

# TRUTH

MAGAZINE



**THEME: THE BIBLE AND HUMAN SEXUALITY**

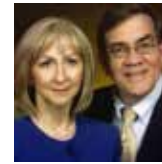
PARENTING CHILDREN THE WAY GOD INTENDED – A FATHER’S PERSPECTIVE – **P.16**

SEXUAL BOUNDARIES: UNHEALTHY SEXUALITY – **P.28**

## EDITORIAL

# The Bible and Human Sexuality

By Steve and Bette Wolfgang



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and Bette Wolfgang  
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**B**ette and I are gratified to be asked to coordinate this special issue of *Truth Magazine* on the many facets of human sexuality – a vital Biblical subject. We have centered the articles around the concept of “Sexuality as Designed by God: Healthy, Safe, and Satisfying.”

In a lengthy article on pornography which we wrote more than a decade ago (a time when very little if anything was being published by “conservative” Christians about the subject), we stated:

Among the disturbing questions we must ask ourselves, and perhaps uncomfortable truths we must face, is how and where Christians derive their information about sexuality. Since God’s revelation grants us “all things pertaining to life and godliness” (2 Pet. 1:3), does this not include sexual information? Christians, parents, and churches avoiding at all costs any discussion of biblical texts such as the Song of Solomon, Proverbs 6:20-7:27, and even various Mosaic sexual laws, to say nothing of 1 Corinthians 6:12-7:7 and other texts, will find themselves and their children woefully inadequate, if not totally disarmed, in this particular battle with the Evil One. In our weekend marriage series conducted in various churches or other venues, we have continually emphasized that God, as the grand designer of human beings and bodies, is the creator of sexuality. After all, he could have used, say, cross-pollination for reproductive purposes. Personally, we’re glad he didn’t, but the larger point is that as Christians we

should feel no shame in discussing what God was not embarrassed to create.

An equally important point to emphasize is that we cannot truly appreciate what a monstrous perversion of the divine creation Satan’s use of pornography is without considering it against the larger background of healthy sexuality and personality development. If Christians, especially parents, limit their (or their children’s) knowledge of sexuality to public school sex education, or cannot even correctly name parts of the human anatomy relating to reproduction or sexual pleasure, how can they expect their children not to fall victim to the snares of the Evil One? If young people striving to be Christians hear about sex and sexually related themes everywhere in their lives (school, friends, advertising, TV, movies, and other media) *except* the Lord’s church, should we be surprised if they conclude that Christians (maybe even God himself) is “hung up” about sex? If preachers will not address (and elders do not demand preaching about) such matters in a tasteful yet scripturally frank manner, should we be amazed if young Christians, or even adults, seek and derive their information regarding sexuality from the distorted misinformation offered by the world? (Steve and Bette Wolfgang, “Helping Christians Addicted to Pornography,” in *The Inspiration and Authority of the Bible* [Truth Lectures, 2005, pp. 84-126]; quotation from pp. 92-93).

This issue of *Truth Magazine* contains articles which speak to some of the

challenges outlined above. We have asked several of our fellow Christians, brothers and sisters known to us for their love of God and devotion to His cause, and their knowledge of Scripture and understanding of the times in which we live, to address several of these issues. We begin with an introductory article by Steve which briefly sketches various aspects of the positive ways in which Scripture portrays and promotes Biblical sexuality as designed and revealed by God Himself – including the explicitly sexual poetry in the Song of Songs attributed to Solomon, as well as other Biblical texts. Wayne Galloway, a gospel preacher who is also professionally trained in the psychology of marital counseling, discusses issues confronting Christians regarding “Sexuality in Courtship.”

We have gender-paired several articles to provide both male and female perspectives on important subjects, such as parenting children to be sexually responsible in a permissive world, and including sexuality issues confronting unmarried Christians. Marty Broadwell, an elder at the Embry Hills church in Atlanta until the tragic and untimely death of his wife, Mary, provides a father’s perspectives on raising godly children in a sexually-permissive age. Kay LaGrone, wife of another elder at Embry Hills, and our daughter, Lindsay Mast (a wonderful Mommy to our three grand-daughters), describe how to (and how *not* to!) raise daughters to honor God ▶ [continued to page 33](#)



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## Mediations of the Heart

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

# The Perfect Religion

By Kyle Pope

### Recipe for the Perfect Religion

**1. Don't require anything too strict.** People want freedom to behave however they wish. The perfect religion should allow its members freedom to act as they choose.

**2. Keep it non-controversial.** Anything that requires personal study and conviction will lead to conflict and division. Avoid controversy and reject any absolute standards of right and wrong.

**3. Keep it flexible.** A religion that is too rigid will clash with other belief systems resulting in persecution or peer-pressure. The perfect religion should easily blend elements of other faiths into its own without difficulty.

**4. Don't make it too demanding.** The perfect religion shouldn't put demands on its members' time, lifestyles, income, or personal commitments. Limit what is necessary to become a member and the responsibilities expected after one is a member.

You probably will never see anything like this posted or circulated by religious groups seeking to grow. Would anyone ever really feel that the ingredients listed above truly comprise the *best* criteria for religious faith? Probably not, if it was stated so directly as it is in this list. However, we don't have to look far to see that similar thinking is exactly what leads many people to the choices they make in religion. “That church is just too strict for me,” someone might say. Or, “I don't want anybody telling me how I should live my life!” So, we look for somewhere that people have a religious mindset that matches our own wishes and only requires what we are willing to offer (however much or little

that may be). We then decide, “that's the place for me!”—the *perfect* religion.

Sound faith in Christ is not solely determined by the rigidity of one's belief and practice. However, we should recognize that the *recipe* described above bears little resemblance to the faith revealed in the pages of Scripture. While faith in Christ is referred to as “the perfect law of liberty” (Jas. 1:25), it is in part very strict! Jesus said, “If anyone desires to come after Me let him deny himself” (Matt. 16:24). Although it is called “the gospel of peace” (Rom. 10:15; Eph. 6:15), it is also highly controversial! Jesus said, “For I have come to set a man against his father, a daughter against her mother,

and a daughter-in-law against her mother-in-law” (Matt. 10:35). Although Christians are to be “harmless as doves” (Matt. 10:16), our faith can be uncompromisingly rigid! Jesus said, “No one comes to the Father except through Me” (John 14:6). Finally, while Jesus described the requirements of following Him as “easy” and “light” (Matt. 11:30), they can also involve things that are highly demanding! Paul taught Timothy, “all who desire to live godly in Christ Jesus will suffer persecution” (2 Tim. 3:12).

Finding the *perfect* religion is not about finding what matches our desires and our expectations. It is about finding what God has revealed about His will for us. His people are “to contend earnestly for the faith which was once for all delivered to the saints” (Jude 3). Religion may free us or it may restrict us, but only when it conforms to God's revealed word is it truly “perfect, converting the soul” (Psa. 19:7). **T**



Kyle Pope

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## Questions and Answers

By Bobby L. Graham

A lengthy statement preceded the following question, but I am taking the liberty to condense it because of space. The statement relates to Arizona law requiring a local church to incorporate, somewhat like Alabama and other southern states mandate trustees to hold church property and to be liable for it. Arizona law further stipulates an annual meeting of the congregation, the selection of officers, and filing of an annual report. The purpose of this statute, as I understand it, is for the church to maintain its tax-free status, as far as the state is concerned, and for the corporation to serve as the legal entity in the case of a lawsuit. It does not relate to tax-free status (federal taxes) with the Internal Revenue Service. The person also included a copy of a part of a recent article by David Halbrook – “The United Church of Christ” – appearing in *Truth Magazine* in April 2009, which he apparently thinks defends his own position relative to church incorporation. The letterwriter’s concern is that there is nowhere he can go to find a congregation that is not incorporated. A statement of his also has some teaching about Christ as the sovereign over His church.

### QUESTION:


Can this be supported in any way by a “thus saith the Lord”? Is there any precedent for this whatsoever?

### ANSWER:

While it is necessary to respect the conscience of a weak brother (Rom. 14), it also is necessary to adhere to civil law if such does not conflict with the law of God (Matt. 22:21; Acts 5:29). The crux of this matter is whether it conflicts with divine law. Does this requirement compromise the sovereignty of Christ over the church? It is clear from the New Testament that Christ wills that elders serve as overseers in each local church and that deacons serve to assist them under their oversight. At least in this feature of congregational organization, the existence of such overseers does not compromise Christ’s oversight.

When the elders select a deacon to tend to the meeting house or the grounds, leaving to his digression such matters as expenditures, personnel, and practices, does his operation in this limited realm compromise the sovereignty of Christ or the oversight of the elders? When Corinth or any other first-century church made use of messengers to travel with Paul in the delivery of contributed funds, did their work compromise the sovereignty of Christ or the oversight of elders? When a church having no elders asks one of its members to see to the care of a needy woman, including making some decisions in this matter, does the use of that Christian compromise the sovereignty of Christ or the autonomy of the local church? By this time it should be evident that the use of an agent in carrying out the work of the church is necessary to its expedient operation.

Likewise, when the church meets, incorporates, and selects officers who serve only in a legal sense (having no power to make decisions for the church, but carrying out the will of the church), that church is only meeting the demand of state law. Their action in this matter does not set up a rival model of church government/organization. It truly has nothing to do with church government/organization. As long as

such an operation goes only as far as our querist indicates and our answer stipulates, I see no problem with such happening or in worshiping with a group thus incorporated. On the other hand, what some institutional groups have practiced in other countries, where they have appointed a President or head of the church in that area, giving to him the power to decide which preachers can work there or any other matters they choose to put under his control, is clearly unscriptural. In the first instance, there is nothing but a paper scheme having no power save that which the church gives it; but in the latter instance, there is “a bishop over a diocese.” 



Bobby L. Graham

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## Women's Section

# God, Give Us Christian Homes

By Shereilyn Mayberry

This spiritual song is a plea to God that we might have Christian homes. We can entreat God to this end, but we have an obligation to do our part in fulfilling this desire. We must apply Scripture to our everyday family lives and pray that God's love will be manifested in all aspects of our daily living.

Homes where God's Word is loved and taught is essential, because how will we know God's plan for our lives if we are not familiar with its content? In Deuteronomy 6:4-9 the Bible speaks of loving the Lord with all our heart, soul, and strength. This love leads us to share His commandments with our family throughout our days in every teaching moment. Through such discussions with our children, they learn of God's love for mankind and this fact brings beauty into our homes.

In Christian homes the father "rules his house well, having his children in submission with all reverence" (1 Tim. 3: 4). We as women can be supportive of our husband's role as leader and truth-seeker. Wives can assist our husbands in bringing up our children in the nurture and admonition of the Lord (Eph. 6: 4). The Word of God will be heard in our homes so we, like David, can say, "Your word have I hid in my heart, that I might not sin against You" (Psa. 119: 11). When our children are young, we can teach them using Bible stories and characters. We can reinforce godly principles that our husband is seeking to instill through love and song. A godly home will be a refuge for our family through the storms of life.

The mother in this Christian home leads her children, her subjects, to realize that they must obey their parents "for this is right" (Eph. 6: 1). She and her husband are to be honored for the good of the family and for the cause of Christ. Like Lois and Eunice, this mother will teach her children the Holy Scriptures from their youth so they will be wise unto salvation through faith which is in Christ Jesus. The Lord will be a welcome part of this godly home and her children will learn reverence for Him.

Children in this Christian home know that God so loved them that He gave His only Son for their sakes. They learn that Christ loves them so much that He was willing to endure the cross and die for their sins. Christ is shown to be a perfect

553 • God, Give Us Christian Homes

1.-4. God, give us Chris-tian homes!

1. Homes where the Bi-ble is loved and taught,  
2. Homes where the fa-ther is true and strong,  
3. Homes where the meth-et. in queen-ly quest,  
4. Homes where the chil-dren are led to know

Homes where the Mas-ter's will is sought,  
Homes that are free from the blight of wrong,  
Strives to show oth-ers Thy way is best,  
Christ in His beau-ty, who loves them so,

Homes crowned with beau-ty Thy love hath wrought-  
Homes that are joy-ous with love and song-  
Homes where the Lord is an hon-ored guest-  
Homes where the al-tar fires burn and glow-

God, give us Chris-tian homes! God, give us Chris-tian homes!

Hymn 31 • Baylis B. McKinney (1948)  
Tune: MICHÉLY • Baylis B. McKinney (1948)

ES - 2 - M

example to these children, so they understand they can endure temptation because He did. These children can learn of Christ's meekness and strength and seek to emulate it.

In daily life we should present ourselves as living sacrifices to the Lord (Rom. 12: 1). Altar fires should not go out in such Christian homes. Thus we will be holy and acceptable, and our homes will shine as beacons of light in a world of darkness. **T**



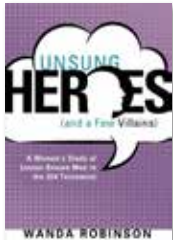
Shereilyn Mayberry

Shereilyn is the wife of Mark Mayberry, who labors with the Adoue Street congregation in Alvin, TX as an evangelist and elder. She can be reached at [shereilynmayberry@live.com](mailto:shereilynmayberry@live.com).

## Book Reviews

By Chris Reeves

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***Unsung Heroes (and a Few Villains): A Women's Study of the Lesser-Known Men in the Old Testament***

Wanda Robinson

Gospel Advocate Co., 2015. 112 pgs., softback.

ISBN: 978-0-89225-660-0

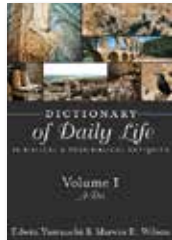
When we study Bible characters looking for superheroes and contemporary lessons on faith we usually examine men like Noah, Abraham, Joseph, Moses, Joshua, or David. These are certainly the well-known characters of the Old Testament. But, what about those lesser-known figures that can teach us something good as well? In a new “women’s study” workbook (good for any setting really), Wanda Robinson chooses 13 not-so-well-known Old Testament characters, those unsung heroes as she calls them. In this workbook you will learn some great lessons from the lives of Ishamel, Hur, Ithamar, Caleb, Korah, Achan, Boaz, Nabal’s servant, the 450 prophets of Baal, Gehazi, the man who touched Elisha’s bones, King Manasseh, and Ebed-Melech. A series of “Let’s Think About This” questions concludes each chapter making this workbook good for a class or small group Bible study. Learning from these Bible characters will encourage you to go out and stand up, stand out, and stand strong.



