L. Graham

### QUESTION:

What does 1 Corinthians 2:9 mean? Does it refer to heaven?

### ANSWER:

The verse in question reads thusly: “But as it is written: “Eye has not seen, nor ear heard, Nor have entered into the heart of man The things which God has prepared for those who love Him.”

The question seems to have specific reference to that part of this verse speaking of “the things which God has prepared for those who love Him,” or at least that is the part usually cited to sustain the idea of heaven. It used to be a verse frequently employed at funerals to extol the joys and blessings of heaven, even by some brethren. Is heaven what Paul here had in mind?

I do not believe that heaven is the focus in this verse. First, Paul was here dealing with the revelation of the mind and will of God in this chapter; this is the specific context of this statement. Notice the following indicators of this contextual focus: “the testimony of God,” “Jesus Christ and him crucified,” “my speech and my preaching,” “wisdom,” “wisdom of God in a mystery,” “the things which God has prepared for those who love Him,” “the deep things of God,” “the things of God,” “the things that have been freely given

to us by God,” “these things we also speak,” “the things of the Spirit of God,” “the mind of the Lord,” and “the mind of Christ.” All of these expressions refer to the same thing – the revealed word of God.

Second, Paul spoke of the need for such divine revelation in verse 9, the verse in question. He indicated the means employed by men when seeking information in the natural realm – the sight of the eye, the hearing of the ear, and the consideration by the mind. Do not these find much use in various fields of scientific investigation like chemistry, physics, biology, and astronomy? Theories, hypotheses, and conclusions find their basis in what is seen, heard, and reasoned on. Such means, however useful they be in physical search for knowledge, have no place whatever in the search for truth. Truth had to be first revealed by God, through the Holy Spirit’s work, that all humanity might then know what God willed to make known, or what verse nine calls “the things which God has prepared for those who love Him.” These were prepared by God before the world began (v. 8) and later revealed (v. 10). Before their revelation, they were a “mystery,” as described in verse 7, where their being “hidden” is used to clarify their nature as a mystery. The message of the gospel of Christ, planned before creation and revealed under the new covenant, is what God prepared for all human beings (Gen. 12:3), but in particular for those loving him enough to believe and obey Him.

Because heaven is included in God’s plan for the saved, it is part of His preparation for those loving Him; but this verse has no specific reference to heaven, though it speaks about what the eye has not seen, the ear has not heard, or even the mind of man has not considered. Man could never have known such plans of God (forgiveness of sins, atonement through Jesus’s propitiation, justification, fellowship with God, access to God in prayer, the privilege of acceptable service and worship, and the hope of eternal life in heaven) apart from God’s initiating the revealing of His mind to the world. No tool of man is competent to find out (discover) God’s plans! **T**



Bobby L. Graham

Bobby L. Graham preaches and is an elder for the Old Moulton Road church. He is married to Karen (Hodge) Graham and has three children: Richard, Mary Katherine Winland (Darren), and Laura Paschall (Jeremy). [bobbylgraham@pclnet.net](mailto:bobbylgraham@pclnet.net)

## Book Reviews

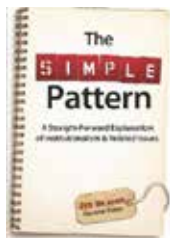
By Chris Reeves

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***Do Things Well: The Pursuit of Excellence.*** David Banning and Warren Berkley, Editors. Spiritbuilding Publishing, 2014. 123 pages, softback. ISBN: 978-0-9829811-6-0

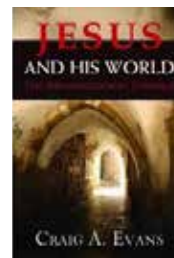
The wise King Solomon once wrote these inspired words: “Whatever your hand finds to do, do it with all your might” (Eccl. 9:10). Among the uninspired words of men it has been said: “If something is worth doing, it is worth doing right.” This wisdom certainly applies to our daily service to God. When we serve and worship God, we need to do so with our very best. God gave us His best and we must do the same in return. We must constantly evaluate ourselves to see if we are offering our best. We must always ask, “How can we do better?” In a new book titled *Do Things Well*, thirteen different authors, all members of the church, write about the pursuit of excellence in the life of a Christian. A particular focus is made on the activities of the local church. The topics covered include excelling at greeting the visitors, our acts of worship in the assembly, our Bible classes, the use of the church building, and glorifying God. The material is very helpful and practical. It is divided into thirteen lessons with study questions making this book good for a Bible class study or even a series of sermons. *Do Things Well* is a great book which will encourage you to give God your all each day. You will not want to settle for anything less than your best after reading this book.



***The Simple Pattern: A Straight-Forward Explanation of Institutionalism & Related Issues.*** Jim Deason, Editor. Privately Published, 2012. 171 pages, softback. ISBN: 978-06-15685038

Many brethren today, especially among the younger generation, do not know the differences that exist among churches of Christ with reference to certain practices and beliefs. In *The Simple Pattern*, Jim Deason has edited a series of six lessons with a desire to educate brethren about the present divisions that exist among churches of Christ and how they came about. This book answers such questions as “What is the NT pattern for the work and organization of the church?”, “What were the issues debated in the 1950’s and 1960’s that divided brethren?”, and “How is Bible authority established?” Steve Wolfgang recounts the history and background of the institutional controversy. Daniel H. King, Sr. (who himself came out of institutionalism at age 19) writes about how to establish Bible authority. The remainder of the book offers a good critique of four practices found among “liberal” or “institutional” brethren: church support of human institutions (Paul Earnhart), general benevolence from the church treasury (Carrol Sutton), the sponsoring church arrangement (L.A. Stauffer), and church kitchens and recreation (Bill Hall). Brethren today need to know the correct (biblical) answers to the questions and issues that divide us. If we do not learn from our history, we are destined to repeat it. Or worse, we will take the Lord’s church further into apostasy. So, get *The Simple Pattern* and read it for your own personal gain,

study it with other brethren in a class setting to help them, or preach it for the profit of the whole church.



***Jesus And His World: The Archaeological Evidence.*** Craig A. Evans. Westminster John Knox Press, 2012. 192 pages, hardback. 978-0-664-23413-3

When the gospel writers tell their story of Jesus of Nazareth, are they accurate? Are they describing things about Jesus that actually fit the facts of history? Many liberal theologians and skeptics would answer “No.” However, because the Bible is the inspired word of God, we know that all the Bible writers are telling the truth and archaeology confirms and clarifies this. In *Jesus And His World*, Craig A. Evans demonstrates how past and present archaeological finds in Palestine confirm the accuracy and credibility of the gospels. Evans reviews and explains the relevant archaeological finds that shed light on the world of Jesus. He writes without using a lot of technical jargon and in a way that the non-expert can follow. In this book you will learn what life was like growing up in Nazareth (Chapter 1), what role the synagogue played in worship (Chapter 2), what books were available to enhance literacy (Chapter 3), who were the ruling Jewish priests who opposed Jesus (Chapter 3), and what were the Jewish burial practices of the day (Chapter 5). Two appendices are included which address the question “Have we found the family tomb of Jesus?” and “What did Jesus look like?” *Jesus And His World* is an informative and fascinating read. **T**

# Psalms, Hymns, & Spiritual Songs

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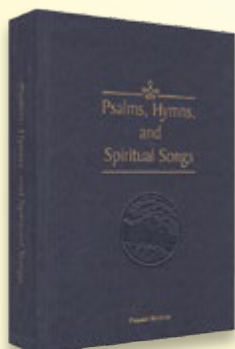
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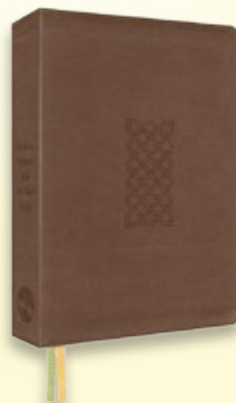
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## The Danger of Drifting

# Allowing the Media to Erode Christian Moral Values

By Terry Francis

I was blessed as a child to be raised by godly parents. We were at the building every time the doors were open. We didn't go to the beach for vacations because of the immodesty that was featured at most beaches. I wore sweatpants instead of shorts for the basketball team. And we didn't have cable television.

Cable television for a kid growing up in the church in the 1980s was a big "No-No" – at least for my family because it wasn't regulated. Cable television stations could show anything they wanted to. We were even restricted about what we could watch on major networks. I was never allowed to watch the *Dukes of Hazard*, *Cheers*, *MASH*, *Dallas*, and a host of other shows deemed inappropriate. The only family-endorsed show I truly remember was *The Cosby Show* – we watched it every Thursday night as a family.

The reason for those restrictions was simple. They wanted to protect my mind from consuming the wrong things. They understood that the wrong kind of entertainment would provide the wrong kind of thinking. Simply put, they agreed with Paul:

Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is

anything worthy of praise, think about these things (Phil. 4:8, ESV).

My parents operated off of 1980s computer term GIGO. If you put garbage in your mind, your mind will then produce a garbage-filled life. It seems the wise man agreed with my parents: "Keep your heart with all vigilance, for from it flow the springs of life" (Prov. 4:23, ESV). The only way to ensure a pure life is to have a pure heart. The only way to have a pure heart is to protect what you put into it.

Fast-forward thirty years and network programming is arguably worse. There is no *Cosby Show* – or anything remotely close to it. Primetime television today features shows like the *The Good Wife* (a story based on an adulterous politician and his wife), *The Big Bang Theory* (a show that features sexual immorality consistently), or *Modern Family* (featuring a homosexual couple). It could be argued that if one is going to have a television in his home, cable is a necessity to ensure there is decent programming. Many have cast out their TVs in the spirit of Matthew 5:29–30 solely because of how little programming is suitable for consumption.

We live in a society that constantly bombards us with media that violates our core values. We personally invite this attack on our morality because Satan has been so effective at crafting

subtle seductions. His fiery darts come dressed as Doritos commercials, music lyrics (country, pop, rap, or other), sitcoms that make us laugh at immorality, video games that train young people to steal cars and pick up prostitutes, etc. And we lack the faith and convictions to extinguish his attacks (Eph. 6:16).

Our willingness to be exposed to the influence of mainstream media has had a profound impact. It has impacted us as individuals when we tolerate sin or even defend it. It has impacted our families as we see divorce and adultery have a common place in Christian homes. It has impacted our churches as we have an overall weakening of moral standards. Let's face it ... Christians don't stand as often or as strong as they once did on moral issues.

A simple clear example is the apparel often displayed in our assemblies. Christians dress with the intent of attracting attention to their bodies more than they do their godliness (1 Tim. 2:9–10). Why? Because we have been trained by our culture through media and other outlets to believe physical attraction is more important than spiritual attraction.

