

TRUTH

MAGAZINE

Building of the Supreme
Court of the U.S.



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EDITORIAL

Adjusting to the Change

By Mike Willis

A significant cultural shift is occurring in America in which the prevailing Christian ethic is giving way to a rising secularism. There are a number of Scriptures that come to our minds as we witness this change. We might think about the days of the Judges when “another generation arose after them who did not know the LORD nor the work which He had done for Israel” (Judg. 2:10).

Perhaps this shifting landscape also reminds us that nothing is permanent in our temporal world. Paul wrote, “For the form (σχήμα) of this world is passing away” (1 Cor. 7:31). The σχήμα is the outward appearance, as opposed to its essential nature. Just as the fashions of the world are constantly in flux, so also are the structures of the governments of this world. Sadly, the change that is presently in progress rejects the moral standards revealed in the Bible.

My generation particularly is having feelings of anxiety and consternation. I suspect that we Americans feel somewhat like those Gentile Christians who lived in the first century. For centuries, Jewish people had been a despised minority who had been forced to learn to live as a sub-culture within a pagan civilization. They were viewed as a strange people with weird customs and practices. A Jew who converted to Christ may not be so surprised to find himself viewed as an alien and be estranged from the mainstream culture.

But this was not true of the Gentiles who became Christians.

All of a sudden, these Gentiles who became Christians were looked upon as strange because of their moral practices. After listing several sins characteristic of walking according to the will of the Gentiles – lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries – Peter said, “In regard to these, they think it strange that you do not run with them in the same flood of dissipation, speaking evil of you” (1 Pet. 4:4).

The things that Peter said Christians living in the first century Greco-Roman society would experience include the following:

- **Speaking evil of you.** “... having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation” (1 Pet. 2:12; cf. 4:4). “... that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed” (1 Pet. 3:16).
- **Threaten you.** ““And do not be afraid of their threats, nor be troubled” (1 Pet. 4:14).
- **Reproach you.** “If you are reproached for the name of Christ, blessed are you, for the Spirit of glory and of God rests upon you.

... But let none of you suffer as a murderer, a thief, an evildoer, or as a busybody in other people’s matters. Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in this matter” (1 Pet. 4:14-16).

- **Harm you.** “For what credit is it if, when you are beaten for your faults, you take it patiently? But when you do good and suffer, if you take it patiently, this is commendable before God” (1 Pet. 2:20). “And who is he who will harm you if you become followers of what is good? But even if you should suffer for righteousness’ sake, you are blessed” (1 Pet. 3:13-14).

To these saints, Peter wrote, “Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you” (1 Pet. 4:12). God’s children in other ages have experienced the fires of persecution. Why should we think it strange that they might come to His children who live in the United States?

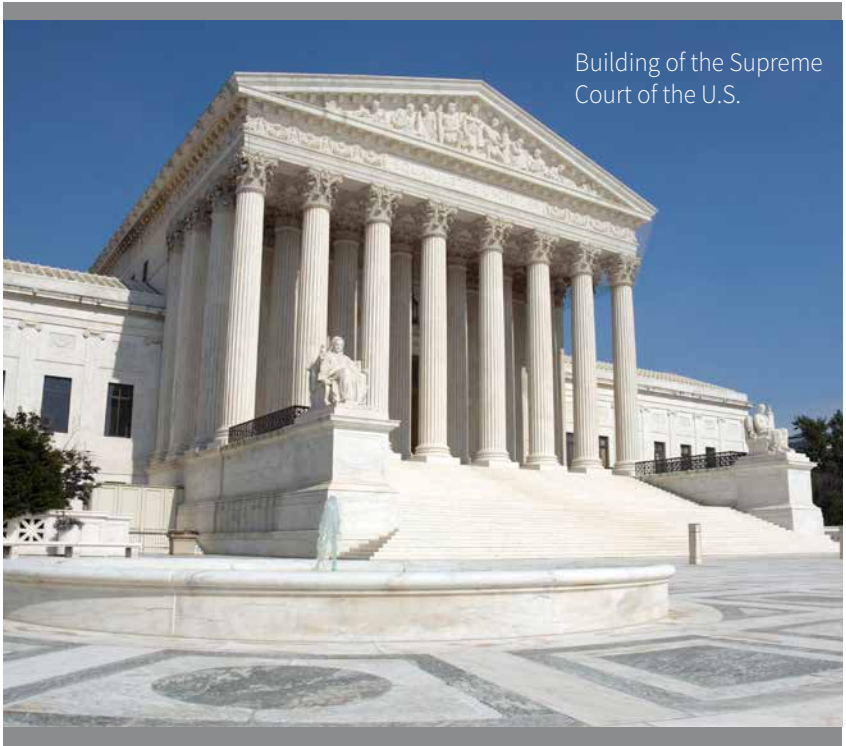
We have been blessed as a people to live for over 200 years in a culture that protected the rights of freedom of religion, speech, and press and to assemble peaceably. The changes we witness in our culture are ominous. Will the arm of government be used to prohibit preaching that condemns as sinful certain forms

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Building of the Supreme Court of the U.S.



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Mediations of the Heart

Tunics, Sandals, and Staffs

By Kyle Pope

In Jesus's instructions to the Twelve as He sent them on the "limited" commission, a textual question arises upon which critics of faith have seized. As Luke records it, Jesus commands, "take nothing for the journey, neither staffs..." (Luke 9:3b), but in Mark's account He commands them to "take nothing for the journey except a staff..." (Mark 6:8b). Is this a contradiction? Is one writer mistaken? How can both accounts be accurate?

It is important to note that gospel writers do not always use the same approach to record events in Jesus's life. In these texts, for example, while Luke records this as a quote, prefacing it with the words, "And He said to them..." (Luke 9:3a), Mark records it as a summary, not a direct quote, prefacing it with the words, "He commanded them to..." (Mark 6:8a). In other words, Mark gives the force of Jesus's words but does not present this as a record of Jesus's exact wording.

How does this help to resolve the issue? Matthew also gives an account of this event and offers additional information. Like Luke, Matthew presents his record more in terms of a direct quote, prefacing the entire section with the words, "These twelve Jesus sent out and commanded them, saying..." (Matt. 10:5a). Matthew then records Jesus's instructions to go only to "the lost sheep of the house of Israel" (10:5b-6), which is why we call this the "limited" commission. The Holy Spirit did not lead Mark and Luke to record this detail. Matthew then records

instructions Jesus gave concerning their preaching and healing (10:7-8), details that Mark and Luke summarize rather than quote (Mark 6:7; Luke 9:1-2). It is after this that Matthew records Jesus's instructions about what they were to take with them. He records Jesus saying:

Provide neither gold nor silver nor copper in your money belts, nor bag for your journey, nor two tunics, nor sandals, nor staffs; for a worker is worthy of his food (Matt. 10:9-10).

We note here the emphasis Matthew places on the faith they were to demonstrate in God's provision for them through the care provided by those to whom they were sent. They were not to take extra financial resources, but trust that God would provide for their needs. Later in Jesus's ministry His disciples confirmed that when they had been sent out in this way there was nothing they lacked (Luke 22:35). This principle that "the laborer is worthy of his wages" (cf. Luke 10:7), the apostle Paul later cites in teaching that the church may support those who labor "in word and in doctrine" (1 Tim. 5:17-18).

We must also note from Matthew's account that he records Jesus's reference to "tunics" before His reference to "staffs," putting it "nor two tunics, nor sandals, nor staffs." That seems to suggest that the word "two" is intended to modify not only "tunics" but also "sandals" and "staffs." This seems clear when we consider His instructions about their footwear. He wasn't telling them to go barefoot, but

"to wear sandals" (Mark 6:9). He wasn't telling them to go without a tunic, but "do not have two tunics apiece" (Luke 9:3), or "not to put on two tunics" (Mark 6:9). If this is the sense, Jesus was not telling them to go without any staff—an important instrument for safe travel through rugged terrain—but not to take two "staffs." If this is the force of Jesus's instruction there is no contradiction or error in any of the accounts even though we find three different ways of recording the same event. **T**



Kyle Pope

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The Crucified Man

By Barry Britnell

During the first century, the Romans were experts at the execution method of crucifixion. While the eventual outcome of the process was death, it also served the purpose of outright humiliation. Criminals who were crucified often found themselves hanging on the cross for days as their bodies slowly and painfully withered away in full view of everyone.

Our Savior died in such a way. His body, beaten badly by the Jews and the Romans, was barely alive when it was nailed to the cross. It is no wonder that He died in only three hours. Even Pilate was surprised by the speed in which Jesus died. Upon hearing of His death, Pilate had to send a soldier to confirm the news.

No doubt, we have read the account of Jesus's crucifixion a number of times. However, in this day and age, it is often difficult for us to fully understand what He went through.

As you wander around the Israel Museum in Jerusalem, you see a number of wondrous things. The Dead Sea Scrolls are housed there. The Pilate Inscription is housed there (see Leon Mauldin's article from May, 2015). There is armor worn by Roman soldiers, remains from the city of Hazor and many items related to the destruction of Jerusalem.

But often, some of the most interesting items in the museum are not the ones that you find in guidebooks. They are small, seemingly insignificant

items that can speak to us if we are willing to listen.



First century ossuary of a man who was crucified by Roman soldiers.



First century Roman nail driven through the ankle bone of a crucified man.

During the time of Christ, the Jewish people would wrap their dead in burial cloths and bury them in large tombs. After a period of time, the body would decay, and the bones would be taken and placed in an ossuary. In the Israel Museum, you can see a number of examples of elaborate ossuaries that,

no doubt, belonged to people of high standing.

However, in the corner, is a unique ossuary. There are no carvings on the outside to signify wealth. There is really no apparent reason to display this ossuary. But, it is on display because of what was found on the inside.

When the archaeologists open it, they found the bones of a first century man who had died by crucifixion. You can even see one of the Roman nails still driven through his ankle. Generally, crucifixion nails were reused on a number of victims. But, the Roman soldiers who secured this man to the cross did such a thorough job, they could not remove the nail after he had died. Consequently, the nail remains in that ankle bone until this day. A painful reminder of what he went through.

Jesus came to Earth and became the perfect sacrifice for all of us. During that process, he endured tremendous pain and suffering. And a simple walk through the Israel Museum reminds us of what He did for you ... and for me. **T**



Barry Britnell

Barry Britnell writes and teaches regularly on the subject of Biblical Geography. He has been to Israel three times in the last four years and is returning this October.

Just Thinking Out Loud...

To Open Their Eyes

By Daniel H. King, Sr.

When the Apostle Paul stood before Agrippa to make his case regarding his innocence from the charges leveled against him by his Jewish enemies at Jerusalem, he told once more the story of those signal events surrounding his conversion to Christ. It is a remarkable account, told briefly in his own words, with many fresh details of the occurrences of that life-changing day. Luke records it in Acts 9 as well, but there he sets it forth as a simple narration of history. Here it is in the form of eye witness testimony from the mouth of one of the most important and remarkable men who ever lived.

Among those items that are treated in this narrative are the Lord's arresting words to Paul in his personal commission to preach the Christian gospel to the Gentiles. His work is to be concentrated in the far-flung provinces of the Roman Empire, among the many different peoples and nations who had not yet heard anything about the gospel. It is not accidental that in the providence of the Almighty, immediately after Paul's conversion in Acts 9, the first actual instance of preaching to and baptizing of a Gentile family is facilitated by Peter and is recorded in Acts 10. Paul was God's chosen man for this task. And so, the Lord chose, prepared, and commissioned him to proclaim the gospel to the Gentiles before the first Gentile was even brought into the church! Clearly God had a long-term plan, and it involved Paul's mission to the nations!

Here is the important part of the account, for our limited purposes in the present study:

And I said, "Who are you, Lord?" And the Lord said, "I am Jesus whom you are persecuting. But rise and stand upon your feet, for I have appeared to you for this purpose, to appoint you as a servant and witness to the things in which you have seen me and to those in which I will appear to you, delivering you from the people and from the Gentiles — *to whom I am sending you to open their eyes, so that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are sanctified by faith in me*" (Acts 26:15-18).