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***Dictionary of Daily Life in Biblical & Post-biblical Antiquity. Volume 1 (A-Da)***

Edwin M. Yamauchi  
& Marvin R. Wilson,  
Editors. Hendrickson

Publishers, 2014. 400 pgs., softback.

ISBN: 978-1-61970-460-2

There are many good Bible dictionaries in print which assist the Bible student in gaining a better understanding of Scripture. However, most of these dictionaries limit themselves to words found in the Bible. Words like “abortion,” “banks,” or “education” which are not found in the Bible, but are none-the-less Bible related, will not be found in these works. In the new *Dictionary of Daily Life*, Yamauchi and Wilson have created a reference work that is like no other. Their dictionary covers both Bible *and* Bible-related topics and they cover the topics with a much broader concentration. The focus of this dictionary is on the daily life of the individual living in Biblical times. What did he eat, wear, etc.? How did he work, bathe, bank, learn, travel, etc.? Each subject article follows the same outline. The subject is covered from the standpoint of the Old Testament, the New Testament, the Near Eastern world, the Greco-Roman world, the Jewish world, and the world of Christians (up to the early Byzantine Empire). Each entry is accompanied by a lengthy, up-to-date bibliography providing source material for the topic and material for further study. Each subject is also cross-referenced with the other articles. Some of the topics covered, like “athletics,” “banquets,” and “citizens,” make for good stand-alone Bible class lessons or even sermons. There will be 120 articles in three volumes when the project is complete. Volume 2 (De-Ma) will be available August, 2015. I highly recommend this great reference work as a supplement to whatever Bible dictionary you might already have.



***In Defense of the Bible: A Comprehensive Apologetic for the Authority of Scripture***

Steven B. Cowan &  
Terry L. Wilder, Editors.  
Broadman & Holman

Academic, 2013. 490 pgs., softback.

ISBN: 978-1-4336-7678-9

We live in a “post-Christian” culture where the scholarly elite and enlightened ones seek to attack the Bible and try to make it simply a product of man and not the very word of God (2 Tim. 3:16). Christians must be “ready to give an answer” (1 Pet. 3:15). *In Defense of the Bible* is a great resource to help Christians answer the tough questions and issues that are often raised by these modern critics. *In Defense of the Bible* is a comprehensive apologetic for the absolute divine inspiration, infallibility, and inerrancy of Scripture. Nearly every significant challenge and area of dispute is addressed. Each chapter is carefully argued, meticulously documented, yet easily readable. There are 17 well-written essays by 18 contributors covering three different areas of challenge: 1) philosophical/methodological challenges (Can God speak to us? Is the Bible true? Can we understand the Bible?); 2) textual/historical challenges (Has the Bible text been corrupted? Does the Bible contain forgeries or contradictions? Is the Bible historically reliable?); and 3) ethical/scientific challenges (Does the Bible condone genocide and slavery? Does the Bible conflict with science? Do we have the right canon?). Get this book! It is a timely defense of the truthfulness of the Bible. It will help every believer to answer the relentless attacks of the contemporary skeptic, agnostic, and critic.



# “Not to All the People”

By Daniel H. King, Sr.

In Peter’s message delivered at the home of Cornelius in Acts 10, the apostle drew attention to one of the special circumstances of the appearance of Jesus after His resurrection. He said, “Him God raised up on the third day, and showed him openly, *not to all the people*, but to witnesses chosen before by God” (vv. 40-41). This small detail regarding the Lord’s post-resurrection showings to His close friends, family members and acquaintances is entirely in keeping with the narratives concerning those days. It accurately depicts the various instances described in the four gospels. Peter went on to explain in regard to this audience, chosen as witnesses to His being raised from the dead: “even to us who ate and drank with him after he arose from the dead” (v. 41b). They shared intimate moments together, just as they had previously.

The point of this terse and almost unnoticeable piece of evidence is that His appearances were not to people who could have been fooled by an impersonator or imposter. Therefore, the Lord was not seen by everyone. He did not manifest Himself to people willy-nilly. Witnesses were chosen by the All-Wise God in a purposive and intentional way. Looked at from the perspective of later readers like ourselves, it is clear that logical thought lay behind His choices. Because of their intense personal knowledge of Jesus, people like Peter, James and John, men who had companied

with Him all of the time of His public ministry to the Jews, were selected for this honor. Others also, who knew Him intimately, were extended this courtesy as well.

*His mother knew that He was brought into this world in a most unusual and unparalleled fashion, and His brothers had grown up with Him. They knew His speech patterns, His turns of phrase, the look of His face, and would have immediately recognized an imposter or a fraud.*

Is it not also a powerful fact that both the mother of the Lord and His fleshly brothers also followed with the apostles in the days after the events of His death and appearances (Acts 1:14)? His mother knew that He was brought into this world in a most unusual and unparalleled fashion, and His brothers had grown up with Him. They knew His speech patterns, His turns of phrase, the look of His face, and would have

immediately recognized an imposter or a fraud. They would also have known without question the real Jesus. Others less well acquainted with Him could have been fooled, but not those of His family. So they were included.

Paul tells us, moreover, that He appeared personally to James (1 Cor. 15:7). In fact, he says that on a single occasion He was seen of over 500 of such people (1 Cor. 15:6), many of whom at the time could still have been called upon to testify to the fact that He was “risen indeed.” Who would have known Him better? Who could have sounded the alarm sooner than these very people had the talk of a resurrection from the tomb been a malicious lie intended to confound or confuse the public? At the same time, who could have offered irrefutable proof of His victory over death by the power of God better or more convincingly than they?

Peter’s remarks suggest that God was very careful about what sort of people He would honor with such a blessed moment of recognition and enlightenment. In every single case they would be individuals whose ability to know The Risen One as Jesus of Nazareth and none other was unique and beyond dispute. The New Testament goes on to set forth the details of these special moments in history as providing those (at first) doubtful people every possible opportunity to deny the



reality of what they were seeing and experiencing.

In this regard, someone has said that “seeing is believing,” but in fact this is not necessarily so. Seeing something is merely that and nothing more. Today we behold all sorts of images on the screen that are neither real nor tangible. They are mere pixels on a computer generated in a computerized environment which have no true reality. They look very real, but they are not. They actually exist only in the world of the imagination. Amazing creatures with powers that defy all of the laws of physics exist on the screen and perform death-defying stunts with regularity! Men leap from sky-scrapers and experience no harm when they land on the pavement below. Body-parts shatter into a thousand bits and then reconstitute themselves back to their original shape. Humpty Dumpty is put back together again as if he had never been injured from his fall! Pixelated reality is not real. But, of course, we fully understand that this is a form of entertainment which bears no relationship at all to the real world. Believing in the actual, physical reality of a thing is only possible when one has come to be convinced by overwhelming physical and experiential evidence that what one has seen, heard, or experienced, is real and genuine.

Any evidence of such a thing as is described in the four Gospel accounts of the resurrection of Jesus must be examined with a critical eye and cynical mind, and only then may it be accounted as worthy of the settled conviction that derives from it. And yet, this describes the resurrection witnesses and the circumstances of their testimony precisely. They were the people *most likely* to reject any claim that would have been without sufficient substantiation in this case. But in fact they were the ones most convinced of

the facticity of the claims about Him. They came to know by the evidence provided to them that the man who had died on the cross in agony was the very same fellow with whom they talked and ate bread in those quiet moments of reflection prior to His ascension back into heavenly glory.

They believed this with rock-solid confidence to the day of their death, every one of them; and not a single one of them ever turned from the original testimony that they had given. Their story never changed. Over multiple lifetimes it never altered. This by itself is one of the most amazing things about the facts of the case before us. A good number of these people died agonizing

*They came to know by the evidence provided to them that the man who had died on the cross in agony was the very same fellow with whom they talked and ate bread in those quiet moments of reflection prior to His ascension back into heavenly glory.*

deaths, tortured for their faith, and still they held resolutely to their conviction of the absolute reality of His physical resurrection. Not one of them ever renounced this belief. God had chosen the witnesses wisely, had He not?

This raises yet another question, however. Why do you think that this was so? What was it that convinced them beyond any possible chance of later renunciation of what they had seen and heard? What gave them such confidence that they had not been fooled? What made their conviction so absolute that their confidence could not be shaken by threats of violence, incarceration, torture, or even death?

The answer to this question is laid bare at several junctures within the narrative descriptions of the gospel accounts so that we are not left to wonder about any of these things.

For example, John adds the detail that one of the disciples was very doubtful that this thing had happened after he was told of it by the rest of the group, and even though Jesus had predicted His resurrection, such a feat seemed so far from the realm of possibility that he demanded to see and touch the print of the nails in order to be fully convinced that this whole thing was not a mere illusion: “Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe” (John 20:25). That is an important piece of information. It shows us that these people were just like some of us would be, even after they had seen the Lord do other remarkable things in their sight.

It is very encouraging to know that Jesus accommodated the doubtful Thomas, and through him all of us who might also be tempted to doubt, challenging him when he appeared in His presence to feel the nail prints and place his hand into the wounds in His side (v. 27). Thomas was thereupon convinced with all the rest of them, exclaiming, “My Lord and my God” (v. 28). Thomas did not intend to be easily convinced, and yet in the end he was thoroughly convinced!

What is more, apparently He gave each one of them in His own turn the opportunity to do the same, for John later proclaimed Him to be the very manifestation of eternal life on the basis of his own sensory experiences of Him and especially the personal tactile touch of the Risen One, when he said, “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked ▶

... Continued from page 9

upon, *and our hands have handled*, of the Word of Life; (For the Life was manifested, and we have seen it, and bear witness, and show to you that Eternal Life, which was with the Father, and was manifested to us);..." (1 John 1:1, 2).

Their doubts and uncertainties were all defused, one by one, by the irrefutable proof He gave, and with them the fog of misunderstanding cleared away in the light of what they realized about Him. Incertitude vanished in the face of an incontestable slough of evidence and was replaced with an iron will to share what they knew to be true with the whole world. He was more than a mere man. The tomb was empty. Jesus of Nazareth was risen. He had been victorious over death and the grave. He was therefore Israel's Messiah. And he was the Son of the Most High God. The resurrection was proof of all of this and more (Rom. 1:4).

And so, their boldness in declaring Him to be the Son of God, risen from the dead, in their preaching in the book of Acts, is inexplicable on any other ground than that they were utterly and irretrievably convinced that God had raised Him up from the grave. That one whom they saw and spoke with during the forty days between Passover and Pentecost was indeed Jesus of Nazareth! And it was none other than He. Thus, in John's Revelation he calls Jesus "the first begotten from the dead" (1:5), and when He appears in glory to that prophet on Patmos He asserts, "I was dead, and behold, I am alive for ever more" (v. 18). There is no doubt at all that John and the rest believed that this powerful assertion was so with every fiber of their being.

Thus, their conviction should be ours also. The Lord chose those particular men and women as His

special witnesses precisely because they could not be fooled as to His identity. Not to all the people, but just to them. Their previous doubts had been resolved. And it is for this reason that their confidence and boldness ought to be ours also, due to the very special circumstances of their experiences with Him after His death, burial and resurrection. Their belief and confidence were impervious to challenge. Ours should be also.

This is the very reason that God selected the ones He did, so that we might have a faith that rests on the most unshakeable of evidence one could imagine. That is precisely what we have in the form of their impressive corroboration of the events of Jesus's life, death, and resurrection. But, if their testimony will not bring us to faith, nothing ever would, and nothing ever could. **T**

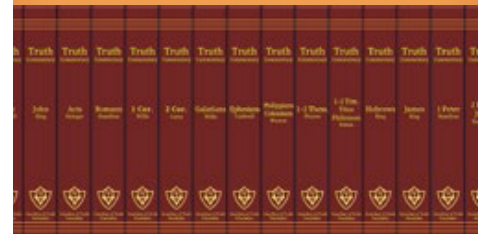


Daniel H. King, Sr.

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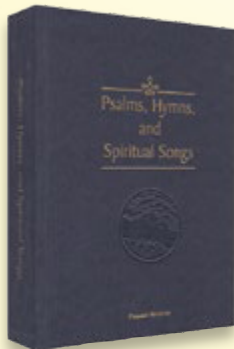
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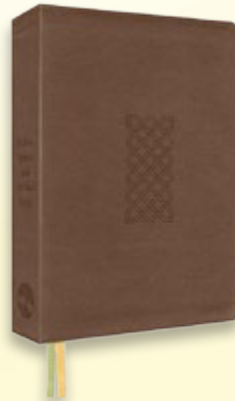
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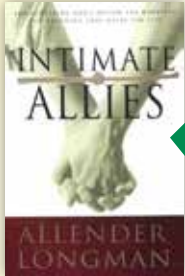
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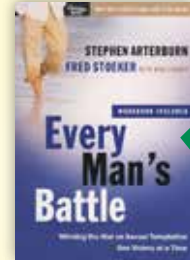
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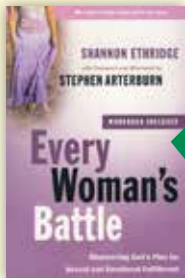
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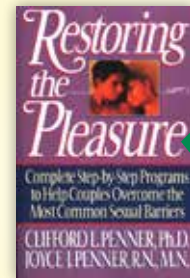
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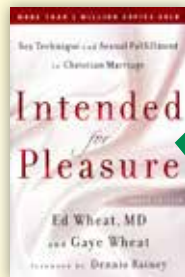
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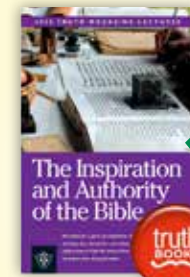
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# ded

## by Steve and Bette Wolfgang, **THE BIBLE AND HUMAN SEXUALITY**

See Steve and Bette Wolfgang's articles on pages 2, 14, and 30.