It is time for Christians to stand up for what is right. The question becomes, how? Keep in a mind a few suggestions for dealing wisely with media:

- **Quit your stinkin' thinkin'!** Paul

said to focus on what was “... true ... honorable ... just ... pure ... lovely ... commendable ... anything worthy of praise...” (Phil. 4:8). Our problem is we tolerate things that are false, shameful, disgusting, ugly, degrading, and worldly in our media. We ignore obscenities, sensuality, violence, etc. because we are used to it. We have hardened our hearts and have “stunk up” our minds. It’s time for Christians to memorize Philippians 4:8 and start using it. Apply it to everything. That was Paul’s point. In everything you do and think, use those seven principles to guide you. If a show, movie, or song doesn’t reinforce those values, then you shouldn’t be listening or watching.

- **Remember your mission.** Our mission is to serve God and make disciples (Matt. 28:18–20). Media doesn’t just erode our morals – it also distracts us from our mission. It gets us off-track. One of the most

effective ways Satan has distracted us from learning and sharing the Gospel is through media. Too many Christians know more about Supreme Court rulings, elections, and political controversy than they do the truth. It’s not just the evening Sit-com featuring same-sex couples that is pulling us away from God. It’s FOX News, MSNBC, CNN, etc. If you talk to your neighbor more about politics than you do Jesus, Satan has won. Too often we overlook this dangerous effect of our media-addiction.

- **Turn off, unplug, disconnect, and throw away if necessary.** In the movie *Fireproof*, the main character, Caleb Holt, unplugs his computer, throws it outside, and destroys it with a sledgehammer. The scene is a literal interpretation of Matthew 5:29–30. Am I suggesting that everyone should take his 60-inch outside and destroy it? Certainly not. The principle of casting off in

Matthew 5 is just as easily fulfilled by hitting the power button on your remote as it is by throwing out your TV. But if you struggle to turn off your TV, then perhaps you should disconnect your cable and remove it. It is better to lose your television programming than suffer eternal destruction (v. 30).

John said, “Do not love the world or the things in the world” (1 John 2:15). Let’s make sure we aren’t inviting the world into our homes and hearts through entertainment. Remember... Garbage In, Garbage Out! **IT**



Terry Francis

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## The Danger of Drifting

# In Our Views on Fornication

By Kurt G. Jones

**Synopsis:** Our society views fornication as common place. 40% of pregnancies in the U.S. are to unwed mothers, and four in ten unintended pregnancies end in abortion. In this climate, it is imperative that Christians do not drift from the clear teaching of God's word with regard to fornication.

The Apostle Paul, in his first letter to the Corinthians, warned about the importance of fleeing fornication. "Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body. Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's" (1 Cor. 6:18-20). Christians are bought at a price, and are given the responsibility to honor and respect God with their decisions regarding fornication. Elsewhere the Apostle Paul exhorted the Thessalonians, "for this is the will of God, your sanctification: that you abstain from sexual immorality: that each of you should know how to possess his own vessel in sanctification and honor" (1 Thess. 4:3-4).

The Scriptures are clear regarding fornication! Yet in our current society, it seems that there is a loosened view of the biblical instruction. There are homosexuals marching in the streets demanding special rights. There are vehement debates about sexual education training in public education, and television and popular culture in

general perpetuate the normalization of sex outside of marriage. The Centers for Disease Control and Prevention report that in 2013 40.6% of births in the United States were to unwed mothers (<http://www.cdc.gov/nchs/fastats/unmarried-childbearing.htm> April, 10, 2015). These statistics do not even consider the fact that four in ten unintended pregnancies in the United States are ended by Abortion (Lawrence B. Finer, PhD, and Mia R. Zolna, MPH, "Shifts in Intended and Unintended Pregnancies in the United States, 2001–2008," <http://www.guttmacher.org/pubs/journals/ajph.2013.301416.pdf> April 10, 2015).

It is easy to look at these issues as simply problems with a society that is increasingly rejecting the instruction of a high and holy God, and like those of old failing to "retain God in their knowledge" (Rom. 1:28). We can write these off as problems in the world. However, as so often is the case, Satan makes alarming inroads into the Lord's church. And while it is important to note that grace, mercy, and forgiveness of God are available for those who may have been overtaken in the sin of fornication, it is equally important to hold forth the message of truth regarding the consequences of rejecting the clear teaching of God. There are

consequences to the individual who does not obey the Lord's command, and there are also consequences for the local church that weakens regarding sin.

Paul noted that "every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body" (1 Cor. 6: 18). This is an interesting designation of the nature of this sin. While it is a sin, like any other, and bears with it the same eternal consequence, it is a sin against one's own body. In engaging in fornication, one gives the power of his body to another and becomes one with the one with whom the sin is committed. He defiles and degrades his own body. Fornication carries with it possible physical consequences such as unintended pregnancy and the risk of sexually transmitted diseases. In addition it carries with it psychological consequences that can have lingering effects over a person and may even affect the marital relationship whether present or future. Ultimately, and pointedly it is a sin against a holy and sovereign God.

To drift in our views of fornication does not hold marriage in honor. The Hebrew writer noted, "Marriage is honorable among all, and the bed undefiled; but fornicators and adulterers God will judge" (Heb. 13:4).

The sexual relationship is approved by God only within an approved marriage relationship. Fornication does not honor, but rather sullies, the sacred relationship that God created in marriage. It can set up a point of contention within a marriage that is difficult to overcome.

Fornication has eternal implications. Paul notes, "Therefore be imitators of God as dear children. And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet smelling aroma. But fornication and all uncleanness or covetousness, let it not even be named among you as is fitting for saints ... for this you know, that no fornicator, unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and God" (Eph. 5:1-5). It is clear, in these words, that fornication causes one to lose his inheritance in the kingdom! It is likened to covetousness and idolatry, and bears the same eternal consequence. It is interesting, that in this warning Paul notes, "let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. Therefore do not be partakers with them" (Ephesians 5:6,7). If there is any temptation that is filled with "empty words" such as false promises and lies, it is the temptation of fornication!

In addition, drifting from the inspired word on fornication will have detrimental effects upon the local church. Paul addressed the issue within the church at Corinth. "It is actually reported that there is sexual immorality among you ... and you are puffed up, and have not rather mourned, that he who has done this deed might be taken away from among you" (1 Cor. 5:1-3). Here was a member of the church, openly committing fornication, and the church simply allowed it to go on! Could the same not happen today among some congregations of

the Lord's people? Paul offered the remedy to the problem in the same context. "Your glorying is not good. do you not know that a little leaven leavens the whole lump? Therefore, purge out the old leaven, that you may be a new lump, since you are truly unleavened" (1 Cor. 5:6,7). In this command, the apostle shows how sin affects the church, like leaven. When local churches begin to turn a blind eye to sin, the tolerance for evil simply grows. This is exactly what happened in the Corinthian church. The leaven of evil had grown so much among them that they were willing to tolerate a flagrant display of ungodliness among them. Yet, think of the hardening of this brother's heart? How did he come to the point where he would openly flaunt his fornication? The answer is the same, little by little, the leaven of sin worked and he could rationalize his sin.

Solomon said, "Keep your heart with all diligence, for out of it spring the issues of life" (Prov. 4:23). It is of great importance that we heed these words! The temptation to weaken our resolve to stand on God's word are ever present, but there are difficult and lasting consequences to drifting in our views on fornication. **T**

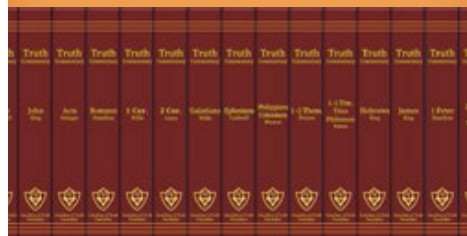


Kurt G. Jones

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## The Danger of Drifting

# In Our Attitudes toward Sexual Sins

By John Gentry

“Therefore we must pay much closer attention to what we have heard, lest we drift away from it” (Heb. 2:1, ESV).

Drifting is a very real danger. Its danger is enhanced by its subtleness. Visit any beach and the locals could tell you stories of people that have been lost at sea because they drifted too far out without realizing they had gone so far from the shore. Oh, that God would help us diligently and daily to pay close attention to ourselves and to the truth of his word!

One area in which we are in danger of drifting is in our attitudes toward sexual sins. Several lists or catalogs of vices (immoral or wicked behaviors) throughout the New Testament include sexual vices. In Romans 13:13 Paul said, “Let us walk properly as in the daytime, not in orgies and drunkenness, not in sexual immorality and sensuality, ...” To the Corinthians he said, “Or do you not know that wrongdoers will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor men who have sex with men ... will inherit the kingdom of God” (1 Cor. 6:9–10, NIV). When teaching the Galatians how sinful their lack of love and mistreatment toward one another was, he compared their sins to other works of the flesh that included “sexual immorality, [sexual] impurity, sensuality ... orgies, and things like these”; “those who do such things,” he went on to say, “will not inherit the kingdom of God” (Gal. 5:19–21). In encouraging

his readers (including us) to live “no longer for human passions but for the will of God,” Peter said, “For the time that is past suffices for doing what the Gentiles want to do, living in sensuality, passions, drunkenness, orgies, drinking parties, and lawless idolatry. With respect to this they are surprised when you do not join them in the same flood of debauchery, and they malign you ...” (1 Pet. 4:1–6).

The word translated *sensuality* in the ESV (cf. NASB) in these passages is also translated *lasciviousness* (KJV), *lewdness* (NKJV), and *licentiousness* (N/RSV). The idea is of a person engaged in sexually promiscuous activity. “In some languages the equivalent of ‘licentious behavior’ would be ‘to live like a dog’ or ‘to act like a goat’ or ‘to be a rooster,’ in each instance pertaining to promiscuous sexual behavior.”<sup>1</sup>

Surely no one would deny that ours is a sex-saturated society. Sadly, the constant bombardment makes it easy for us to become immune to the evil associated with illicit or ungodly sexual behavior. What influences and activities of our society present dangers in causing our attitudes toward sexual sins to drift? And how do we overcome these dangers?

### Television Shows and Movies

Television shows and movies are a regular part of our society. In fact, a report released in March 2014 said the average American watches over five hours of television a day.<sup>2</sup> Anything that occupies a third of our time awake will obviously have a huge influence on us. I would hope the time spent watching television in the homes of most Christians would be significantly less than this (cf. Eph. 5:15–16). However, it is not the amount of time that is the problem; it is the content of what is watched. Sadly, the content watched by most Americans is not filled with godly activities or plot lines. Even shows and movies directed at children often contain plot lines, or at least sub-plots, that focus on a physical relationship between two people (not always boys with girls). Many of the most-watched shows on Netflix and Amazon Prime contain nudity showing every anatomical part of women (and most anatomical parts of men, if not all), often times in scenes showing sexual activity. The only thing differentiating these scenes from what is technically classified as porn is the camera angle! And since it is not technically classified as porn, many Christians feel justified in watching these shows filled with sexual sins. Some have drifted to the point of

<sup>2</sup> David Hinckley, “Average American watches 5 hours of TV per day, report shows,” *New York Daily News*, March 5, 2014, <http://www.nydailynews.com/life-style/average-american-watches-5-hours-tv-day-article-1.1711954> (accessed May 11, 2015).

