

# TRUTH

MAGAZINE



## THEME: THE CHANGING FACE OF DENOMINATIONALISM

IF IT SOUNDS TOO GOOD TO BE TRUE... – P. 6

FROM SOLA SCRIPTURA TO NULLA SCRIPTURA – P. 12

MARRIAGE AND DIVORCE PROCEDURE AND THE "LIGHT OF THE EXILE" – P.26

# The Bible in the Media

By Mike Willis



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As the American illiteracy of the Bible continues to grow, the more vulnerable our population is to a distorted view of the Bible. The lucrative market that materials on the Bible provide for television encourages liberal producers to use the Bible stories to promote their agenda. The distortions of the Biblical text are apparent to those who know the Scriptures, but may not be so apparent to those less informed. I thought it useful to call attention to how television programs present the Bible. Under such banners as the “History Channel,” Biblical history is extremely distorted.

## The Positives

I have enjoyed watching several programs on Bible topics, and surely you have as well. My childhood memory goes back to the *Ten Commandments*, starring Charlton Heston. The modern programs usually have outstanding visuals – showing the costumes worn in the times depicted, giving an approximate or exact display of the geography, providing photos of important artifacts relevant to the Biblical narrative, etc.

One example of this that I enjoyed was “Jericho Unearthed” on the History Channel. One review says about this program, “One of our very best resources is *Jericho Unearthed*, a cutting edge DVD prominently featuring

ABR Director of Research, Dr. Bryant Wood. The evidence from Jericho is presented, the basics of archaeology are explained, and the history of excavations at Jericho are also outlined. *Jericho Unearthed* has a cutting edge feel and presentation that is useful for Bible study, Sunday school and teaching teenagers. *Jericho Unearthed* can be used by Christians scholars and laymen alike as an effective witnessing tool in support of the Bible’s inerrancy and historical reliability” (<http://www.biblearchaeology.org/post/2013/03/07/Jericho-on-the-History-Channel-Special-The-Bible.aspx>). This presentation included comments from scholars on both sides of the discussion of whether or not the Biblical narrative is historical. William Dever affirmed that the walls destroyed in 15<sup>th</sup> century were too early for Bible history, based on his acceptance of a 13<sup>th</sup> century B.C. date for the exodus; he believes that, since the city was unoccupied in the 13<sup>th</sup> century B.C. (Moses’ time), the Biblical account is fiction, because there were no houses at Jericho in 13<sup>th</sup> century. Archaeologist Bryant Wood methodically responded to Dever, accepting the Biblical narrative as reinforcing what archaeology at Jericho has uncovered. Given that the Biblical chronology presents the Exodus as occurring in 1446 B.C. (the 15<sup>th</sup> century B.C.), one would expect just what archaeology has found at Jericho – that

the city was not occupied during the 13<sup>th</sup> century B.C.

## The Negatives

Most of the programs relating to the Bible are used to undermine belief in the historicity of the Biblical narrative. And, the liberal presentations are very professionally done. The programs introduce a Biblical topic with beautiful graphics and then succinctly raise the question, “Is the Bible narrative historically accurate?” Professors from a variety of different well-known universities are given opportunity to present their explanation for why the Biblical narrative cannot be accepted as historically accurate. In assessing these university professors’ comments, one must recognize that the religion departments of nearly all state-supported universities are controlled by atheists, modernists, or post-modernists. A professor who believes in the historical accuracy of the Bible narrative is rarely found in these universities. The TV producers are accurately reproducing what is taught on most public campuses. However, the arguments broadcasted have repeatedly been answered by equally well-educated Bible believing scholars.

Let us consider a few of the kinds of distortions of the Biblical text that have appeared in some very popular movies and TV series.

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## Just Thinking Out Loud

# The Nuisance That Is Scripture

By Daniel H. King, Sr.

**I**n the life of the Christian Sacred Scripture can sometimes prove itself to be a pesky irritant, and even at times an absolute nuisance! At the very moment that we become comfortable with ourselves as we are, and get to feeling complacent, we read some text from the Bible that just knocks us right off of our cozy little spot in the center of our own tidy little universe. That has happened to me more times than I would like to admit in my life. Having read the Bible as many times as I have throughout the many years of an already long life, you would think that I would be aware of all that it says, but to be honest, there are many things that I have read previously and have forgotten (or perhaps shoved to the back of my mind because they made me uncomfortable).

When I read them anew, they bring back to me the fact that I still have some serious work to do and that if I live to be one hundred, there will still be much about myself that needs working on and fixing. This book sees into the very depths of my soul! And that never fails to make me uncomfortable. Every time I spend time reading the Bible, I am reminded of this very irritating aspect of it. And even though I don't like to be reminded of it, God's Word persistently nudges me toward this hard-to-accept realization, namely, that I am quite human and therefore quite imperfect. "All have sinned, and fallen short of the glory of God," says Paul in Romans 3:23. It is no different if one has read that

passage for the first time, or if he has read it one thousand times. It is always just as true and just as perturbingly prescient as it was the first time. Like a mirror through which we see ourselves in absolute honesty (James 1:23-25) it reveals to us who and what we really are, devoid of all of our pretensions.

Some people consider the Word of God their enemy because it keeps telling them the truth and causing them to be uncomfortable with themselves as they are. It ought not be deemed so. In fact, it is the best friend that we have ever had, and we would be wise to make it a lifelong companion, traveling with us all the days of our life's journey, whether that be short or long. This is true precisely because it is a friend that points out our weaknesses and shortcomings and points us in the right direction when we get off course. And, in spite of ourselves, we need friends like that! "Faithful are the wounds of a friend; but the kisses of an enemy are deceitful," said the wise man in the Old Testament (Prov. 27:6). A friend who gives us good counsel is irreplaceable.

Have you ever thought that this may well be the reason that the Bible is not read more or by more people than it is in our time? It is a book of history, but people generally do not mind the history that is in it. They may not be lovers of history, but that would not turn them away from it necessarily. It is also a book with a certain philosophy that it wants to convince us to live by,

but again, people are not particularly unfriendly toward different philosophies of existence. That is not what gives them problems with it. There is much theology there as well, but people are not irritated by theology; they may become bored with it but it is not the thing that makes them uncomfortable with the Book of Books.

The Bible also has many wise sayings and helpful observations that aid one in growing in sagacity and discernment. They may not have a deep desire for wisdom, but that would not necessarily retard their interest in it either. People do not turn away from it on that account. It is also a book filled with interesting and sometimes exciting stories of great men and women. It tells of their trials and troubles, of their adventures, their faith and failures, and also of their grand triumphs. And people love stories. They always have and they always will. So, they are not turned off by any of these things that are found in the Bible.

What makes them uncomfortable about reading the Bible, if the truth is really told, is precisely what makes me uncomfortable about reading it. It is forever reproofing me and rebuking me for my sins. It is continuously reminding me that I am a sinner in need of the Savior and persistently calling attention to my failings by holding up the perfect portrait of Jesus as the only truly impeccable man who ever lived. Hence, it is persistent in its terrible habit ►

of underscoring my bad habits and my sometimes renegade ways, even when I have become quite comfortable with myself just as I presently am. That is exactly the thing that irritates most people about the Bible, and that is exactly the reason that so many people have wanted to make alterations to its contents: in order to make it more palatable and less judgmental. Generally they have some pet sin they wish to nurse and protect (or even a host of them!), and the Word of God is merciless in bringing such peccadillos out into the open and shaming men for them. The unrepentant sinner would perhaps be surprised to learn that the dedicated disciple of Christ finds it no less possessed of this characteristic than does he.

But in spite of these uncomfortable aspects of its presence, this book has been my traveling companion all the years of my life thus far. I think that I shall keep it and continue to read it even though it still so often makes me unsettled and uneasy with myself. One thing is certain: its ability to inform me of my insufficiencies, inefficiencies and insecurities has always proven imminently valuable to me whenever it has brought to my attention to one or more of them. And as bad as I may sometimes think that I am, I am far better than I would have ever been without it. That is certain. Even though I am still a flawed man, a sinner saved by the grace and mercy of a loving God, I am better by far than ever I would have been without its incessant reminders of my need for correction and change.