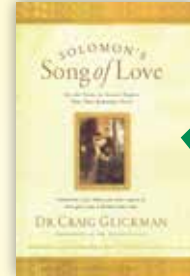
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by Joanne Beckley, see her article on "Protecting Our Children in the Church Building" (p32)



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## The Bible and Human Sexuality

# Biblical Sexuality: The Song of Songs and Beyond

By Steve Wolfgang

From the original Garden in which God instituted the human male-female relationship for sexual reproduction and fulfillment, to the great consummation of the marriage of the Lamb and His bride (Rev. 19:6-8), the God who made us male and female in His image (Gen. 1:27) has used sexual imagery to convey a number of crucial concepts about human sexuality throughout the Bible. The plain statement of God's word is: "Let marriage be held in honor among all, and let the marriage bed be undefiled, for God will judge the sexually immoral and adulterous" (Heb. 13:4, ESV). The articles on sexuality in this issue of *Truth Magazine* are an affirmation that Christians should not be embarrassed to discuss frankly what God was not ashamed to create.

As the Hebrews text states, God designed healthy sexuality as an intensely pleasurable and fulfilling means of reproduction. But God has also placed boundaries and restrictions on the powerful impulses which he made an integral part of human nature. Specifically, while sexuality and its pleasures are to be enjoyed by those whose marriages reflect Christ and His bride (Eph. 5:22-33), sexual behavior outside the bonds of marriage (as well as in marriages of those who have no Scriptural right to be married) are

condemned, often in graphically explicit imagery. Even God's own rebellious people are often described in terms of sexual infidelity, likened to adulterers and prostitutes (Exod. 34:15-16; Lev. 17:7; Isa. 50:1; Jer. 3:6), and sometimes portrayed in graphically sexual terms. (Think of Oholah and Oholibah in Ezekiel 23, or the shattered relationship of Hosea and his sexually-promiscuous wife, Gomer.)

Of course, the most explicitly sexual portion of Scripture is the Song of Songs, commonly attributed to Solomon. Indeed, so central is it to the discussion of human creation and procreation that many have cited, in various contexts and for many purposes, the famous comment of Rabbi Aqiba, reportedly expressed at the Council of Jamnia (ca. 90 AD): "For all the writings are holy, but the Song of Songs is the Holy of Holies" (quoted in Roland E. Murphy, *The Song of Songs: Hermeneia* [Fortress Press, 1990], p. 6). While that may be rhetorical exaggeration, for the purposes of the subject at hand it is undeniably true.

That is not to say that the Song is the only discussion or example of God's design for sexual behavior presented in Scripture. From the unambiguous instructions in the Mosaic legal code to the erotic imagery of the wisdom literature (see Prov. 5:1-23; 6:23-29, 32ff.; 7:6-27;

and elsewhere) to the words of our Lord in texts such as Matthew 19 (referencing the accounts in Genesis 1 and 2, recording God's creation of humans as sexual beings) to the explicit Pauline instructions in 1 Corinthians 6:12-7:7, 1 Thessalonians 4:1-8, and elsewhere, Scripture addresses human sexuality as a vital and integral part of human nature and relationships. Scripture everywhere affirms the legitimacy, joy, and fulfillment of married love as God designed it.

But the Song of Songs is without question the most intensely explicit expression of sexual behavior in Scripture. The Song describes those who mirror, however imperfectly, the sexual nature of God's "good" creation in the garden. Often expressing their desires in the language of the natural world and creatures of God's own making, they are emotionally (if not literally) naked and sexually unashamed (as in 1:5-7, 9-17; 2:1-17; 4:1-5:1; 6:2-3, 11-12; and 7:7-13). Interestingly, even relatively "modern" authors often use "nature language" to describe the romantic expressions of love: "What is the first effect of love, but to associate the feeling with every object in nature? The trees whisper, the roses exhale their perfumes, the nightingales sing, nay the very skies smile in unison with the feeling of true and perfect love. It gives



every object in nature a power of the heart” [Samuel Taylor Coleridge, in “The Bridal Bouquet,” p. 52, quoted in Craig Glickman, *Solomon’s Song of Love* (Howard Publishing, 2004)].

While the Song of Songs does frequently employ metaphor and other figurative language, taken at face value, and understood in the plain and natural sense of its language, the Song is about the legitimacy and goodness of sexual behavior as God designed and intended it, rather than some highly figurative abstraction regarding Christ and the church or some other allegorical interpretation which stretches language beyond credulity. Understood as what it seems to be at first blush – an explicitly sexual discussion of the fulfillment of God-given desires in a the manner in which it was intended, it is on another level not unlike the other examples of the “love poetry” of the Ancient Near East, as attested by examples from Egypt, Ugarit, and other locations in Mesopotamia and elsewhere. (For discussion of these and other issues about the context and language of the Song, consult, as one example, Tremper Longman III, *Song of Songs: New International Commentary on the Old Testament* [Eerdmans, 2001].)

The subjects of the Song of Songs – not only the man but the woman as well – are open about their desires and needs for fulfillment, sexually, emotionally, and spiritually. They openly express their sensual passions for one another – cravings that only union with the other can fulfill (7:10 in the NIV is especially expressive: – “I belong to my beloved, and his desire is for me”). Yet even in such an honest relationship, problems (“little foxes” in the vineyard) still arise relating to intimacy issues. As Longman notes in one of the better commentaries on the Song (p. 62):

Married couples are usually well aware of the fact that answers to one’s

problems are not all found in marriage. There is no such thing as a perfect marriage this side of heaven. We are always left wanting something more in all of our relationships, particularly marriage. The Song’s cautionary poems remind us of this. In this way, the Song communicates to singles as well as married couples. ... According to the Song, love is mutual, exclusive, total, and beautiful.

Of course, as with many portions of Scripture which are poetic and use metaphor and other types of figurative language, the Song has been the subject of much dispute at many points. Older “allegorical” approaches to the book seem to allow virtually limitless interpretations, governed only by the fertile imaginations of various commentators, who invariably disagree among themselves about the meaning of the text. To cite only one example of such an approach, consider that “the bride’s two breasts in 4:5 and 7:8 have been variously interpreted as ‘the church from which we feed; the two testaments Old and New; the twin precepts of love of God and neighbor; and the Blood and the Water. Gregory of Nyssa found in them the outer and inner man, united in one sentient being” (D.F. Kinlaw, “Song of Songs,” in *The Expositor’s Bible Commentary*, Volume 5 [Zondervan, 1991], p. 1203).

Even the structure of the book has been the subject of much controversy. I find persuasive the approach of Longman and others who see the book as a collection of related but independent songs celebrating sexuality as God intended it, rather than a grand narrative with specifically-identifiable characters throughout (about which no two commentators can find agreement – even on whether there are two, or three, or more major characters). Those who view the book as a sort of “drama” with various characters interacting with each other repeatedly throughout the book have difficulty (and can find little agreement among themselves) about who the characters are and even which

character is speaking at a given point in the text.

Interestingly, Longman’s commentary credits the work of Phil Roberts, known to many readers of this journal as a careful student of the Old Testament, as influencing and supporting the view of the Song as a series of discrete poetic songs, commonly themed but unconnected by a grand narrative (thus its common title, “The Song of Songs”). Phil, a former college classmate of mine (and high school classmate of Bette) who before his untimely death taught for many years at Florida College, completed his doctoral dissertation on the structure of the Song under Longman’s direction (D. Phillip Roberts, “Let Me See Your Form: Seeking Poetic Structure in the Song of Songs” [PhD dissertation, Westminster Theological Seminary, 2001]).

We hope readers will use this issue of *Truth Magazine* to rekindle interest in the study of Biblical teaching about human sexuality and related issues, since such Scripturally-rooted understanding of such issues is vital to an understanding not only of God’s intentions, but why and how human distortions of God’s design for human sexuality ultimately can lead to the sorts of sexual perversity which seems so common in our time. We trust you will read and profit! **T**



Steve Wolfgang

Steve Wolfgang has preached since 1966 in Indiana, Kentucky, Tennessee, Georgia, and Florida, conducted gospel meetings in 40 states, and done evangelistic work in China and Eastern Europe. Since 2008 he has served the

church in Downers Grove in the western suburbs of Chicago. He taught history for two decades in several colleges, the last 16 years at the University of Kentucky. He and Bette have two adult daughters, both married to Christians, and three grandchildren. He and Bette have conducted weekend marriage seminars in several of the United States and in Australia. [stevewolfgang@aol.com](mailto:stevewolfgang@aol.com).

## The Bible and Human Sexuality

# Parenting Children the Way God Intended – A Father’s Perspectives

By Martin Broadwell

### Perspective 1: “The whole world lies in the power of the evil one” (1 John 5:19).

In rearing children, the Christian parent has a hostile relationship with the World and the “will of the Gentiles” (1 Pet. 4:3), setting him apart from other parents among whom he sojourns. While he knows that the World, and desires and relationships in it, were created by God as “very good,” he also realizes that the World is “under the power of the evil one.” Physical desires and emotional impulses are now Satan’s avenues of temptation and the influence of the social norms around us are mostly harmful. In this spiritually dangerous environment, Christian parents begin with a defensive posture and counter with an offensive displacement of the world’s false ideas with godly examples and God-inspired teaching.

How different this is from the common approach to child rearing that lets the child explore “his” world on his own, learn for himself from the world around, and make up his own mind – abdicating rearing of children to those with a radically different starting point for their teaching! Christian parents must protect children from predators, including ideological predators. They will screen friends (and the friends of and families of friends), and avoid and/or strongly refute the messages

in public education systems and the media-generated celebrity narratives. So, the first “perspective” on parenting is that active opposition to the World’s influence is required.

### Perspective 2: “The carnal mind is enmity against God” (Rom 8:7).

While the World will emphasize feelings and freedom, the Christian parent will teach self-governance based on external absolute standards. Christian parents reject the World’s values, promoted in both overt and

that requires and respects diligence and discipline. Parents will make appropriate opportunities to teach self-control and self-denial. Parents must prepare children, especially during adolescence, to deal with the strangeness and anxieties of emerging sexual feelings, just as they must deal with other “natural” desires. This kind of “birds and bees” discussion is far more essential than the biological facts of reproduction. Satan, through the World, exploits this formative stage as an opportunity to sell the surrender to sexual perversions. Parents, lately

*“Parents must prepare children, especially during adolescence, to deal with the strangeness and anxieties of emerging sexual feelings, just as they must deal with other ‘natural’ desires.”*

subtle messages through our education and entertainment machinery, that Right is determined by emotion and physical desires. Children need to be introduced to deferred gratification and emotional control in the earliest years – related to treats, toys, and tantrums – and participate in a family

publicized, who cooperate with their child’s confusion over sexual identity – even at early ages – are examples of promoting the “mind of the flesh,” driven by emotions and sensations.

Christian parents will teach children that overcoming the “law of sin” ►

which is in my members” (Rom. 7:23) is difficult. In addition to the more common heterosexual sensations which must be controlled – even with great difficulty (see Matt. 5:29-30), boys may struggle with feminine traits, and girls with male characteristics – made more dangerous as same-sex attraction is made virtuous by the World. These temptations require the same responses: eliminating harmful external influences and emotional triggers, and building a faith in the value of each Christian who has God as his Father and Christ as his betrothed. Rather than being surprised or frightened or embarrassed by these confusing emotions, sons and daughters of Christian parents should be taught to expect these “messengers of Satan” (2 Cor. 12:7) and be filled with confidence that God’s grace is sufficient (2 Cor. 12:9). Parents must affirm their child’s normalcy and worth, no matter what his body or personality type is. They must emphasize that powerful emotions and unexpected attractions are normal but dangerous reactions to lots of things – and are not revelations of truth or sexual identity. Dads and moms will warn sons and daughters not to interpret these experiences contrary to what God wants for us. In addition, a secure, approving home environment is an essential protection against the temptations to seek fulfillment and recognition in an “alternative life-style,” and it foreshadows and prepares the child for the adult faith in God mentioned above.

Parents must teach and warn their children explicitly about the nature of sexual temptation. For boys: visual, tactile, and ego-centric appeals are the most difficult. For girls: emotional attraction, the desire for an intimate relationship and acceptance by others will be dangers. Parents will teach sons and daughters to recognize the circumstances and symptoms of these temptations, and help them “flee” (2 Tim. 2:22) and develop responses to overcome them (1 Cor. 10:13). Godly parents will protect children from

temptation by controlling where they go and what they do. Chaperoning is now less common, but more essential. We must help young adults by providing the “gifts” of: reporting requirements, explicitly forbidden behaviors and locations, and curfews, while explaining that these restrictions are expressions of love. To do the above, parents must build an open and loving relationship by avoiding constant negatives and harsh criticism, and by accompanying restrictions with pleasant, affirming experiences.

### **Perspective 3: “Be an example in word, in conduct, in love, in spirit, in faith, in purity” (1 Tim. 4:12).**

Parents must model the ideal of the “one flesh” relationship created by God in the first family. Unfortunately, the message of the media is that the excitement, romance, and pleasure of a sexual relationship mostly end at marriage, rather than beginning and blossoming there.

In our hurried and harried family routines, what kind of comparison do Christian parents provide to the droning messages in movies and music about the excitement of unmarried romance? As parents, how can we model and declare the joy and pleasure created and sustained by marriage? In a child’s early years, show this fulfillment in ways that children understand, with playfulness and laughter. Compliment your wife on her beauty and express your love for her and attraction to her in verbal and non-verbal ways before the children. Praise your husband’s skills and strengths before the children. Prepare for, and be observably excited when Daddy gets home, and be sure the kids know that Mom and Dad are always talking (and they have secrets) and wanting to be together – and missing each other when they have to be apart. More essential: eliminate the bickering, nagging, criticizing, shunning, and other selfishness that provides an unfortunate

contrast to the romantic but immoral relationships promoted by the World.

As children get older, help them learn the etiquette of respect and purity. Model purity in what you don’t do: take care not to send signals by touching, jesting, and other intimacies with others besides your spouse, and do not form substitute relationships. Wives should dress noticeably differently for public appearance than for their husbands (girls will notice).

Teach and exemplify the blessings of godly marriage: the security, intimate companionship, and eventual reliable care and support in tough times can be explained even at an early age. Praise faithful grandparents and godly elderly couples as counter-examples to the World’s ephemeral emotion-based relationships.