<sup>1</sup> Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 770 [§88.272].



being brazen enough to talk positively about these shows on Facebook! When you take these sensually exciting scenes and combine them with plot lines written by some of the most intelligent and persuasive writers the world has ever known, a perfect storm is created that begins to pull at our heart strings and to rewire our thinking regarding what is right and wrong. Listen, watch, or read interviews with the creators and writers of many of these shows, and it will be clear that many unabashedly admit their desire to push the envelope and to do their part in changing the thinking of the audience.<sup>3</sup> From G to X, the rating of the show has little to do with its influence in this regard. I have seen some G-rated shows that contain deliberate attempts to change the thinking of the audience toward sexual sins and relationships involving sexual sins.

When we watch these shows, the thing we used to abhor begins to feel less and less disgusting, until it eventually seems not only normal for others to participate in, but sometimes these things even become desirable for us to participate in! These changes and shifts in the way we think do not happen overnight, or even in a few weeks or months. Sometimes it can take years or decades for the full transformation to take place. As mentioned earlier, this is the danger of drifting! Unless we are paying close attention to what we are watching and to the way the content of those shows is influencing our thinking regarding sexual sins, we are in grave danger of losing our souls and of having a very negative impact on the souls of our family and others around us. Just as Joseph literally ran away from the temptation to commit sexual sins (Gen. 39), so we too must be willing to literally stop watching shows that are going to cause or even tempt us to drift

<sup>3</sup> For a parallel of the deliberate attempt to change the thinking of Americans regarding sinful activity, see Jeff Pollard's *Christian Modesty and the Public Undressing of America* (San Antonio, TX: The Vision Forum, Inc., 2004).

in our attitudes toward sexual sins. The righteous person “shuts his eyes from looking on evil” (Isa. 33:15). May God help us to “turn [our] eyes from looking at worthless things” (Psa. 119:37)!

## Sexual Dancing

Dancing is not sinful. The inspired preacher said there is “a time to dance” (Eccl. 3:4). Dancing was used in worshiping God (Pss. 149:3; 150:4). God approved of dancing for occasions of rejoicing, including rejoicing as a form of praising God for deliverance (Exod. 15:20; Judg. 11:34; 1 Sam. 18:6; Psa. 30:11). Jesus spoke favorably of dancing in connection with rejoicing over a repentant sinner (Luke 15:25). Jeremiah spoke of the Messianic era and the time of the New Covenant (that is, the time in which we live today, in these last days) as a time of “the dance of the merrymakers” (Jer. 31:4). Today, the word *dance* is not really used to describe this kind of dancing, unless it would be in a descriptive phrase like *victory dance*.

This is NOT an attempt to introduce anything new into our worship or to justify all dancing. It is rather an attempt to clarify what I, and many others, have heard from the pulpits and pens of faithful preachers (and parents). It has often been expressed that “dancing is wrong” or “dancing is sinful,” without clarification or discussion of the dancing mentioned above as contrasted with sexual dancing. These statements have been made almost exclusively with reference to sexual dancing (this will be defined shortly); indeed the current usage of the word *dancing* is limited to sexual dancing. Some, then, (1) have heard “dancing is sinful,” (2) will read the passages I referenced earlier, (3) either naïvely (for lack of study or maturity) or deliberately (in an attempt to justify themselves or their family members), after seeing the apparent contradiction, will dismiss what the preacher or parent said as unbiblical or even hypocritical, and (4) will proceed to engage in dancing or be entertained

by it. Again, to be clear – dancing is not sinful. Sexual dancing, however, can be sinful, if done by the wrong people and in the wrong place. If two people who are rightly married desire to engage in sexual dancing, it can be both good and godly. What is sexual dancing, then? Sexual dancing is defined as follows.

1. Dancing that brings the bodies of two or people into contact with one another in ways that, were the music turned off, would not be appropriate. For example, no young girl or woman has any business pressing her bosom against the body of someone who is not her rightful husband, and no young boy or man has any business pressing his body against the bosom of someone who is not his rightful wife (cf. Prov. 5:20 with footnote). I know I would not want my wife, my daughters, or my son in that situation. Slow dancing would fall in this category, as would many of the moves associated with the waltz, tango, or salsa. A lot of this kind of dancing goes on at proms and other school dances.

2. Dancing between two or more people who are not rightfully married and are not in private that mimics moves related to sexual intercourse or other sexually related activities. Any dancing that involves “bumping and grinding” (or whatever kids are calling it these days) or the pressing of body parts (especially those most often associated with sexual activity) against someone else in rhythm to the music would fall under this kind of dancing. With or without music, mimicking sexual activity is something only to be engaged in between a man and a woman who are rightfully married (cf. Heb. 13:4). A lot of dances accompanied by pop and hip-pop songs have many people engaging in this kind of dancing (this is not a statement against pop or hip-pop).

3. Dancing that involves gyrating, displaying, or accentuating parts of the body or the entire body in a sexual way before anyone other than a person's rightful spouse. This is the kind of dancing done by Herodias's daughter in▶

... Continued from page 17

Mark 6:21–22. Many people who dance at concerts, parties, or other public events without a partner participate in this kind of dancing or are exposed to this kind of dancing by others. With or without music, people sin when they display or accentuate parts of their bodies in sexual ways before anyone they are not rightfully married to.

Why do some Christians insist that their child (or themselves) be allowed to engage in these activities? With or without music, no one should be engaged in any of these activities with anyone besides one's rightful spouse (cf. Prov. 5:18–20).

When I mentioned to my wife that I was writing an article on the dangers of drifting and that I was going to include some information about dancing, she replied, "Uh ... those that are engaged in dancing are not in *danger* of drifting. They have *already* drifted." She's right.

Some Christians will not directly participate in these activities, but will instead either attend these dances as a bystander or will watch shows (these are not limited to reality shows) and will be entertained by dancing. If you turned the music off and brought any of the actors or competitors into your living room, would it be ok for them to mimic sexual activity or press their (often scantily-clad) bodies against one another and swirl around in front of you or your kids? Is it possible that some of us have already drifted if we are being entertained by sexual dancing? Think about it.

## Pornography

I'm not aware of very many Christians who are seriously attempting to justify the viewing of pornographic photos or videos. However, some Christians are being rapidly taken from the safety of the shore by what they read. Contrary to the assumption of many, and in spite of their ignorance or naiveté, pornography includes written material that does not contain any photos or videos. The word itself

comes from two words meaning writing about someone engaged in illicit sexual activity (*pornē*, one engaged in illicit sexual activity + *graphē*, that which is written). What is the difference between images of illicit sexual activity or explicit depictions of sexuality created by someone else that you view in a photo or video and the images you create in your own mind when reading *Fifty Shades of Grey* or some romance novel? If anything, your own images would be more designed to meet and excite your fleshly desires than those created by someone else (cf. Matt. 5:28, where the "lustful intent" and "adultery in the heart" refer to images created in one's mind of engaging in sexual activity with the other person).

The anonymity that comes with the ability to download these books directly to a Kindle (or other mobile reading device or app) makes this form of pornography increasingly dangerous. We don't have to worry about anyone seeing us pick up the book at a bookstore with half- or fully-naked people on the front (or with the latest, sexually explicit book in the vein of *Fifty Shades of Grey*). Sadly, some Christians have already drifted to the point that they are defending these pornographic books on Facebook!

Sisters in Christ (and any brothers who read these books), you are drifting when you read these books. They are pornography. And they cause your heart to become calloused to other forms of pornography and other sexual sins. I know we can't stop the publication and mass consumption of these books, but how freeing and joyful it would be to see Christians pulling these books out of their closets and burning them like our Ephesian brothers and sisters did with their magic books in Acts 19:18–19 (and deleting and blocking any such books from their e-readers and apps)!

## Conclusion

Please read Psalm 1 (walks → stands → sits, shows the path of drifting) and Proverbs 5:1–23; 6:20–35; 7:1–27. In

these Proverbs passages, sexual sins are depicted as a strange or adulterous woman. Solomon warns that when we take the first step toward sexual sin – that first move away from the shore, we are quickly and rapidly sucked into the swirling vortex of the deep waters of sin and death.

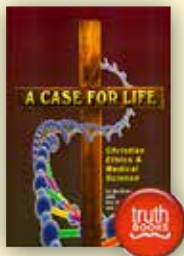
There is a very real danger of drifting in our attitude toward sexual sins. May God help us to open our eyes (or close them when needed) and either stay safely secured to the shore or quickly find our way back from having drifted away from the shore. **!**



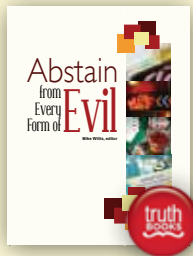
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## ADDITIONAL STUDIES

For additional study on the subject of **DANGERS OF DRIFTING**, including how to prevent such drifting, consider the following resources.



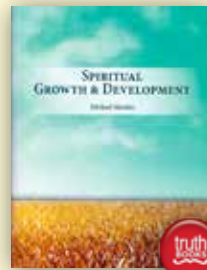
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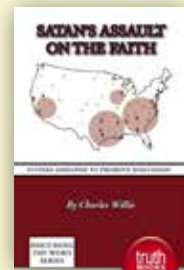
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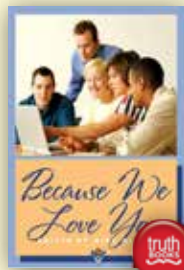
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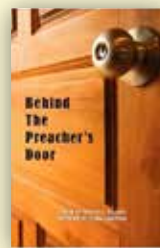
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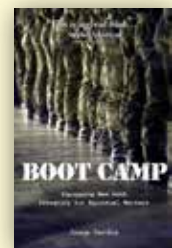
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## The Danger of Drifting

# On the Exclusiveness of Christianity

By Mitchell Stevens

It's the trump card of our time: "Who are you to judge?"

When a servant of Christ takes a stand for God's truth, it is very difficult for him not to cower at this charge as everyone does these days. To hold forth the gospel message is to pronounce both condemnation and mercy: "He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned" (Mark 16:16 NASB). The mainstream elites agitate the mob of public opinion who gather, rocks in hands.

The cult of equality is the new elite. This cult does not promote an open-handed doctrine of equal opportunity. Rather, with an iron fist it attempts to force equal outcomes. In their eyes, to say that there is one right way which all who seek may find is unacceptable – there are few who find it (Matt. 7:14). No, claims of objective truth are far too exclusive. To say one thing is right is to say all other alternatives are wrong, and that won't do, especially when something like the gospel plainly owns up to that fact. According to the cult of equality, everyone must be right even though God be found a liar. Self-righteousness is not just the side effect of this belief system – it is the stated objective. America's moral compass is majority rule. We are all steeped in the new subjective dogma day in and day out. Feelings and think-so's tabulated in public polls are weighed as legitimate proofs for what should or should not be.