I have had many good friends in life, but that worn and tattered Bible is certainly the best friend I have ever had. It has chided me when I needed chiding. It has corrected me when I needed to be corrected. It has informed and taught me when I needed some solid teaching. It has answered my spiritual inquiries. It

has strengthened me when I needed courage. And it has never failed to encourage me on when I needed comfort and consolation in the face of my own delinquency and failure or when the world got me down and would not seem to let me back up. Let me counsel you to make it your best friend too. You will never be sorry that you did. But you will certainly be sorry if you do not. *It will not make you perfect, but it will assuredly make you better.* **T**

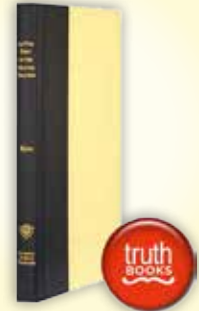


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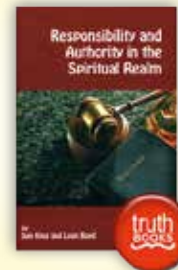
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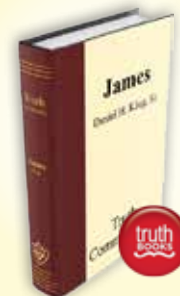


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A seal impression of King Hezekiah unearthed in the Ophel excavations at the foot of the southern wall of the Temple Mount, conducted by the Hebrew University of Jerusalem's Institute of Archaeology under the direction of Dr. Eilat Mazar. (Courtesy of Dr. Eilat Mazar; Photo by Ouvia Tadmor)  
Image Credit: <http://new.huji.ac.il/en/article/28173>

# If It Sounds Too Good To Be True...

By Trent Dutton

the discovery of chariot parts or human bones in the bottom of the Red Sea, typically with a particular university and Egyptian scholar associated with the find. Other sensational finds include the “missing day” of Joshua 10:13 or burials belonging to the Nephilim. In nearly every case, a quick Google search will show that the scholar and the university have never interacted, or the

scholar may not even exist. Many of these stories come from sources with “conspiracy theory” biases, which hint that these finds are not being publicized intentionally, or they are inadvertently lifted from satirical websites. Do not feel bad if you have hit the Share button on some of these articles, it happens to the best of us.

Given this potential danger of source and truth, some who are untrained in the areas of ancient history or archaeology may trend too far in the opposite direction and disassociate themselves from this type of subject matter. However, just as we should not automatically seize on every new report, we should also not be too hasty in dismissing information that can be so useful in reconstructing the history and culture of the Biblical text—because not every claim to reach the public is false.

One of the most recent examples is the discovery of a *bulla*, or a seal impression preserved on burnt clay, which bears the name of “Hezekiah [son of] Ahaz, King of Judah,” found during

excavations in Jerusalem conducted by Hebrew University and the well-known archaeologist, Dr. Eilat Mazar.

It is important to highlight how we can distinguish this legitimate discovery from more dubious claims. First, the news was broken by the researching university itself, Hebrew University, which boasts a prestigious archaeological program. Dr. Eilat Mazar is a member of the university’s faculty who has published extensively and is known for her work with the City of David excavations. Most importantly, both the university and the excavator are recognized and respected in the scholarly community. The artifact itself was found in a popular and highly scrutinized excavation—the Ophel Excavations in Jerusalem, which is also under the control of the Israel Antiquities Authority. This particular *bulla* comes from a known context in a controlled excavation, and is easily datable from the surrounding pottery.

Thus our first step as Christians in approaching sensational archaeological claims is to identify it as authentic by checking the story’s sources. Next, we must ask, “What can or should we do with this new find?” For this question, it is important to know your Bible. By understanding the text, you can recognize how the artifacts support or illustrate the Biblical narrative. In the case of the Hezekiah seal, it illustrates the administrative work of a Judahite king and situates Hezekiah, son of Ahaz, in the historical period in which we would expect to find him, based on the Biblical account. ►

For a Christian who holds the Bible to be the inerrant word of God, it is an exciting moment when news comes to light concerning an artifact that supports the Biblical narrative. These moments can feel like a vindication from the world’s doubting, and it is tempting to seize on such news unquestioningly and in good faith.

However, it is at these moments that we need to pause and consider. We must treat new, extra-Biblical discoveries the same way we would treat any new information: We should be skeptical until we know the sources and what they are claiming. Whether this evidence comes from recent documentary films or from websites and social media, we can be faced with very questionable information, and, often, if it is too good to be true, it is probably not true at all.

There are many examples of “too good to be true” Biblical discoveries out there. One in recent months involved a “new report” concerning archaeological proof of the Red Sea crossing. For many years, stories have circulated concerning

The final step, then, is to decide how to use this new information. Once it has been determined that the information is respectably sourced and we ourselves understand how it fits into the narrative, then use it! This seal has brought us a step closer to a three-dimensional view of this Biblical figure—the text depicts Hezekiah as a righteous man, and the seal shows him to be a player on the political field, giving us a deeper understanding of Hezekiah as a *king*. Artifacts also serve as excellent visuals in Bible classes and discussions, and give students something tangible to associate with the Biblical account. If the artifact appeared on popular news sites, it can be shared on social media or brought up in conversations, providing an opening for a deeper theological discussion and evangelism.

The next time a sensational story hits your newsfeed, before hitting the Share button, take a few moments to implement these steps. It can save you or others from any need of retraction, as well as prevent sowing the seeds of confusion and doubt. Also, keep a forgiving heart ready for yourself and others who may occasionally let inaccuracies slip by, for there is only one who is perfect. 📖



Trent and Rebekah Dutton

The Leon Levy Expedition to Ashkelon.

Trent and Rebekah Dutton are both M.A. students in Biblical Archaeology at Wheaton College, in the Chicago, IL area. They have participated in three excavation seasons with

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By Bobby L. Graham

**QUESTION:** Which is worse: doing the wrong thing or failing to do the right thing?

**ANSWER:** To ask this question implies that one thing can be worse than another – that is, that one sin can rise to a higher level of evil before God than another sin. The one implying such is more able than I am, because I do not pretend to know that God views some sins as less wrong than other sins. Where is the passage so teaching? Where is the Biblical example that illustrates such to be the case?

Each of these wrongs is easily established as sinful in God's Book. To do the wrong thing is sin, according to passages defining what sin is, including doing something that one does not believe to be right (1 John 3:4; 5:17; Rom. 14:23). To omit doing something which God shows to be right is also defined as sin in James 4:17. Now who is wise enough – before God, not in his own eyes – to know that God views one of these practices as more wrong or less wrong?

This is a significant question, because this writer recalls that such statements were carelessly made many years ago by some brethren trying

to defend their pet projects, usually involving congregational support of human institutions doing their work. Apparently they thought that churches “doing something,” though it might be wrong for them to do it, were somehow judged by the Lord as better than those churches “doing nothing.” Of course, even then, as now, it was not the case that most churches refusing to travel the institutional route were doing nothing but were pursuing the Lord's work in a scriptural manner. The refusal to support a sponsoring-church scheme or an institutional orphan's home did not keep them from doing the Lord's work in either field (evangelism or benevolence). In many cases what the congregations and the individuals did on their initiative was greater in monetary and practical value than the nominal and symbolic contributions sent to such institutional works.

In our current ecumenical environment, it is more likely for this defense to be offered by people involving themselves in denominational groups or, at least in projects including such groups. They protest the “do-

nothing” attitude of people insisting on holding to the New Testament pattern. In some instances, the “do-nothingism” should be condemned when it is really that way; but in many instances what is being done is not advertized or paraded, so that it is merely assumed that nothing is being done. At all times we must remember the principles of God's Word by which He will judge us: “Not everyone that says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but he who does the will of My Father who is in heaven” (Matt. 7:21). “And why do you call Me ‘Lord, Lord,’ and do not do the things which I say?” (Luke 6:46). While we must be active in the service of God, not negligent, we must also strive to do what pleases God, for only that is His work (2 Tim. 3:16-17; Eph. 2:10). **T**



Bobby L. Graham

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## Women's Section

# Teaching Our Children: Principles of the Mind

By Aleta Samford

**Synopsis:** We take Bible class teaching seriously when we take the minds of our children seriously. We give them credit for how quickly they learn secular songs and lists, but when we sit before them in Bible class, we somehow feel we must appeal to their artistic side through crayons and crafts. If we're into developing an art, let's develop the art of motivation.

Remember, "Motivation is the art of getting people to do what you want them to do because they WANT to do it" (Dwight D. Eisenhower). We want our children to want to obey us when we instruct them in the Word of God because ultimately, we want them to want to obey Him. Our challenge is in how to go about it.

Infected by the book, *The Seven Laws of Teaching* by John Milton Gregory, I felt on fire to try out what I had learned. But there was one small problem. Where we worshiped at the time had no children to teach. Then one day little Billy wandered in with his mother. Billy was only three and he was completely non-verbal, however, what appeared potentially to be the most difficult forty-five minutes for a teacher proved to be the most helpful and revealing.