### **Perspective 4: It’s all temporary (Matt. 22:30).**

As children grow up they gradually realize that their childhood toys, treasures, tragedies, and make-believe adventures are really only tiny previews of the adult world they are entering. Similarly, Christians have the foundational faith that all that is the world, including sexual desires and even marriage itself (between humans) are passing shadows. To help us, as parents, and as an essential element of faith to instill in our children, we must believe and teach that there are no pleasures or emotional or physical needs that take priority over (can separate us from our) relationship with God – which is eternal. **T**



Marty Broadwell

Marty Broadwell is the Director of Business Development Operations for the Georgia Tech Research Institute, having been previously employed at Florida College, Lockheed Martin, and (what

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## The Bible and Human Sexuality

# Twelve Ways to Drive Our Daughters into Inappropriate Sexual Relationships

By Lindsay Mast and Kay LaGrone

### 1. Wait to talk about sex until they are approaching or are in their teens.

**G**od talked to His children about sex – often, and in detail. The Old Law is filled with instructions on conduct between men and women. The Song of Solomon is a great testament to the beauty of sex within marriage. Paul’s writings to the early Christians are full of rich discussion on propriety, both within and outside of marriage. We cannot shy away from the subject, introducing the concepts in age-appropriate ways from babyhood (as we explain the parts of their bodies) to childhood (respect for and privacy regarding their God-given body parts) and into young adulthood (as we present more complete information on the topic from physical, intellectual, and spiritual standpoints).

### 2. Assume you are their only teacher on the matter.

The world is teaching them its view on sex every day, in multiple ways. We, as parents, are God’s designated best teacher (Deut. 6:6-9). But it’s as easy as checking out at the grocery store, looking at the billboards on the interstate, or hopping on Instagram to see that the world is working to teach them the wrong things, too. Suggestive

and sometimes even highly sexualized images flash into and engrave on impressionable minds. They indelibly imprint powerfully arousing sexual content – which may construct impure attitudes and patterns rather than those intended by God. We therefore have the dual job of teaching truth while counteracting content put forth by those under the sway of the evil one.

### 3. Don’t be affectionate with your spouse.

One of those worldly messages is that sex within marriage is stale and boring and replaceable. Appropriate affection between spouses, in front of children, teaches them marriage is secure, safe, desirable, and even fun! Jesus lavished the church with blessings as well as a very public display of sacrificial love in the crucifixion. We should not hesitate to show affection for our spouse as well in a way that our children can see.

### 4. Make sex a joke, or teach them that it’s gross.

God thinks sex is beautiful and important within His design. Read the Song of Solomon if you need some convincing. It is wrong outside of a marriage between a man and a woman, and of course our children need to know that. Sex is part of God’s plan. It

is “gross” only outside of that plan. And it’s never a joke – it’s either beautiful inside God’s plan or shameful outside of it. It’s not something to make light of.

### 5. Teach them that modesty is all about what they wear.

Modesty starts with the heart. It’s not a catch-all phrase for long skirts and high-necked shirts. It’s a way of showing meekness. Modesty from a pure heart (1 Pet. 3:1-4) is about controlling the effect women’s physical appearance can have on men, as well as showing deference to our sisters who struggle with insecurity. The way we dress comes out of where our heart is, and can be beautiful and fashionable so long as we are seeking to glorify God in it. Our daughters will and do need help with what modesty looks like on a practical level in our skin-showing society, but we must also teach the godly principles behind the behavior.

### 6. Likewise, teach them that they can achieve holiness on their own.

Remaining sexually pure does not ensure holiness. Only God can sanctify us, from sexual and any other sin, and He does it for a purpose – to set us apart for usefulness to Him (2 Tim. 2:21). ►

## 7. Let them think that their only goal is to avoid intercourse.

The goal is purity before God (1 Tim. 6:11; 2 Tim. 2:22). Prior to marriage, that involves propriety in relationships between males and females. It means

They are also powerful and can be used for evil as well. They are most dangerous when we are not taught to manage and control them. But God says more than once that we can control our feelings, that we can even guard our hearts (Prov. 4:23). We have to teach our daughters (and ourselves!) that with God's help,

healthy relationship with their fathers are less likely to engage in damaging sexual relationships. Build the relationship by spending time together enjoying mutual interests. Have frequent conversations, both about everyday topics and deeper, spiritual things.

*Daughters who have a strong, healthy relationship with their fathers are less likely to engage in damaging sexual relationships.*

doing things that will avoid temptations to pursue a relationship that is deeper than it should be before marriage. After marriage, it involves propriety in those relationships **as well as** a deep, sexual relationship with her husband **only**.

## 8. Criticize or remain silent about their appearance.

Let us be clear – physical appearance is not the priority when we talk about godly beauty. *But* the beauty and fashion industries make billions of dollars from telling females from a very young age that we do not measure up physically. Our daughters will get this insinuated message in myriad different ways over her lifetime. Mothers and (especially!) fathers, we have the opportunity to counteract it with our approval of her appearance, in addition to our emphasis on godly beauty as well. Doing so will help protect her from being drawn into a too-deep emotional and physical relationship with a man who gives her that approval if she hasn't gotten it at home.

## 9. Let them think they cannot control their emotions.

"Swept away." "Caught up." "Falling." These are common phrases used to define the feelings that draw us into inappropriate relationships. Emotions are God-given and can be used for good.

we can control it. Psalm 119:9 gives us a practical way to do that – by knowing and applying Scripture. Teaching girls from a young age that they need to bear the fruit of the Spirit – *all* the fruit – regardless of their emotions, will help prepare them for the strong feelings they will eventually have toward a man.

## 10. Fail to explain to them the connection between a husband and wife's relationship and the relationship between Christ and the church.

This is a point that really takes the whole Bible to tell – but that points to its importance. The Old Testament often reveals the idea of God as Husband, His people as Wife. That idea is further driven home by Paul in Ephesians. We need to teach our children that marriage and sex don't just exist as a means to join a husband and wife together—it displays the covenant between Christ and the church! As author Mary Kassian says, "Sex confirms that covenant means union, communion, intimacy, commitment, exclusivity, satisfaction, delight, and fruitfulness."

## 11. For fathers, fail to provide acceptance, encouragement, and love.

Daughters who have a strong,

## 12. Neglect to point them to their forever husband.

Girls need to hear this: Jesus is your forever husband who loves you so much that He left the glory of Heaven to live a servant's life and died for you so that you can live forever at home with Him! Do not fail to let your daughter know that no momentary pleasure is worth losing her relationship with Him. Every other relationship pales in comparison to the joy we can receive from that one. **T**



Lindsay Mast

Lindsay Mast is a Christian who lives in Atlanta, GA. A former television reporter and producer, she now spends her time managing the home she shares with her husband David (a deacon at the Embury Hills church), educating her three young daughters, running and drinking coffee. She has a heart for helping young women and mothers grow in their relationship with and service for God. She blogs at [www.lindsayslens.com](http://www.lindsayslens.com).



Kay LaGrone

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## The Bible and Human Sexuality

# Negotiating Sexuality During Courtship

By Wayne T. Galloway

**M**aintaining sexual purity during courtship may be one of the most challenging temptations we face. To be sure different cultures present different challenges. The arranged marriage might present less sexual temptation than our North American dating experience, but “we are where we are,” and the challenge is intense.

Scripture is clear. “Marriage is to be held in honor among all, and the marriage bed is to be undefiled; for fornicators and adulterers God will judge” (Heb. 13:4). Immorality, impurity, and sensuality are to be laid aside as part of the old man (Col. 3:5). Lasciviousness, sexual covetousness and the like are to be eliminated. The

biblical message is positive: “Say ‘yes’ to sexual integrity.” How can we do this?

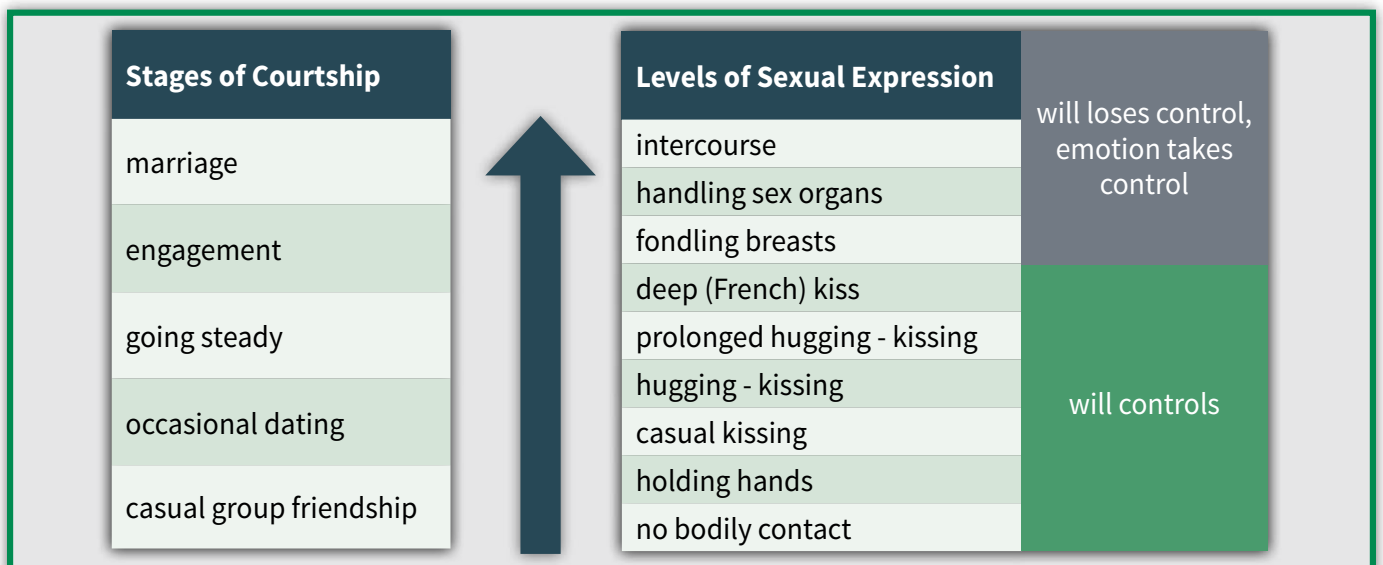
**Understand the law of diminishing returns.** The following chart compares the stages of courtship and the progressive levels of sexual expression.

In western culture relationships generally begin through casual group friendships. When in my teens and 20’s a group from high school, church, or college would go out together. In such contexts we evaluated the possibility of pairing up with one of the group. This led to occasional dating. We went out together as friends and enjoyed each other’s company—nothing serious. Occasional dates became more serious and one wondered, “Could this be the one with whom I could make a

commitment?” As things progressed we began going steady. This was followed by an engagement period and then marriage.

Corresponding to the stages of courtship are the levels of sexual expression. In the casual group friendship there was no bodily contact. During the occasional date there was some handholding and maybe a kiss goodnight. As the relationship developed into going steady and engagement the levels of sexual expression became more and more intense. There is a natural progression into deeper levels of sexual expression ending in intercourse.

Once the process starts there is no natural stopping place. There are ▶



relational and chemical factors at work that naturally result in deeper levels of intimacy. At first, holding hands produces a “buzz,” but it soon diminishes. We must progress in order to maintain the same level of excitement. Each new level is exciting, but diminishes and so we move forward through the levels of sexual expression. At some point unmarried Christians recognize that there is a crossover point that takes us into sin and so we must control the process.

**Recognize that there is a time when the will loses its ability to control and the emotion takes over.**

There are a variety of factors that affect just when this happens. How a person was brought up in his or her home is one factor. A “hush, hush” approach may create an intense curiosity. A child traumatized by adult sexuality introduced too early in life may be either completely turned off or become extremely sexualized. Early teenage sexual involvement also affects the courtship pattern and may become baggage later in a marriage. These factors may result in an individual whose will loses control at the level of casual kissing. What this means practically is that they may need to set personal rules that are more restrictive than someone else’s. People need to learn to make their decision while they are able to make a decision, while their will is still in control.

This whole process is further complicated by the fact that your partner may be in a different place than you. Each must learn to respect the other and his or her personal place. Often such things are not addressed in a relationship and what happens is that we lead the one we love past his or her boundary and both of us into sin. Slow down. Increase your caution as you approach a red light. Items at the top of the chart require marriage or they become guilt producing.

**What if I have already gone too far?** Simply going ahead and getting married will not solve your guilt problem. There

is no retroactive covering by marriage of past sexual experience. Do not allow guilt feelings to force you into a marriage that may not be suitable. Even after marriage—have you repented and have you asked for forgiveness? Sometimes forgiving ourselves can be a real challenge.

Perhaps you need to talk about a sensible marriage date. In our culture, marriage seems to be postponed until after an education is completed. Parents push this procedure, but sometimes I fear we create a situation of intense temptation that may be next to impossible to negotiate. Is this wise?

If we have gone too far we need to help each other build mutual respect. This can be achieved through understanding, forgiveness, setting up couple guidelines so that we do not rush through the red lights, and working to be the brakes on each other.

Ephesians 5:3-5 says, “Immorality or any impurity or greed must not even be named among you, as is proper among saints; and there must be no filthiness and silly talk or coarse jesting, which are not fitting.” These are not fitting for the people of God, but Paul added in contrast, “but rather the giving of thanks.”

I take this to mean that we should give thanks for God’s gift of sex and experience all the enjoyment that He intended for us to experience. This is His design for marriage. **T**



Wayne T. Galloway

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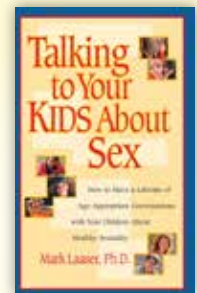


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## The Bible and Human Sexuality

# Sexual Purity and the Single Man

By Justin M. Ashton

**W**e live in a time when it is becoming increasingly more difficult for men, young and old, to guard their lives from sin. In the realm of sexual purity, this is especially true. There is an immense amount of illicit material men have access to in the form of print and digital media. The ability to access this information on our cellular devices has compounded the problem. At any time we can hide from our friends, family, and love ones, and commit acts of sin. In addition, the clothing and trends of the day make it difficult to avoid temptations. Being single today is actually becoming more common than being married, as couples wish to enjoy the benefits of a marriage relationship without the responsibilities that real love and respect demand. At its core, sexual purity is a problem of lust and worldly attachment (1 John 2:15-17). When we lust, we prioritize the pleasures of the flesh over the joys that come from living spiritually, physically, and intellectually for God. Jesus Christ was a man and was tempted like we are (Heb. 2:18). It will take the power, self-control, and love of Christ to help all men overcome what might be one of the most common sins of our gender.