Across the spectrum of denominational Christianity, the new morality is bleeding in. Some shrug and ignorantly surrender to it; others glory in this newfound liberation. A 2008 national study conducted by the Pew Forum on Religion & Public Life found that 65 percent of Christians surveyed believed that many religions can lead to eternal life. Of those, 80 percent named at least one non-Christian faith that they thought could do so. People now make the Great Concession: "Who are we to judge?" I wonder the opposite: who are we to grant pardons? The revealed Son of God has said, "I am the way, and the truth, and the life; no one comes to the Father but through Me" (John 14:6). More popularly, He said, "[W]hoever believes in Him shall not perish, but have eternal life" (John 3:16). But John 3:16 is not nearly as warmly embraced as it once was. For the mainstream, the only verse in the Bible now worth quoting is Matthew 7:1, "Do not judge so that you will not be judged" – and don't you dare read further! The Lord's words are ripped from their context and made to say that the only absolute is that there are no absolutes, and the grossest heresy is to say otherwise.

Meanwhile, the only proof of discipleship along this ever-broadening path is a reading of John 13:35 which is blown so wide open that "love for one another" means universal acceptance of every religion of man. By this you will know them, if they lay aside pesky questions like the nature of the Godhead and the mechanics

of salvation in order to do things that really matter, like being a team player in interfaith community service projects. Such charity, unbound from any serious consideration of eternal life and death, is mere humanitarianism, a socially-engineered secular shell of its predecessor, Christian *agape*.

Jesus Christ was not nearly so accommodating. "No one comes to the Father but through Me," He said (John 14:6b). The seal on this Gate is airtight. In order to get to the Father "through" Jesus, one must reconcile himself to Jesus's death, burial, and resurrection in the manner set forth by the Lord Himself. "I am the way" means the rest are lost. "I am the truth" means all others are false. "I am the life" means "unless you believe that I am He, you will die in your sins" (John 8:24).

The danger we face is in retreating from being too assertive about truth in the name of being "all things to all people" (1 Cor. 9:22). It is true that we must take into account where our neighbors are coming from, and manage our approach with grace and tact (Col. 4:6). But we must not surrender to their assumption that all views amount to nothing more than subjective opinions. With the audience on Mars Hill, the Apostle Paul found common ground from which to ease into his presentation of the gospel. But eventually he got around to his unpopular life-and-death truth claim. Some men joined him and believed, others mocked him, and the rest did not take him very seriously. Now more than

ever in our time, we must affirm the exclusivity of truth and remember that far from being non-confrontational, the gospel is a blessed intervention.

But let's not fool ourselves. A mob manipulated by a high priesthood is a powerful thing. Caught in the midst of confusion and doubt, our brother Peter denied the Lord to his fireside companions. The same could very well happen to us. The solution is to do away with confusion and doubt. Know the truth and don't be intimidated. It doesn't rest on you. Learn to answer as Christ did. Read the dialogues between Jesus and the Pharisees in John 8. His Jewish opponents challenged His claims because they were just His personal witness (v. 13, which is a valid point if one does not happen to be debating the great I AM). Jesus had granted this argument in a previous debate, "If I

alone testify about Myself, My testimony is not true" (John 5:31). But Jesus's testimony was not just His personal opinion. It was based on a knowledge of truth, while the Pharisees' accusations were based on ignorance (v. 14). Theirs was the arbitrary judgment, made "according to the flesh" (v. 15). Jesus's claims were in accordance with divine truth, proven in His powerful ministry and backed by the Scriptures (v. 16).

They said to Him, "Who are you [to judge]?" *There it is!* The dreaded trump card! How did Jesus answer? Did He say, "No, no, no, I'm not judging"? Hardly. He said, "I have ... much to judge" (v. 26), but when He judged, it was based on what was true from above by declaring what He heard from the Father. As He was saying these things, many believed in Him (v. 30). Meanwhile, they thought police took up stones to murder Him

(v. 59). As in our day, the ones throwing around accusations that certain beliefs are dangerous proved themselves to be the most hostile agitators.

We must pay much closer attention to truth, lest we drift from it. If someone answers Bible teaching by saying, "That's just your opinion!," answer as Christ did. "No, I have evidence. *You* have nothing but an opinion, and it is subject to the weaknesses you are wrongly casting against my claim." Then get ready. Many will believe. Others will cry "heresy!" and start gathering stones. **T**



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## The Danger of Drifting

# On the Oneness of the Church

By Joshua Gurtler

**Synopsis:** The Lord's church is composed of one universal body, but is also described by Paul as comprising one body, locally (1 Cor. 12:18-20). There is an ecumenical attitude held by some Christians, which asserts that as long as one has been baptized, he can worship with the church (i.e., denomination, sect) of his choice and be pleasing to God. This article addresses this false concept and warns Christians of churches across the country that are trading their distinctive scriptural oneness in Christ for ecumenism and denominationalism.

## Introduction

There is an ecumenical attitude held by some Christians, which asserts that as long as one has been baptized, he can worship with the church (i.e., denomination, sect) of his choice and be pleasing to God. Let's consider this attitude in light of the New Testament teaching on the church (the body of Christ).

## The Oneness of the Church

The Holy Scriptures teach that there is one true body, the church. Notice the following passages (NASB):

**There is one body** and one Spirit, just as also you were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all (Eph. 4:4-6).

For just as we have many members in **one body** and all the members do not have the same function, so we, who are many, **are one body in Christ**, and

individually members one of another (Rom. 12:4-5).

But now God has placed the members, each one of them, **in the body**, just as He desired. If they were all one member, where would **the body** be? But now there are many members, **but one body** (1 Cor. 12:18-20).

Paul emphasizes, in the last passage, that although the church at Corinth had many members, they composed only **one body**. Thus, there is a sense in which the one body is a universal collective of all of the saved of all time (Eph. 4:4) and there is a sense in which the one body is the local church. While baptism puts us into the body of Christ (*"For by one Spirit we were all baptized into one body"* [1 Cor. 12:13]), we are also called upon to join ourselves together with members who make up a local collective of saints, also referred to as **the body of Christ**, locally – **the church**. Many denominations and sects exist, so it is incumbent upon us to do our

utmost, as far as is possible, to seek out a group of Christians who "continue in the faith," "retain the standard of sound words ... in the faith," and are "sound in the faith" (2 Cor. 13:5; Col. 1:23; 2 Tim. 1:13; Tit. 1:13). This requirement excludes placing membership in any and all denominations and sects that follow religious man-made traditions, doctrines and creeds.

## T. W. Brents on the Oneness of the Church

T.W. Brents, in his exemplary (and recommended) work, *The Gospel Plan of Salvation* (539) states:

There being but one body, and that being the church, it follows that there is but one church. Then if, in kindness, we may be plain and candid, without being offensive, we would like to inquire how it comes to pass that there is a Catholic Church, an Episcopalian Church, several kinds of Presbyterian Churches, several kinds of Methodist Churches, several kinds of Baptist Churches, etc., etc.,

*"More and more, there are churches identified as 'churches of Christ' losing their distinctive oneness, by becoming more and more ecumenical, denominational, and 'tossed here and there by waves and carried about by every wind of doctrine'" (Eph. 4:14).*

each claiming Divine authority for its existence, and yet all acknowledging the Bible to be true, and an infallible rule of faith and practice. Is there not something wrong here? We hear Paul addressing the “church of God at Corinth,” but he never speaks to or instructs the Presbyterian Church, the Methodist Church, the Baptist Church; nor does he ever address any class of persons as a church at all, only those who compose the one body, or kingdom, of which Christ is the Head and King. But we are told that these sectarian organizations are branches of the one church, or body, of which Paul speaks. This makes the matter no better, but rather worse. Paul nowhere addresses the Presbyterian branch of the church, the Methodist branch of the church, or the Baptist branch of the church” (p. 135).

## The Name of the One Church

The name that a local body chooses to describe itself by is not an unimportant matter. Some good, appropriate and Biblical names for the Lord’s body (although not a comprehensive list) include, “churches of Christ,” “churches ... which were in Christ,” “the church ... in God the Father and the Lord Jesus Christ,” “the churches of God in Christ Jesus,” “the church in God our Father and the Lord Jesus Christ,” “church of the Firstborn,” “the church of God,” “the churches of the saints,” and “the household of God” etc. (Rom. 16:16; Gal. 1:22; 1 Thess. 1:1; 2:14; 2 Thess. 1:1; Heb. 12:23; Acts 20:28; 1 Tim. 3:15). Simply identifying a local group of Christians by one of these Scriptural names, however, does not insure that these individuals “retain the standard of sound words ... in the faith” (2 Tim. 1:13).

## Churches of Christ: Trading Their Distinctive Scriptural Oneness for Ecumenism and Denominationalism

More and more, there are churches identified as “churches of Christ”

*“Many denominations and sects exist, so it is incumbent upon us to do our utmost, as far as is possible, to seek out a group of Christians who ‘continue in the faith,’ ‘retain the standard of sound words. . . in the faith,’ and are ‘sound in the faith’ (2 Cor. 13:5; Col. 1:23; 2 Tim. 1:13; Tit. 1:13).”*

losing their distinctive oneness, by becoming more and more ecumenical, denominational and “tossed here and there by waves and carried about by every wind of doctrine” (Eph. 4:14). Among our Christian brethren who support human institutions from the church treasury, these liberal tendencies are becoming more and more pervasive. Many books and articles of warning have been written by the more conservative elements among these “institutional” brethren, but this has not stemmed the tide of liberalism and “change agents” in scores of local churches. Two examples of books I would recommend, which warn the local church against drifting into ecumenism, sectarianism, and denominationalism include the following: *Piloting The Strait: A Guidebook for Assessing Change in the Churches of Christ*. 8<sup>th</sup> Edition, 2006, by Dave Miller. Sain Publications, 528 pp.

In this work, brother Miller has chapters addressing the “New Hermeneutic” (or alternative liberal interpretations of the Bible) (6 chapters); the assault on Biblical worship; the incorporation of

instrumental music into worship; lifting up hands in worship; handclapping; dramas; female leadership in the church; church celebration of religious holidays; church dedication of babies; church fellowship with denominations; abrogating the authority of the elders; minimizing critical Bible doctrines on issues such as homosexuality, divorce and remarriage, abortion, gambling and modesty; as well as error regarding the direct operation of the Holy Spirit today.

Another book addressing the root of these practices is: *Out With the Old and in with the New: The Cry of “the New Hermeneutic”* by Chris Reeves, Truth Publications, 49 pp. From this book’s description we read, “Part One of this book discusses certain practices that New Hermeneutic brethren want to abandon, and the Bible defense of such practices. Part Two of this book reviews some of the New Hermeneutic proposals offered by some brethren, and a Bible critique of such proposals.”