Billy was new to structured Bible classes but he sat quietly in his chair. That was a start. I took him through activity cards, asked him if he wanted to sing, and asked him to tell me what the children in a picture were doing, but he would not respond.

Beginning with the lesson of Baby Jesus I said, "The angel told Mary she was going to have a baby. Can you

say Mary?" There was no reply to that or similar questions so I left the story and backed up. I asked him repeatedly about the Bible in front of him, "Where is the Bible?" Nothing. There was a little book on the table about the things God created. Repeatedly, "Can you tell me what that is?" No answer.


*Billy became motivated when I finally figured out what he already knew.*

I changed my approach, "Where is the dog?" and immediately got a response. He pointed. I continued, "Where are the flowers?" He pointed! We were communicating! Now, "Where is the Bible?" He pointed again. Instead of asking, "Can you say Mary?" I asked, "Where is Mary?" and he pointed to the image in the picture. I got into his world and he got into mine.

"The truth to be taught must be learned through truth already known." This is just one of the Laws of Teaching. Later, when I thought about the simple

but exciting thing that had happened in class that day, I realized I had implemented them all. Mr. Gregory would have been proud. "... he who would teach a child successfully must follow the laws of teaching."

What if I had given up on Billy and handed him a crayon? I guarantee, he would have eventually wandered out of his chair and become a behavioral problem. Instead, Billy became motivated when I finally figured out what he already knew. He felt empowered and he wanted to respond.

"To discover the law of any process, whether of mind or of matter, makes it possible to bring that process under the control of one who knows the laws and can command the conditions." 



Aleta Samford

Aleta is the wife of Gene Samford who preaches for the church that meets in Kemp, TX. She has taught Bible classes for 40 years and, in an effort to help other women join the ranks, presents a series of lessons based on her own experiences and *The Seven Laws of Teaching*. Her email address is [aletas10@sbcglobal.net](mailto:aletas10@sbcglobal.net).

## Christian's Under 30

# Sinning Against the Body

By Ethan Longhenry

**Flee sexually deviant behavior. Every sin that a man doeth is without the body; but he that committeth sexually deviant behavior sinneth against his own body (1 Cor. 6:18).**

We are witnessing major shifts in how people in Western secular culture approach and treat sexual ethics. Our culture seems to enshrine an Epicurean and libertarian philosophy about sex, suggesting that people should be able to do as they please as long as all parties involved consent and no harm is being done. This tendency is especially evident in the treatment of matters such as pornography and sex before marriage (the narrow definition of fornication): those who do or approve such things justify the behavior by suggesting that no one is hurt in the process. If all involved consent to the behavior, how can it be wrong?

But is it true that no one is harmed if one participates in consensual fornication or uses pornography? In 1 Corinthians 6:18 Paul warns the Corinthians to flee *porneia*, sexually deviant behavior, because while other sins are done outside the body, those practicing *porneia* sin against their own body. How can this be? What is this “sin against the body”?

Many times the sin against the body is explained in terms of sexually transmitted diseases (STDs). STDs can be a consequence of *porneia*, but not always; it does not seem that STDs

are entirely what Paul has in mind in 1 Corinthians 6:18.

In 1 Corinthians 6:12-20 Paul writes to exhort Christians to avoid *porneia* in its “original” form: he does not want them visiting prostitutes (Greek *porne*; 1 Cor. 6:15). Those who have sex with a prostitute have become one flesh with her, but Christians have been made members of the Body of Christ, and thus should be joined to the Lord in one Spirit and glorify God in their bodies (1 Cor. 6:12-20). Thus, in 1 Corinthians 6:18, Paul’s primary concern is for Christians to understand what happens if they practice *porneia* with a *porne*: they sin against their bodies. Yet in what way?

We do well to step back for a moment and consider God’s purposes for sexuality (the opposite of *porneia*). God is one in relational unity (Deut. 6:4-6; John 1:1, 14; 17:20-23); He has made man in His image and His divine nature is revealed through humanity (Gen. 1:26-27; Rom. 1:19-20). God made humans male and female, and the man is to leave father and mother, cling to his wife, and become one flesh with her through sexual intercourse (Gen. 2:24; Matt. 19:4-6); they remain two persons but are one flesh, a metaphor for Christ and the church (Eph. 5:31-32). Fully human sexuality, therefore, cements the relationship between a man and his wife; it maintains not only physical but also emotional, mental, and spiritual components, unique among animals.

But what about sex with a prostitute? As Paul said, a person becomes one flesh with her (1 Cor. 6:16), but not in the way God intended. The man has no emotional, mental, or spiritual connection with the prostitute, and has no desire to develop them; he is using her purely for physical gratification. Every time he has sex with a prostitute he further separates the physical component of sexuality from its emotional, mental, and spiritual components. In so doing he becomes less than human in his sexuality; he has deadened himself to the emotional, mental, and spiritual components of sexuality, and may never be able to restore them. He is just using body parts; his behavior is no more advanced than that of the animals.


And thus perhaps so it is that *porneia* is sinning against the body: by divorcing the physical gratification of lust from the emotional, mental, and spiritual connections which are to be inherent in sexual intercourse, such persons become less than human in their sexuality, more animalistic, driven by lust, less able to maintain a healthy sexual relationship with their present or future spouse.

If this is true with visiting prostitutes, how can it be any less true with fornication? If two people have consented to use each other’s bodies for physical gratification without any expectation of developing a relationship, which is inherent in ►

modern hookup culture, are they not divorcing the physical from the emotional, mental, and spiritual components of sexuality? And if this is true in fornication, is it not even worse in terms of pornography? In fornication there is at least contact and connection with another human being in real time; with pornography all the physiological impulses are stimulated and yet without even physical connection, let alone mental, emotional, or spiritual connection. Gratification is obtained via pixels on a screen; the object of lust in pornography is frequently dehumanized to a significant degree. In the process the mental circuits are “fried”; many users of pornography have found it very difficult to maintain romantic and sexual relationships in real life because the “real thing” cannot compare to the fantasy world they have created for themselves. Such persons have sinned against their bodies to the point of killing their sexuality; is this what God intended for human sexuality or the result one would expect as the effect of sin?

Fornication and pornography are not harmless and victimless behaviors! They promote unrealistic and unhealthy expectations and views of sexuality. Full and complete intimacy is far more precious and valuable than variety. Pornography does not depict normal or healthy sexual relationships; most people will not have bodies that look like the bodies in pornography, and woe betide the one whose expectations about the nature of sexual relationships is informed through what he sees in pornography! Those who participate in such behaviors are all but destined to experience disappointment and frustration in their sex lives, for seeking true satisfaction in fornication or pornography is vanity. Human sexuality was designed for something much more holy, godly, pure, and better: a man and a woman who have

clung to one another becoming one flesh, experiencing the full range of intimacy (Matt. 19:4-6).

Therefore, if you participate in fornication or use pornography, who is hurt? You are! Every time you participate in the gratification of physical lust outside of marriage you further divorce the physical component of sexuality from its emotional, mental, and spiritual components. Every such use will make it that much harder to fully give yourself, mind, body, and soul, to your present or future spouse; the further down such roads you travel, the more healing you will have to experience before you can be restored to a fully human sexuality. Those who fornicate and use pornography sin against their own bodies; we do well to flee from sexually deviant behavior and pornography and seek to reflect God’s purposes for human sexuality in our lives! 



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Ethan currently works with the Venice church of Christ in Los Angeles, California; if you would like to discuss this article further, or have topics you would like to see in this column, please contact him

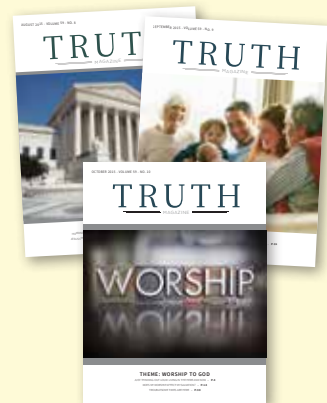
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## The Changing Face of Denominationalism

# From *Sola Scriptura* to *Nulla Scriptura*

By Melvin Curry

### The Protestant Reformation

Despite many apostasies, horrific wars, and social upheavals, the church in both the East and West continued the careful transmission of the Scriptures from generation to generation. Even following the Protestant Reformation, the numerous independent churches attempted to keep one another in check through an appeal to the authority of the written word. The leaders of the Reformation held in common two distinctive doctrines: (1) the way to God is through faith in Jesus Christ, not through “any human mediator,” such as pope or priest; and (2) the Bible is the “final authority” for doctrine.<sup>1</sup> These fundamental principles came to be called in Latin *sola fide* (“faith only”) and *sola scriptura* (“Scripture only”).