How then can single men achieve and maintain purity in the midst of this troubling time? While this article will be brief, other resources exist to cover the topic of sexual purity. *Every Man's Battle* and *Every Young Man's Battle* by Stephen Arterburn, Fred Stoeker and Mike Yorkey, dramatically confront the issue of sexual purity on a level from

which churches would benefit. I would caution the reader about the Calvinistic/ Reformed theological stance of the authors. However, the authors do well in outlining their arguments through Scripture. These are excellent books to be used for curriculum in men's and young men's classes. This article will have the same goal and purpose.

Too often in churches we do not talk enough about sex and the accompanying temptation – at least not on a level of specificity that is helpful. As a young man, I was ill equipped to handle this portion of Christian living as a result of this phenomenon. Instead, I fought this temptation alone as many young men do. Without Biblical and practical knowledge, countless young men have walked out into the world causing and incurring a significant amount of spiritual and physical pain due to sinful choices. They have also separated themselves from God as a result of their sin (Isa. 59:2). Some parents leave it to human institutions to convey knowledge about sex. In this scenario, children may learn abstinence, others may learn how to use contraceptives, and others still may not adequately learn God's design for procreation and pleasure. Consequently, some young people (and older as well) even contracted a disease or produce unplanned offspring outside of marriage. It seems unlikely that Christian parents would want the latter circumstances to occur, but may predispose young or prospective Christians to lifelong burdens or failure.

These methods are outside of the Biblical pattern of marriage and purity. We need to prepare and equip our young people for spiritual warfare. We cannot leave this crucial task for the sinful world to do.

The good news is, the authors of the Bible have written to all those who bear the name of Christ. They knew the same temptations, and that their present and future generations would struggle with them. John writes, "I have written to you, young men, because you are strong, and the word of God abides in you, and you have overcome the evil one" (1 John 2:14). Just like John's audience, we need to be wise in our actions and use the word of God to overcome Satan's temptations. We must overcome the desires of our own flesh. In the Old Testament, we find one of the wisest men who ever lived. Addressing this issue, Solomon stated the philosophical case for wisdom and folly in terms of purity and sexual sin. In Proverbs, these two values are anthropomorphized (put in human form or personality). Both are seen as women, which is an interesting medium to convey a concept.

A potential thesis for Solomon's proverbs is contained in the seventh verse of the first chapter: "The fear of the Lord is the beginning of knowledge; fools despise wisdom and instruction" (NASB). This concept is mirrored in Ecclesiastes 12:13-14. Wisdom is personified in Proverbs 2 and 4:5-9 as "she" or "her." Acquiring wisdom and prizing it will result in obtaining a ►

guarded path, discernment, deliverance from evil, the rewards of grace and beauty. In Proverbs 2:12-20 and 6:23-29, Folly is described as an adulteress, a harlot, an evil woman, and “the strange woman.” She is like a fire and will lead a man to death (Prov. 7:23). Both of these abstract concepts are women. One is pure and chaste. One is evil and a harlot. Shall we be joined to wisdom or folly? The choice seems clear.

Luke presents a parallel in Luke 16:13: “No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other...” While this passage is discussing wealth, the concept applies well to any worldly obsession. What is the conclusion? Single men need to be in the Word and prize wisdom over folly. Wisdom leads to protection and life. Folly leads to adultery and death. God views our spiritual covenant with Him as a marriage relationship. Even if we are not married to a human, we are married to God the Father through Christ (Hos. 2:19-20; John 3:28-29; Eph. 5).

Christ Himself addresses the single life in Matthew 19:9-12. Christ describes the unmarried ones as “eunuchs.” While the initial subject in the passage is divorce, Christ explains, “For there are eunuchs who were born that way from their mother’s womb; and there are eunuchs who were made eunuchs by men; and there are also eunuchs who made themselves eunuchs for the sake of the kingdom of heaven” (v. 12). While the first two examples of eunuchs will not struggle with sexual sin (due to lack of internal desires or physical deformity), the latter has made the conscious choice to commit to God and His Kingdom. Earlier in Matthew, Christ tells His audience on the Sermon on the Mount, “but seek first His Kingdom and His righteousness, and all these things will be added to you” (6:33). All Christians must commit their lives to God.

While the previous passages provide an excellent philosophical base,

we also need practical commands, examples, and necessary inferences to inform single men how to live for God and avoid sexual sin. Paul echoes Christ as he instructs the church at Corinth regarding sexual sin. In 1 Corinthians 6:17-20, he tells them to “flee immorality” because they were “bought with a price.” That price was the death of Christ. Christians must take that seriously. Paul goes on to explain the complexities of married life. He recommends that the people in Corinth should remain single, as he was. Paul argues, “...One who is unmarried is concerned with the things of the Lord, how he may please the Lord; but the one who is married is concerned with the things of the world, how he may please his wife, and his interests are divided” (1 Cor. 7:32-34). Paul explains his intent in v. 35: “to secure undistracted devotion to the Lord.” Solomon, Christ, and Paul are all communicating a similar message: Make God your first priority. Devote yourself to Him as one would be devoted to a wife. Do not be distracted by the world and its desires.

Job is one of the best examples of devotion to God. While Job was married, his attitude toward sexual sin applies to all men, married or unmarried. Presenting his case for blamelessness, Job explains, “I have made a covenant with my eyes; how then could I gaze at a virgin?” (31:1). Job was a most righteous man and is an excellent example for us to follow. We need to make a contractual agreement with ourselves to look away from temptations.

In addition to Job, consider the example of Joseph and Potiphar’s wife. Genesis 39:6 states that Joseph is a handsome young man. Being handsome can result in problems. More opportunities for sexual sin may occur. The master’s wife was attracted to Joseph and urged him to commit adultery. What strategies did he use to avoid this temptation? At first, he said, “No,” and objected, stating his priorities. He explained that serving God

and his earthly master were a priority for him (vv. 8-9). When she persisted through physical force, he did what we all should do when confronted with sexual sin: *Run!* By choosing to act righteously in the sight of God, Joseph lost his clothing, he lost his job, he was imprisoned, and was forgotten. He trusted God, who then elevated him to be second in command of a nation. The reward was far greater than his losses.

Samson, on the other hand, is a great example of what not to do. As a consequence of his worldly and sexual desires, he lived a tumultuous life. Samson’s weakness for women and his focus outside of the Lord’s will caused his secret to be revealed to the Philistines. The results were his capture and demise (Judg. 16).

In the present age, there are several helpful strategies to avoid sexual sin. One of the best suggestions given by Arterburn *et. al.* is to have an accountability partner. Find another single or married person to keep you in check. James 5:16 and Galatians 6:2 show us the necessity of bearing one another’s burdens and confessing our sins. Single men need to be able to rely on one another. Find someone who prioritizes God and wisdom. Find someone else who has made a “covenant with His eyes” (Job 31:1).

Do not view women as sexual objects, but rather see them as co-equal heirs of the kingdom (1 Pet. 3:7). Respect them as individuals created in the image of God, as men are. They are beautiful, attractive, and wise; but they are, first and foremost, God’s children. Whether you are a eunuch by choice or just waiting for a marriage relationship, this will help guard you from sin.

Finally, keep your internet and cell phone usage in check. There are several applications (such as *X3watch*) that you can install on your computer and cellular devices. The app watches your internet usage. If you stray to an inappropriate site, it will send a report to the email address of your choice ►

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(your accountability partner). If you cannot find a person to connect with, seek out an elder or mature Christian man in your church and take the bold step to ask for help. If your internet at home facilitates temptation and sin, cancel your service. Use the internet only when necessary for legitimate reasons at the library or at work. Keep your devices in a public place – not in bedrooms or offices. There are plenty of

cell phones without internet; any phone company will have options.

Ultimately, if something is causing you to sin, get rid of it. Now! “If your right eye makes you stumble, tear it out and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to be thrown into hell” (Matt. 5:29). Avoid the temptation. Live a pure life for God, and

you will receive the blessings of eternal life. With Christ, all things are possible. **T**



Justin M. Ashton

Justin Ashton is a member of the church of Christ that meets in Downers Grove and is a secondary school teacher. He has a Bachelors degree in History and Teaching Certification from North

Central College as well as a Master's degree from the University of Illinois in Educational Leadership. justin.ashton@gmail.com.

## For More Information

**Caveat:** Without recommending every work of the authors below, or endorsing everything in the works listed, we have compiled some items which we and others have found helpful, or which in some cases have been recommended to us. Obviously there are many other books, websites, and other avenues of information not included here which some may find useful. -by Steve and Bette Wolfgang

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## The Bible and Human Sexuality

# Purity of Heart: A Single Woman's Journey

By Kristiana Burk

**A**s single women, the battle we fight each day to stay pure isn't a sex issue. It's a heart issue. It's an emotional and spiritual battle that really doesn't begin with men or our relationship with them. It most certainly isn't about their failure to lead or pursue. Instead, it starts with our own relationship with God and how we see ourselves through His eyes. David understood this. Psalm 51:10 was written after committing sin with Bathsheba. "Create in me a clean heart, O God, and renew a right spirit within me."

If we ever want to have a loving, healthy relationship with a man, we must first come to grips with our place in this world, how that relates to God, and be motivated from a desire to serve Him rather than satisfying a checklist of do's and don'ts.

### A Pure Heart Realizes She Is Made in God's Image

I wonder how many of the issues that we struggle with in relationships could be solved by the internalizing of this one thing ... our worth. We are made in the image of God and that fact alone assures that we are of value and are a reflection of the Creator. God created male *and* female to reflect different aspects of His character. Ponder and absorb this profound concept deeply.... Being a woman is not a cause for shame. Embracing your femininity, vulnerability, and nurturing spirit is one of the most authentic things that you can do. Amazingly, it also happens to

be what God created men to experience as very attractive. Giving glory to the Creator by living a godly, authentic life is where a clean heart and right spirit begin.

Genesis 3:27 says, "So God created man in His own image, in the image of God he created him; male and female He created them." Just by that statement alone I can feel confident that I am of worth. Yet, it also affirms that there is a difference between the two. God had a unique purpose for creating us male and female. When we act as if there is no difference or try to take on the roles or characteristics of a man, things get messy. The characteristics that are a reflection of God which distinguish you as a woman cannot be as adequately reflected by a man. God knows what you need before you know it, because He made you. He formed you with purpose and chose to make you in His image. *This means He chose you to be uniquely female.* "For you formed my inward parts; You knitted me together in my mother's womb. I praise you, for I am fearfully and wonderfully made" (Psa. 113:10).

This passage means that you and I are image bearers of God. The characteristics we as women portray, the role we fulfill, and the choices we make are a reflection to the world of His image and are meant to bring glory to God and Christ. 1 Peter 1:13-22 calls us to purity in how we conduct our lives and relate to others. What union is more of a reflection of God, Christ, and the relationship of the church to Christ,

than the union of a man and woman in marriage?

When I go into a dating relationship with that context, the call to live a pure life takes on a vital meaning. Suddenly, the type of person I choose to date (and eventually marry) matters. Am I building a relationship with someone who will help me glorify God or the exact opposite? Will our union to become "one" as a reflection of Christ's relationship with His church look broken because I am choosing to be unequally yoked with a man who doesn't put God at the center of his life, or will it point others to Christ because of the way we glorify God in how we relate to one another?

### A Pure Heart Stays in Her Lane

For the first 15 years of my career I learned to maneuver my way through a man's world: I moved up the ladder. My first real job, after getting my Master's degree, was staffed by 30 men ... and me! I read every book I could find on women's navigating a man's world in leadership. I was really successful at playing the game. But, unfortunately, what happened, along the way, was that I lost my femininity. I started dressing more like a man and less like a woman. I forgot how to be vulnerable. Is it wrong that I'm smart, successful, and have ambition? Absolutely not! But if I'm going to desire to be in a relationship with a godly man, I need to be a true reflection of the being God created when He made me. That is another form of purity. ►



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Stop trying to figure out if you are worth anything. You are! Stop trying to fit into a man's world the way a man does, because you are not a man. You are beautifully, perfectly feminine. Ladies, we are surrounded by feministic messages that are in direct conflict with whom God intended us to be. Know who you are and stay rooted in that.

Practically, what might that look like in the dating relationship? Well, for me it meant I softened up. I dressed more feminine, and I let men that I wanted to be in a relationship with lead more often. I didn't feel like I had to have all the answers or be in control. Transparently, I'm still on a journey to embrace vulnerability more and to be aware of the way I speak and react to situations. Peter tells us it looks something like this: "...Let your adorning be the hidden person of the heart with the imperishable beauty of a gentle and quiet spirit, which in God's sight is very precious..." (1 Pet. 3:15)

It also means that I don't need to cross sexual boundaries with a man I'm dating if I know my place and purpose before my Creator. I can shake off the burden of insecurities and with a pure heart let a man prove himself worthy. When thinking about the topic of dating from a pure heart, I love what author Les Parrott says: "If you try to find intimacy with another person before achieving a sense of wholeness on your own, all your relationships become an attempt to complete yourself... Ultimately, our compulsion for completion is met in a relationship with God."

### **A Pure Heart Knows the Choices She Makes Matter**

You, yourself, hold the key as to whether you choose a relationship that is fueled by joy or temporary happiness. You can choose to be content or restless. You can choose to be with a man that will help you get to Heaven or pulls you away from your relationship with God.

You can choose to prepare your heart and mind to serve God as a "help meet," no matter your circumstances, or let self pity hold you back from making a difference in the lives of others. It is your choice.

So, yes, it matters when you choose to play with fire by dating men who aren't indebted to Jesus Christ in humility, men who would rather focus on everything else *but* God. Or when you choose to let a man treat you like a doormat because he isn't willing to protect your heart or provide for you out of love as he would himself. If he doesn't have the gumption to court you and treat you like a lady now, why do you think that will get better in the future?