Contained in this brief but significant charge to Paul is a more general appointment which falls to each one of us as we consider the matter of sharing the message of the Savior with a lost and dying world. For, even though Paul was given a special apostleship and with it a unique obligation, the task of sharing the Lord's life-giving good news is incumbent upon all of us in every age. We would like to notice particularly the promises found therein that are attached to the truth that Paul would teach to potential converts:

1. To Open Their Eyes. It is difficult for one to see with his eyes closed. The light cannot shine through closed lids. There may appear a faint glimmer through the thin flesh of the eyelids, but that is all. One is still in darkness. The eyes must be opened for there to be

sight. But getting one to "open his eyes" in the sense in which it is intended here is not easy. Some eyes are closed on purpose, and there is great resistance to the very idea of opening them.

It is much like the person who stays up until late into the night; when he finally gets to sleep he crawls under the covers and hides himself from the light in a virtual cocoon of darkness. Awakening him is a difficult duty because he has had very little sleep and he does not want to get up and face the morning sun. He does not want to see the light! Any parent who has been too lenient with teenagers on a Friday night will understand precisely how this works when Saturday morning comes.

Still others are delighted by the feel of the warm sunshine on their faces. We sometimes refer to them as "morning people." With great delight they open up their eyes to face a new day with a smile on their lips and a twinkle in their eyes. The light is a delightful thing to them, and they welcome it with all the joy of their being. Jesus said, "I have come into the world as light, so that whoever believes in me may not remain in darkness" (John 12:46). Would that everyone was possessed of this attitude, spiritually speaking, when it comes to obedience to the gospel of Christ. Unfortunately there are many more who are resistant to it than welcome it with joy!

2. That They May Turn from Darkness to Light. When the eyes are closed, there is only darkness. But when

the eyelids open up, there is light that may be seen if the eyes are functioning properly. Oh that more people would open up their spiritual eyes to the light of the gospel of Christ! If they would only do so, their whole world would be filled with the vibrant and effervescent light of God!

John said of Jesus, “In him was life, and the life was the light of men” (John 1:4). Then he went on to say, “The light shines in the darkness, and the darkness has not overcome it” (John 1:5). God’s light is ever victorious over the darkness of sin and death. Isaiah told his generation: “O house of Jacob, come, let us walk in the light of the Lord” (2:5). He said also, “The sun shall be no more your light by day, nor for brightness shall the moon give you light; but the Lord will be your everlasting light, and your God will be your glory” (60:19). Just as men can walk about freely in the middle of the night when a full moon is hanging brightly in the sky, the Lord lights the way for the person who has his eyes open to God’s Word.

3. That They May Turn from the Power of Satan to God. The Evil One has ever been about the business of blinding the eyes of men to the light of God. Wrote Paul, “In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God” (2 Cor. 4:4). Sad to say, but even now, just as then, there are many of the world’s billions who are locked in a death-grip with evil. It has control of them, and they find it difficult to break away from its clutches.

But Satan may be resisted; and he may be defeated as well. Powerful as he is, his main power is manifest through deception. He cannot get what he wants by telling people the truth. He must lie to them and leave them with misperceptions and misapprehensions or else he will fail in his efforts. He lives and dies by the strength of the falsehood. The light of God breaks the power of the Devil: “For God, who said,

‘Let light shine out of darkness,’ has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ” (2 Cor. 4:6).

When the light of truth pierces the darkness of falsehood, the labor of the Lord is being accomplished and the work of the Devil is being defeated. Hence we must ever “walk as children of light” (Eph. 5:8).

4. That They May Receive Forgiveness of Sins. Being that sin is the great obstacle to a right relationship with God, it must be banished from the heart and life in order that the Lord may extend His fellowship to us. It is for this reason that in every case where conversion occurs there is some mention of the necessity of putting sin away and having it removed from the record: “Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit” (Acts 2:38); “Repent therefore, and turn back, that your sins may be blotted out, that times of refreshing may come from the presence of the Lord...” (Acts 3:19).

The recognition of sin today is difficult because most evils are not identified as such by people in our time. Sin is not being accurately described as such; it is called something else altogether in order to give it a more benign appearance. The result is that most do not feel guilty at all about the wicked things that they do. They lie and cheat and steal, but feel no pang of conscience for it. So they have no sense of sin in their hearts. If there is no sense of sin in the hearts of men and women, then there is no cognizance of the need to repudiate it, quit it, repent of it, and find the way to do away with it. This is the greatest sin of man in our time, i.e. a failure to identify sin for what it is. Forgiveness of sin can never be enjoyed if evil is not identified and recognized as such.

5. That They May Receive a Place Among Those Who Are Sanctified. What a glorious sentiment! For us to

have a place among those who are set apart for divine service here and now, and a place of repose with the righteous of all the ages when this life is over. That is the great promise that comes at the conclusion of this set of divine assurances. The Lord guarantees His people a place with Him now in the sense of fellowship and association, and later when this life is at an end He pledges to make a place for them in His heavenly kingdom.

If you have ever played the game “musical chairs” then you know the feeling of not having a place. Each time the music stops another chair is removed, and you are certain that when it stops once more, someone will be left without a place. If not this time, then next time, it may be you! But of course, this is merely a children’s game. But it teaches us a lesson worth learning. In the plan of God there is a place for you, and it will always be there for you if you put it into your plans as well. As John wrote in the Apocalypse:

Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, “Behold, *the dwelling place of God is with man*. He will dwell with them, and they will be his people, and God himself will be with them as their God (Rev. 21:1-3).

Make room in your life for God now, and he will make room for you in his heaven someday. If you will make a place for Him, then He will make a place for you. That is the message for all who would come to Christ. **T**



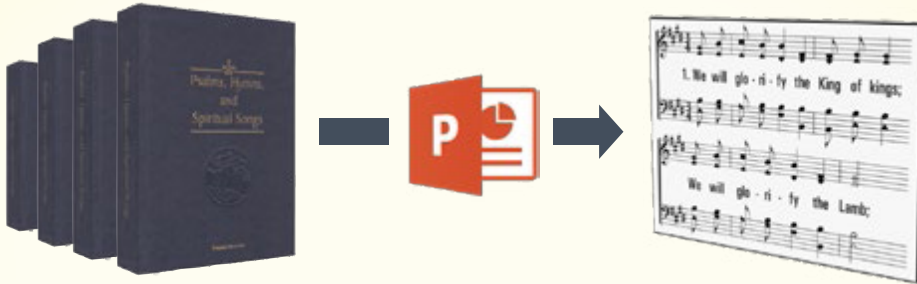
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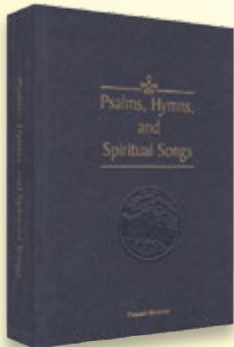
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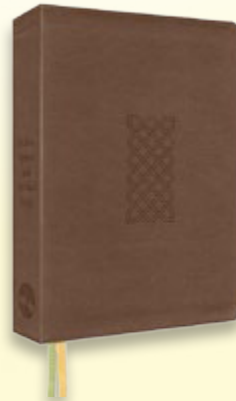
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Questions and Answers

By Bobby L. Graham

QUESTION:

What is the difference between a sound church which accepts into its fellowship a former member of a liberal church who has not repented of his supporting, by his presence and finances, the sponsoring church arrangement and social gospel, and the same sound congregation which refuses fellowship to a former member of the same liberal church who has not repented of stealing money? In both cases the sound church knew of the unrepented sins before it accepted or rejected fellowship. In both cases the sinners did not recognize their sins.

ANSWER:

Though the question is a bit long, I have used it as submitted to retain the essential elements of our querist's inquiry. Being totally unfamiliar with the situation here asked about, I must depend on the accuracy of the question. Let all understand that my response is to this situation as depicted, not as others think it exists differently from this description.

We need to understand that each local church has the right to examine those seeking to be part of that church; such is within the self-government of the congregation and the supervision of its local overseers, whose task it is to see that what is done is done properly (Acts 20:28; 1 Pet. 5:1-4). In the absence of elders (overseers), the right of congregational self-government does not change, though it does alter the exact means employed to tend to such matters as the one of our inquiry.

Not only is it wise for each local group to examine those applying for partnership (fellowship), but it is mandatory for maintaining a scriptural arrangement in the local church. This is what Jerusalem did when the newly converted Saul desired to be part of them, only to be rejected and later accepted when Barnabas interceded for him (Acts 9:26-28). It is regrettable that a Diotrephes often seeks control in such situations (3 John 9-11), hindering the church's work and progress. When the congregation, whether led by elders or not, accepts or rejects one according to New Testament principles, it does what the Lord approves. When the congregation does not accept or refuse according to God's will, it displeases the Lord (Rev. 2:15, 20; 3 John 9-10).

In the two cases cited, it appears that the church should have discussed the past participation of the member of a liberal congregation, thereby ascertaining his present attitude and understanding, to avoid future problems and disruptions, and to have

based their acceptance or rejection of him on what they learned from him (has he grown in understanding the practices he formerly approved, has he repented). From the facts submitted, it also appears that the church should have refused the thief in the absence of repentance. If the two in the separate cases did not know the sinfulness of their actions, the opportunity of the congregation to teach both persons is certainly valuable. Why let it pass, because souls are involved (Jas. 5:19-20; Gal. 6:1)?

It is often tempting for a church to gain members at the expense of truth and righteousness. Which is more important – numbers or acceptance with God? If brethren are not careful, they will fellowship people whom God will not accept and also refuse those whom God accepts. Repeating the mistake of Diotrephes (accepting those God refuses, rejecting those God accepts) does not come by following God's way, but by putting ourselves first before God. Who is your example – Christ or Diotrephes? **T**



Bobby L. Graham

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Women's Section

Teaching Our Children: Becoming Motivators

By Aleta Samford

Synopsis: If we are going to help our students “find out what their minds are for and become students for life,” we are going to have to develop the art of motivation. In our absence, our children must “work out their own salvation” just as we do, each and every day (Phil. 2:12).

When I say that the principles of teaching begin with our Heavenly Father, I'm referring to discoveries I made when comparing God's Word with each of the laws from *The Seven Laws of Teachings* by John Milton Gregory. The laws described are that of the (1) Teacher, (2) Learner, (3) Language, (4), Lesson, (5) Teaching Process, (6) Learning Process, and (7) Review and Application. The book is very detailed and somewhat difficult to read but is worth the time and effort. After reading it a second time myself and with God's Word to uphold each point, I knew my teaching was going to take a turn for the better.

One of my favorite words is motivation. Feeling motivated not only takes away the burden of doing something we need to do ourselves, it is also rewarding to motivate others to do what they need to do. Mr. Gregory puts a lot of emphasis on the need to motivate our students. “Wake up the mind; set your students to thinking; arouse the spirit of inquiry,” he writes. This describes the Law of the Teaching Process, which states: “Excite and direct the self-activities of the pupil and, as a rule, tell him nothing that he can learn himself.”

This principle defines our main goal as teachers: to motivate. In fact, would it not boost our skills to refer to ourselves

as motivators rather than teachers? Do you *motivate* the first and second grade class? Are you a *motivator* of the toddlers? Are you ready to join the ranks of *motivators*? “Motivation is the art of getting people to do what you want them to do because they *want* to do it” (Dwight D. Eisenhower).

*“Motivation is
the art of getting
people to do what
you want them to
do because they
want to do it”*

– Dwight D. Eisenhower

How does God “wake up our minds and arouse our spirits to inquire” of Him? How does He motivate us? Consider Creation. What sense-exercising! We are “without excuse” (Rom. 1:20). Who is behind all this? The answer is found in the Scriptures where the Creator reveals Himself as God Almighty. Love, goodness, and severity; we experience it all. Fear and awe grip our hearts and motivate us to search for knowledge, wisdom, and understanding (Prov. 1:7; 9:10). Convinced and

convicted, we ask, “What must I do?” He “calls us” through the gospel, offering salvation through the Lord Jesus Christ (2 Thess. 2:13-14). He “draws us in”: “No one can come to Me unless the Father who sent Me draws him” (John 6:44).