## Conclusion

I would recommend buying copies of both of these books to better inform you of what is happening to local churches across the country. Despite the spreading influence of error on these issues, the fields are ripe for a harvest of souls. Doors of opportunity are already open to unite with the remnant of good-hearted saints who are opposing liberalism in their local congregations and may be looking for a new body of saints to worship with. Let us continue in the “the old paths” (Jer. 6:16) and stand for the oneness of the Lord’s body, the church, in teaching and practice. **T**



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## The Danger of Drifting

# On the Boundaries of Fellowship

By Phillip Stuckey

The subject of fellowship has always been an important issue for God's people. In the days of the divided kingdom, Jehoshaphat, king of Judah formed an alliance with Ahab, the king of Israel (2 Chron. 18:1-4). Ahab was one of the most wicked of Israel's kings. As Jehoshaphat returned from his campaign against Ramoth-gilead, a prophet of God came to him and asked him, "Should you help the wicked and love those who hate the LORD?" (2 Chron. 19:2). This question is still relevant for today.

The movements of pluralism and ecumenism to broaden fellowship that began among denominational churches in the twentieth century have affected the church. These issues affected both institutional and non-institutional churches. Many can recall the grace-unity movement that began in the mid 1960s that caused a great deal of controversy and division amongst brethren about the bounds of Christian fellowship.

Does God's word have anything to say on the subject of who is worthy of the fellowship of the saints? Indeed it does! The Christian is not to have fellowship with the works of darkness, but should expose them (Eph. 5:11). Paul would command the saints of Corinth to withdraw fellowship from an unrepentant brother in Christ (1 Cor. 5:1-13). He told the Thessalonians to keep

away from any brother who was not walking according to the traditions they had received from him (2 Thess. 3:6). In the same letter the one who refused to obey their letter was to be shamed (2 Thess. 3:14-15). If fellowship is limited among those who are truly saints, how can brethren drift to the point where they receive in fellowship and defend the sinful actions and practices of those who are not in Christ?

The drifting we see in desiring to broaden fellowship has many causes. Apathy, arrogance, indifference, and spiritual immaturity are among them. Sadly, many individuals have stopped studying, meditating, and revisiting fundamental issues like Bible authority, salvation, the work, worship, and organization of the church, unity, and a host of other issues. Christians need to know both the what and the why about the doctrines of the gospel of Christ. Many have "grown up" in the church and have been taught the facts but have failed to reason through doctrinal matters that distinguish the true gospel and its disciples from the numerous counterfeits that surround us. Others convert but never grow to a level of spiritual maturity where they can discern these differences. Instead of being rooted and grounded in the old paths, they are tossed to and fro by every wind of doctrine (cf. Jer. 6:16; Eph. 4:14). The issues that arose in past battles over fellowship must be revisited

and reconsidered by every individual lest a generation arises that does not know the Lord (Judg. 2:10).

Another cause of the desire to broaden fellowship may be the emotional and psychological burden of being surrounded by so many people who sincerely claim to be disciples of Jesus. Many of us know people who seem to be good and upright. They may even appear to be more spiritually minded and moral than some of our own brethren. We work and play alongside of them every day. They talk to us about their lives and ask us to pray for them and they pray for us. They study with us and talk about spiritual things. They faithfully attend the services of their church and are active in the community doing good deeds. We discover that we are far apart on many issues. We begin to ask ourselves, "How can they not be worthy of fellowship? Do these differences over baptism, worship, etc. really matter that much?"

When these kinds of doubts and questions arise in our hearts, we would do well to consider the example of Cornelius in Acts 10-11. Cornelius was a devout man who feared God and did much good. He was seeking God, but not according to the gospel of Christ. What did Peter do when he came to Cornelius? Did he allow Cornelius to disregard the commands of the gospel? Did he broaden the boundaries of fellowship to accept Cornelius as he



was? No, he spoke a message to him that would save him (Acts 11:13-14). He commanded him to be baptized, to obey the Lord (Acts 10:48). Consider also the twelve disciples Paul found in Ephesus who had been baptized into John's baptism. What did he do? Did he allow them to disregard the commands of the gospel? Did he broaden the boundaries of fellowship to accept them as there were? No, he told them about Jesus and they were baptized into Christ (Acts 19:1-5).

When we fail to follow these examples it will not be long before we begin to extend the bounds of fellowship (2 John 9-11). Consider the matter of salvation. How many struggle with the realization that sincere friends and family who claim to be Christians but are not, because they deny the essential nature of baptism? I can remember well the shock of sitting in a pew during my first few visits with a local body of believers and learning from the Bible that I was not saved because I had not been immersed into Christ for the remission of sins (Mark 16:16; Acts 2:38; etc.). Although I had believed I was a Christian for years, I was not. I had not obeyed the gospel of Christ and so I did not have fellowship with God or His saints (Heb. 5:9). Therein lies the answer to this struggle. We need to teach our friends, neighbors, and family the truth so that they might be saved. We must not become unequally yoked and allow ourselves to drift away from the things we have heard, learned, and obeyed (2 Cor. 6:14-7:1; Heb. 2:1).

Fellowship involves having something in common, in doing something together. The Christian is to have fellowship with God and those that are His (1 John 1:5-7). Saints enjoy a common salvation because they have been reconciled to God by being baptized into Christ (Gal. 3:26-27; Jude 3). They have a common faith which involves living by the same standard, being of the same mind (Eph. 4:5; John 8:31-32; 2 Pet. 1:1; Phil. 3:16-17). It is that common faith, the gospel of

Christ, wherein we find the teaching, the doctrines of Christ. It is upon these teachings that Christians unite and walk together in fellowship with God and one another (1 Cor. 1:10; John 17:20-21).

Jesus said, "Sanctify them in truth, your word is truth" and "If you love me, you will keep my commandments" (John 17:17; 14:15). A person's belief and practice concerning any and every Bible subject determines whether one is or is not worthy of fellowship. Two cannot walk together unless they agree (Amos 3:3). May we recognize the limits that God has placed on fellowship and only extend that fellowship to those that are His (Gal. 2:9). May we strive to seek to persuade those outside of Christ about what the will of the Lord is that they may believe, obey the gospel, and be saved (Eph. 5:17; Matt. 28:18-20). **T**



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## The Danger of Drifting

# On Making Every Judgment a Test of Fellowship

By Jeremy L. Paschall

**Synopsis:** When every judgment is made a test of fellowship, the consequences are catastrophic. Know the dangers. Avoid the pitfalls. Check yourself and help your brethren.

If indeed God “has granted to us everything pertaining to life and godliness” (2 Pet. 1:3) – and this is not in question here – then we may safely and necessarily infer that not *all* matters of personal conviction and practice “pertain to life and godliness.” There are some which are not matters of critical importance in the mind of God (not prescribed with specificity or in essential detail), for they are not revealed in the pages of holy writ. Regarding such issues (i.e. non-essentials or liberties), we are left to apply the principles of the Scriptures and individual judgments to determine our positions held and our actions taken.

Illustratively, the apostle Paul wrote, “Circumcision is nothing, and uncircumcision is nothing, but what matters is the keeping of the commandments of God” (1 Cor. 7:19; cf. Gal. 5:6; 6:15). Paul’s choices regarding Timothy and Titus in this regard (Acts 16:3 and Gal. 2:3-5, respectively) give further testimony to the aforementioned principle. In addition, similar instructions are found regarding certain dietary restrictions, the observance of religious holy days, and the consumption of food which had been sacrificed to idols (Rom. 14; 1 Cor. 8-10; 1 Tim. 4:1-3).

Despite the abundance of Biblical precedent for such personal judgments and the repeated prohibition against imposing those judgments upon others, New Testament history and subsequent centuries are littered with the carnage of these battles. Congregations of the Lord’s people and other relationships among Christians have been torn asunder over women’s head coverings, the “second serving” of the Lord’s supper, and weddings/funerals in church buildings. Contentions and divisions persist today regarding these issues and countless others like them. Lest we in this way fall prey to our adversary (1 Pet. 5:8), we must give heed to the attendant dangers.

**When every judgment is made a test of fellowship, human reasoning supplants divine wisdom.** God’s unrivaled wisdom has been recorded and preserved in the pages of the inspired Scriptures (1 Cor. 2:6-13). Their content is uniquely “profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work” (2 Tim. 3:16-17). This objective standard of faith has been “once for all handed down to the saints” (Jude 3), for which we must insist in the teaching of others (2 John 9-11) and to which we must adhere carefully in our own teaching (1 Pet. 4:11). This “one faith” (Eph. 4:5), and no

other, lends its strength to the divinely ordained foundation upon which we may “preserve the unity of the Spirit in the bond of peace” (Eph. 4:3).

To the extent that we bind our judgments upon others, requiring adherence as a condition of fellowship with God and with His people, we have elevated human reasoning to rival the wisdom of God! In so doing, we substitute the subjective whims of man for the Lord’s objective standards and subject the beautiful simplicity of God’s plan to the chaos of our own making. However well intentioned one’s efforts to maintain unity among believers and resist the world’s looser ideals, the interjection of human standards compromises the very platform on which Biblical fellowship is possible.

**When every judgment is made a test of fellowship, brotherly love is neglected.** “Being diligent to preserve the unity of the Spirit in the bond of peace” (Eph. 4:3) requires far more than the proper platform on which to stand (Eph. 4:4-6), but this pursuit equally demands hearts of “humility and gentleness, with patience, showing tolerance for one another in love” (Eph. 4:2; cf. John 13:34-35; Rom. 12:9-10; 1 Cor. 13:4-7; 1 Pet. 1:22; 2:17). Paul particularly emphasized these qualities when writing to the Galatians about their use of “freedom” (Gal. 5:13-14).

Conversely, misuse of their liberties in Christ would cause them to “bite and devour one another” and be “consumed by one another” (Gal. 5:15), the very antithesis of the brotherly love to which we are called (cf. James 3:13-18).

**When every judgment is made a test of fellowship, the body of Christ suffers harm.** Unloving and divisive brethren float from place to place seeking sympathetic ears and willing disciples. Competing factions form among brethren and recruits are solicited. Partisanship fragments local churches, and splintering inevitably follows. Despite all claims to the contrary, the resulting congregations are weaker in every respect – their zeal sapped by the turmoil, their human resources spread thin, and their financial means diminished. Critical evangelistic efforts lie dormant while brothers and sisters recover from the exhaustion, heal from broken hearts, and grieve for lost relationships. Impressionable children who have witnessed the battle are left with questions (at best) and scars (at worst), some of which will resurface later in their lives and subvert their faith. Souls are lost. In the end, God weeps over His people and Satan rejoices over his victory.