It matters how you choose to deal with sexuality and the decisions you make to remain pure. Purity is a state of mind and not just about staying a virgin. Just say "no" to the trashy novels, the sex-laden tunes, and movies that cause your eyes to wander. Women struggle with lust and pornography too.

Remember that first job where it was 30 men and me? Fast forward to the next one where I was working late and traveling with married men on business. This included late night check-ins to hotels after long, emotional, and lonely days. I never crossed the line, but, believe me, if I could go back, I'd make better decisions. Your choices matter and you are the only one who can choose to let your life give glory to God or serve your own ambitions. Into what types of situations are you putting yourself and the men in your life by the choices you make? Are you honoring them or only looking out for your own desires?

### **A Pure Heart Serves God Wherever She Is**

I'm currently in my late 30s and still single. So, certainly, I get the moments of loneliness and fear that can grip my

soul when I start thinking about all of the unknowns of the future, perhaps facing walking that journey alone. Desperation can creep up when I start to let insecurity take over because I question whether I will ever find "the one." If there's anything I've learned the past decade, it is this: I can and must rise above. There is a place in God's kingdom for all of us and it is only when I get to a place of surrender that I will find peace. Paul found that place of surrender with what he called his "thorn in the flesh" and through the trials he endured while serving the Lord:

Three times I pleaded with the Lord about this, that it should leave me. But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me. For the sake of Christ, then, I am content with weaknesses, insults, hardships, persecutions, and calamities. For when I am weak, then I am strong (2 Cor. 12:10, ESV).

In Philippians 4:11, Paul reminds us: "for I have learned in whatever situation I am to be content. I know how to be brought low, and I know how to abound. In any and every circumstance, I have learned the secret of facing plenty and hunger, abundance and need. I can do all things through him who strengthens me."

Isn't that comforting? It means that we can rise above the loneliness, fear, insecurities, and desperation. Even if no one else understands us or desires a relationship with us here on earth, we are not alone. God has promised to strengthen us and help us get through it. That is all we need.

So many unique opportunities exist for you to serve while you are single! I've found that focusing on service takes my thoughts off the things I don't have and causes me to be grateful for the ►

... Continued from page 26

things I do have. Focus on becoming the kind of woman that a godly man would be excited about walking through life with. What man, who is worth your consideration, would not be attracted to a positive, joyful woman who radiates peace and self-confidence? This life isn't about us; it is about the story of Christ and glorifying God in all that we do.

I conclude with a verse that has been an immense encouragement to me. It is one of those treasures that is so powerful in the middle of an Old Testament story, but tells a truth about Who God is and how much He loves those who seek to serve Him from a pure heart, no matter what situation they are in.

“For the eyes of the Lord run to and fro throughout the whole earth, to give strong support to those whose heart is blameless toward him...” (2 Chron. 16:7, ESV).

I will be praying for all my dear sisters as you walk this path with renewed hope and courage. **T**



Kristiana Burk

Kristiana Burk is a native Texan who grew up as a missionary's kid in the Caribbean. Much of her adult life has been spent living and working in cities across the US – including

Atlanta and Chicago. She currently serves as a digital media executive for Dave Ramsey's company in the Nashville, TN area while leading a team that creates digital media products focused on stewardship and intentional living. She adores being an aunt of seven and you'll rarely find her without a passport, skinny iced mocha, or running shoes. Connect with Kristiana via Twitter @kristiburk or email krisburk@msn.com

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## The Bible and Human Sexuality

# Sexual Boundaries: Unhealthy Sexuality

By Art Adams, MSW, LCSW, LCAC, CADACIV

God does not want humans to go around like animals in heat. So, unlike animals, God placed in humans an eternal spirit, a mind, and boundaries to guide and protect. It is only to the married couple that God gave the command to be joined and become one flesh (Gen.2:23-25). The Old and New Testaments are replete with warnings to stay within the parameters God has set. For instance, “thou shalt not commit adultery” (Exod. 20:14); “flee fornication” (1 Cor. 6:18-20); “this is your sanctification and holiness” that each must “possess your vessel in honor” (1 Thess. 4:3-8); “the body is not for fornication” (1 Cor. 6:3); and “thou shalt not look on a woman to lust after her” (Matt. 5:27-30). God has clearly placed the gratification of sexual desires within the boundaries of marriage. Paul emphasized this point and by inspiration said, “it is better to marry than to burn” (1 Cor. 7). The line is clear: “whoremongers and adulterers God will judge” (Heb. 13:4). We must beware of people, places and things that seduce or entice, for those lusting and expressing sex outside of marriage “shall not inherit the kingdom of God” (Gal. 5:19-21).

The male and female brains react differently. The male brain has areas which light up on brain imaging technologies when stimulated by thoughts or visual images of a female. The female brain does not exhibit this to the same extent in some areas. If males do not actively train themselves and work at keeping those parts of the brain from being triggered, those males

would often be in a state of arousal which would deter them from focus on daily tasks. Females, on the other hand, can dress or conduct themselves in provocative ways that encourage the male brain to be stimulated and this area of the brain to light up. In common language we call this “being turned on” and that quite literally happens in the male brain.

This is where modesty and avoiding lasciviousness are imposed as boundaries (1 Peter 4:3-4). Males and females have a higher calling in life than going around subtly or intentionally trying to turn each other on. Lusting and being the cause of lust can clearly cross the boundary God set (Matt. 5:27-30; 1 Tim. 1:9-11; Heb. 13:4).

Unfortunately God’s people have been silent and/or embarrassed about the subject of sex, resulting in generations having grown up with their innocence tainted by listening to the world on this topic. As a result, even Christian men are reporting that somewhere between the 3rd and 7th grades they are introduced to “the facts of life” from often inappropriate sources. Sometimes it is in a sex education class, but more often in a locker room, or via the internet or a cell phone; or exposure to a nude or partially nude body. The result is our kids start down a road that predisposes them to a life of sexual tension. This is an age range where habits of lust, masturbation, voyeurism, and curiosity are cultivated, and so the battle is begun.

Women are reporting their first sexual

encounters before the age of 14. Both men and women report that they fight with themselves on how to control the peer pressure and lust. The deception of thinking that when they marry the perversions will “go away” too often does not happen. Too late our youth awaken to the fact that what the mind has fed on, the body continues to react to, and channels of the brain have been eroded and re-wired by feeding on filth. The paths of pornography and masturbation have become entrenched as a stronghold of Satan. All the while in the secretive world of sexual perversion a battle rages, and double lives emerge often without being countered by God’s message. When Satan is the tutor (and he gladly usurps that role), nothing good can happen. It is time that we stop going to the world for our sex education, advice, and practices!

Regarding masturbation (otherwise known as “having sex with yourself”), Jesus said, “Thou shall not look on a woman to lust after her” (Matt. 5:27-30). He states that the root cause of lust begins in the heart. But beyond the exegesis of the verse, consider the entire section. The context starts with lust and ends with adultery. Key items of the passage say, “If your eye offends you ... if your hand offends you...” Are these verses out of place or are they in the progression? With masturbation, the eye and the hand are clearly engaged in the act. It appears to me Jesus is saying (in a sexual context) that we must go to any measure to control our eyes and hands. A very obvious application can be

made to sex with one's self. This is part of possessing "your vessel in honor" (1 Thess. 4:3-8) and "fleeing fornication" (1 Cor. 6:18-20).

Perversions take many forms (exhibitionism, fetishism, pedophilia, sexual masochism, sexual sadism, transvestic fetishism, voyeurism, homosexuality, bestiality, masturbation, etc.) about which volumes have been written. But, the bottom line still is: "flee fornication." What we feed ... grows.

Within marriage there are some additional boundaries. Infrequent intercourse has become a problem in too many Christian homes. Reports of twice a year, four times a year, once a month, and "not for years" are all too frequently heard in counseling sessions. If these are due to physical issues and limitations (for example: frigidity, erectile dysfunction, sexual arousal dysfunction, premature ejaculation, dyspareunia, vaginismus), these issues need to be addressed medically and psychologically so that sexuality in marriage can be resumed when possible.

But Scriptures such as 1 Corinthians 7:1-7 clearly teach that selfishness and withholding of ones' self have no place in marriage except by "consent" – and then only temporarily for the purpose of fasting and prayer. Marital intercourse was never intended to be a weapon or bartering tool. I am convinced that our epidemic of pornography in many cases is encouraged in part by the infrequency of spouses who are not performing the marital act and neglecting their marital vows. And the viewing of pornography by a husband is often viewed by his wife as a betrayal of marriage vows, and can lead to a severing of emotional bonds.

It is also apparent that many of our men have little to no clue how to make sexual intercourse about anything more than satisfying themselves. Sex in marriage is intended not only to be the joining of two bodies, but also joining two spirits (1 Cor. 6:18-20). This is a "bond." Lack of foreplay and afterplay are frequent complaints in the context

of spouses feeling neglected and used. Husbands need to "dwell with their wives **according to knowledge, giving honor**" (1 Pet. 5:1-4). This cannot be adequately achieved without tender, loving, honest communication about each person's needs and wishes regarding love and sex. Humans are not animals, but are challenged to show tenderness, understanding, selflessness, love, and romance to their marriage partner. The marriage bed is to be undefiled (Heb. 13:4). It is a double bed: it is only made for two – not one, three, or more.

God put sexual expression in the bonds of marriage – nowhere else. To the unmarried: don't act like you are married. Do not awaken your active sexuality before the God-given time. To the previously married: you are to be abstinent, too. To the married: it is about two – not just you! 📖

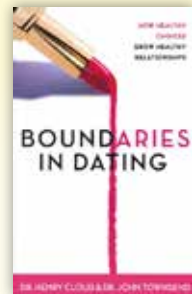


Art Adams

Art is a gospel preacher, licensed clinical social worker, and licensed clinical addiction counselor. He has been with the Plymouth, IN congregation for 22 years and conducts weekend meetings around the country with a Biblical perspective on addiction and mental health topics. Artadams3049@yahoo.com

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## Boundaries

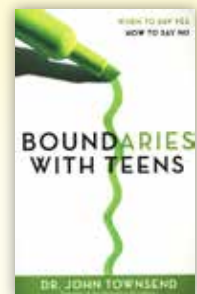


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## The Bible and Human Sexuality

# And God Created Sex... Satan Spawned Abuse

By Bette Wolfgang

In the Beginning (Gen.2), God created Adam and specially created his female counterpart to be his “suitable helper,” companion, wife, and sexual partner in the perfect environment of the Garden of Eden. They were innocent, naked, and perfectly matched by God Himself, without human rivals for their attention or distraction, with no gaudy, crude images posted and no human evil seductively lurking at every turn, no covetous or wrongful lust. He presented them to each other for sensuous delight, gratification, and procreation, with the admonition to be committed to each other and be joined, to “become one flesh.” The Lord adds, approvingly, that “they were *not* ashamed.”

However, Evil itself entered soon, ushering in the ways by which sin, shame, and guilt can shatter good, innocent people’s lives forever. The misuse and abuse of sex occurs continually in the World. Perversions (such as rape, molestation, pornography, incest, and other sexual atrocities) happen to children, women, and sometimes, men, causing damage and destruction to them physically, mentally, emotionally, relationally, and, most importantly, spiritually in too many cases.

God’s pure, crowning, consummate gift, sacred to the marriage relationship, has been sullied, trivialized, treated with contempt, and violently used as a weapon against the weak and helpless. In our society, uncontrolled sex has been advertised aggressively and presented as acceptable and “cool,” with emphasis

on the physical, passing pleasure, as a part of almost “everyone’s” daily life so long as both parties are willing. Legally, a few limits remain, but even those are increasingly ignored.

Ponder this very troubling but extremely crucial question: Since the original devastating temptation and sin happened in the perfect setting in God’s Garden, can we seriously as Christians (parents, church members, elders), really be surprised, or worse, in total denial, that sexual sins, abuse or rape can happen among Christians?

Much media attention has been given to the scandals of the Roman Catholic church’s callous disregard and cover-up of the epidemic of sexual abuse of children by priests in order to protect the reputation of the hierarchy and institution. Their sacrificing of the well-being of children and youth has been correctly condemned by the press, law enforcement, medical and mental health, and religious leaders and Christians as a betrayal of sacred trust. Such indifference and disregard of the most vulnerable, perpetrated by those in power, is rightly held to be irresponsible, reprehensible, and criminal.

However, it is far too easy to isolate this kind of behavior to a single religious entity which requires its clergy to be celibate, and to explain it away as an understandable unintended consequence of the vow of chastity in consort with easy access to altar boys, as well as close counseling situations

between the priests and congregants. One outcome of this and other misguided ways of thinking allow denial that sexual abuse occurs among “us” – in churches and among Christians.

Scripture teaches us that temptations of all kinds occur and that Satan is among us as a “roaring lion, seeking whom he may devour” (1 Pet. 5:8). I, and others, have personal knowledge of far too many cases of such abuses in Christian homes, cases of abuse of position and power within the church, and know of many other cases. I have seen results of some research which supports this shameful fact. Too many of us have naively and comfortably allowed ourselves to believe that “this sort of thing” just simply does not happen among us, to the harm of our young, trusting, and powerless.

Sexual abuse is defined as, “Unwanted sexual activity, with perpetrators using force, making threats, or taking advantage of victims not able to give consent.” Force does not always mean physical pressure; it can be emotional coercion, psychological force or **manipulation** to coerce victims into non-consensual sexual acts. These can include fondling or unwanted touching. The National Sex Offender Public Website states this alarming statistic: “Most perpetrators are acquaintances, but as many as 47% are family or extended family.” In addition, this website’s statistic regarding child sexual abuse is that as many as 1 in 3 girls and 1 in 7 boys will be sexually abused during their

childhood; the actual number may be higher, some believe, since many victims do not report their abuse. (Statistics vary somewhat according to sources and dates of samples; most of the statistics given in this section are from the US Department of Justice and from the Rape, Abuse, and Incest National Network [RAINN]). Even if the statistics were only a mere fraction of what the general population reports, Christians and churches are made up of human beings – not simply statistics. Should we not be alarmed and on high alert, as guardians over their souls and bodies, to do whatever we can to watch for danger and be proactive to provide safety for them in our midst?