A study of the laws of the mind is fascinating, especially with God's Word as a living example of how to reach our students. I hope I have “set you to thinking and aroused your spirit of inquiry” so that as you daily read and study God's Word your senses are perked. Note the intense love, expectations, and guidance written on every page. God wants us to obey Him because we want to.

I look forward to sharing many more ways we can develop the “art of motivation.” **T**



Aleta Samford

Aleta is the wife of Gene Samford who preaches for the church that meets in Kemp, TX. She has taught Bible classes for 40 years and, in an effort to help other women join the ranks, presents a series

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Christians Under 30

Abuse

By Ethan R. Longhenry

Few transgressions prove as distressing, painful, and traumatic as abuse. Those who suffer abuse often feel betrayed, powerless, and used. Such people often find it hard to trust other people or even God on account of their experiences with abuse.

Abuse takes many forms: in truth, anything which can be used properly can also be abused. The most painful and traumatic forms of abuse take place in terms of relationships: abuse by a spouse, a parent (and, in some cases, by children), another relative, a friend, as well as by authority figures in schools, organizations, and sadly, in churches as well. Abuse can take many forms: physical (including sexual), emotional, mental, and spiritual. The problem of abuse is not limited to a certain select group: people of all classes, ethnicities, languages, nationalities, races, and religions abuse and suffer abuse.

The reasons people abuse other people are numerous. Some are abusive because they were abused; others may be experiencing other psychological difficulties or imbalances. Many are abusive on account of a lack of self-control, acting out on any desire or angry impulse which they might feel. Some people abuse out of purely evil desire to control and/or manipulate other people for their own benefit.

Abuse is not a matter to be taken lightly. All abuse is a perversion of God's intentions for humanity, representing rebellion against God and transgression

of His will. We can know this for certain because God is love, and God commands everyone to love as well (1 John 4:7-21). Love, by definition, is patient, kind, not irritable or resentful, and does not insist on its own way (1 Cor. 13:4-7); abuse is the opposite of these. Love seeks the best interest of the one who is loved, seeking their good (cf. Phil. 2:1-8); abusers seek power and satisfaction of their own desires to the neglect and harm of those whom they abuse. Therefore, there can be no justification for or excusing of abuse: it is wrong no matter what. God loves everyone, does not force or compel anyone to do anything, and expects His people to be the same way!

The harm caused by abuse glorifies and honors Satan, representing the fruit of sin: pain, misery, suffering, a sense of loss, mistrust, betrayal, and often great difficulty in fostering and maintaining healthy relationships. The Bible reveals how God in Christ shows love to everyone, desiring to heal, restore, and reconcile everyone back to Him, re-establishing relationships with God and with His people in the church (John 17:20-23; Rom. 5:6-11).

Abuse, therefore, is a great evil, sinful, completely contrary to God's purposes, and often criminal. We grieve for and wish to express our condolences to all those who have suffered terribly on account of abuse. If you have been abused, please know that it is not your fault, you are not to blame, and we are terribly sorry for the pain and suffering you have been forced to experience.

Yet, just as sin does not make righteousness wrong, so abuse does not make proper relationships wrong. Some spouses abuse their position in their marriage; this does not make what God has said about marriage wrong (Eph. 5:22-33). Some parents abuse their authority over their children; this does not mean that parents should not properly use that authority for the benefit of their children (Eph. 6:1-4). Some evil people have abused their professed role as religious authorities, and that is terribly wrong; nevertheless, God is not to blame, and He and His people stand ready to strengthen, comfort, and assist all people who have experienced the evils of abuse or of any other sin. Let us all stand firm against abuse and stop the cycles of abuse by showing love to everyone, seeking their best interest and their benefit, just as God has loved us in Christ! **T**



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Homosexuality in Light of the Recent SCOTUS Decision

by John R. Gentry

Righteousness exalts a nation, but sin is a reproach to any people (Prov. 14:34, ESV).

So Peter opened his mouth and said: “Truly I understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him” (Acts 10:34–35).

Unless you’ve been living under a rock, you are aware of the recent Supreme Court (SCOTUS) decision regarding homosexuality. On Friday, June 26, 2015, SCOTUS ruled that all 50 states must issue marriage licenses to homosexual couples and that, according to the 14th Amendment, all 50 states must recognize the lawful marriage of homosexual couples who were married in other states. So how should Christians react?

First, let’s review some numbers. The SCOTUS decision or ruling was based on a 5-4 vote, meaning that five people made a decision that impacted the entire country. I love the checks and balances of our government, but putting the fate of the entire country in the hands of just five people is one of the drawbacks. This decision has actually been 25 years in the making. The legal fight for homosexual marriages began with two women in Hawaii who applied for a marriage license in 1990. They were refused a license and so sued the state. According to UCLA’s Williams Institute, there are a little less than one million

homosexual couples in the United States, either married or not married.¹ This means there are approximately two million active homosexuals in America. According to the US Census Bureau, the population of the US is approximately 320 million.² This means that roughly 0.6% of the US population is made up of active homosexuals. From the media coverage of this issue, you would think the percentage would be much higher. While only 0.6% of the population may be active homosexuals, many more millions are supportive and approving of homosexuality (cf. Rom. 1:32).

God’s Definition of Marriage

In light of the attention given to homosexual marriages in our country, it is good for us to be reminded of God’s definition of marriage and what He says about homosexuality (next). In Genesis 2 God created man and woman and established marriage. A woman was specifically created as a companion or counterpart for a man. While the phrase “fit for him” (2:18, 20) includes the idea that the woman shares in the same nature as the man, it includes more than this. The woman was able to provide for the man things that he could not provide for himself or that another man could not provide for him. God deliberately and specifically designed the genders as counterparts or two opposites that form a whole. God’s original design in marriage was for one man and one woman to be married for life.

In Matthew 19 Jesus reiterated this. “Have you not read that he who created them from the beginning *made them male and female ...?*” (19:4–5, emp JRG). Jesus taught that God’s original design in marriage was for one man and one woman to be married for life.

In 1 Corinthians 7:2ff Paul taught, “each man should have his own wife and each woman her own husband” (cf. Rom 7:1–3). Paul taught that God’s design in marriage was for one man and one woman to be married for life.

Everywhere the Scriptures speak of marriage and God’s design for marriage, the same pattern is always found: one man and one woman are to be married for life.

God’s Word on Homosexuality

In Genesis 19 the wickedness of Sodom and Gomorrah (and the surrounding cities) had gone up as a great outcry before the Lord. The example of their wickedness given in the text was when all of the men of the city wanted to “know” (a euphemism for “have sex with”) the two men (angels) who were visiting (19:4–13). In commenting on these events, Jude said that the people of Sodom and Gomorrah were guilty of indulging in sexual immorality and pursuing “other flesh,” so it was not just a matter of the men wanting to rape the two visitors; the people were engaged in “unnatural desire” or homosexuality.

In Leviticus 20:13 the Lord said, “If a man lies with a male as with a woman, both of them have committed an abomination; they shall surely be put to death; their blood is upon them” (cf. Lev. 18:22). There is no mention of rape. These passages clearly indicate that God views any form of homosexuality as an abomination.

In Romans 1:18–32 Paul described the wickedness and unrighteousness of those Gentiles who stopped seeking after and serving God. Among the descriptions of their wickedness, He said, “their women exchanged natural relations for those that are contrary to nature; and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men” (1:26–27). These homosexual acts were shameless, not because rape was involved, but because homosexuality is contrary to nature, which is another way of saying that homosexuality goes against God’s design for men and women.

In 1 Corinthians 6:9–10 Paul said that the active and passive parties in consensual homosexual acts (again, not speaking of rape) would not inherit the kingdom of God (cf. ESV margin). Paul also groups homosexuality with other ungodly, sinful acts in 1 Timothy 1:8–11.

No passage in the Old or New Testaments provides any acceptance of any aspect of homosexual activity. All passages that discuss homosexuality condemn homosexuality and qualify it as a perversion, abomination, wickedness, and sinful.

How Should Christians React?

God’s teaching regarding marriage and homosexuality is clear. And clearly we have people in this country, including the leaders of this country, who are either actively engaged in homosexuality or are supportive of homosexuality. So how should we react to homosexuals and to the

recent SCOTUS decision supporting homosexual marriages?

Our attitude toward homosexuals should be God’s attitude toward them. In 2 Peter 3:9 we read that God does not wish for any to perish, but that all should reach repentance (cf. 1 Corinthians 6:9–11, “such were some of you”). Surely our attitude should not be for all homosexuals (or any other sinners) to rot in hell; instead we should desire for them to come to Christ and be saved. Jude speaks of this kind of attitude in Jude 23. Weymouth translated this verse as, “Others you must try to save, as brands plucked from the flames; and on others look with pity mingled with fear, while you hate every trace of their sin.” This is similar to the popular expression, “We should love the sinner, while hating the sin.” Paul also talked about proper attitudes toward those who were teaching or practicing things opposed to God’s will in 2 Timothy 2:23–26. Here we learn that we should not be quarrelsome, but that we should be kind and gentle with those who are in sin. But this does not mean that we should not talk to them about their sin. Paul also clearly said that we should teach them, correct them, and lead them to knowledge of the truth so that they may be able to repent and escape from the snare of the devil!

How should we react toward our government that is now condoning and espousing homosexuality? We must always “obey God rather than men” (Acts 5:29; cf. 4:19). We must always preach and practice the will of God, even when our government opposes God’s word or makes the preaching and practicing of His word or any part of His word illegal. We must be like the Shiphrah and Puah in Exodus 1:15–21, who “feared God and did not do as the king of Egypt commanded them.” We must be like Amram and Jochebed in Exodus 2, who “were not afraid of the king’s edict” (Heb. 11:23). We must be like Shadrach, Meshach, and Abednego in Daniel 3, who refused to obey the king when it meant disobeying God and were

therefore thrown into the fiery furnace. We must be like Daniel in Daniel 6 who, when the king outlawed prayer, went to his upstairs window and prayed where he could be seen by all “as he had done previously.”

The Need for Balance

As we strive to continue as we have always done in preaching against homosexuality, even if such preaching becomes against the law, we need to maintain balance in our approach. In none of the examples cited above did any of God’s people make any attempts to create organizations or gather petitions to overturn the government decree that was in violation of the word or will of God. In fact, even though homosexuality was much more prevalent in the environment of the first century, including among the governing officials, we do not read in the Bible or in any record of Christians in the first few centuries of them making any attempts to overthrow, overturn, or overrule the government regarding its acceptance and practice of homosexuality. This does not indicate that first century Christians kowtowed to the government and remained silent on homosexuality. Instead Christians continued to preach and teach on the subject and were successful in converting some homosexuals (cf. 1 Cor. 6:9–11).

We also need to make sure that we do not spend too much or an disproportionate amount of time teaching on homosexuality. In Matthew 23:23 Jesus said, “You tithe mint and dill and cumin, and have neglected the weightier matters of the law: justice and mercy and faithfulness. These you ought to have done, without neglecting the others.” We do not need to neglect presenting and defending what God’s word says about homosexuality, but we need to make sure we keep it in perspective and preach and teach on things that have more of an impact on our lives and the lives of those around us. In Luke 10:38–42 we read of Mary ▶

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sitting at the feet of Jesus while her sister Martha was distracted with being hospitable. It was certainly not wrong or sinful for Martha to be hospitable, but she was missing out on more important things on this occasion. Satan wins if we get distracted with things that are not sinful or are perhaps even good, if those things cause us to ignore the more important matters. Homosexuality is a sin, but most churches and communities do not contain active homosexuals or those being tempted with this sin (again, active homosexuals make up only 0.6% of the population, with the greatest concentration being in urban areas). Surely there are areas of our lives in which we need more guidance, exhortation, and reminding in than homosexuality.