The reformers firmly believed what the Bible affirms about itself: “All Scripture is inspired of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Tim. 3:16). These spiritually-minded men accepted God’s word as “truth” (John 17:17) and affirmed the Scriptures to be divine “oracles” (1 Pet. 4:11). They recognized the Bible to be God’s “revelation,” which He had made known to mankind through His chosen messengers (Eph. 3:3; cf. 1 Thess. 2:13; 1 Cor. 2:12-13). It

<sup>1</sup> Cairns. *Modern Church History* (Zondervan, 1981), 2:284.

was not the product of man’s will but of God’s Spirit, who “moved” men to write its words (2 Pet. 1:20-21). Therefore, the Scriptures must not to be amplified or diminished (Deut. 4:2; cf. 5:32; Rev. 22:19).<sup>2</sup> The reformers tried to live by the commandment, “Man shall not live by bread alone, but by every word that proceeds from the mouth of God” (Matt. 4:4; cf. Deut. 8:3).

Nevertheless, reformation meant different things to each of the reformers. On the one hand, Martin Luther retained many things that were not expressly forbidden in the Scriptures, but he held that the Bible is the final authority instead of the church. One of his greatest achievements was to translate the Bible into the language of ordinary German people. On the other hand, John Calvin sought to exclude what could not be proved by the teaching of the New Testament. Nevertheless, he filtered the Scriptures through the lens of Augustinian theology (total depravity, unconditional election, limited atonement, irresistible grace, and perseverance of the saints). John Wesley and the Methodists firmly believed in the inspiration of the Scriptures and particularly focused on what they considered the Holy Spirit’s second work of grace, namely, the entire sanctification of believers. The

<sup>2</sup> Martin Luther, however, wrestled with the authority of Hebrews, James, Jude, and Revelation because they appeared to go against his doctrine of *sola fide* (faith only).

Anabaptist churches likewise held a deep respect for the Bible. They, more nearly than the other groups within Protestantism restored the church to the New Testament pattern. Many of them, however, displayed mystical tendencies and fanatical premillennial beliefs.<sup>3</sup>

The fertile soil of the Renaissance had produced a “rebirth” of culture that exerted both positive and negative influences on the Protestant Reformation. It awakened Europe to the study of Greek and Hebrew and produced the printing press, yet it unleashed many excesses of human reason and feeling. It eventually gave way to the Enlightenment of the seventeenth and eighteenth centuries, with its liberalizing effect on religious thought. More and more, man became the measure of all things.

### Modernism

Additional problems surfaced during the nineteenth and twentieth centuries as humanistic and naturalistic theories engulfed disciplines such as philosophy, psychology, sociology, literature, and science. This was the era of all-encompassing worldviews. Rationalistic systems of thought competed to capture the minds of men, and each one claimed itself to be true and all others false. This

<sup>3</sup> Albert H. Newman provides a good summary of the major reformatory movements in *A Manual of Church History* (American Baptist Publication Society, 1931), 2: 6-7.

modern period eroded the Protestant respect for the Scriptures.

Many university and seminary graduates who entered the pulpits of churches had been infected with ideas that were destructive to faith. They had begun to view God and religion as purely human creations, and the Bible as a patchwork of non-supernatural documents, a mosaic of myths and legends. Others managed to maintain a semblance of faith, but they developed doubts about the trustworthiness of the Scriptures. Yet the vast majority of evangelicals continued to hold the Scriptures in high esteem. From their ranks arose a number of truly conservative scholars who diligently prepared themselves both spiritually and academically to take the fight to the foe, having determined not to abandon the Bible to the enemy (1 Tim. 6:12). But their numbers were far too few to win the war.

## Postmodernism

Two horrific world wars finished dampening the optimism of modernism, and it began to collapse. The “big pictures” proposed by rationalists lost credibility; perhaps, the biblical picture suffered most, as it was thought to be even less certain than the others. A new mindset called *postmodernism* had come into vogue, a worldview that considered all worldviews to be relative in nature. This popular postmodern mentality naturally displayed an anti-Christian and an anti-humanistic bias that continues into the present. Confidence has been lost in such things as the inductive method used in science, the rationalistic certainty of philosophy, the mechanistic regularity of the world, the upward progress of evolution, the subconscious world of psychoanalysis, and the classless society of communism. Postmodern feeling has replaced God, truth, creation, and order with nothingness, relativism, chaos, and

confusion. The result has been a crisis of meaning and the loss of hope.<sup>4</sup>

The tremendous changes effected by modernism and postmodernism have helped greatly to marginalize the Bible in Western culture. Other factors have also contributed to its receding influence, especially religious pluralism. Religions other than Christianity have spread throughout Europe and America. Islamic and Buddhist shrines have risen in former evangelical strongholds. Globalization has made the Western world aware that many sacred texts other than the Bible are revered in most parts of the world. In addition, society’s approval of alternative lifestyles—couples living as husband and wife outside marriage, homosexual orientation, same-sex marriage—has helped to increase distrust in Christian values as mandated in the New Testament. These formerly unaccepted forms of behavior are being approved more and more by a generation of liberally-minded Millennials. No longer are such hot-button issues much of a problem to them. Even greater threats than all of these changes in society are the ever-increasing enticement of materialism and the alarming distraction provided by technology. People seem to know and pursue everything except the Bible and its values.

## Nulla Scriptura

Contemporary culture seems bent on removing the last vestiges of biblical authority and morality. Its battle-cry is “no Scripture” instead of “Scripture only.” The liberal wing of Protestantism has already welcomed the lower view of the Bible. Quite alarming, however, is the downward spiral within some more

<sup>4</sup> This paragraph is reworked from my lecture, “The Rise of Unbelief: Apologetics in Today’s World,” *A Place to Stand: Apologetics in an Uncertain Age* (Florida College Annual Lectures, 1999), 45.

conservative, evangelical segments of Protestantism.

The Evangelical Theological Society, founded in 1949 to promote conservative biblical scholarship, illustrates this point. Annually, its members must submit a signed affirmation that “the Bible alone in its entirety is the Word of God written and is therefore inerrant in the autographs.” Within thirty years, however, some members had begun to express serious doubts about the statement.

In 1983 one of the members was forced to resign from the Society because he published a commentary on Matthew that described the infancy narratives of Matthew as containing non-historical events as well as historical facts.<sup>5</sup> He argued Matthew was using a Jewish literary form (genre) called *midrash*. This view, however, was denounced as unorthodox.<sup>6</sup>

Today, more intensely than ever, the Bible’s trustworthiness and integrity are being questioned.<sup>7</sup> One might hear, “We do not possess a single original manuscript of any book of the Bible; then, how can we affirm that the ‘autographs’ were ‘inerrant’ (free from error)?” Or, “A book like 2 Peter does not even belong in the Bible.” And, “The phrase ‘the Word of God’ only applies to the oral word, not the written word.” Finally, “The Holy Spirit still speaks to us today by means of those who possess

<sup>5</sup> Robert H. Gundry, *Matthew: a Commentary on His Literary and Theological Art* (Eerdmans, 1982).

<sup>6</sup> Cf. Leslie R. Keylock, “Evangelical Scholars Remove Robert Gundry for His Views on Matthew,” *Christianity Today*, Nov. 1, 2003.

<sup>7</sup> For example, read a number of the articles in the *Journal of the Evangelical Theological Society* 57:1 (March 2014) and James Merrick and Stephen Garrett, editors. *Five Views of Biblical Inerrancy* (Zondervan, 2003).

... Continued from page 13

charismatic gifts.” Such statements are not intended to build confidence in the Scriptures and their all-sufficiency.