Sexual assault is defined as “a crime of power and control, which refers to sexual contact or behavior that occurs without explicit consent of the victim and includes penetration of the victim’s body (rape), attempted rape, forcing a person to perform sexual acts (such as oral sex or penetration), or sexual touching. All of these acts may be committed by someone known to the victim (acquaintance, relative, neighbor, intimate partner/spouse/date), or a stranger. Two-thirds of victims are assaulted by someone they know. Forty-seven percent of rapists are “friends” or acquaintances.

God’s divine plan for relationship is built on love, trust, and selflessness. Sexuality has a special place in sealing oneness in the only relationship God approves: the marriage of a man and a woman, mature enough to have formed a commitment and with intent to live a life as one in Him, as described in Ephesians 5:21-33. Other sexual activity is a perversion – an ugly, twisted, sinful, ungodly misuse of the body and mind, selfishly exploiting another human being by destroying the spiritual and transcendent aspect for which He intended it.

Still, the most heinous of all these atrocities must surely be the betrayal of the innocence and trust of the children (in Christian families and in churches

proclaiming Christ) who are preyed upon by some Christian (brother, elder, deacon, minister, teacher) who is weak (or evil) and has given in to a deviant sexual desire for a child or adolescent who knows and trusts him – an innocent who has been taught (without question!) to obey those older, and perhaps in authority, and to be “helpful,” without limits. (Occasionally, an abuser may be female, yet much more often, male.) The next level of betrayal may occur when the child or adolescent gets the courage to tell what happened, but is not believed, or is told to keep it a secret in order to avoid getting someone into trouble. Unfortunately, this has been the case for many victims for decades, and when it occurs, their trust in others and, likely, in the Lord, their Heavenly Father, and the church, all become weak and may never be restored. **Silence** is the enemy of truth, justice, accountability, repentance, redemption, and healing.

What needs to happen in our minds and behavior, in our parenting, in our churches? Scripture is clear; Jesus stated in Matthew 10:16, “...be shrewd as serpents, and innocent as doves.” We must strive to be innocent of sin, but we must also be willing to be wise regarding what is true and not be deceived, in spite of how distressing and disappointing such knowledge will be (2 Thess. 2:11). We, as parents, grandparents, brothers, sisters, Christians, elders, teachers are responsible for the “little ones” in our families and in the churches. If we are not watchful, adequately and proactively protective and caring, how can we be Christ-like, modeling the Chief Shepherd who cared for and protected His sheep – especially His lambs (John 10; Luke 15:4-7)?

Christians must learn to balance our trusting, loving nature with alertness and proactive caution regarding the innocence and safety of our children and other vulnerable ones from those who would be tempted to take advantage of religious “community.”

Sexual predators, and those who are drawn to those perceived as easy targets, manipulate not only children, but also caring and helpful adults who are loving, inclusive, think the best of others, and show mercy and forgiveness. We must not be deluded into thinking that children are likely to make false accusations of sexual abuse. Studies (and clinical observations) have shown this to be **rare** (Oates, et al., 2000).<sup>1</sup> Rather, children are more likely to deny abuse or lie to protect the perpetrator or to avoid “getting someone in trouble” (Lawson, 1992).<sup>2</sup>

Sexual perpetrators are not only sinners, they are criminals! In both cases, they need to be held accountable. Many people have highly inaccurate stereotypes about sexual predators and how to address their behaviors appropriately. If an allegation of sexual abuse is made among our number, it is not our job, ultimately, to investigate and make legal judgments regarding guilt or innocence. It is imperative, however, to take such allegations seriously, and to confront the person named as the transgressor. Regardless of the response of the accused, further measures may be necessary (as with any other criminal behavior). Consulting the laws of the state regarding the duty to report such allegations should be clarified and followed, as Romans 13 dictates. Professional counseling for the victim(s) and the family is often needed to promote maximum healing and minimize long-term traumatic symptoms from sexual abuse/assault. Forgiveness for the sinner is important, yet does not eliminate legal consequences of sexual violations/crimes.

It is undeniable to anyone who takes Scripture seriously that sexual sins occur among God’s people. God’s early laws in Leviticus and Deuteronomy speak of them as abominations and, under Mosaic Law, the offenders were deemed worthy of death. Under Christ’s law, they are no less vile; the difference is, they can be forgiven. However, if those who abuse the

[continued to page 33](#)

## The Bible and Human Sexuality

# Protecting Our Children in the Church Building

By Joanne Beckley

**T**he preacher or an elder gets a phone call. “We need to come and talk with you privately. ...” Child abuse in all its forms has always been present in every society since the beginning of time. It seems to be increasing, otherwise we have just gotten better at publicizing it. Most of us have no idea how to help any of these families that are in trouble, despite the growing bulk of knowledge available to us on the internet, and various help organizations.

This is especially true when child sexual abuse is discovered among Christians in a congregation, even occurring *in* the church building. Suddenly we are at a loss as to how to help such families and the child/children involved. It becomes obvious we should have done our homework before we are tested. Elders especially need to be alert to the growing problem and to the very real possibility that they will have to face it. Ignorance spells danger when there is a lack of education to help these fragile suffering hearts, children, the parents, and yes, the congregation.

Questions will have to be answered. How could we have prevented the abuse from happening? How could we have discovered it earlier? What should we do now? Where can we go for help? Should/must we go outside the church for help? How can we hold the church together in such a time as this?

Sadly, there will be those of us who are in denial and take no precautions. Discovery of sexual abuse involving a child leads one down a very painful path. Shock waves hit the leaders in the church. There can even exist an integrity crisis, a desire to ignore the problem. The abuser would be shielded

or excused and the victim be blamed or discredited. Even those who do try to help can find themselves hurt by those trying to hide the truth.

There will be concerns of confidentiality and accountability, even legal ramifications. Because we are taught to forgive we might be too quick to accept a shallow repentance or a promise of “I won’t ever do it again.”

The most helpful attitude the elders in a congregation can have is to admit they don’t know it all. There are Christians available who can give sound spiritual advice and have been trained to help. We can call upon them for help.

### **Guidelines for elders/leaders in a congregation:**

1. Learn the sexual abuse laws of your State, including “reporting laws.” If information comes to you as a confession in a counseling situation, you need to consult legal advice.

2. As elders in the church, you need to address three problems: how to make sure no further abuse occurred, how to investigate, and decide whom you can trust to help you.

3. Be aware that most of us have inaccurate stereotype ideas of who are sex offenders. Be aware – a child molester can also be a child.

4. Tensions will immediately surface. You will be pulled in opposite directions, and whichever course you choose will feel like the wrong one. Take time not only to help families in their homes, but also address the church’s needs and reactions of individuals during this time.

5. Denial will be one of the great hurdles you will face. This can come from the offender, his mother, the victims, their parents, the elders/

leaders, and/or the congregation. Denial is a defense mechanism when faced with something seemingly too overwhelming to tackle. Persistent efforts will be necessary to reach the point of healing.

6. Getting genuine repentance is your goal. There must be a full confession of what the sin involved. There must be an admission of full responsibility for the wrong doing, and a sense of sorrow over the damage done to the victim and a willingness to ask for forgiveness. Then the church is responsible to restore him to fellowship.

7. Honesty should be the guiding principle when dealing with the media. No information should be given out that may jeopardize current or future legal proceedings. Comment only on known facts.

8. Keep a journal from the beginning.

### **Is there anything we can do to prevent child sexual abuse within a church building?**

1. Education! Books, online services, seminars that address this problem. Learn the signs. Ignorance is not bliss.

2. Abuse-proof the church building. Classroom doors should have windows. Closets and storage areas should be locked. Eliminate lurking around/in bathrooms. During worship, walk through the classroom area if separated from the assembly area.

3. Be aware of new male members who are eager to serve and seem especially to enjoy working with children just a little too much. A healthy amount of suspicion is a good safety factor for any family or church.

4. Parents need to establish open communication with their children. ►

**Resources:**

<http://store.churchlawtodaystore.com/safeatchurch>.

[http://www.cbn.com/spirituallife/churchandministry/childabuse\\_glover05.aspxhttps](http://www.cbn.com/spirituallife/churchandministry/childabuse_glover05.aspxhttps). **T**



Joanne Beckley

Joanne and her husband Dave have lived in South Africa since 1976 (with a break of 10 years to care for their parents). She grew up in the American southwest and revels in the beauty of similar surroundings in Africa, with special enjoyment of the birdlife around her home. Besides helping her husband in his teaching efforts, Joanne finds personal satisfaction in Bible study and teaching a number of classes for the beautiful women of the Venda tribe. During her 10-year hiatus in the States she wrote three Bible workbooks for women and young teens: *Learning to Sing at Midnight*, *Forgotten Womanhood*, *Eye to Eye with Women of the Bible*. [jbeckley@telkomsa.net](mailto:jbeckley@telkomsa.net).

## And God Created Sex... Satan Spawned Abuse

By Bette Wolfgang ...Continued from page 31

vulnerable are not called to account by Christians who know (or should know), they *will* continue to perpetrate these crimes, and will lose their souls. Additionally, how many more of the lambs will be lost in despair and unbelief as a result of the abuser's sins and the neglect of their shepherds? Let us not be willfully ignorant and turn our heads away because well-disguised predators may be in our midst.

Some of you who read this article know of incidents like this which have been dealt with appropriately, and with great sadness, in families of Christians, as well as in your congregations. At least as many are likely to know of or be victims who have all too clear

recollections of such incidents about which nothing was done to stop the perpetrator and to help the victimized. Hopefully, awareness will be raised, and all will be more watchful, educated, prepared, and willing to deal lovingly yet firmly with anyone crossing these dangerous boundaries, and to nurture spiritually, morally, physically, mentally, and emotionally healthy children (and other victims) to continue becoming strong, faithful Christians in the Father's service.

### Endnotes

<sup>1</sup> R. K. Oates, et.al., "Erroneous concerns about child sexual abuse," *Child Abuse and Neglect*, 2000 (25: 12), 1643-1659.

<sup>2</sup> L. Lawson and M. Chaffin, "False Negatives in Sexual Abuse Disclosure Interviews," *Journal of Interpersonal Violence*, 1992. **T**



Bette Wolfgang

Bette Wolfgang is a board-certified psychologist (and a former high school English teacher) who is now retired from private practice. She and Steve have two adult daughters, both married to Christians, and three grandchildren. Bette's father, W.C. "Billy" Ashworth, preached the gospel for fifty years until his death in 2000, and her uncle, Dorris Rader and cousin, Donnie Rader, both are gospel preachers. Bette has taught Bible classes for girls and women since age 14. She and Steve now live in suburban Chicago and work and worship with the church in Downers Grove.

## The Bible and Human Sexuality

By Steve Wolfgang ...Continued from page 2

in the ways that they behave. These gender-paired articles are meant to be read by men and women.

Also gender-paired are two articles addressing issues faced by unmarried Christians, male and female. Justin Ashton, a teacher at Downers Grove North High School in suburban Chicago, whose father is an elder at the Downers Grove church, provides a single man's perspective, and Kristiana Burk, formerly a member of the Downers Grove church while overseeing websites and electronic publishing matters for Encyclopedia Britannica, and who presently performs similar functions for the Dave Ramsey financial organization in Nashville, describes challenges faced by unmarried Christian women.

In addition to preaching the gospel, Art Adams is a licensed clinical social worker (LCSW) in Indianapolis, whose

profession brings him into frequent contact with those in various clinically-dysfunctional relationships. He addresses Biblically some violations of Scriptural "Sexual Boundaries" involving unhealthy sexuality. Bette, a board-certified psychologist who has practiced in hospital settings and community mental health agencies and in practice with psychiatrists and other mental health professionals, provides a much-needed discussion of issues pertaining to sexual abuse – issues too often ignored (or worse, denied) by churches and individual Christians. Bette's article is followed by a reprint of a Pleonast blog by Joanne Beckley, who has labored for decades in South Africa with her husband Dave (both of them our former college classmates). Her blog contains practical suggestions for Christians, elders, and church leaders as to how to go about working with

situations arising from instances of sexual abuse by Christians, as well as on excellent ideas for how to adapt church buildings to make them safer places for children and for others during classes and worship services.

Interestingly, all of the women who wrote for this issue are "PK's" – daughters of preachers known for their godly lives and devotion to the Lord. Bette's and Kay's fathers (Billy Ashworth and Hiram Hutto) belonged to a stalwart older generation of Christians who have passed on. Joanne's father, Glen Barnhart, is retired at 92 years old. Kristiana's father, Tol Burk, and Lindsay's father as well, yet labor with God's people in His kingdom on earth. We trust that these articles by our friends and fellow Christians will benefit all who will invest the time to read them! **T**



## Try to Top That!

# Jesus Always Has the Last Word

By Kevin L. Greer

And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question (Mark 12:28-34).

Talk about getting in the last word! This passage is one of my more favorite in Scripture; and verse 34 may well be my all-time favorite verse. Jesus truly put His opponents to silence with that one sentence, "Thou art not far from the kingdom of God."

No one could top that!

That day, Jesus had been questioned by many of the Jewish factions. The Pharisees and Herodians had tried to get Him to say that it was wrong to pay tribute to Caesar (Mark 12:13-17), which He answered by saying, "Render unto Caesar the things that are Caesar's, and to God the things that are God's" (v. 17).

Next came the Sadducees, with their attempts to trip Him up in the intricacies of the *deeper* points of their theology concerning the resurrection of the dead (Mark 12:18-27). He cut Himself cleanly free from by showing them their error – "*Do ye not therefore err, because ye know not the Scriptures, neither the power of God?....He is not the God of the dead, but the God of the living...*" (vv. 25-27).

Finally, a scribe who had heard all the questions and who had noted how well Jesus had answered them came and tried to get Jesus to pick out one single commandment from the whole law which was to be kept above all the rest. Then Jesus gave him His answer. The scribe was forced to admit in all sincerity (discreetly) that loving God and loving one's neighbor as one's self was more important than all the rituals and ceremonies of the Jews.

Then Jesus told him that, in acknowledging that, he was not very far from the ideals of the kingdom of God. And *that* was the end of it, for after that "no man" dared to ask Him any more questions.