Conclusion

It is sad to see our country head down this road. As a friend recently helped me to see, the people in this country who claim to follow God and His word used to be in the majority throughout our country's history. This is no longer the case. We are now in the minority, and this feels strange to us (cf. 1 Pet. 4:12; indeed, 1 Peter describes the suffering of Christians who were suffering because they continued to do good works and to preach and practice the truth). May God give us the courage and wisdom needed to continue preaching and practicing His word and will for us, including what He says about homosexuality, even if such teaching becomes illegal. May God help us and give us wisdom to kindly, gently, and lovingly teach those who are engaged in homosexuality so that they can repent and be saved. May God help us to be balanced and to be the most effective in our teaching and preaching, as we strive to address the real needs of those in our local churches and communities.

Endnotes

¹ See <http://williamsinstitute.law.ucla.edu/category/research/census-lgbt-demographics-studies/>. Viewed / accessed 7 July 2015.

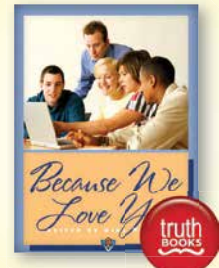
² See <http://quickfacts.census.gov/qfd/states/00000.html>. Viewed / accessed 7 July 2015. **T**



John Gentry

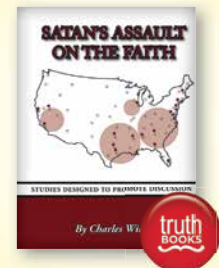
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FOR MORE ON Homosexuality



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Same-Sex Marriage

By David Dann

The Bible issues a warning to those who would seek to redefine that which God has already defined as either good or evil, saying, “Woe to those who call evil good, and good evil; Who put darkness for light, and light for darkness; Who put bitter for sweet, and sweet for bitter!” (Isa. 5:20). However, the false-advertisement and repackaging of sin has been going on since the very beginning in the Garden of Eden when the devil deceived Eve into believing that violating God’s law would actually be a good and beneficial thing for her to do (Gen. 3:1-6). Man has demonstrated a tendency to simply continue to do the evil things that he enjoys while trying to convince himself and others that what he is doing is actually good and right. Man takes that which God says is evil and labels it as being good.

The effort to redefine good and evil with respect to marriage is underway. From the very beginning, the Bible introduces and defines marriage as a relationship that exclusively involves two members of the opposite sex (Gen. 2:22-25). But instead of marriage being understood as including a husband and a wife, many are voicing the opinion that it ought to be redefined to include a relationship between two husbands, or a relationship between wife and wife. A relationship between two men or two women has never been, and never will truly be a “marriage,” but there are those who would like to believe that it is. “Woe to those who call evil good, and good evil” (Isa. 5:20).

The marriage relationship, as God defines it, is honorable. “Marriage is honorable among all, and the bed undefiled; but fornicators and adulterers God will judge” (Heb. 13:4). On the other hand, any other sexual relationship would fall into the sinful categories to which the Bible refers as “fornication” or “adultery.” In other words, God approves of marriage as He defines it, but condemns any sexual relationship other than what He defines as “marriage,” no matter what man may call it. The problem is that man is not content to leave marriage as God defines it and as God would have it. What happens when two men want to marry each other or two women want to marry each other? How should those who believe in God, believe that the Bible is His word, and who claim to follow Jesus Christ respond to the call for “same-sex marriage”?

What Is the Current Situation?

1. National and state governments have approved of “same-sex marriage.” Government legalization and recognition of same-sex marriage is a recent trend of the past decade. Since 2001 ten countries have completely legalized same-sex marriage as being recognized as lawful “marriage” by their respective federal governments, including The Netherlands, Belgium, Spain, Canada, South Africa, Norway, Sweden, Portugal, Argentina, and Iceland (http://en.wikipedia.org/wiki/Same-sex_marriage). The Supreme Court of the United States recently

ruled that same-sex marriages must be recognized in all fifty states of the Union. As the *New York Times* puts it, “The legalization of same-sex marriage in the United States is a relatively recent goal of the gay-rights movement, but over the last few years, gay-rights organizers have placed it at the center of their agenda, steering money and muscle into dozens of state capitals in an often uphill effort to persuade lawmakers” (<http://www.nytimes.com/2011/06/25/nyregion/gay-marriage-approved-by-new-york-senate.html?pagewanted=all>).

2. Public opinion is shifting on the issue of “same-sex marriage.”

According to the polls, public support for same-sex marriage has increased by about 1% each year over the past two decades (<http://www.gaymarriageresearch.com/gay-marriage-facts-statistics/>). A recent poll conducted by the Pew Research Center (Feb. 22-March 1, 2011) shows that 45% of the general population are in favor of same-sex marriage, while 46% are opposed, and 9% are unsure (<http://pollingreport.com/civil.htm>). While homosexuality was once hidden and same-sex marriage was unheard of, these things are now being promoted as being good in our society. This shift in public opinion is seen in that outspoken vocal support of homosexuality and same-sex marriage has become commonplace among the celebrities of our day. A NFL hall of fame wide receiver, Michael Irvin, recently posed for the cover of the homosexual magazine *Out*, even though he is not ▶

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a homosexual, as a show of support for homosexuals and for same-sex marriage. “The last thing I want is to go to God and have him ask, ‘What did you do?’ And I talk about winning Super Bowls and national titles,” Irvin said, according to *Out*. “I didn’t do anything to make it a better world before I left? All I got is Super Bowls? That would be scary” (http://espn.go.com/dallas/nfl/story/_/id/6760900/former-dallas-cowboys-player-michael-irvin-gay-magazine-equality). Irvin is calling “evil good, and good evil” (Isa. 5:20). Miley Cyrus, who rose to fame as Disney’s “Hannah Montana,” and who has gone on to have a very successful music career, recently got a tattoo of an equal sign on her finger which she says is a show of support for same-sex marriage, because, she says, “All LOVE is equal” (<http://www.hollywoodreporter.com/news/miley-cyrus-supports-gay-marriage-217430>).

3. Religious views are changing on the issue of “same-sex marriage.”

It used to be that it was generally understood that if one chose to live the homosexual lifestyle, or promote the homosexual agenda, then he would not claim to be a Christian and would not be a member of any church. But now there are churches which have embraced homosexuality, have ordained homosexual ministers, and which are openly promoting same-sex marriage and performing same-sex weddings. These churches refer to themselves as “open and affirming,” which is a correct designation in that they openly affirm that which God condemns. A website directory of these pro-homosexual churches lists thousands of churches among nearly all denominational and non-denominational persuasions across these United States (http://www.gaychurch.org/Find_a_Church/united_states/united_states.htm). Clearly a broad segment of our society now

believes that one can be a practicing homosexual and a faithful Christian at the same time.

4. A very vocal minority is advancing the agenda of “same-sex marriage.” The findings of a survey conducted by UCLA, which were published in April 2011 present the following: “An estimated 3.5% of adults in the United States identify as lesbian, gay, or bisexual and an estimated 0.3% of adults are transgender. This implies that there are approximately 9 million LGBT Americans, a figure roughly equivalent to the population of New Jersey” (<http://www3.law.ucla.edu/williamsinstitute/pdf/How-many-people-are-LGBT-Final.pdf>). How is it that, even though only a maximum of 3.5% of the entire population of the country is homosexual, public opinion and legislation have shifted so dramatically to the point that same-sex marriage has taken center-stage in our society today? The answer is that a very vocal minority is pushing an agenda that is reshaping the way people think in our world today. The homosexual agenda is simply a tool used by the devil to further erode the biblical worldview of our society. It is an agenda that is being used to encourage people to “call evil good, and good evil” so that the true biblical way of looking at things and a true Bible-based standard in making decisions for one’s life can be removed from our society.

What Does the Bible Say?

1. Marriage involves one man and one woman. Jesus defined marriage as a relationship that is contracted between one male and one female, dating the marriage relationship back to what was originally established at the beginning of creation (Mark 10:6-9). The apostle Paul used the Lord’s definition of marriage in making reference to one man having his own wife and one woman having her own husband (1

Cor. 7:2). Let no one be deceived into thinking that the definition of marriage needs to be changed in order to keep up with the changing times in which we live. The world of the Roman Empire into which Christ brought His message and into which He sent His apostles to preach His message was filled with sexual immorality, including homosexuality. When Paul wrote to the Corinthian Christians concerning marriage between one man and one woman he was writing to people who lived where homosexuality ran rampant in the corrupt culture of Corinth. From a biblical point of view, there is no such thing as “same-sex marriage.”

There are many homosexual couples who are engaged in sexual immorality while living in a government-sanctioned arrangement called “marriage,” but that arrangement will never be a “marriage” in the true sense of the term, regardless of what civil government may decree.

2. Homosexual behavior is sinful. Under the Law of Moses, those who practiced homosexuality among the Israelites were subject to the death penalty (Lev. 18:22; 20:13). Although we are not under the Law of Moses today and are instead under the Law of Christ, the practice of homosexuality is considered no less sinful today than it was under the Old Covenant. While we are not instructed to inflict the death penalty on those who practice homosexuality, we are called upon to recognize that homosexual behavior is sinful and will keep one out of heaven (1 Cor. 6:9-10). From a biblical point of view, homosexuality is unclean, dishonorable, “vile,” “against nature,” “shameful,” “error,” and “not fitting” (Rom. 1:24-28). That is the truth about homosexuality.

3. Legalized sin is still sin. National and state governments approve of same-sex marriage, but the word

of God condemns it. Public opinion is trending toward a favorable view of same-sex marriage, but the word of God still condemns it. No human legislature, supreme court, elected official, or celebrity can make right that which God Almighty has deemed to be wrong. The government may legalize same-sex marriage just as governments have legalized numerous other sins, but sin is still sin whether it is legalized, or not. The government may rule in favor of same-sex marriage, but the One who has “all authority” has already ruled it out (Matt. 28:18; 19:4-6).

What Should Christians Do?

1. Allow God’s word to define morality rather than civil government or popular opinion. Don’t give in to the pressure that is on to redefine sin into something acceptable or to redefine that which God considers dishonorable into something that is honorable. Civil government and popular opinion carry absolutely no weight in determining what is morally right or wrong. Don’t fall into the trap of calling “evil good, and good evil,” or of putting “darkness for light, and light for darkness” (Isa. 5:20). According to the word of God, homosexuality, even if practiced within an arrangement that society views as a “marriage,” is still viewed as a sin that will lead to eternal destruction for those who do not repent.


2. Teach what the Bible says about marriage and homosexuality. The Bible teaches that marriage between an eligible man and an eligible woman is approved by God, while homosexuality in any form is condemned. We cannot shy away from presenting the truth on this matter any more than we can shy away from teaching the truth on anything else the Bible says. Paul instructed Titus to “speak the things which are proper for sound doctrine” (Titus 2:1). Some loud voices in our

society are speaking perverse things. The truth about homosexuality and same-sex marriage needs to be taught in the pulpit, in the Bible classroom, and especially in the home. And remember, there is nothing hateful about teaching people to forsake sin and follow the Lord so that they can have eternal life. We cannot shrink back from declaring “the whole counsel of God” (Acts 20:27).

3. Pray to the God who created marriage. The Bible exhorts us to, “Pray without ceasing” (1 Thess. 5:17). The One to whom we pray is the One who made man and who made marriage for the benefit of man. We need to petition His help as we see the foundations of marriage and morality crumbling around us. Among those for whom the Bible instructs us to pray are those “who are in authority” (1 Tim. 2:1-3). We should pray that those who are placed in positions of authority to govern, legislate, and judge will be those who have reverence for God and His word in this, and all matters.

4. Prepare for what lies ahead. As we have already noticed, the trends are not headed in the right direction when it comes to homosexuality and same-sex marriage. The government is legalizing and promoting sin to a perverse extreme. How long will it be before the same government seeks to punish those who refuse to approve of that of which it has approved? Do not wait until things get worse before you make up your mind about whether or not you will take a stand on the side of the Lord and on the side of truth. As Joshua charged the Israelites of old, so we need to be charged today to “choose for yourselves this day whom you will serve” (Josh. 24:15). Make the right choice! Put your trust in the Lord and in His word, take a stand with Him, and refuse to be moved by the shifting opinions of this world.