### Conclusion

Don't be naïve. No one completely escapes the allurements of contemporary culture (1 Cor. 10:12). Reverence for the Scriptures is not learned from the world. A person who travels the highway of higher education will likely be tainted by negative viewpoints. Look to Jesus

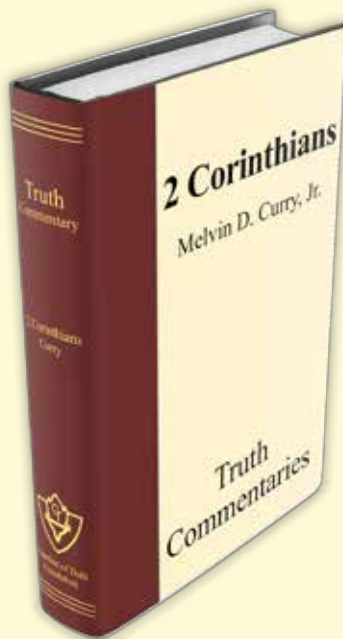
and follow Him in all things (Heb. 12:1-2). Remember also that faith comes by “hearing the word of God” (Rom. 10:17), not by what classroom professors teach or books about the Bible affirm (1 Cor. 2:11). The Scriptures must be allowed to sit in judgment on human hypotheses. Read what others say, whether they agree or not, but read critically and cautiously. Accept C. S. Lewis's advice to read at least one old book (preferably conservative) for every new one you

read. Don't be deceived into thinking that new is better. That's “chronological snobbery.” **T**



Melvin D. Curry Jr.

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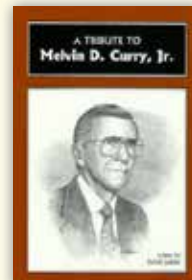
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## The Changing Face of Denominationalism

# Empty Pews and Geographical Shifts: The Decline of Mainline Protestant Denominations

By Ryan Boyer

When Martin Luther urged his German countryman to greater obedience to what he understood the Bible to teach he compared the word of God's grace to a "passing downpour" which first began in Israel, then passed to Greece, and Rome, but ultimately moved on when error and apostasy set in (Letter to the Town-Councilmen, *Luther's Works*, Vol. 10, 464). According to research done by the Pew Research Center, in 1910 66.3% of those who identified themselves as "Christians" lived in Europe. By 2010 this number had dropped to only about 25.9%.<sup>1</sup> A January 2015 story in the *Wall Street Journal* reported that hundreds of church buildings and cathedrals in Europe have closed their doors over the last decade because of dwindling memberships. Projections indicate that similar trends may be looming ahead in the United States. There are already nearly twice as many people in Sub-Saharan Africa (517,230,000) who identify themselves as "Christians" than in North America (266,630,000). Will the time come when brethren in Africa send men to the United States to help spread the gospel?

Mainline Protestantism has been in decline since the 1960s. The designation "mainline Protestant"

<sup>1</sup> "Global Christianity – A Report on the Size and Distribution of the World's Christian Population" (<http://www.pewforum.org/2011/12/19/global-christianity-exec/>).

describes the overwhelming majority of denominations in the United States in the 19<sup>th</sup> and first half of the 20<sup>th</sup> centuries which identify themselves as "Christian." While not limited to these, the big seven are the United Methodist Church, Evangelical Lutheran Church in America, Episcopal Church USA, Presbyterian Church USA, American Baptist Church, United Church of Christ, and The Christian Church (Disciples of Christ). Although these groups are still referred to as mainline they are no longer the majority brand of denominationalism in the United States.

In addition to being the historical majority, theologically, mainline Churches are often contrasted with Evangelicals. The two main points of diversion for these classifications are (1) the nature of the Bible and (2) God's desire for humanity. First, mainline Protestants take a historical-critical approach to the Bible. The Bible, according to this method, is entirely of human origin and documents the historical and evolutionary development of Christian texts and theology. While Evangelicals disagree about the nature of inspiration, part of what makes one Evangelical is the conviction that the Bible is God's inspired word. Second, mainline Protestants view God's desire for Creation in terms of social justice. These groups have had roles in the civil rights movement, feminist agendas, in the political theater, and most recently, in

the general acceptance and even clerical ordination of homosexuals. Due to this social justice element, African American denominations, such as the African Methodist Episcopal Church (AME), are considered mainline. Alternately, Evangelicals emphasize personal salvation (i.e. conversion and being born again) and the identification and eradication of sin as the central theme of God's plan.

Subjectively, it seems to me that the ideals of mainline Protestantism are flourishing. Objectively, however, in terms of overall membership, percentage of national population and number of congregations, mainline Protestantism has been in decline for more than half a century. William Weston said in 1992, "For a decade or so, the leaders and scholars of the old Protestant establishment have been trying to figure out what happened to the mainline churches. Spurred on by Robert Wood Lynn of the Lilly Endowment, a series of fine studies ... have charted the decline of the old mainline in the face of countless new religious movements and a rising conservative counter-establishment."<sup>2</sup> According to a 2008 Pew Forum *U.S. Religious Landscape Survey*, the United States was 18.1% mainline Protestant

<sup>2</sup> William J. Weston, Review of "The Mainstream Protestant Decline: The Presbyterian Pattern," ed. Milton J. Coalter, John M. Mulder, Louis B. Weeks. *Fides et Historia* 24:3 (Fall 1992): 143. ►

... Continued from page 15

(not including 6.9% hist. black churches) and 26.3% Evangelical. Mainline is no longer synonymous with majority. Everybody acknowledges this reality, but the ten million dollar question is why? There is no end to explanations for this trend including demographic, geographical, and birth rate factors. I will offer TWO possible reasons for the reader's consideration.

First, when folks present the Bible as a product of human innovation and theological evolution there is only one inevitable dead end street at the end of that journey: The Bible is fallible, changeable, and ultimately pointless (cf. 1 Pet. 1:20-21; Acts 1:16). If I teach my kids that the Bible was invented by fallible men with no eternal significance, then why on earth should I be surprised when they no longer choose to participate? It is a self-defeating proposition. It is no wonder, then, that the primary venue of influence among mainline groups is within academia from those concerned more about history than religion. The alternative, that the Scriptures are the everlasting inspired word of God, not only gives ongoing purpose to one's being, but it is the reason why millions throughout history have chosen to commit their lives to the truths therein and to teach their children, brethren, family, neighbors, and friends to do the same. This subject needs to be regarded as foundationally critical in preaching and teaching in our homes. The Scriptures are from God and have eternal value (2 Tim. 3:16-17).

Second, it is not hard to imagine how the social gospel was born:

- The "spirit of the day" was one of social Darwinism and that humanity is ultimately perfectible.
- Nobody today would call the inhumane circumstances in the late 19<sup>th</sup> century, which were fueled by mass immigration,

urbanization, industrialization, etc., acceptable.

- The ideals of Christianity lend themselves towards helping those less fortunate.

Eventually, however, a gospel founded upon making this world a better place is doomed to failure. Jesus taught, "the poor you will have with you always" (Matt. 26:11, NKJV). Jesus' Kingdom is not of this world. Jesus told Pilate, "my kingdom is not from the world" (John 18:36, ESV). Biblical Christianity presents a viably attainable goal that is not shattered in the face of World Wars, natural disasters, human suffering and things like these. For the sake of future generations, we need to be crystal clear about who we are, where we belong, what we are doing and where we are going. Mainline Protestantism is reaping the fruits of their man-made religion as they continue to preach and teach members out of their pews. **TT**



Ryan Boyer

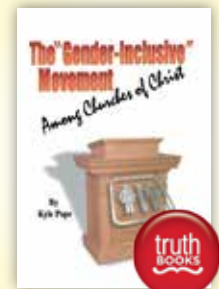
Ryan Boyer works with the Ellisville church of Christ near St. Louis, MO. He and his wife, Becky, have three kids: Luke, Lily and Olivia. [RyanBoyer5@gmail.com](mailto:RyanBoyer5@gmail.com).

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## The Changing Face of Denominationalism

# “No One Comes to the Father Except through *Whom?*”

By Norman E. Sewell

There is a spirit of tolerance being pursued and urged upon us that seemingly calls upon us to accept the beliefs and actions of others regardless of how God views them. We see this in current attitudes toward sexual immorality. But tolerance is not the same as acceptance. This ecumenical spirit seeks to accept all who believe in one God, even those who do not call Jesus their Lord; and it asks that we regard all who claim to believe in Jesus as brothers. This spirit seeks to have all work together in a form of unity yet it diminishes Jesus to merely a figurehead by ignoring His word. Where does this come from and where does it lead?

In 1948 a “world-wide inter-church organization was founded,” and became the World Council of Churches (WCC). According to *Wikipedia* WCC describes itself as “a worldwide fellowship of 349 global, regional and sub-regional, national and local churches seeking unity, a common witness and Christian service.” We find similar attempts in many local communities in their “ministerial alliances.” In more recent days we find effort being made to bring various religions together. In 2008 King Abdullah of Saudi Arabia held a “World Conference on Dialogue” in Madrid, Spain. This dialogue included “representatives of Islam, Judaism, Christianity, Hinduism, Buddhism, Shintoism and Confucianism to reinforce the common values shared by their respective faiths.” However, the king said, “God’s will, praise be to Him, was that people should differ in their faiths. If the Almighty had so desired, all mankind would have shared the same religion” (Saudi Embassy news release from Madrid). While seeking some sort of

dialogue, it is clear King Abdullah did not expect any real unity.