And that, my fellow Christians, is why Mark 12:34 is my favorite verse. Also think about this: if you fail to grasp the lesson of Mark 12:28-34, John 3:16 will do you no good. **T**



Kevin L. Greer

Kevin Greer is a 59-year-old native of Daviess County, Kentucky; and has been self-employed in the oil business for most of his adult life. He obeyed the Gospel in 1973 and worships with the Westside

congregation in Owensboro, KY where he currently resides. He has been publishing *The Challenge of the Word* – a bi-weekly teaching bulletin -- since January of 2008. He has never married. [Klgreer1956@outlook.com](mailto:Klgreer1956@outlook.com).

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

To make changes to your ad, contact:  
[tmmikewillis@gmail.com](mailto:tmmikewillis@gmail.com)

## ALASKA

### ANCHORAGE

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

## ALABAMA

### BIRMINGHAM

Pine Lane church of Christ  
 3955 Pine Lane Bessemer, AL  
 (N. side of Exit #6 at I459)  
 Bible Study 9:15 A.M., Worship 10 A.M.  
 Evening 5 P.M., Wednesday 7 P.M.  
 Evangelist: David Deason (205) 425-2352

### BIRMINGHAM

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

### FLORENCE

College View church of Christ  
 851 N. Pine St. (Next to University Campus)  
 Bible Study 9:30 A.M., Worship 10:15 A.M.,  
 Evening 5 P.M., Wednesday 7 P.M.  
 Evangelist: Kenny Moorer (256) 766-0403

### HUNTSVILLE

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

### MOBILE

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

### MONTGOMERY

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

### PARRISH

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

### SCOTTSBORO

Eastside church of Christ  
 John T. Reid Pkwy., (Hwy. 72, 2 mi. E. of Hwy. 35)  
 Worship 9 A.M., Bible Study 9:30 A.M.  
 Worship 10:30 P.M., Wednesday Summer 7 P.M.  
 Wednesday Winter 6 P.M.  
 Evangelist: Aaron Andrews  
 (256) 574-1603 or 575-2664

## ARKANSAS

### CONWAY

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

### CONWAY

Eastside church of Christ  
 1540 E. Oak Street 72302  
 Sunday Bible Classes 9:30 A.M.  
 Sunday Worship 10:30 A.M.  
 Sunday Worship 6 P.M.,  
 Wednesday Bible Classes 7 P.M.  
 Preacher: Gary Prince, [gwprince@juno.com](mailto:gwprince@juno.com)  
[www.conwaychurchofchrist.org](http://www.conwaychurchofchrist.org)

### CONWAY

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

### FORT SMITH

South 46th St. church of Christ  
 2323 South 46th Street  
 Bible Study 9:45 A.M., Worship 10:30 A.M.  
 Evening 5 P.M., Wednesday 7 P.M.  
 Evangelist: John Hagenbuch  
 Bldg: (479) 782-0588

### HARRISON

Capps Rd. Church of Christ  
 407 Bella Vista Dr.  
 Bible Study 9:30 A.M., Worship 10:15 A.M.  
 Evening 6 P.M., Wednesday 7 P.M.  
 Evangelist: Norman E. Sewell  
[www.cappsroad.org](http://www.cappsroad.org)  
 870-741-9104 or 870-741-5151

### JACKSONVILLE

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

### JONESBORO

StoneRidge church of Christ  
 514 Airport Road  
 Bible Study 10 A.M., Worship 11 A.M.  
 Evening 6 P.M., Wednesday 7 P.M.  
 Evangelist: Dick Blackford (870) 933-9134  
[rlb612@aol.com](mailto:rlb612@aol.com)

### LITTLE ROCK

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

### MARVELL

Marvell church of Christ  
 Highway 49 • Marvell, AR 72366  
 Bible Study 10 A.M., Worship 11 A.M.  
 Evening 5 P.M., Wednesday 7 P.M.  
 (870) 714-1472 or (870) 338-1833

### PARAGOULD

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

### PINE BLUFF

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

### POCAHONTAS

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

### TEXARKANA

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

## ARIZONA

### GLENNDALE

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

### TUCSON

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

## CALIFORNIA

### ALAMEDA

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

### BELLFLOWER

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

### CANOGA PARK

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

### FOLSOM

church of Christ  
 900 E. Natomas St. • P.O. Box 492  
 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](http://www.folsomchurch.com)

### FREMONT

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

### LONG BEACH

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

### 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](http://www.churchofchristwesternslope.com)

### LOVELAND

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

### MONTROSE

San Juan church of Christ  
 1414 Hawk Parkway, Unit C  
 Bible Study 10 A.M., Worship 11 A.M.  
 Evening 2 P.M., (970) 249-8116

## DELAWARE

### MILTON

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

## FLORIDA

### DESTIN

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

### FORT LAUDERDALE

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

### FORT MYERS

church of Christ  
 200 Pine Island Rd.  
 Bible Study 9:30 A.M., Worship 10:15 A.M.  
 Evening 6:30 P.M., Wednesday 7:30 P.M.  
 Evangelist: Vernon E. Ford (239) 567-2170

### FORT MYERS

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

### FORT WALTON BEACH

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

### FROSTPROOF

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

### GENEVA

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

## JACKSONVILLE

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

## KEY LARGO

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

## MIAMI

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

## MIAMI

Flagler Grove church of Christ  
(Nearest to Airport), 500 N.W. 53rd Ave.  
Bible Study 10 A.M., Worship 11 A.M.  
Evening 6 P.M., Wednesday 7:30 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.anthonycoc.com](http://www.anthonycoc.com)

## ORLANDO

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

## ORLANDO

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

## 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](http://www.palmettochurchofchrist.com)  
(941) 722-1307

## PANAMA CITY BEACH

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

## PENSACOLA

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

## SEFFNER

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

## GEORGIA

### CENTERVILLE

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

### COLUMBUS

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

### 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](http://www.pmvchurch.com)

### SAVANNAH

Coastal church of Christ  
Bible Study 10 A.M., Worship 11 A.M.  
Evangelist: Ron Nelson (912) 344-1687  
[coastalchurchofchrist@outlook.com](http://coastalchurchofchrist@outlook.com)  
[www.coastalchurchofchrist.org](http://www.coastalchurchofchrist.org)

### VALDOSTA

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

## HAWAII

### ISLAND OF OAHU

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

## IOWA

### GRINNELL

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

### DES MOINES

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

## IDAHO

### BLACKFOOT

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

## ILLINOIS

### CHICAGO

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

### DOWNERS GROVE

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

### GLENN ELLYN

church of Christ  
796 Prairie 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](http://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](http://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](http://www.churchofchristatgreenwood.org)

### HOBART

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

### INDIANAPOLIS

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

## JAMESTOWN

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

## MARION

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

## OOITIC

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 5 P.M., Wednesday 7 P.M.  
Evangelist: Jeremy Goen  
(812) 967-3437 or 967-3520  
[www.pekinchurchofchrist.com](http://www.pekinchurchofchrist.com)

## PLAINFIELD

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

## SAINT LEON, IN

Church of Christ  
7140 Hyland Rd., Guildford, IN 47022  
I74 exit 164 1 mile south on SR 1  
Bible Study 9:30 A.M., Worship 10:30 A.M.  
Evening 6:00 P.M., Wednesday 7:30 P.M.  
812-637-1252 or 513-367-7871

## SALEM

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

## TRAFALGAR

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

## KANSAS

### TOPEKA

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

## KENTUCKY

### AUSTIN

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

### BEAVER DAM

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

## BRANDENBURG

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

## CAMPBELLSVILLE

Sunny Hill Dr. church of Christ  
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](mailto:stevelee4510@windstream.net)  
[www.sunnyhillcoc.com](http://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](http://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](mailto: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](http://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](mailto:rjevans@eatel.net)

### MANY

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

### STONEWALL

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

## MARYLAND

### SEVERN

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

### RIVERDALE

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

## MAINE

### PORTLAND

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

## MICHIGAN

### CEDAR SPRINGS

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

Steving 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](http://www.sterlingavechurchofchrist.org)

### ST. JAMES

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

### ST. JOSEPH

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

### CLEVELAND

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

### COLUMBUS

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

### DAYTON

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



## FREMONT

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

## HAMILTON

Westview church of Christ  
1040 Azel Ave.  
Bible Study 9 A.M., Worship 9:45 A.M.  
Evening 6:30 P.M., Wednesday 7 P.M.  
Evangelist: Eugene Ford (513) 856-9288

## HILLIARD

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

## MANSFIELD

Southside church of Christ  
687 Mansfield-Lucas Road  
Bible Study 10 A.M., Worship 10:45 A.M.  
Evening 6 P.M., Wednesday 6 P.M.  
James Bond: (419) 526-2868  
Leon Bond: (419) 525-3684  
church: (419) 522-8982

## NEW LEBANON

New Lebanon church of Christ  
1973 W Main Street  
Bible Study 9:30 A.M., Worship 10:30 A.M.,  
Evening 6:30 P.M., Wed. Bible Study 7 P.M.  
Evangelist: Bruce Hastings (937) 687-7150  
or (937) 478-0367

## MARIETTA-RENO

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

## NEW RICHMOND

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

## NORTHWOOD

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

### MCALISTER

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

## SOUTH CAROLINA

### BEAUFORT

church of Christ  
2107 King Street  
Parris Island: Call for times, services for recruits only.  
Sunday 10 A.M.,  
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](http://www.southside-church.org)

### SUMTER

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

### WEST COLUMBIA

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

## TENNESSEE

### COLUMBIA

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

### COLUMBIA

Mooreville Pike church of Christ  
417 Mooreville Pike  
(.8 mi. N. of Hwy. 50/Jas. Campbell)  
Bible Study 9:30 A.M., Worship 10:30 A.M.  
Evening 5 P.M., Wednesday 7 P.M.  
(931) 388-5828 or (931) 381-7898  
[www.moorevillepikecoc.com](http://www.moorevillepikecoc.com)

### JACKSON

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

### JOHNSON CITY

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

### JONESBOROUGH

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

## KINGSTON SPRINGS

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

## 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](http://www.lscoc.com)

## KINGSFORT

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

## MARYVILLE

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

## MEMPHIS

Rocky Pt. Road church of Christ  
516 E. Rocky Point Rd., Cordova  
Bible Study 9 A.M., Worship 10A.M.  
Wednesday 7 P.M.  
[rockypointchurch@gmail.com](mailto:rockypointchurch@gmail.com)  
[www.rockypointchurch.org](http://www.rockypointchurch.org)

## MURFREESBORO

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

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

## SHELBYVILLE

El Bethel church of Christ  
1801 Hwy. 41-A North  
Bible Study 9 A.M., Worship 9:50 A.M.  
Evening 5:30 P.M., Wednesday 7 P.M.  
Evangelist: Donnie V. Rader (931) 607-9099  
[dvrader@live.com](http://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](mailto:djcurtis1963@hotmail.com)

## TEXAS

### ALLEN

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

### 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 & Benjamin Lee  
(409) 866-1996

### CONROE

Woodland Hills church of Christ  
410 Woodland Hills Dr., 77303  
Bible Study 9:30 A.M., Worship 10:30 A.M.  
Evening 6 P.M., Wednesday 7 P.M.  
phone: (936) 756-9322  
[www.conroechurch.com](http://www.conroechurch.com)

### CLEVELAND

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

### CORPUS CHRISTI

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

### DICKINSON

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

### DALLAS

Methodist Street church of Christ  
2111 Methodist St. • Red Oak TX, 75154  
Bible Study 9:30 A.M., Worship 10:30 A.M.  
Evening 5 P.M., Wednesday 7 P.M.  
Evangelist: D. LeRoy Klice  
(972) 576-3119 or 363-7672  
[www.methodiststreetchurchofchrist.com](http://www.methodiststreetchurchofchrist.com)

## DUNCANVILLE

Whispering Hills church of Christ  
2126 S. Main (South Dallas)  
Bible Study 9:30 A.M., Worship 10:30 A.M.  
Evening 5 P.M., Wednesday 7 P.M.  
(214) 874-5701, [info@whchurchofchrist.net](mailto:info@whchurchofchrist.net)

## EDNA

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

## EL PASO

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

## FORT WORTH

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

## GRANBURY

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

## HOUSTON

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

## HOUSTON

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

## IRVING

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

## LANCASTER

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

## LUBBOCK

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

## LUFKIN

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

## MANSFIELD

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

## MIDLAND

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

## NACOGDOCHES

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

## PLANO

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

## SAN ANTONIO

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

## SAN ANTONIO

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

## SHERMAN

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

## TEMPLE

Leon Valley church of Christ  
4404 Twin City Blvd.  
Bible Study 9:30 A.M., Worship 10:30 A.M.  
Evening 6 P.M., Wednesday 7 P.M.  
Evangelist: Evangelist: Jason Garcia  
[yourfriendjgar@gmail.com](mailto:yourfriendjgar@gmail.com)  
[www.biblemoments.org](http://www.biblemoments.org)

## WACO

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

## THE WOODLANDS

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

## VIRGINIA

### CHESAPEAKE

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

### CHESTER

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

### NEWPORT NEWS

Harpersville Rd. church of Christ  
315 Harpersville Road  
Bible Study 10 A.M., Worship 11 A.M.  
Wednesday 7:00 P.M., (757) 595-9564

## RICHMOND (METRO)

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

## RICHMOND

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

## RIDGEWAY

church of Christ  
2970 Old Leaksville Road  
Bible Study 10 A.M., Worship 11 A.M.  
Evening 5:30 P.M., Wednesday 7 P.M.  
Evangelist: Jarred McCrary (276) 956-6049  
[www.churchofchristridgeway.com](http://www.churchofchristridgeway.com)

## ROANOKE

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

## VIRGINIA BEACH

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

## WASHINGTON

### BELLINGHAM

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

## WEST VIRGINIA

### CHARLESTON

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

### CLARKSBURG

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

### FAIRMONT

Eastside church of Christ  
1929 Morgantown Avenue  
Bible Study 10 A.M., Worship 10:45 A.M.  
Evening 6 P.M., Wednesday 7 P.M.  
(304) 363-8696 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](http://www.churchofchristcalgary.com)

## ADVERTISING RATES

### ON CHURCH AD PAGES

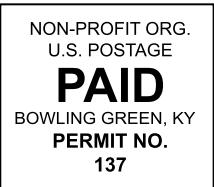
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