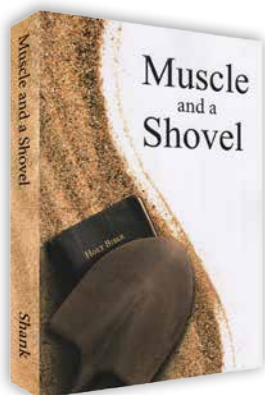
Conclusion

Public opinion will continue to change and the fallible governments of this world will continue to enact laws in opposition to the revealed will of God. But let us remember that, as Christians, we are citizens of a kingdom that is greater than the kingdoms of men (Col. 1:13-14), and we serve a Ruler “who is seated at the right hand of the throne of the Majesty in the heavens” (Heb. 8:1). 



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Analysis of *Muscle and a Shovel*

By Charles G. Goodall

The book by this title and written by Michael Shank came under the radar of my book *Evangelizing in the 21st Century* (Ceibooks.com). Brethren who have read my book have been inquiring as to my thoughts on it. It has been brought to my attention that conservative churches and brethren have been buying it in large numbers for distribution in evangelistic efforts. Ceibooks.com is getting large order requests for the book as well as a sizeable number of individual purchases. This attention is heightened when it is known that the author is making the book available on his web page below bookstore wholesale.

Let me tell you what it is and what it entails. Michael Shank and his wife were converted by an individual named “Randall” in a large printing company about 25 years ago. Michael kept careful notes of each encounter with “Randall” including the arguments and Scriptures he used. Michael was able to write his book years later using the notes.

After reading the book carefully more than once and making careful notes I found nothing that would betray Michael’s institutional background he embraced after his conversion. *Muscle and a Shovel* appears to be true to the Scriptures. However, I may have missed something.

The practice of passing out *Muscle and a Shovel* for personal evangelism would fit in the area of mass media evangelism in the realm of personal

evangelism. In that realm are tract distribution, Bible correspondence courses, call in radio, radio and TV preaching, and internet evangelism. While effective in some situations, I pointed out in my book that mass media efforts are generally ineffective because of the same liabilities. They are expensive and inefficient (mass media in general) with disappointing results (notice I did not say “no results”). Handed out like a tract and Bible correspondence course, *Muscle and a Shovel* would be expected to have the same results.

What “Randall” *did* seems to have much more promise for us in evangelism. Apparently Randall had his own agenda (which is detailed below in Michael’s account) or was following something like LeRoy Brownlow’s *Why I Am a Member of the Church of Christ*. Nevertheless each day when Randall came to work he was armed with one point in which he hoped to engage Michael. Michael, as a committed Baptist, conversely viewed Randall as a good prospect for conversion to the Baptist Church and thus his notebook and research.

Here is a chapter by chapter of their journey (I composed these summary points):

1. The prelude to the story of a couple’s journey to learn and obey the gospel.
2. The setting of the environment of Bible study and the author’s mentor.
3. Planting of probing open questions such as “Is Jesus coming again?”, “Why were you baptized?” and what is meant by “obeying the gospel”?
4. More specifically, “Does one have to be baptized to be saved?”
5. Is one saved by “faith only”?
6. The saved are in the Lord’s church but no saved are in a denomination.
7. Where did the Baptist church come from?
8. An inquiry of Baptist preachers produced no answer.
9. The church was established by Jesus Christ, not John the Baptist. The Baptist church was established by John Smyth.
10. Lutheran preacher advises that Christ is the vine and the denominations are branches.
11. Nicodemus and John 3:16.
12. A trip to visit the relatives in search of the validity of “the sinner’s prayer.”
13. Prospect begins to have misgivings about his religious roots and makes one last gasp effort to hang on to them.
14. Learning that feelings can be deceiving.
15. His best friend (a Christian) teaches him that obedience in

- baptism is an extension of belief (faith).
16. Learning that “of” in Acts 2:38 does not mean “because of.”
 17. Those who practice sprinkling and pouring for baptism are false teachers.
 18. Baptize is a transliteration of the Greek word *baptizo* and those who do not accept that are rejecting God.
 19. The conversion of the Ethiopian Eunuch places the entire Baptist scheme of redemption in jeopardy.
 20. Calvinism and latter day revelation reinforces faith in the unerring Scripture and leads to the rejection of Baptist doctrine.
 21. Documentation of number 16 above that *eis* is never translated “because of.”
 22. Denominational “unity” is a mockery of the unity taught in the New Testament.
 23. Prospect breaks all ties with the unspiritual materialistic mission of his Baptist brethren.
 24. He concludes that the masses (denominational people) believe their leaders without checking the facts for themselves.
 25. He concludes that only those who are in the church of Christ are saved and Christ saves only those who are in His church.
 26. Worship in the New Testament was on the first day of the week with worship different from the Law of Moses.
 27. Singing was the exclusive mode of music in the N.T. church. The denominations when established hundreds of years later rejected the instrument in worship.
 28. Calling a preacher Reverend is wrong because that name is reserved for God and God alone.
 29. The “One Pastor” system is not a Biblical arrangement.
 30. Obeying the gospel is following the pattern of Romans 6:3-5.
 31. Living a life which involves partying and worldly habits is hard to give up.
 32. It is the Bible that teaches that the way to eternal life is narrow.
 33. By following tradition, man is unable to escape and obey the truth.
 34. Our lost parents would not want us to go to hell to honor their bad choice which is illustrated by the rich man’s brothers.
 35. Role of baptism in God’s plan iterated in several illustrations that gives iron clad proof that it is absolutely necessary.
 36. Like Saul of Tarsus, the couple realizes that they need to be baptized to wash away their sins.
 37. “See here is water, what hinders me from being baptized?” They are on their way.
 38. The consciousness of their new birth and the resurrection it represents motivates them to share with others.
 39. The “sinner’s prayer” is a false doctrine and contrary to the Bible.
 40. God challenges all to seek His will and to obey His word.
- As I point out in my book *Evangelizing in the 21st Century* (Ceibooks.com), mass media evangelism is not effective because the worker generally does not have credibility with the prospect. Credibility is lacking chiefly because the prospect does not know the worker’s integrity or perhaps the worker has a life (many times not one’s own fault) that does not lend itself to the attribute. Thus he is not in a good position to break his own comfort zone which allows him to use his credibility with the prospect.

My assessment and suggestion is the book ought not be bought just for distribution. Just like Sears had “good, better, and best,” distribution is *good*, but obtaining a copy of *Muscle and a Shovel* and read how one man “Randall” *did* personal work to bring someone to Christ would be “*better*.” But selecting a fellow worker and do as “Randall” *did* by focusing on one soul, one point at a time, that would be “*best*.” “And he who wins souls is wise” (Prov. 11:30). **T**



Charles G. Goodall

In addition to a distinguished career teaching mathematics at Florida College, Charles Goodall has been actively involved in personal evangelism and in teaching others how to do that work. His most recent work is *Evangelism in the 21st Century*.

Evangelizing in the 21st Century



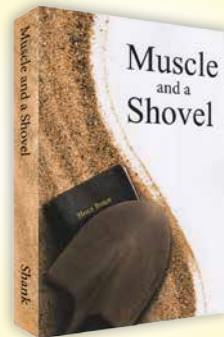
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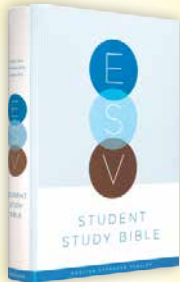
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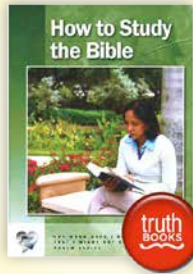
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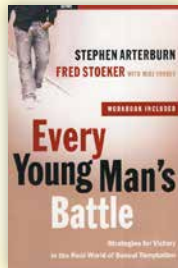
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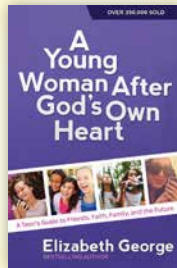
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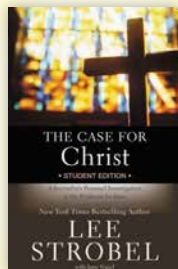


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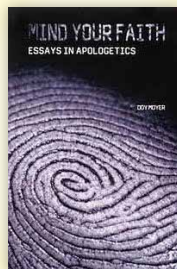


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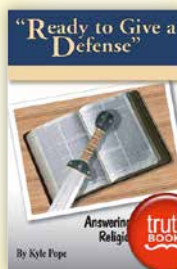
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Lording It Over the Flock

By Greg Litmer

Those who are appointed to serve as elders are to be men of exemplary character, as indicated by the qualifications they must meet set forth in 1 Timothy 3 and Titus 1. They are, however, men, and they have been given oversight of the local congregation among them. As with any organization, the placing of oversight within the hands of certain individuals does carry with it the possibility of abuse. Recognizing this to be so, the Holy Spirit addressed that specific issue through the pen of Peter in 1 Peter 5:1-3. The passage reads, *“The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God’s heritage, but being ensamples to the flock.”*

Elders are not autocrats. They do not rule by inherent right, nor is their authority without limits and restrictions. Elders do have the oversight of the local congregation over which the Holy Spirit made them bishops, but they are not to exercise that oversight as “being lords over” those who have been allotted to their charge. “Being lords over” is a translation of *katakuriuontes*.

Classical Greek – In both classical Greek and in early Christian literature *katakuriueo* is translated “to become master, gain power over (someone or something), to subdue.” Its usage

denotes mastery over both the physical (become master of everything under heaven) and spiritual realms (master doubt). (For specific references to the above uses see Liddell-Scott).

Septuagint Usage – In the Septuagint much the same meaning is derived with frequent reference to political or military dominion over a people or land. Yet it is also noteworthy that the term is used in God’s instruction to man that he subdue the earth and have dominion over all its creatures (Gen. 1:28).

New Testament Usage – In the New Testament *katakuriueo* also carries the meaning “to be master over” or “exercise lordship.” This mastery pertains most frequently to dominion over other people in the sense of “lording it over” them (Strong 2634, Bauer 412, Kittel 3:1098, Liddell-Scott 896, Colin Brown 2:510, 519; *The Complete Biblical Library*, The New Testament Greek-English Dictionary, Zeta-Kappa. Springfield, Missouri, World Library Press).

When a qualified individual accepts the work of an elder, he is not becoming a CEO, CFO, boss, or lord. He is assuming no legislative power or taking on the mantle of police chief or detective. He is becoming a servant. In Mark 10:42-45 we find, “But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it

not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.” Both Jesus and Peter used *katakuriueo*.

Jesus used Himself as an example of what it truly means to be a servant, and Peter, in the context of 1 Peter 5, used the Lord in the same way. In verse 4 he wrote, *“And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.”* As shepherds of the local flock, elders look to the “chief Shepherd” to learn what true leadership is all about.

It is contrary to God’s will when elders rule the congregation with an “iron fist,” seeking to dominate, and perhaps even intimidate, the members. It is contrary to God’s will if one elder becomes the “head” or “main” elder among the plurality of bishops in a local congregation. Indeed, Peter contrasts “being lords over” with “being examples.” Being an example suggests the idea of providing a “pattern” for the brethren to fashion themselves after. While some have taken this truth and taught the false idea that elders can lead “only” by example, it is not within the scope of this article to show the many ways that such is wrong. Just like all others, elders have an example in Christ Jesus and are to walk in His footsteps. Perhaps a good way of saying it is that, as shepherds of a local flock, elders have the responsibility of leading,

showing, going before their flock that they too may learn to more closely follow the path of the Lord.

There are occasions when elders, due to their position of overseers, must see to it that all levels of discipline are carried out. Elders who refuse to see to it that those who walk disorderly and will not repent are withdrawn from out of fear of “lording it over” the congregation, do not understand what “lording over” means. They are negligent in their duties before the Lord and to all the members of the congregation. However, elders must act as leaders in the attitude with which such is carried out, always with concern for the spiritual welfare of the individual who is in the grip of sin and with a genuine desire to obey the Lord’s command, maintaining the purity of the congregation.