But this ecumenical spirit is closer than we thought. In January 2015 a “church of Christ” in Springfield, MO held a “Unity in Christ Worship” service. The announcement on their *Facebook* page told of their goal: “6 churches, one community of Christ’s followers, one faith, one mission; lead people to Christ.” The participants included a Methodist congregation, a Christian Church, a group called Hope Church, and apparently others. It was called a worship and prayer service, but the intent seems clear—to call others who claim faith in Jesus brothers and to work together with them in some kind of unity. So I have to ask, who is my brother? And, what constitutes unity in Christ?

What a blessing to be a child of God—His family! While we are all His offspring (Acts 17:28) and made in His image (Gen. 1:26-27), not all are His children, so not all are brothers. The criteria for being counted a child of God is not decided by man but by God Himself. John tells us that those who receive Jesus (i.e., believe in Him) have the “RIGHT TO BECOME children of God,” to be “born of God” (John 1:11-13, emphasis mine). Jesus describes this process as a new birth, being born “of water and the Spirit” (John 3:5). And Paul shows us that this includes putting on Christ in baptism, thus becoming heirs of God’s promise (Gal. 3:26-29). No person outside of Christ can be my brother using God’s standard.

Salvation and eternal life are clearly in Christ. As Jesus prepared the disciples for His death He responded to Thomas by saying, “I am the way, the Truth, and the life. No one comes to the Father except through Me” (John 14:6). Concerning

Jesus, Peter said, “Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved” (Acts 4:12). Further, He (i.e., Jesus) is the “author of eternal salvation to all who obey Him” (Heb. 5:9); and the “author and finisher of our faith” (Heb. 12:2). Jesus’ prayer was for unity, that all believers would be one, as He and the Father are one (John 17:20-21).

How then can unity be obtained? Unity can only be achieved when all are agreed on the same standard; when all questions are answered from one source of authority. Jesus asked the chief priests and elders if John’s baptism was “from heaven or from men” (Matt. 21:25). Paul called upon the Ephesian Christians to “keep the unity of the Spirit in the bond of peace” (Eph. 4:3). If we can’t agree on “one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all” (Eph. 4:4-6), how will we ever be united?

We must exhibit a spirit of humility realizing our imperfections, seeking to “be likeminded, having the same love, being of one accord, of one mind,” and giving up all selfishness to have the mind of Christ (Phil. 2:2-5). Should we show tolerance of the beliefs and conscience of others? Yes! Acceptance of things not approved by God? NO! 🚫



Norman E. Sewell

Norman E. Sewell has been working with the Capps Road Church of Christ in Harrison, Arkansas since 1990. He has been doing the work of an evangelist regularly since 1965, and did appointment preaching for a couple of years before that. He has been married to Jo Ann since 1960. They have three children, seven grandchildren, and four great-grandchildren. [nesewell@windstream.net](mailto:nesewell@windstream.net).

## The Changing Face of Denominationalism

# Is an Impending Catholic – Protestant Convergence Coming?

By Curtis Pope

In a series of interviews conducted by David Holder and Coulter Wickerham of the former *Christianity Magazine* editors in 2009, Wickerham asked Dr. David Edwin Harrell a question concerning statements he had made about a future convergence of Catholics and Protestants.<sup>1</sup> While stating that such a convergence was probably still one hundred years in the future, Dr. Harrell reiterated his stand that the more denominational distinctions diminish, the more likely ultimate reunion would occur. While I am not a prophet, a son of a prophet, or even as well-read as Dr. Harrell, I tend to agree that within the time frame he mentions reunion is likely to occur, especially among mainline Protestant denominations and the Roman Catholic Church. I am less confident about a similar union of Evangelical Protestants and Sectarians with the Roman Church mainly because it is hard for me to imagine that all of their denominational distinctions, especially their view of the Bible, would evaporate in such a relatively short period of time.

The fact that Protestants and Catholics are finding more in common is obvious, however, to any objective observer. For about the last 250 years,

<sup>1</sup> <https://www.youtube.com/watch?v=6Xz94ExxSHk>.

Catholic and Protestant churches have been moving on two converging courses. First, mainline Protestant churches began to develop high church factions in the early nineteenth century. Then the study of source criticism, comparative religions, and the publication of Darwin's works had by the time two-thirds of the nineteenth century had gone, produced a modernist philosophy that undermined the credibility and authority of the Bible and the uniqueness of Christianity. Catholicism, on the other hand, while more slowly adopting these trends, made an abrupt change in the 1960s by the conclusions of the Second Vatican Council. The result has been, by the early 21<sup>st</sup> century, denominations that are closer than they have ever been in their accepted doctrines and their views of ecumenicalism.

While Catholic ecumenicalism has been slower to develop, its flourishing under Pope Francis was perfectly illustrated by a speech delivered by Thomas Rosica, President of the Catholic Assumption University in Windsor, Ontario, to the Committee of Ecumenical and Interreligious Affairs of the United States Conference of Catholic Bishops in November of 2014 and recorded in the February 23, 2015 issue of the *Vatican Insider*.<sup>2</sup> While pointing

<sup>2</sup> <http://vaticaninsider.lastampa.it/en/> ►

out ecumenical outreach to Eastern Orthodox, Evangelical, Pentecostal, Charismatic, and even Jewish groups, he illustrates the current pope's ecumenical efforts through homilies that were delivered by him over the last few years.

In the first of these on May 13, 2013, Pope Francis used as his text Paul's sermon on the Areopagus in Acts 17 indicating that Paul's effort was to build bridges rather to expound an "encyclopedia of truth." He also indicates that Paul was seeking dialog and an encounter with truth, because "No one owns the truth."

In the second homily on October 13, 2013, he used as his text Luke 11:52. In this text Jesus condemns the teachers of the Law who have taken away the key of knowledge, preventing themselves and others from entering into a right relationship with God. He asserts that Jesus, by such a statement, is rejecting ideologies as always being rigid, frightening, chasing away and distancing people from the church, whereas the key of knowledge Jesus presents is tenderness, love, and meekness.

On October 24, 2014 a third homily uses 1 Peter 2:1-8 and its illustration

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of the church being made up of **“living stones.”** He contrasts this with the disunity of the Tower of Babel constructed of bricks. He then asserts the point that virtues the world considers strong as stone are simply crumbling bricks, whereas the weaker virtues, such as humility, gentleness, and magnanimity, can develop us into strong stones. In fact, Paul in Ephesians 4:1-3 emphasizes these weaker characteristics as preserving “the unity of the Spirit and the bond of peace” and deemphasizes the stone motif.

The final homily delivered by the pope on November 4, 2014 uses the story of the great dinner in Luke 14:16-24 to emphasize Jesus’ effort to eventually compel (v. 23) all to come to the dinner. On the other hand, those initially invited who make excuses not to attend are described as selfish and afraid of God’s “gratuity because they want it all for themselves.” He concludes by asserting that it is difficult to listen to God’s voice if all revolves around us.

This speech by Thomas Rosica referencing Pope Francis’s recent teachings, clearly illustrates the present pontiff’s ecumenical emphasis, usually at the sacrifice of biblical context. This sacrifice, oddly enough, further indicates the growing similarity of modern Catholicism with mainline Protestantism by using Scripture as a springboard rather than a blueprint. It always serves as a problem when people use Scripture to justify their own agenda rather than allowing it to be the divine foundation upon which we build our belief and practice. The Lord does want unity among all true believers (John 17:21), but it must be based on a strict adherence to the New Testament as God’s revealed Word. In fact, in John 17:17, in the same context in which unity is discussed, Jesus says, “Sanctify them in the truth; Your word is truth” (NASB). In John 10:4-5 Jesus emphasizes that his sheep “know His voice” and “they

do not know the voice of strangers.” Furthermore, such a lax attitude about Scripture leads to false practice, which Jesus describes in Matthew 15:9 as “vain worship.” Therefore, any unity which disregards the authoritative nature of God’s word is merely union.