These are souls for whom Jesus died (Rom. 5:6-8), members of His body (Rom. 12:5), the church which He purchased with His own precious blood (Acts 20:28), and sheep for which the Good Shepherd tenderly cares (John 10:11-18). The apostle Paul’s warning could not be more sobering: “Do not destroy with your [judgment] him for whom Christ died” (Rom. 14:15), and “if any man destroys the temple of God, God will destroy him, for the temple of God is holy, and that is what you are” (1 Cor. 3:17). The seriousness of these crimes is communicated by the severity and expediency with which the guilty party is to be disciplined (Titus 3:10-11).

To borrow the words of an unrelated passage (Acts 2:37), “**Brethren, what**

**shall we do?”** The apostle Paul’s counsel to Timothy is appropriate here:

...[P]ursue righteousness, faith, love and peace, with those who call on the Lord from a pure heart. But refuse foolish and ignorant speculations, knowing that they produce quarrels. The Lord’s bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged, with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth, and they may come to their senses and escape from the snare of the devil, having been held captive by him to do his will (2 Tim. 2:22-26).

Abstain from those judgments which unnecessarily and unbecomingly divide brethren, and “pursue the things which make for peace and the building up of one another” (Rom. 14:19). Check yourself and help your brethren.

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# “Whoever Believes”:

## *A Study of Faith Used Comprehensively in the NT*

By Chris Reeves

We have been posting the titles for my sermons on the sign in front of the church building the past few years and visitors have attended as a result of what has been posted. But, nothing so far has generated discussion in the community like what happened recently when we posted this: “Whoever Believes Has Eternal Life.” These words, of course, come from John 3:15-16. They are taken directly from the Bible, and yet, some of our members reported that their friends were asking about what they saw on the sign. These friends were asking, “Does the Church of Christ teach faith only like the Baptists do?” They knew this couldn’t be right and wondered why we would put those words on the sign. Isn’t it interesting that words right out of the Bible caused such a discussion? We are hoping now that these friends will take time to listen to the recording of that sermon. (You can hear a recording on my website: [TheGoodTeacher.com/2014 Sermons](http://TheGoodTeacher.com/2014_Sermons).)

The word “faith” is often misunderstood in today’s religious world. Many think “faith only” when they read “faith” in the New Testament. Many read Bible texts with the word “believe” in it (and no other action mentioned) and conclude “faith only.” We must remember the words of James 2:19: “*the demons also believe, and shudder.*” What someone, like a demon, may believe alone is not acceptable, nor does it save. The problem with many in the religious world today is that they have not been taught properly that the

word “faith” or “believe” is often used comprehensively in the NT. When used comprehensively, “faith” or “believe” includes *all* that God wants us to do to be saved and stay saved.

Sometimes the word “faith” is used *objectively* in the NT to mean “the faith” (Acts 6:9; Eph. 4:5; Jude 3; etc.). “The faith” is the gospel or the body of teaching contained in the 27 books of the NT. Sometimes the word “faith” is used *specifically* in the NT to mean something particular that is believed (John 8:24; 12:42; 1 John 5:1, 5; etc.). For example, Jesus said to the Jews of His day that they must believe that He is the great “I am” or they would not be saved (John 8:24). A few times in the NT the word “faith” is used *personally* to mean a private scruple, opinion, or conscience (Rom. 14:1, 2, 22-23). Here, the word “faith” means a personal conviction that is believed with complete confidence, such as eating meat or not eating meat. Finally, the word “faith” is used *comprehensively* to mean obedience to *all* that God wants us to do to be saved (John 3:16). It is this comprehensive use of “faith” that we want to examine more closely in this article.

How or why can “faith” (from the Greek noun *pistis*) and “believe” (from the Greek verb *pisteuō*) be used broadly or comprehensively to include specific actions of obedience? What makes this claim any different from the one who says that “faith” means “faith only”? Let us consider four Bible facts about the uses of the words “faith” and “believe” that establish this claim.

First, the word “believe” is sometimes used comprehensively because it is found by itself in contexts where obedience to other things is taught. Take, for example, the well-known passage of John 3:16: “*For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.*” This verse is often abused and misused today to say that “faith only” saves. But, look at the context around this verse. Start reading at John 3 and verse 1 and consider what Jesus has been saying to Nicodemus. Note especially verses 14 and 15. Jesus compares believing in Him (vv. 15 and 16) with the story of Moses and the serpent in the wilderness (v. 14). And what do we learn from Moses and the serpent in the wilderness (Num. 21:4-9)? We learn that obedience is a part of belief. The text reads: “*and it came to pass, that if a serpent had bitten any man, when he looked unto the serpent of brass, he lived*” (Num. 21:9). “When he looked,” he lived; that is, when he obeyed, he lived. “Whoever believes” in John 3:15 and 3:16 means “whoever obeys” just as the Israelites obeyed in Numbers 21:9.

The same point is illustrated in the examples of conversion in the book of Acts. “Believe” is found in examples where obedience to other things is also taught. Look at the example of the Jews on Pentecost (Acts 2:37-44), Cornelius (Acts 10:43-48), the Philippian jailor (Acts 16:30-34), the Corinthians (Acts 18:8 with 1 Cor. 1:14), and the Ephesians

(Acts 19:2-5). These examples show how “believe” is used in a context along with hearing the gospel, repentance, and baptism. In these examples, to “believe” is to hear the gospel, repent of one’s sins, and be baptized for the remission of sins. Another example comes from Romans 10:4-21. The saints at Rome had become Christians because they “believed.” Paul writes: “to everyone that believeth” (10:4) and “whosoever believeth” (10:11). Those in Rome who “believed” were those who heard the “word of faith” that was preached (10:8; see also 10:14-15, 17), used their mouth to “confess” Jesus as Lord (10:9-10), called upon the name of the Lord (10:12-13), and were baptized (6:3-6, 17). Those who did not “believe” were those who did not “hearken” (10:16), those who were “disobedient” (10:21).

Second, the word “believe” is sometimes used comprehensively because it refers to believing the *words* of Jesus and keeping (obeying) those words. Man’s definition of “believe” today is something like: “Accept Jesus as your personal savior...” But, Jesus’s own definition of “believe” is this: “*But if ye believe not his writings, how shall ye believe my words?*” (John 5:47). To “believe” in Jesus (particularly in the book of John), is to “believe” Jesus’s own *words* (John 2:22; 3:12; 4:41, 50; 5:24, 38; 8:31-32; 14:10; and 17:8). So, what are Jesus’s *words* regarding salvation? What do the *words* of Jesus teach regarding salvation? Jesus *said* that confession is necessary (Matt. 10:32), repentance is necessary (Luke 13:5), and baptism is necessary (John 3:3-5; Mark 16:15-16). To “believe” in Jesus is to do what He *says* and confess, repent, and be baptized. This point is confirmed by the cases of conversion found later in the NT. There is an emphasis on hearing, believing, and obeying the *words* of Jesus’s apostles (John 17:20; Acts 4:4; 13:48; 15:7; 1 Cor. 15:2; Eph. 1:13; and 1 Thess. 2:13). “Believe” is not merely some mental acceptance of a truth, it is an acceptance of Jesus’s words and then an obedience to those words.

Third, the word “faith” is sometimes used comprehensively because, by nature, “faith” is active and obedient to what is believed. “Faith” is used in the text for what is believed and obeyed. Look at the examples of faith in Hebrews 11 starting with Abel in verse 4. Abel “offered,” Noah “prepared an ark,” Abraham “obeyed” and “offered up Isaac,” Moses “refused,” and the Israelites “compassed about” Jericho. All these people did what they did “by faith.” They lived by faith and they died “in” (according to) faith (11:13). Their faith, by nature, was active, working, and obedient. “Faith” is active, working, and obedient (Gal. 5:6; 1 Thess. 1:3; James 1:3; 2:14-26; and Rev. 2:19). The author of Hebrews wrote: “*he that cometh to God must believe that he is...*” (11:6). “Must believe” in this context means that one must have a “faith” that obeys just like the others who obeyed in the same chapter.

Fourth, the word “believe,” like other actions, can be mentioned by itself with reference to salvation, but that does not mean “believe alone.” For example, the gospel saves (Rom. 1:16), but not the gospel alone. The blood of Jesus saves (Rom. 5:9), but not the blood of Jesus alone. Confession saves, but not confession alone (Rom. 10:9-10). Grace and mercy save, but not grace and mercy alone (Eph. 2:6-8; Titus 3:5). The implanted word saves, but not the word alone (James 1:21). Water baptism saves, but not baptism alone (1 Pet. 3:20-21). We are never to read one word in a verse and attribute all of salvation to that one word alone. We examine *all* that the NT teaches about salvation (not just one word in one verse like John 3:16), then we teach a comprehensive understanding of *all* it takes to be saved.

“Believe,” like all Bible words, must be used and defined in accordance with Scripture, not as man would define it today. If you were taught that “believe” means “faith only,” then you were taught wrong and you are not truly saved. “Believe” (found by itself in a verse like John 3:16) is sometimes used broadly

or comprehensively in the NT to mean *all* that God wants us to do to be saved and stay saved. It is this biblical “faith” that I would encourage you to have and exhibit in your life. And after you truly “believe in the name of his Son Jesus Christ,” what are you to do next? John says that you are to live a life of loving one another and keeping the Lord’s commandments (1 John 3:23-24). **T**



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# The Danger of Congregational Drift into Unity in Diversity

By Joe R. Price

The gospel calls us to unity based on God's revealed truth (Eph. 4:1-6). The only credible standard of authority to which we may rightly appeal to establish unity is the revealed word of Christ, the New Testament (John 17:20-21; Col. 3:17). The inspired Scriptures, when believed and obeyed, enable fellowship with God and His faithful ones (1 John 1:1-4, 5-7; 2:3-6). But, when we go beyond the New Testament of Christ, we forfeit our fellowship with the Father and the Son (2 John 9). While yet on earth Jesus affirmed this truth, *"If anyone loves me, he will keep my word; and my Father will love him, and we will come to him and make our home with him"* (John 14:23). Loving Christ is tantamount to keeping His word. Proper fellowship ensues from faithful obedience to the word of Christ.

The New Testament defines the bounds of unity and fellowship of God's people. Appeals to the historical experiences and traditions of churches of Christ, human wisdom, colleges, magazines, academic credentials, or any other assumed sources of credibility are woefully insufficient to empower Christians to *"endeavor to keep the unity of the Spirit in the bond of peace"* (Eph. 4:3). Only the gospel of Christ assures our fellowship and unity in Christ (John 17:20-21; Eph. 4:1-6; 2 John 10-11).

The fellowship of Christians results from our shared fellowship with God. (See 2 Cor. 6:14-16, 1 John 1 and 2 John 9-11 for a full study of fellowship and its application.) Each Christian who practices the truth (walks in the light) has fellowship with God (1 John 1:6-7). Unless we are in fellowship in

God, any unity and fellowship among Christians is counterfeit. We are warned to *"have no fellowship with the unfruitful works of darkness, but rather expose them"* (Eph. 5:11). Neither the passage of time nor the reputation of those in error diminishes the force of God's commanded expectation. We must not have fellowship with sin in any of its forms or we forfeit fellowship with God (2 John 9-11).