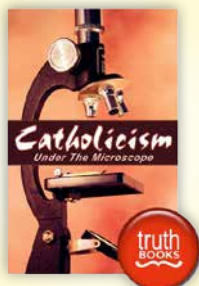
When elders have true love for the Lord, that love will manifest itself in the way they fulfill their responsibilities as overseers. No one can serve as an elder without the primary motive being love – for the Lord and for those over whom they have the oversight. Jesus said in John 13:34-35, “A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.” That kind of love prohibits arrogance, haughtiness, or a feeling of superiority. One who truly possesses that love cannot and will not “lord it over” the congregation among them. The Lord’s church is not a business, a political body, or a fraternal organization. Being an elder is not something to be placed on a resume as an earthly position of prominence. It is quintessentially to be a servant. **T**



Greg Litmer

Greg Litmer has preached at the Northern Kentucky Church of Christ for almost fourteen years. He also serves the congregation as an elder.

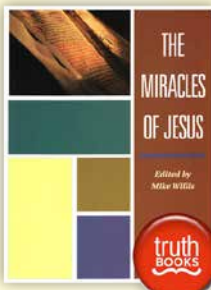
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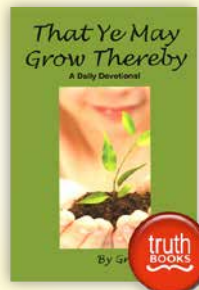
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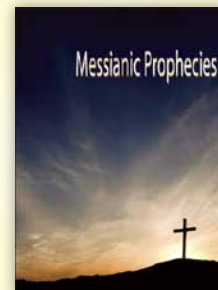
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Clapping at Baptisms

By David F. Sims

Is it OK to clap when someone is baptized? If you feel inclined to clap during a church activity, please examine your purpose for it. Are you clapping to praise and rejoice over the work of men, or are you clapping to praise and rejoice over God? If you are clapping to praise the work of men, please remember that we assemble together to praise God, and it is not right to divert our praise to the creation rather than the Creator. Baptism is not a spectacle, or a performance, or a form of entertainment. It is a solemn event, just as solemn as taking the Lord's supper and prayer. Our observation and response to a baptism should be one of equal dignity. Baptism is not the work of man. It is the work of God upon man, for in baptism, God washes away sins. Please do not praise man for God's work!

If however it is your intention to clap in praise to God, is it scriptural to praise God by clapping? The New Testament authorizes us to praise God in many ways with our mouth (song, prayer, speech), but it nowhere authorizes us to praise God by clapping, just like it does not authorize us to praise with mechanical instruments. Let us praise God in the way He has instructed us to praise Him: with the fruit of the lips (Heb. 13:15). If you feel inclined to respond aloud to God's amazing grace, a heartfelt "Amen!" or "Hallelujah!" or "Praise the Lord!" would be more appropriate and would focus the attention on God. Clapping is no more appropriate in church

activities than "high-fives" or "jumping for joy" or "drumming on the pew." Showing approval by saying "amen" is specifically authorized by Scripture (1 Cor. 14:16). The New Testament contains numerous examples of "amen" being used to solemnly confirm a prayer, blessing, statement of praise, or statement of truth. No authorization or example of clapping hands to show approval or for any other purpose is found. 1 Corinthians 14:40 says, "But all things must be done properly and in an orderly manner."

Is clapping simply one form of rejoicing? I can't find any place in the New Testament that defines it as such. I find plenty of people rejoicing in their words. If we are supposed to rejoice in the assembly of the church, and clapping is an acceptable form of rejoicing, why not clap at other times in the assembly? I rejoice every time we sing a hymn that tells of Jesus's resurrection, as well as every hymn that tells of heaven or God's grace. I rejoice every time a preacher effectively makes an important point, and you'll occasionally hear me say "Amen!" to such points. I rejoice when a young man musters up the courage to prepare a sermon and stand before the congregation to deliver it. I rejoice when an erring brother or sister comes forward to confess sin and is restored. I rejoice when it is announced that a sick brother or sister has recovered, and at other positive announcements as well. Should I clap at any of these events? If

not, then why should it be OK to clap at a baptism?

Someone may say, "Where does it say *not* to clap?" The "where does it say not to" argument has long been used to justify numerous false doctrines, as brother Connie Adams expounded upon in the March 2011 edition of *Truth Magazine*. But in reality it is no argument at all, for we cannot justify anything based on what the Bible does *not* say. *In the work and worship of the church, we are not free to do anything that is not specifically forbidden.* We are limited to do what is authorized and forbidden from anything that is excluded. Many people wrongly interpret "freedom in Christ" to mean "liberty to worship as we see fit."

If you want to base your worship to God on what the Bible does NOT say, you are going to have a hard time excluding any false doctrine. Nowhere in the New Testament is clapping used in the assembly of saints for any purpose. Since God excluded it from the Gospel, and since Apostles and New Testament Christians did not practice it in their assemblies, neither should we practice it.

T



David F. Sims

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www.retainthestandard.com

When Blessings Become a Curse

By Mark Mayberry

Sometimes, a curse can become a blessing (Deut. 23:3-6; Num. 23:7-10). Alternatively, a blessing may at times become a curse (Mal. 2:1-2; 1 Cor. 1:22-25).

Down through their history, the Jews were blessed with signs from heaven; however, they allowed this blessing to become a curse. During the ministry of Christ, they repeatedly demanded, "Show us a sign..." (Matt. 12:38-42; 16:1-4; John 2:18-22; 4:48; 6:30-33; etc.).

Down through history, the Greeks were blessed with intellect and wisdom; however, they allowed this blessing to become a curse. Trusting in their own understanding, they scoffed at the wisdom of God (Acts 17:18-34; cf. Prov. 3:7; 26:12; Isa. 5:21; Matt. 11:25-27).

Material possessions are indeed a blessing; however, if we trust in riches, this blessing becomes a curse. Those who are covetous and complacent forsake the Lord (Deut. 8:11-14; 31:19-22; Prov. 30:7-9; Neh. 9:24-29; Rev. 3:15-21).

Friends and family are indeed a blessing; however, if we allow them to pull us away from God, this blessing becomes a curse. Many compromise their convictions in an effort to follow the crowd or please their family (Prov. 1:10-19; 13:20; Matt. 10:34-39; 1 Cor. 5:6-8; 15:33-34).

In His grace and mercy, God sets before us a blessing and a curse: a

blessing if we obey, and curse if we rebel (Deut. 11:26-28; 30:19-20). How are you responding to the blessings of God (1 Cor. 1:18-31)? God has blessed us with credible evidence of His existence. How do you respond to the recorded signs of Scripture? God has blessed us with intellect and understanding. How do you react to the revealed wisdom from above? God has blessed us with material provision. How do you view such bounty? God has blessed us with friends and family. What sort of influence are they having in your life, and what sort of influence are you having in their lives? **T**



Mark Mayberry

Mark Mayberry works with the Adoue St. church of Christ in Alvin, TX, where he serves as both evangelist and an elder. His email address is markmayberry@outlook.com, and his Bible Study website is www.markmayberry.net. markmayberry@live.com

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“I Kept Back Nothing That Was Profitable”

By John Henry Sr.

The Apostle Paul, “...Sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: And how *I kept back nothing that was profitable unto you*, but have *shewed you*, and have *taught you* publicly, and from house to house, Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that *I am pure from the blood of all men*. For I have not shunned to *declare* unto you all the counsel of God” (Acts 20:17-27).

I recently had someone tell me that when Paul said, “*I kept back nothing that was profitable*,” he meant he did not have to preach on a certain subject unless it was profitable to the

hearers. In other words, if I decide as a gospel preacher that I don’t think it is necessary to preach on marriage and divorce, authority, homosexuality, etc. then I can just leave it off because it was not profitable to the hearers.

Paul was not saying that he withheld parts of the gospel because it was not profitable unto them. The context clearly teaches what Paul did when he kept back nothing that was profitable unto them. To keep back nothing is to “*declare unto you all the counsel of God!*” To say that Paul withheld gospel teaching because he believed that they didn’t need to hear that part of the gospel is just mistaken! What is one trying to hide by saying such a thing? The only way the Apostle Paul could be “*pure from the blood of all men*” is to “*declare unto everyone* (emp. mine) *all the counsel of God.*”

What does God think about this kind of behavior? Do preachers have the authority from God to begin to choose what they can and can’t preach when it comes to the **counsel of God**? Didn’t God delegate all authority to Christ in the Christian dispensation (Matt. 28:18-20)?

In Matthew 28:18-20 we find the great commission given by our Lord. In that commission He claimed “*all power.*” If Christ claims all authority, then there is none left for any one else! Jesus claimed all authority “*in heaven.*” This means He has complete rule from the throne of God over the Spirit beings (Eph. 1:21; 1 Pet. 1:22; Rev. 1:18). Jesus also claimed all authority “*on earth.*” Jesus has all

authority over the church (Eph. 1:22-23; Col. 1:18). He also has all authority over political governments. John said of Christ, He is “*the ruler of the kings of the earth*” (Rev. 1:5). Now since there are only two sources of authority, divine and human, which is being used when one decides that it is not important to preach on a certain Bible subject?

The Bible also teaches us that there is just “*one Lord*” (Eph. 4:5). “*Lord*” means, “*master, having power or authority, owner*” (Vine). Strong says “*Lord*” means “*supreme in authority.*” It is Christ, the one Lord who tells us that we are to obey Him for He is the One and only source of authority. This being true, then we must all teach, worship, and serve Christ the same way. What the Lord says to one, He says to everyone. If not, why not? Consider this, whatever was taught in one church was taught in every church (1 Cor. 4:16-17). This also shows that Christ is the *one* and only source of authority, which all recognized and gave heed too in the first century. This unity in serving and obeying Christ, that every church possessed, should be present today. Paul said, “*And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him*” (Col. 3:17). Look at how this verse breaks down: (1) “*Whatsoever*” – “*all, any, every, the whole*” (Strong’s). This would carry the idea of any and every thing we do in religion. (2) “*Ye*” – the individual. We are responsible for following the authority of Christ. (3) “*Do*” – “*execute, exercise, fulfill, gain, ... observe, ordain,*

perform, provide” (Strong’s). (4) “*Word*” – “something said, doctrine, utterance” (Strong’s). God’s divine utterances must be followed and carried out precisely (1 Pet. 4:11). (5) “*Deed*” – “to work, toil, doing labor” (Strong’s). The word of Christ should dwell in us, and regulate our life. Why? All authority for what we do is found in the Scriptures, for the Scriptures are the authority of Christ. Paul said, everything we do, observe, execute, or perform in word or deed *must* be done by the authority of Christ. Notice that Paul said, “***Do all in the Name of the Lord Jesus.***” If that will not get the job done, where there is an appeal to the authority of Christ, nothing will! All teaching is to be authorized by Christ and Christ must authorize every work we do religiously.

The authority of Christ comes to us by or through the Apostles who were guided by the Holy Spirit (John 16:7-14; 14:26; 15:26). Therefore the Bible represents the authority of Christ (2 Tim. 3:16-17). The Bible is the only Divine book, and the only book divinely protected; all human books and *thoughts* are fallible. The Bible is the only infallible book, the only word of God, the exclusive authority in religion.

Now, I ask every honest person, is it all right just to preach and teach what one thinks will be profitable unto other Christians and just leave the rest off? What does the Scripture say? What does God say? Where will you put your faith (1 Cor. 2:5)? **1**



John Henry Sr.

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The Books of the Bible

By Jesse Flowers

Dear brother or sister, do you know the books of the Bible? Perhaps at one time you knew them quite well, like many of our small children do. What happened? Why have so many forgotten the order of the Books of the Old Testament and New Testament? Well, as the familiar saying goes, “If you don’t use it, you loose it.”

God described His people of old saying, *“My people are destroyed for lack of knowledge. because you have rejected knowledge, I also will reject you from being priest for Me; because you have forgotten the law of your God, I also will forget your children”* (Hos. 4:6). Not only in too many congregations has God’s law been forgotten, but even the **names** of the inspired books have been forgotten!

So let’s be reminded of the 66 Books of the Holy Bible.