As Dr. Harrell stated at the beginning of this article, within the next hundred years union is likely between Protestants and Catholics. While there may be exceptions to this, all signs point in that direction. But unlike the unity that Jesus desired and prayed for (John 17:21), it does not accomplish His will unless it is based upon His word. In Matthew 7:21 Jesus says, “Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter.” It takes more than mimicking the language of Scripture to be true disciples of the Lord, for in Matthew 15:13 Jesus clearly states that, “every plant which My heavenly Father did not plant shall be uprooted.” **T**



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## The Changing Face of Denominationalism

# Conservative Thinking within the Denominational World

By Jeff Wilson

The religious world of the nineteenth century produced some contrasting extremes. The Darwinian evolutionary thinking applied to religious studies by men like Julius Wellhausen produced the so-called “Documentary Hypothesis.” This theory that the Pentateuch was the product of documents cut and pasted together, set the stage for a widespread rejection of a belief in the inspiration of Scripture in much of the religious world in the twentieth century. On the other extreme, men such as Barton W. Stone, Thomas, and Alexander Campbell, and others like them were equally entrenched in the denominational world of this same century. These men, however, did not move away from a trust in the authority of God’s word, but toward a greater respect for it as the absolute authority in matters of faith and practice. What influenced such extremes? Are similar dynamics at work in our day? Are there men and women of “an honest and good heart” (Luke 8:15, NASB), presently in error who are poised for similar moves toward a greater respect and obedience to God’s word? How can Christians identify such souls, and influence them for good?

### The Problem

There is a perennial temptation to isolate ourselves from denominational influences by cutting ourselves off from any contact with them, including reading any books, articles, or other

materials that are produced by the denominational or academic worlds. The reticence to read such items is understandable given the immense potential for being led astray by authors who are learned and eloquent, yet also captive to various unscriptural errors. Scripture indeed teaches, “do not participate in the unfruitful deeds of darkness, but instead even expose them” (Eph. 5:11).

Yet a principled, absolute abandonment of reading any works other than those produced by brethren or seeking any opportunity for influence and understanding has its own inherent risks. C. S. Lewis, in his classic essay “On the Reading of Old Books,” efficiently explains the danger in reading only new books (because they are presumably up-to-date and therefore better) as compared to old books. He wrote:

Every age has its own outlook. It is specially good at seeing certain truths and specially liable to make certain mistakes. We all, therefore, need books that will correct the characteristic mistakes of our own period.

His basic point as it pertains to historical understanding is equally applicable in studying the Bible. Everyone is liable to be blind to certain flaws and unaware of that blindness. Just as books from other eras can correct modern blindness to our own flaws, so too can books from outside our fellowship show us things about the

Bible or ourselves that we may not have noticed.

### A Possible Solution: *Plunder the Egyptians*

All truth is God’s truth. Just because a denominational preacher or scholar is in error with regards to some of his teaching, does it necessarily follow that he is in error in all that he says or writes?

As an ancient analogy to our contemporary consideration of this issue, those attempting to be Christians in the earliest centuries struggled with whether or not Christians should read or study pagan works (Homer, Plato, Aristotle, Virgil, etc.). While Tertullian famously and memorably thought not, asking the question, “What has Athens to do with Jerusalem?” (*On the Prescription of Heretics* 7), Augustine had a more nuanced and, ironically, biblical approach. Specifically, Augustine wrote that Christians should follow ancient Israel’s example and “plunder the Egyptians” (cf. Exod. 3:19-22; 12:36). He wrote:

Moreover, if those who are called philosophers ... have said aught that is true and in harmony with our faith, we are not only not to shrink from it, but to claim it for our own use from those who have unlawful possession of it. For, as the Egyptians had not only the idols and heavy burdens which the people of Israel hated and fled from, but also vessels and ornaments of gold and silver, and ►

garments, which the same people when going out of Egypt appropriated to themselves, designing them for a better use, not only doing this on their own authority, but by the command of God, the Egyptians themselves, in their ignorance, providing them with things which they themselves were not making a good use of; in the same way all branches of heathen learning have not only false and superstitious fancies ... but they contain also liberal instruction which is better adapted to the use of the truth, and some most excellent precepts of morality; and some truths in regard even to the worship of the One God are found among them.... These, therefore, the Christian, when he separates himself in spirit from the miserable fellowship of these men, ought to take away from them, and to devote to their proper use in preaching the gospel (*On Christian Doctrine* II.60).

We wouldn't agree with Augustine that pagan philosophers teach us about "the worship of the One God," unless he means that even pagans recognize the reality of a Creator to whom reverence is due (cf. Rom. 1:18-21). Even so, his comparison of Israel's plunder of the Egyptians in application to our attitude toward valuable things in the possession of those outside of Christ is compelling.

Perhaps we can extend Augustine's point even further—if even pagans sometimes correctly perceive and write things that are at least in part true, how much can we potentially find useful observations and points from select denominational writers who (while most definitely in error on some points and particulars), are also (if we are honest about it), at least in some cases sincerely seeking the same thing we are? There are now, and always have been, those outside God's fellowship to whom it could be said as Jesus once said to an ancient Scripture scholar "you are not far from the kingdom of God" (Mark

12:34). Will we even know about such souls if we are unwilling to look for them? Can inquiry into such resources open opportunities for us to influence those around us of a similar mindset?

This is all well and good, but most importantly of all, can we bring the Bible itself even more specifically to bear on this issue? I believe we can.

The apostle Paul was a well-educated man in his own time and place, as is made clear both in his own self description (Acts 22:3), as well as by his reputation (Acts 26:24). Paul was equally at home with the depths of Jewish learning as well as the breadth of Greco-Roman culture. Is it possible that Paul's educational background may have been part of what made him God's fit chosen vessel to take the gospel to the Gentiles? Here was a man thoroughly versed in the Old Testament Scriptures that pointed to Christ while equally equipped to communicate that truth in ways that would resonate within the mainstream culture of the Greco-Roman world. Does this offer a model for us?

Indeed, it was Paul whom God providentially sent to Athens, the intellectual capital of the ancient world, to deliver for the first time to that city God's good news. And it was there that Paul did this divine work by connecting something that "*one of your own poets*" had gotten right with the gospel of Jesus Christ. In Acts 17:28, Paul quotes from Aratus' *Phaenomena* ("For we also are His offspring"). Titus 1:12 shows Paul citing another pagan—traditionally considered to be Epimenides ("Cretans are always liars, evil beasts, lazy gluttons")—even going so far as to note that the pagan was correct! In 1 Timothy 6:10 Paul says that "the love of money is the root of all kinds of evil," a general observation made by a number of ancient writers (traditionally including Diogenes of Sinope). Then there is 1 Corinthians 15:33 where

Paul cites Menander ("Bad company corrupts good morals"). Clearly, it is the Holy Spirit that led Paul to make these citations, but it demonstrates that even inspired writers do not shun truth simply because one who is in error and unbelief may be the one who voiced it.

## Caveats and Warnings

But by no means should I be construed as saying that brethren *en masse* should then read widely and indiscriminately in the larger religious world's literature. Those who are not well-grounded in Scripture must first become well "nourished on the words of the faith and of the sound doctrine" (1 Tim. 4:6). Only then will we be able to "to discern between the unclean and the clean" (Ezek. 44:23). Yet, even when we have done that several caveats are in order.

**1. Filtering and Use.** The apostle's example reminds us that what we do read and learn in the larger culture around us must always first be filtered through the gospel as God's truth and must also be put to use for God's kingdom purposes. Paul taught, "examine everything carefully; hold fast to that which is good" (1 Thess. 5:21).

**2. Guarding and Sifting.** Whenever we read denominational works, we need to be extremely careful to guard our minds as we read. This is equally true when making contact with those we seek to influence. The goal is to sift the wheat from the chaff in these sorts of works, and find the sincere seeking souls we hope to influence, but carelessness in handling these works or in talking with those in the denominational world can lead to confusion in our own hearts and minds.

**3. Reason and Purpose.** There should be a selectiveness and intentionality in what works we choose to read and use. Don't be distracted by the religious bookstore's bestseller list ►

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or tempted to economize at the discount bin. Have a reason and a purpose for the denominational literature that you choose to use. Consider, as you make your reading choices, how this can help you help others.


### A Strategy for Reading Denominational Scholarship

The reality is that we already interact with denominational scholarship by virtue of the fact that the very Bible translations we depend upon are all products of the denominational world. To put it another way: all of the reputable translations brethren use—King James Version and New King James Version, American Standard and New American Standard Version, even the more recent English Standard Version—are all productions of denominational scholars. But this observation leads to what may well be the most significant treasure we can “plunder from the Egyptians.”