## Unity and Fellowship of the Local Church

One area of fellowship among Christians is the local church. Among the reasons God arranged local churches is to provide for the spiritual care, development, productivity, and protection of His people (Acts 2:42; 11:20-26; 20:28; 1 Cor. 14:26; Heb. 10:24-25; 13:17; 1 Pet. 5:2-3). The Lord commands unity in the local church, not a brand of unity in moral and doctrinal diversity that is defining more and more churches of Christ in our time. *"Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment"* (1 Cor. 1:10). Such unity and fellowship is achievable and a great blessing from the Lord. Every teaching and practice of fellowship that alters His plan for the unity of the local church constitutes drifting from *"the things we have heard"* (Heb. 2:1).

## Warning Signs of Drifting into Unity in Moral and Doctrinal Diversity

The Scriptures warn congregations of drifting into unscriptural fellowship. The church at Corinth was rebuked for failing to discipline open sin in its midst (*"among you,"* 1 Cor. 5:1-5). Ongoing fellowship with one practicing sin is itself a sin against God. The local church where Diotrephes held sway had certainly drifted from the pattern of truth on fellowship when it allowed this evil man to put people *"out of the church"* (3 John 9-10). The church at Pergamos was told to repent of its compromise with doctrinal error and immorality (Rev. 2:14-16). Such fellowship could not continue without forfeiting the Lord's fellowship. We note that the Lord Himself removed the liars Ananias and Sapphira from the Jerusalem church. Left alone, their sinful influence would spread (Acts 5:1-11; 1 Cor. 5:6).

Congregations must be perceptive of the dangers of false doctrine and immorality. Each church must be vigilant for holiness and *"test all things"* to prevent drifting into moral and doctrinal diversity (1 Thess. 5:21; John 8:31-32). Consider these warning signs that drifting is taking place.

1. Be warned when a church accepts new members without investigating their faithfulness to the Lord and without repentance of previous sin. Simply because a Christian wants to identify as a member of a local church does not mean that church must automatically receive him or her. The brethren in Ephesus wrote a commendation of Apollos to the church in Corinth to receive him (Acts 18:27). The epistle of Paul to the Romans commended the faithfulness of Phoebe to that church (Rom. 16:1-2). Only when

Barnabas explained Paul's conversion and faith did the Jerusalem church accept him into its fellowship (Acts 9:26-28). A church that is unwilling to ask specific questions about a person's faithfulness to the Lord not only shows a lack of concern for that person's spiritual condition, it also displays apathy toward the potential influence of error on that church (Jude 3-4).

2. *Be warned when a church appeals to congregational autonomy to resist and ignore the exposure and rebuke of error in its midst.* Congregational autonomy is not immunity from Scriptural examination, rebuke, and calls to repent. The apostle Paul did not violate Corinth's autonomy when he exposed their sins and called them to repentance in 1 Corinthians. Because Paul was an apostle, some try to eliminate the binding nature of his example here. But, we are commanded to follow his examples (1 Cor. 4:16-17; 11:1; Phil. 3:17; 4:9). When error and immorality surface in a church and it maintains fellowship with sinners in their sin, God's rebuke and call to repentance must be heard. Autonomy does not prevent sounding God's warning. Does the church of which you are a member genuinely welcome the open investigation of its teachings and practices from the Scriptures? Or, does it disparage brethren and congregations willing to do so as "watchman churches" to be avoided?

3. *Be warned when a church uses and endorses those who do not teach the whole counsel of God.* We are to receive faithful brethren "that we may become fellow workers for the truth," but we must not receive those who go beyond the doctrine of Christ (3 John 5-8; 2 John 10-11). Using a man to occupy the pulpit and influence a local church when he believes, teaches, or endorses error is like letting the fox into the hen house! (The same can be said of those who speak on any preaching program. Credence and credibility ought not be given to those whose influence hinders rather than advances the truth.) Brethren feel vindicated by getting this man to

agree not to speak on the particular error he holds. Is this the Scriptural approach? Can you imagine Paul telling Timothy to go ahead and invite Hymenaeus and Philetus to preach a gospel meeting to help advance good will and unity – just first be sure they agree not to speak on the resurrection (2 Tim. 2:17-18)? Yet, that approach is being used by brethren and churches toward men who teach error on any number of topics, including divorce and remarriage, social drinking and dancing, and the ability to have ongoing fellowship in spite of moral and doctrinal error.

4. *Be warned when a church tells brethren to keep their error private so fellowship can continue.* Brethren are teaching it is Scriptural to maintain fellowship when a Christian holds "private error that is not publicly taught." (How did that work out for Ananias and Sapphira, who privately believed the error that they could lie to God without consequence?) Furthermore, we would ask that if one's error is truly private, how is it known in the first place? And, since it is known, then it is not strictly private, is it? Yes, brethren who believe error need to be taught the truth with love and patience (Eph. 4:15-16; 2 Tim. 2:24-26). But they should not be told to just keep their false views private and, as long as they do, it will not affect fellowship in the local church. What Scripture teaches that? And, what about the Lord? Does it matter to Him that His disciple believes error (a lie of the devil)? Of course it does. This false approach to fellowship minimizes the danger of error and the value of truth.

5. *Be warned when brethren are told that Romans 14 allows ongoing fellowship in spite of error.* Romans 14 does not provide for fellowship in spite of error over "the faith once for all delivered" (Jude 3). It teaches us how to receive one another when our consciences differ over issues of personal liberty. Both actions of conscience are approved by God in Romans 14 (since liberties are, by definition, allowed but not bound, Rom. 14:3-4). Yet, brethren continue to

assign "matters of consideration moral and doctrinal import" to Romans 14 (Ed Harrell, "The Bounds of Christian Unity, 4," *Christianity Magazine*, May 1989, p. 6). This error continues to convince brethren to unite and have ongoing fellowship with brethren whose teachings and practices violate the inspired Scriptures. Error on divorce and remarriage, social drinking, immodest clothing, and more are no longer viewed as disrupting fellowship among brethren. Congregations have corrupted their unity in Christ by having fellowship with sin. This false view of Romans 14 has contributed to brethren and churches drifting away from fellowship based only on revealed truth (1 John 1:3-4).

Few brethren want to study and discuss fellowship. That will not make this Bible subject go away. Silence on the subject insures that more churches of Christ will drift away from Bible patterns as they become more and more tolerant of more and more sin.

The false teaching that Christians ought to maintain unity in spite of moral and doctrinal differences has caused Christians to fall from the faith. Its contrary winds have driven entire congregations against the destructive rocks of tolerance and diversity. Only divine truth has the power to calm the gale of compromise and secure for Christians the safe haven of unity and fellowship with God and His people. **T**

## EDITOR'S NOTE

*This article was part of the series on congregational drifting that appeared in the May issue of Truth Magazine. I overlooked including it and apologize to brother Price, who put the series together, for omitting it. It is included in this issue for your study and consideration.*



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# Reflecting The Son

By Nathan L. Morrison

Jesus said He is the Light of the world (the source of light) in John 1:4-5; 8:12. His disciples (saints) are to reflect His Light in letting our lights shine (Matt. 5:14-16; Rom. 8:29-30).

We can see a great parallel in the moon's reflection of the sun as a visual aid: The sun provides light to the earth (source of light) and the moon provides light at night in varying degrees (reflects the light of the sun). The amount of light the moon reflects from the sun is determined by its phase:

- New Moon (Current use, but originally called the Dark Moon): No light reflected!
- Crescent Moon, waxing or waning: Very little light reflected, a thin crescent ring!
- Half Moon, waxing or waning (1st and 3rd Qtr. Moon): Half the moon reflects the sun!
- Gibbous Moon, waxing or waning: Nearly all the moon is reflecting the sun!
- Full Moon: The whole moon reflects the sun and brightens the night sky!

The moon's influence on earth is so strong that it affects the tides! If we are letting our lights shine as we ought to, we will be influencing people around us (Matt. 5:16). We can use the phases of

the moon spiritually to see how bright our lights are shining. What phase of the moon are you in as you reflect the Light of the Son (Christ)?

## Dark Moon

In this phase, just as with the moon, there is no reflection of the Son (Christ): No light! Complete darkness! Men love the "darkness" of sin and reject the word of God (John 3:19-21). This is the state of one who is an unbeliever or fallen away (Matt. 13:19-22). Sin is a state of spiritual darkness, and people of the world (in sin) have a "darkened understanding" (Eph. 4:18). They do not know the vicious nature of sin:

- Sin reduces people to a state of moral bondage (John 8:34; 2 Pet. 2:19).
- Sin can harden the heart (Eph. 4:18-19; Heb. 3:12-13).
- Sin can cause one to be eternally lost (Rom. 6:23; 2 Thess. 1:7-9).
- They do not know where they are going (John 12:35; 1 John 2:11; Matt. 25:41-46).

**Solution:** Those in the darkness of the world (in sin) need to obey the gospel by believing the word of God and being baptized into Christ for the forgiveness of sins (Mark 16:16; Acts 2:38; 22:16). Those who dwell in the

darkness of sin, not reflecting the Son, will be eternally punished!

## Crescent Moon

Reflection of the Son: Minimum; sliver of light. Paul was sent to the Jews and Gentiles to rescue them from darkness (Acts 26:16-18, 22-23) and this phase demonstrates light, thus not completely in darkness. Just as with the moon, this phase has two sides: waxing (growing into the full moon) and waning (dimming into the Dark Moon/New Moon).

### Waxing:

- This could be the state of a new convert ever growing in the knowledge of Christ, or a weak saint becoming stronger (1 Pet. 2:1-3; 2 Pet. 3:18).

### Waning:

- This could describe a weak saint due to lack of growth like the Hebrews writer's audience. He rebuked them for needing taught the basics when they should have been mature enough to be teaching others (Heb. 5:12-14).
- This could describe weak saints falling away for various reasons such as the ones Jesus gave in explaining the Parable of the Sower when He talked about the rocky and thorny soil saints (Matt. 13:20-22).



**Solution:** Crescent Moon Saints needs to “grow in respect to salvation!” (1 Pet. 2:2). Will your light brighten as you reflect the Son, or will it wink out?

## Half Moon

Reflection of the Son: Bright; half-light, half-darkness. No longer of the dark, but not yet fully reflecting the whole glory of Christ. Saints are those rescued “from the domain of darkness” (Col. 1:13-14). Once rescued, Christians need to strive to be “daylight disciples” (1 Thess. 5). Just as with the moon, this phase has two sides: waxing (growing into the full moon) and waning (dimming into the Dark Moon/New Moon).

### Waxing:

- To grow unto maturity, saints must leave behind the basic (first) principles. This phase could describe the saint growing brighter for Christ and more and more reflecting His glory! (Heb. 6:1-2; Rev. 2:19).