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New Testament: Matthew, Mark, Luke, John, Acts, Romans, 1 & 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 & 2 Thessalonians, 1 & 2 Timothy, Titus,

Philemon, Hebrews, James, 1 & 2 Peter, 1, 2, & 3 John, Jude, and Revelation.

Don’t you believe that it’s important to be well acquainted with the names of the books of the most important Book in the world? Of course it is! Then let’s get back to the basics, and memorize the Books of the Bible once again. Let’s be a people of the Book, who know not only the names of the Books, but the Bible itself! **T**



Jesse Flowers

Jesse Flowers has been preaching for the church of Christ at Pruett and Lobit Streets in Baytown, Texas for the past 7 years. He is married to April (Melton) and has four children, Jesse, Josiah, Anna and Clara.

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The Battle Belongs to the Lord

2 Timothy 2:4

By Alton Bailey

“No one engaged in warfare entangles himself with the affairs of this life, that he may please him who enlisted him as a soldier” (2 Tim. 2:4). We are at war with the devil and his angels in this life. This world is a “spiritual combat zone.” Satan and his angels do not wear “dog tags” to identify themselves. The devil and his angels count victory by a body count. What does that mean? Satan knows that he has lost the war with God. Satan’s only enjoyment is victory of winning a soul to his cause. In Matthew 25, Satan knows his destiny is Hell. He knows that Hell has been prepared for him and his angels (Matt. 25:41). Satan knows that he has no hope of Heaven.

Jesus only uses volunteers in His army. Jesus enlists us as a soldier. In Hebrews 2:10 “in bringing many sons to glory,” Jesus is the Captain of our salvation. In Jesus’s army, we are to be combat ready at all times. We are not to entangle ourselves with the affairs of this life. When I was in Viet Nam in the late 1960s, the Navy did not want anyone to be thinking about what was happening back home. Why? The Navy knew that, if our minds were somewhere else than the task at hand, someone might get hurt. The same is true with God. God doesn’t want us to have the affairs of this life on our minds. Our first priority should be serving as a good soldier of the cross (Matt. 6:33).

We must be able to identify our enemy. When we were in Viet Nam, we were required to wear dog tags at all times. Our dog tags were like a “seal”

to identify us. “Nevertheless, the firm foundation of God stands, having this seal, ‘The Lord knows those who are His,’ and, ‘Everyone who names the name of the Lord is to abstain from wickedness’” (2 Tim. 2:19). In Viet Nam, the South Vietnamese were to have ID’s so they could be identified. Sometimes the Viet Cong, the enemy, would get fake ID’s to come in among the Americans. Doesn’t Satan do the same with us today as Christians? Doesn’t Satan use a fake ID to appear as an angel of light in the church? “No wonder, for even Satan disguises himself as an angel of light. Therefore it is not surprising if his servants also disguise themselves as servants of righteousness, whose ends will be according to their deeds” (2 Cor. 11:14-15). Remember! Satan spends the majority of his time in the church.

Trained for Battle

When we enlist in the Lord’s army by becoming a Christian, we know that we will be entering a combat zone. We should know what lies ahead for us. We know that we need training to survive. God wants a well-trained army for Himself. To do this, we know that we need to put on the proper armament of God. “Put on the full armor of God, so that you will be able to stand firm against the schemes of the devil. For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places” (Eph. 6:11-12). Our warfare is spiritual. It is not carnal.

Are you constantly training to be the best you can be for Jesus? Do you each day keep on the “uniform of the day” as you enter the world. The uniform of the day is Jesus Christ. Paul said, “For all of you who were baptized into Christ have clothed yourselves with Christ” (Gal. 3:27). We must never take Jesus off. He is our Savior and guide. He is our Commander in Chief. His word is used to train us. We must realize that the “spiritual forces of wickedness in the heavenly places” will come into the church as false teachers (Eph. 6:12). We must recognize these false teachers. “Beloved, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world” (1 John 4:1).

Remember! Body language doesn’t lie. You will know the enemy of God by their actions. Paul said to the Ephesians elders, “I know that after my departure savage wolves will come in among you, not sparing the flock; and from among your own selves men will arise, speaking perverse things, to draw away the disciples after them” (Acts 20:29). Many members of a congregation are not training themselves to identify Satan and his angels. Satan spends over 90% of his time in the Lord’s church. Why? Satan knows that the Lord adds to His church those who are being saved (Acts 2:47). Satan wants mankind to be ignorant of God’s word. Why? So he can trick mankind. Jesus used God’s word to defend Himself against Satan (Matt. 4:1-11). Each time Jesus was tempted by Satan, Jesus would say, “It is

... Continued from page 29

written." Satan hates the word of God. Satan knows that the gospel of Jesus is the power of God unto man's salvation (Rom. 1:16). Are you constantly training to fight the wiles of Satan? Paul told Timothy, "Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth" (2 Tim. 2:15). We must continue daily in training through God's word to be the best that we can be for the Lord.

Will to Win

A "will to win" is important in our battle against Satan. When the going gets tough, the tough gets going. We must have a burning desire to defeat Satan. Satan knows that we walk by faith. He knows 2 Corinthians 5:7 – "for we walk by faith, not by sight." Satan knows Romans 10:17 – "So faith comes from hearing, and hearing by the word of Christ." Satan knows that if he can destroy our faith, we will quit the Lord. Satan hurls his lies at us. He is the father of lies (John 8:44). He tries to destroy our "will to win." Satan uses other people to corrupt us. "Do not be deceived: 'Bad company corrupts good morals'" (1 Cor. 15:33).

God will make for us a way of escape (1 Cor. 10:13). Sometimes temptations seem to overpower us. Two sins in the New Testament that God tells us to flee from are fornication and youthful lusts (1 Cor. 6:18; 2 Tim. 2:22). Brethren! Look for the exit sign! We may have to do like Joseph did in Egypt with Potiphar's wife, we may have to leave in a hurry and regroup for another day of battle against Satan (Gen. 39:12). There is no shame in this!

Finish the Battle

We have the Lord on our side if we are on the Lord's side. We can't quit! When I coached high school football, I

never had one player to score when he crossed the five-yard line. To score, we must finish the course. We must win the battle with Satan. Paul told Timothy, "I have fought the good fight, I have finished the course, I have kept the faith; in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing" (2 Tim. 4:7-8). Jesus said, "... be faithful until death, and I will give you the crown of life" (Rev. 2:10). As Christians we will never be a veteran while we are on active duty in this world. As Christians we will receive the crown of life on the other side. Once we cross to the other side into eternity, we will be considered as veterans of the Lord's army. We must finish the battle. As a football coach, I told our players that "a quitter never wins and a winner never quits." The same is true as a Christian. Finish the battle!

Conclusion

The battle belongs to the Lord. We must put our confidence in Jesus. We are instruments for the Lord. Satan has lost the war with the Lord (Matt. 25:41-46). Satan is trying to win some battles against us. We have Jesus on our side. Our Lord is worthy to receive all glory, honor, and power (Rev. 4:11). Jesus is a winner! He wants you to be on His winning team! **T**



Alton Bailey

Alton Bailey is a retired high school assistant principal/school teacher and football/baseball coach and is a Viet Nam veteran having served two tours from 1968 to 1970 while in the US Navy. He is married to Diana Carol Bailey; they have two grown children and two grandchildren. Alton serves as an elder and as the evangelist at Sugar Creek Church of Christ in Hayden, AL. Alton is 68 years old. adbaily@bellsouth.net

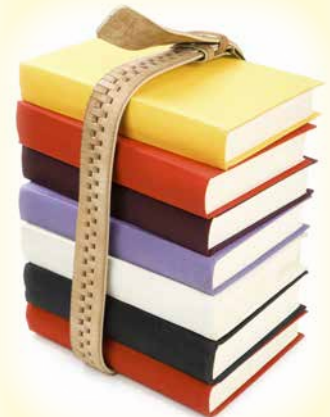
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Jesus Christ: The Most Misunderstood Person In History

By Jarrod Jacobs

When reading the Bible, we understand that the coming of Christ and our redemption from sin is the theme of the book. Yet, it never ceases to amaze me to see how this simple theme and a coming Savior can be so misunderstood; not only in “Bible days,” but also today!

In the First Century

Some expected Christ to be a military leader to overthrow Rome and rule in Jerusalem (Matt. 20:21; John 6:15; Lk. 24:21; Acts 1:6).

Some looked upon Christ as merely another prophet from God (Matt. 16:13-14).

Still others saw Christ as an imposter and rebellious to Abraham and the law of Moses (John 5:45-47, 8:38-40, 53-58; Matt. 27:63).

There were a few, though, who understood He is the Christ (John 3:2, 4:25-29, 42, 9:33-38)

Today

Christ is looked upon as merely a prophet by the Jews and Mohammedans.

The millenialists still expect Christ to be an earthly ruler with a military campaign to defeat Satan.

Others see Christ as their personal “genie,” granting wishes and providing

earthly treasures. Such is the “gospel of health-and-wealth” taught by many today.

There are also those who look upon Christ as the author and sustainer of the many churches we see today who teach varied, conflicting, and contradicting doctrines.

Conclusion

Can we see the problem? When men look at Christ from their perspectives and try to make Him fit their desires, confusion and misunderstanding are the result. How many see Christ as He really is? When we look at Him through God’s perspective in the Bible, then we can be united on who Christ really is.

Jesus Christ is our Savior (Luke 19:10), and redeemer (Titus 2:14). He built only one church (Matt. 16:18; Rom. 16:16). He has only one plan of salvation (Acts 2:38) which produces Christians only (Acts 11:26). He is a spiritual king concerned with our spiritual welfare (John 18:36; Eph. 6:13-18). He wants us to be with Him in Heaven one day (2 Pet. 3:9; Rom. 2:7-11). Let us thank God daily for Christ, the greatest gift ever given (John 3:16). **T**



Jarrod Jacobs

Jarrod Jacobs has been preaching “full-time” since 1994. The last three years he has been working with the church in Caneyville, KY. His email is Jjacobs291@aol.com. 7420 Hwy. 405 Maceo, KY 42355

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Are We Drifting?

By David Flatt

The Bible is filled with cautionary passages about the dangers of drifting from the Lord. The writer of the letter to the Hebrews warned, “*Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them*” (Heb. 2:1). The same author wrote, “*Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God*” (Heb. 3:12). The apostle Peter urged, “*Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness*” (2 Pet. 3:17).

Drifting away from the Lord, the truth, and the church is often a slow, incremental process. Often, we do not realize we are drifting. As a matter of fact, drifting requires no thought or action. We simply drift with whatever is currently popular and prevailing in our world. Rather than conforming to the mind of Christ, we conform to the cultural trends of society (Rom. 12:1-2). Instead of advancing Christ, we advance worldly causes (Phil. 3:17-19). As we drift from the Lord, we become a danger to ourselves and others. Like children easily persuaded, those who are to be strong and unwavering are tossed by the winds of change (Eph. 4:13-14). Ultimately, drifting ends in disaster. Paul compared those who put aside faith from their lives to a shipwreck (1 Tim. 1:18-20).

The above cited passages beg we ask an important question: “Are we

drifting?” From a personal standpoint, are we drifting? Are we being diligent in our efforts to strengthen our faith (2 Pet. 1:5)? Are we taking the necessary time to study God’s word and pray (2 Tim. 2:15)? Are we making efforts to strengthen our relationships with other Christians? Or, are we spending more time with worldly-minded people (1 Cor. 10:33; 2 Cor. 6:14-18)?

What about our families? Are our families drifting away from the Lord? While fellowship is not determined by family, local churches are largely a collection of families. Each family has its own dynamic and personality. Each family has its own set of struggles and challenges. Each family has its own set of blessings to aid and assist in the cause of Christ. Sometimes our families drift as the currents of life increase in speed. This is especially true of young families. Children grow and become more and more involved with all kinds of interests. Each child has his or her own set of interests, hobbies, and goals. If we are not careful, our families can pursue earthly pleasures at the expense of salvation. Almost unknowingly, parents live to pursue every passing interest of their children. The Lord and His church become an inconvenience to such families.