### Waning:

- Just as one should grow in his knowledge of Christ, one can also become lax for whatever reason and grow dull, or dim.
- This phase could also describe one who compromises with the world: one foot in the world and one foot in Christ, such as the case of the church at Pergamum and with the church at Thyatira (Rev. 2:12-15, 18-25).
- Such a person only fools themselves; lies and does not practice the truth! (1 John 1:6)

**Solution:** Half Moon Saints need to “hold fast” to the good and “abstain” from even the appearance of evil (1 Thess. 5:21-22)! Are you growing or weakening in your reflection of the Son?

## Gibbous Moon

Reflection of the Son: Brighter; nearly complete reflection. One with faith in Christ (by obedience) leaves the darkness into the Light (John 12:46).

Just as with the moon, this phase has two sides: waxing (growing into the full moon) and waning (dimming into the Dark Moon/New Moon).

### Waxing:

- This phase could describe the saint, who through practice, leaves the dark for the light (John 3:21; Heb. 5:14).
- The “armor of light” is put on to contrast the darkness of night, and the saint more and more reflects the Son (Rom. 13:12-14).

### Waning:

- A saint burning this brightly starts to lose his light by becoming distracted and unfocused. The Thorny Soil Saint becomes unfruitful (Matt. 13:22).
- Perhaps this phase describes the saint who becomes weary of doing what is right (2 Thess. 3:13).

**Solution:** Gibbous Moon Saints need to “not lose heart in doing good” (Gal. 6:7-9; Heb. 12:1-3). Will your light ever brighten as you reflect the Son, or do you grow weary and lose heart?

## Full Moon

Reflection of the Son: Radiant; complete reflection. This describes one who shines the complete light, with no “dark part in it” (Matt. 5:16; Luke 11:33-36). Complete reflection of the Son only happens when one exercises self-control to not be “conformed to the world” but by “conforming to the image of the Son (Rom. 8:29-30; 12:2). Saints are to “grow up in all aspects into Him,” and be “Daylight Disciples” (Eph. 4:14-16; 1 Thess. 5:4-8)! Some new converts start here, full of light and zeal, but need to maintain it to keep from burning out and going dim. The Christian’s life is to be a contrast to the world: As stark a contrast as day and night, light and dark (2 Cor. 6:14).

- Jesus is the “Light of life” so to follow Him requires people to leave the dark and walk in the light (John 8:12; 1 John 1:6-7), because His disciples are “children of light” (Eph. 5:8).

· God’s people are not to participate in (fellowship) the deeds of darkness but expose them! Evil hates the light for fear the darkness will be exposed (John 3:19-21; Eph. 5:7-11).

Solution: Full Moon Saints need to continue “abounding in the work of the Lord” (1 Cor. 15:58)! Let your light continue to shine as bright as the Son so that men will “glorify” God!

## Conclusion

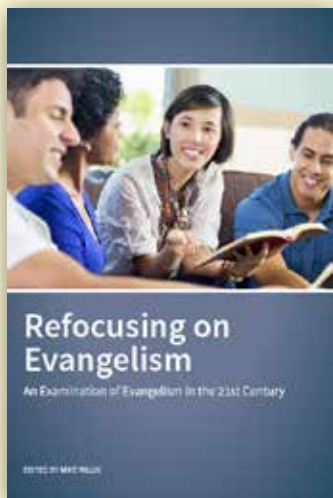
People of the world live in the darkness of sin, full of despair and hopelessness! For that reason God’s people are to be lights, beacons of truth that offer hope to the spiritually sick and dying. God’s people are to be “Daylight Disciples” as they walk in the light of truth (Psa. 119:105). Do you stray into the dark or stand in contrast to it? Going just a little into the dark is to walk in darkness and should no longer be a part of a Christian’s life (Eph. 5:3; 1 Pet. 4:1-3). As the moon reflects the light of the sun, saints reflect the Light of the Son of God (Matt. 5:16). Just as the moon affects a low or a high tide, our influence on others can be low or high; our actions will leave an impression for better or worse! People around us (in the dark world) will only see the light of Christ in us as we reflect the Son. Using the phases of the moon to determine your spiritual brightness, ask yourself, “In reflecting the Son, what phase of discipleship are you in?” Can others see your light? **T**



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### 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](http://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](http://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](mailto: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.mcarthurdccc.com](http://www.mcarthurdccc.com)

### JONESBORO

StoneRidge church of Christ  
514 Airport Road  
Bible Study 10 A.M., Worship 11 A.M.  
Evening 6 P.M., Wednesday 7 P.M.  
Evangelist: Dick Blackford (870) 933-9134  
email: [r1b612@aol.com](mailto:r1b612@aol.com)

### 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](http://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

### 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

### GLENDALE

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](http://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

### 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](http://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](http://www.JustChristians.org)

### CEANSIDE-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](http://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](http://www.poudrevalleychurchofchrist.org)

### MONTROSE

San Juan church of Christ  
1414 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](http://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](http://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 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.anthonycoc.com](http://www.anthonycoc.com)

## 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. Bumby  
3940 S. Bumby 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

## 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](http://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](http://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

### COLUMBUS

River City Church of Christ  
3900 River Road, Columbus GA 31904  
Bible Class 9:30 A.M., Worship 10:30 A.M.  
Evening 5 P.M., Wednesday 7 P.M.  
Evangelists Jeff McCrary & Bo Couchman  
(205) 451-9028, [rivercitychurchofchrist.com](http://rivercitychurchofchrist.com)  
[backtothebible@rivercitychurchofchrist.com](mailto:backtothebible@rivercitychurchofchrist.com)

### CONVERS

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 MTN. 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

Coastal 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](mailto:ronaldnelson1@gmail.com), (843) 441-7242  
[www.coastalchurchofchrist.com](http://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  
[agoselpreacher@gmail.com](mailto:agoselpreacher@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](http://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](http://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](http://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 10 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](http://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](http://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.clarksvillichurch.org](http://www.clarksvillichurch.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](http://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](http://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](http://www.southmarionchurchofchrist.org)

## OOLITIC

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](http://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](http://www.churchofchristwest.org)

## SAINT LEON, IN

Church of Christ  
7140 Hyland Rd., Guildford, IN 47022  
I74 exit 164 1 mile south on SR 1  
Bible Study 9:30 A.M., Worship 10:30 A.M.  
Evening 6:00 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](http://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](http://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](http://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](http://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

## CANEYVILLE

Caneysville 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.31wchurchofchrist.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

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

### 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.  
westsidechurchofchrist.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) 356-3096  
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  
phone: (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.  
Evanagelist: Darrel Yontz (505) 266-7577  
www.heightschurchofchrist.com

## NEVADA

### RENO

Central church of Christ  
2450 Wrondel Way, Stuite 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 Unaway, 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.lcccoc.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](http://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: Eugene Ford (513) 856-9288

## 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

Southside church of Christ  
687 Mansfield-Lucas Road  
Bible Study 10 A.M., Worship 10:45 A.M.  
Evening 6 P.M., Wednesday 6 P.M.  
James Bond: (419) 526-2868  
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 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](http://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](http://www.seminolepointecofc.org)

### 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](http://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://lowerrichlandchurch.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](http://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](http://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](http://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](http://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](http://www.kscoc.com)

## KINGSPOURT

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](http://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 10 A.M.  
Evening 5 P.M., Wednesday 7 P.M.  
[rockypointchurch@gmail.com](mailto:rockypointchurch@gmail.com)  
[www.rockypointchurch.org](http://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](http://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](http://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: [dvdrader@live.com](mailto:dvdrader@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](mailto: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.  
phone: (936) 756-9322  
[www.conroechurch.com](http://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](http://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](http://www.dickinsonchurchofchrist.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](http://www.methodiststreetchurchofchrist.com)

## 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](mailto: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 Alta Mesa)  
Bible Study 9:30 A.M., Worship 10:30 A.M.  
Afternoon 5 P.M., Wednesday 7:30 P.M.  
Evangelist: Steve Locklair (817) 292-4908  
[www.woodmontchurch.org](http://www.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](http://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](http://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](http://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](http://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](http://www.planochurch.org)

## 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](http://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: Evangelist: Jason Garcia  
email: [yourfriendjgar@gmail.com](mailto:yourfriendjgar@gmail.com)  
[www.biblemoments.org](http://www.biblemoments.org)

## 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](http://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 7:00 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](http://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](http://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](http://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](http://www.oakwoodroadchurchofchrist.com)

### CLARKSBURG

Westside church of Christ  
Davisson Run Road  
Sunday Morning 9:30 A.M.  
(304) 622-5433  
[www.westsidechurchofchristwv.net](http://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](http://www.northsidechurchofchrist.ca)

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**JUNE 22-25, 2015 - ATHENS, AL**  
**Refocusing on Evangelism**

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY
8 AM		DISCIPLESHIP: <b>Loving the Law</b> <i>Ken Chapman</i>	DISCIPLESHIP: <b>Loving the Lord</b> <i>Jim Allen</i>	DISCIPLESHIP: <b>Loving the Lost</b> <i>Gene Tope</i>
9 AM		ROADBLOCKS TO EVANGELISM: <b>Fishing With The Wrong Bait</b> <i>Ron Halbrook</i>	ROADBLOCKS TO EVANGELISM: <b>The Secular Spirit</b> <i>Mike Willis</i>	ROADBLOCKS TO EVANGELISM: <b>Stages of Churches</b> <i>Max Dawson</i>
10 AM		<b>Employing Our Credibility</b> <i>Bruce Reeves</i>	<b>Breaking Our Comfort Zone</b> <i>Rick Billingsley</i>	<b>Improving Our Communications</b> <i>Ethan Longhenry</i>
11 AM (MEN)		HELPING NEW CONVERTS MATURE: <b>The Number Who Fall Away</b> <i>Chuck Bartlett</i>	HELPING NEW CONVERTS MATURE: <b>What Can the Church Do?</b> <i>Chris Eppler</i>	HELPING NEW CONVERTS MATURE: <b>What Can I Do?</b> <i>David Cox</i>
11 AM (WOMEN)		EVANGELISTIC WOMEN: <b>The Woman at the Well</b> <i>Betty Tope</i>	EVANGELISTIC WOMEN: <b>Dorcas</b> <i>Wendy King</i>	EVANGELISTIC WOMEN: <b>Priscilla</b> <i>Stacy Gentry</i>
AFTERNOON		<b>Open Forum</b> <i>Max Dawson &amp; Charles Goodall</i>		
EVENING	LOOKING TO THE PAST: <b>Changes in Evangelism: The American Landscape</b> <i>Steve Wolfgang</i>	WORKING IN THE PRESENT: <b>In the Same Hour of the Night</b> <i>Charles Goodall</i>		FOCUSING ON THE FUTURE: <b>Evangelism in the 21st Century</b> <i>Nathan Morrison</i>