The family has the potential to be a great tool in accomplishing the work of the Lord. Spend time with your family by studying God’s word together, being hospitable, attending Gospel meetings in the area, visiting the elderly, etc. Spiritually speaking, if our efforts in the

family are not directed toward Heaven, our efforts are worthless: “*Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain*” (Psa. 127:1). Who is building your family? What is being used to build your family? The high school football coach? The traveling sports league? Hopes of an academic scholarship? If your family is drifting from the Lord, reclaim your family while there is still time.

Lastly, are we drifting in our congregations? We generally refer to drifting as apostasy. Through the passage of time, neglect, and compromise, congregations can drift away from the Lord. Within a congregation, apostasy begins and or ends with the eldership. Regarding apostasy and the eldership, Paul told the elders at Ephesus, “*Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them*” (Acts 20:28-30).

To prevent drifting as a congregation, elders must first take heed to themselves. They are to keep themselves pure and in harmony with God’s word. They are to be examples of stability and maturity (1 Pet. 5:1-3). Secondly, they must be aware of threats from the world influencing the local church. When they observe spiritually threatening

cultural trends, they must address these threats through warning and teaching the flock among them. Thirdly, they must prevent error from being advanced from among themselves. When the eldership begins to act as the Lord's legislature, they have begun to drift away from Him. There is but one lawgiver who is able to save and destroy: Christ (Jas. 4:12). When churches drift away from the Lord, when the truth is not taught on all matters of faith or consistently practiced, when churches neglect or fail to enforce the truth equitably among brethren, one should look no further than to the eldership as to why such drifting has occurred.

In conclusion, we must give serious consideration as to whether or not we are drifting away from the Lord. The world continues to drift further and further away from the Lord. When left unchecked, ungodliness travels in only one direction: away from the Lord (2 Tim. 3:13). In spite of the fierce winds of change, God has provided us with His Son and His word to anchor us to Him (1 Cor. 15:58; Heb. 6:17-20). Let us make honest assessments of ourselves, our families, and our congregations to ensure we do not drift away from the Lord (Phil. 3:15-16). **T**



David Flatt

David and his family currently labor with the Thayer Street congregation in Akron, Ohio. They have been there since 2008. dflatt85@yahoo.com.

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... Continued from page 2

of behavior that are contrary to the will of God? Will government mandate that churches that allow weddings in their church buildings must also allow their buildings to be used for homosexual marriages? Will preachers be targeted with lawsuits because they refuse to perform homosexual weddings? Things that seemed impossible to occur twenty years ago now seem to be distinct possibilities.

How to Handle Threatening Circumstances

What can we do? Does Peter advise us to organize ourselves so that we can defend ourselves from governmental threats? Does he recommend “armed combat” or “passive resistance”? Does he suggest that the saints march on Rome and in provincial capitals? No! Here is Peter’s instruction: “For this is the will of God, that by doing good you may put to silence the ignorance of foolish men” (1 Pet. 2:15). He further added, “For it is better, if it is the will of God, to suffer for doing good than for doing evil” (3:17).

God’s Providential Government

On more than one occasion, Peter alludes to the persecutions that were happening to God’s people being the “will of God.” Persecution is not the “will of God” in the same sense as “thou shalt not kill” is the expressed will of God; it is the will of God in the sense of God’s providential government of the world. Note the allusions to sufferings as being the “will of God”:

In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials (1:6).

The sense of “if need be” is “if it is necessary.” The events that they were

experiencing were needed in God’s governance of the world.

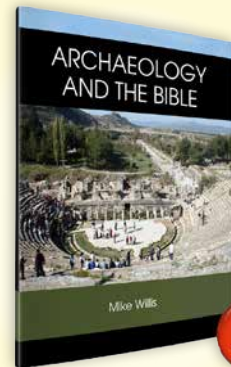
Therefore let those who suffer *according to the will of God* commit their souls to Him in doing good, as to a faithful Creator (4:19).

Those who know the Bible and believe its word know that moral wickedness brings the demise of a nation (Prov. 14:34; cf. 11:11; Jer. 18:7-10). Should God bring judgment against our country who could charge Him with injustice? Should God judge that the “church” (used in his broadest sense) might need purging to see who is truly committed to Him, who could complain that this is unfair? Unfortunately, should either or both of these come, God’s people will endure suffering.

What Do We Do?

Peter’s reply is this: “Therefore let those who suffer according to the will of God *commit their souls to Him in doing good*, as to a faithful Creator (1 Pet. 4:19). “But may the God of all grace, who called us to His eternal glory by Christ Jesus, *after you have suffered a while*, perfect, establish, strengthen, and settle you” (1 Pet. 5:10). Let us, therefore, “arm” ourselves with the mind of Christ (1 Pet. 4:1). **1**

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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
Sunday Bible Study 9:30 A.M.,
Sunday Worship 10:30 A.M.,
Sunday Bible Study 4 P.M.,
Wednesday Bible Study 7:30 P.M.
Evangelist: David Posey
(530) 676-9514 or (916) 608-4866
www.folsomchurch.com

FREMONT

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

LONG BEACH

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

OCEANSIDE-VISTA

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

COLORADO

GRAND JUNCTION

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

LOVELAND

Poudre Valley church of Christ
4202 North Garfield Avenue
Bible Study 9:30 A.M., Worship 10:30 A.M.
Afternoon 1:30 P.M.
Evangelist: Richard Thetford (970) 667-0469
www.poudrevalleychurchofchrist.org

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

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.mariettaccc.com

KEY LARGO

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

MIAMI

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

MIAMI

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

MIAMI

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

OCALA

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

ORLANDO

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

ORLANDO

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

ORLANDO, FL

Pine Hills Church of Christ
890 N Hastings St, 32808
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Ray West
(407) 293-2851 or (407) 290-8650

PALMETTO

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

PANAMA CITY BEACH

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

PENSACOLA

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

SEFFNER

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

GEORGIA

CENTERVILLE

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

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
backtothebible@rivercitychurchofchrist.com

CONYERS

Rockdale church of Christ
East Metro Atlanta, 705 Smyrna Road
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5:30 P.M., Wednesday 7:30 P.M.
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
www.pmvchurch.com

SAVANNAH

Coastal church of Christ
Bible Study 10 A.M., Worship 11 A.M.
Wednesday 6:30 P.M.
Evangelist: Ron Nelson (912) 344-1687
coastalchurchofchrist@outlook.com
www.coastalchurchofchrist.org

VALDOSTA

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

VALDOSTA

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

HAWAII

ISLAND OF OAHU

Leeward church of Christ
94-1233 Waipahu St., Waipahu, HI 96797
(15 mi. from Honolulu; 18 mi. from Waikiki)
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
www.leewardchurchofchrist.org

IOWA

GRINNELL

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

DES MOINES

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

IDAHO

BLACKFOOT

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

ILLINOIS

CHICAGO

church of Christ
1514 West 74th Street
Bible Study 9 A.M., Worship 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.dgcoc.org

GLENN ELLYN

church of Christ
796 Prairie Ave., 60137
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7:30 P.M.
Evangelist: Keith E. Brown
(630) 858-2290, (630) 377-3990

MATTOON

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

PALATINE

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

SOUTH HOLLAND

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

INDIANA

CLARKSVILLE

Clarksville church of Christ
407 W. Lewis & Clark Parkway, 47129
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.clarksvillechurchofchrist.org

GREENWOOD

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

HOBART

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

INDIANAPOLIS

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

JAMESTOWN

church of Christ
Bible Study 9:30 A.M., Worship 10:25 A.M.
Evening 4 P.M., Wednesday 7 P.M.
Evangelist: David McPherson
(765) 676-6404 or (270) 994-4397
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

OLITIC

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

PEKIN

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

PLAINFIELD

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

SAINT LEON, 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

TRAFALGAR

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

KANSAS

TOPEKA

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

KENTUCKY

AUSTIN

Peter's Creek church of Christ
856 Thomerson Park Rd.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M.
Evangelist: David Cox (270) 579-8074 or
(270) 646-0498, www.peterscreekcoc.com

BEAVER DAM

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

BRANDENBURG

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

CAMPBELLSVILLE

Sunny Hill Dr. church of Christ
A.M. Worship 9:30 A.M., A.M. Bible Study 10:30 A.M.
A.M. Worship 11:30 A.M., Wednesday 7 P.M.
Evangelist: Steve Lee (270) 789-1651
stevelee4510@windstream.net
www.sunnyhillcoc.com

CANEYVILLE

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

DANVILLE

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

FRANKLIN

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

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

MARYLAND

SEVERN

Southwest church of Christ
805 Meadow Rd.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Brandon Trout
(410) 969-1420 or (410) 551-6549
www.swcocchrist.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 7 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: Harry Persaud
phone: (908) 964-6356
cell: (908) 964-8570

NEW MEXICO

ALBUQUERQUE

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

NEVADA

RENO

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

NORTH CAROLINA

CHARLOTTE

Charlotte church of Christ
5327 S. Tyrone 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
Worship 10 A.M.
(910) 321-9023 or (910) 309-9844

OHIO

BEAVERCREEK

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

CINCINNATI

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

CLEVELAND

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

COLUMBUS

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

DAYTON

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

FRANKLIN

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

FREMONT

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

HAMILTON

Westview church of Christ
1040 Azel Ave.
Bible Study 9 A.M., Worship 9:45 A.M.
Evening 6:30 P.M., Wednesday 7 P.M.
Evangelist: 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

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, (567) 694-5062

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

MCLESTER

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 (405) 513-6691, www.seminolepointe.church

SWEET HOME

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

PENNSYLVANIA

PHILADELPHIA

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

SOUTH CAROLINA

BEAUFORT

church of Christ
2107 King Street
Parris Island: Call for times, services for recruits only.
Sunday 10 A.M.,
Wednesday 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

SUMTER

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

WEST COLUMBIA

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

TENNESSEE

COLUMBIA

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

COLUMBIA

Mooresville Pike church of Christ
417 Mooresville Pike
(.8 mi. N. of Hwy. 50/Jas. Campbell)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 3:30 P.M., Wednesday 7 P.M.
(931) 388-5828 or (931) 381-7898
www.mooresvillepikecoc.com

JACKSON

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

JOHNSON CITY

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

JONESBOROUGH

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

KINGSTON SPRINGS

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

MT. PLEASANT

Locust St. Church of Christ
108 Locust Street • Mt. Pleasant, TN 38474
931-379-3704 or 931-964-3924
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Daniel H. King, Sr.
www.lscoc.com

KINGSPOORT

Kingsport church of Christ
4938 Fort Henry Dr. • P.O. Box 554
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5:00 P.M., Wednesday 7:00 P.M.
Evangelist: Tom Kinzel, Bldg.# (423) 239-3979
or (423) 579-2002 • www.kptcoc.org

MARYVILLE

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

MEMPHIS

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

MURFREESBORO

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

MURFREESBORO, TN

Northfield Blvd. church of Christ
2091 Pitts Ln. at Northfield Blvd.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: David Bunting (615) 893-1200

NASHVILLE

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

NASHVILLE

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

NASHVILLE

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

PIGEON FORGE

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

SHELBYVILLE

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

SHELBYVILLE

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

TEXAS

ALLEN

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

ALVARADO

I-35 church of Christ
E. Service Rd. off I-35, N. of Alvarado
Bible Study 10:00 A.M., Worship 11 A.M.
Evening 6:00 P.M., Wednesday 7:00 P.M.
(817) 295-7277 or 790-7253

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

CLEVELAND

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

CORPUS CHRISTI

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

DICKINSON

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

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

DUNCANVILLE

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

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

EI PASO
Eastridge church of Christ
3277 Pendleton Road
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(915) 855-1524

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

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

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

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

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

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

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

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., Wednesday (Ladies Class) 10 A.M.,
Wednesday (Bible Class) 7:30 P.M.
Terry Starling, Evangelist
www.grissomroadcoc.org

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

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

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

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

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

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

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

WASHINGTON

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

WEST VIRGINIA

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

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

FAIRMONT
Eastside church of Christ
1929 Morgantown Avenue
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(304) 363-8696 or (304)844-2437

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
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 6 P.M., Wednesday Bible Study 7 P.M.
+1 (403) 452-5116
www.churchofchristcalgary.com

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