The fact that already our most frequent encounter with denominational Biblical scholarship is through our translations themselves demonstrates where denominational scholars can be extremely beneficial to us: in helping us better understand the Biblical text itself. All of the modern translations I just referenced above (ASV, NASB, ESV) are highly literal translations produced by scholars who take the Bible seriously and authoritatively. Although we would differ with many of them on matters of salvation and the work of the church, their attitude toward the inerrancy of Scripture is very conservative. This underscores the fact that there are many scholars among the Evangelicals as well as a few even among the mainline denominations whose books, articles, and commentaries can help us understand the deeper significance of aspects of the Hebrew, Aramaic, or Greek original text that cannot be communicated in

literal translation. These might include aspects of ancient history or culture that enlighten our understanding of the Biblical text and thus enhance our ability to hear all the more the nuance and depth of God’s revelation to us. Such writers can help us see the literary character of the original text allowing us to better understand the full-scale context of various stories or teachings. While the cautions mentioned above apply equally to the use of scholarly works, Christians can benefit from the careful use of conservative scholarship.

### Opportunities for Influence

The error and apostasy of our day certainly provides reason for concern. Many in the religious world have moved further and further away from biblical patterns. At the same time, as in the nineteenth century (and all generations) there are souls presently caught up in error, yet with hearts **“not far from the kingdom of God”** (Mark 12:34). May we seek them out, understand their views, and work to lead them out of error and to the truth, (cf. 2 Tim 2:24-26). 

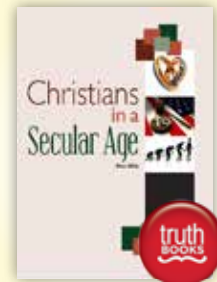


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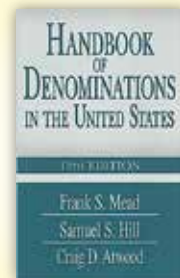
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## The Changing Face of Denominationalism

# Is It Still Possible to be Simply Christians?

By Kyle Pope

**W**hen Jesus came to this earth, He declared His intention to build His church (Matt. 16:18). The New Testament identified this church as His body (Eph. 1:22-23), and declared there is only “one body” (Eph. 4:4). In spite of these clear teachings many in modern times deny that it is still even possible to be what Christians were in the New Testament. Is the goal of being simply Christians without any denominational affiliation still even possible or must Christians concede to some unavoidable denominational identification?

### Some Important Questions

To answer this question we must first ask ourselves a few other very important questions.

**1. Are Christians commanded to be united?** Yes. Paul commanded the Corinthians, “that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment” (1 Cor. 1:10). This is a condition toward which Christians must aspire.

**2. Does God ever command things that are impossible for us to do?** No, God never expects anything from us that we are incapable of doing. When God gave the Law to Israel, He made it clear that the commandment of the Law was “not too mysterious for you, nor is it far off” (Deut. 30:11)—it was

near and accessible “that you may do it” (Deut. 30:14). The same is true of the Law of Christ (cf. 1 Cor. 10:13). So, if we are commanded to be united, we must conclude that it is possible to be united in doctrine and practice.

### 3. Is God pleased with Christians being divided in doctrine and practice?

No. Jesus prayed that His disciples might be one (John 17:21), but He also warned them not to turn aside to false teaching (Matt. 7:15-20). We must conclude that it is God’s will that His disciples remain united in faith and practice and to do otherwise is to act contrary to God’s will and in a manner displeasing to Him.

### 4. Can Christians depart from sound doctrine and still remain a part of Christ’s body?

No. Jesus warned individuals that those who do not bear fruit will be cut off from Him (John 15:5-6). Jesus also warned churches unwilling to repent that they would be removed from His presence (Rev. 2:5). If an individual, therefore, departs from following the word of God, he or she does not remain a part of Christ’s body. John taught, “Whoever transgresses and does not abide in the doctrine of Christ does not have God. He who abides in the doctrine of Christ has both the Father and the Son” (2 John 9). Groups of individuals who have departed from following God’s word cannot, therefore, be representative of sound congregations of those who are a part of the Lord’s church.

### 5. Is it ever necessary for Christians to separate themselves from those in error?

Yes. The church is to withdraw from one who refuses to repent when rebuked for sin (Matt. 18:15-17). Withdrawal from the unrepentant is aimed at the restoration of one in error (1 Cor. 5:5) and to keep the church sound (1 Cor. 5:6-8). An unrepentant Christian from whom the church has withdrawn may still be considered a brother (2 Thess. 3:15), but he or she is not in an acceptable relationship with God. Christians must not “keep company with him that he may be ashamed” (2 Thess. 3:14). Those who have never come to Christ cannot be counted as brethren. We may seek to teach such a person (cf. Acts 18:24-26; 19:1-5), but one who expresses tolerance and acceptance of that which is outside of the doctrine of Christ “shares in his evil deeds” (2 John 10).

### Confronting the Reality of Division

In spite of all of these clear teachings in Scripture, it is clear that division exists among those who call themselves Christians. Let’s consider a few questions about this:

**1. Does simply calling oneself a “Christian” truly identify him or her as a Christian?** No. Jesus said there would be those who would call Him “Lord” and yet by refusing to do His will be denied as His disciple on the Day of Judgment (Matt. 7:21-23). It is the Bible, not ▶

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human beings, that defines who is and is not a Christian, or disciple of Christ (cf. Acts 11:26).

**2. What determines whether an individual or group truly belongs to Christ?** Jesus said that abiding in His word determines if one is or is not His disciple (John 8:31). We must conclude, therefore, that if a group calls itself a part of Christ and yet does not teach and practice what is taught in the Bible, such a group cannot truly be said to be a part of Christ.

### 3. What is a “denomination”?

We can understand how to define a denomination by considering the etymology of the word itself. In Latin the word *nomen* meant, “name.” This came into English in our word *nominate*, which means literally to “name” a person for a task or office. The prefix *de-* when added to this word, either intensifies the primary meaning, or adds the sense of “away” from the thing *named*. To *denominate* something is to distinguish it in name from something else. Two things of a different “denomination” are not the same thing in nature or quality. A penny is not a nickel—a dime is not a quarter, etc.

The Bible never uses the word “denomination,” but in English the dictionary defines a denomination as “a recognized autonomous branch of the Christian Church” (*New Oxford American Dictionary*). This very definition shows the unscriptural nature of this concept. Jesus told His disciples, “I am the vine, you are the branches” (John 15:5). The “branches” of the Lord’s church are individual disciples. An individual is either part of Christ or outside of Christ. To be *autonomous* is “acting independently or having the freedom to do so” (*New Oxford American Dictionary*). An individual cannot be autonomous. Paul declared, “I have been crucified with Christ; it is no longer I who live, but Christ lives in me” (Gal. 2:20).

Individuals have freewill, but we cannot act independently of Christ. Paul taught that Christians have become “slaves of God” (Rom. 6:22). In the same way, groups of people are either part of Christ or outside of Christ. If they are a part of Christ they are the same in nature and identity. When Jesus taught His disciples not to elevate disciples one over another, He explained, “you are all brethren” (Matt. 23:8). We cannot *denominate* something from another thing and yet say it is the same in identity and nature.

We can speak of local congregations as autonomous, but that refers to issues of leadership. The New Testament teaches no church government higher than the eldership of local congregations (Acts 14:23) and yet lower than the headship of Christ (Eph. 5:23). One eldership does not rule over another church. In this sense congregations are autonomous, but even congregations must be in submission to the headship of Christ (Eph. 5:24). If two congregations are different and distinct in practice or teaching, one (or both) is either obedient to God’s word or in rebellion to God’s word. So, the individuals who are a part of that group are not, therefore, part of the church that belongs to Christ.

### 4. Is biblical unity accomplished by accepting unity in diversity?

No. Paul taught the same things “everywhere in every church” (1 Cor. 4:17). The Bible teaches patience and respect for conscience (Rom. 15:1), but it also warns that one may “condemn himself” by approving of that which is wrong (Rom. 14:22). Christians are taught to oppose apostasy. Paul commanded the Romans, “Now I urge you, brethren, note those who cause divisions and offenses, contrary to the doctrine which you learned, and avoid them” (Rom. 16:17). On a personal level brethren are to bear with one another, teach one another, and be patient with one

another, but that must never involve tolerance of sin or endorsement of error.

There are clearly matters of judgment in which congregations have the liberty to choose different ways to fulfill the Lord’s commands. For example, while the church is commanded to *sing or speak to one another* in “psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord” (Eph. 5:19; cf. Col. 3:16), we are not told how many songs, or what order in which those songs must fall during a time of worship. We are not told whether the songs are to be in four-part harmony, or whether a congregation is to sing from a printed songbook or from a projection of the words and music. If congregations differ in these matters of judgment it does not compromise their unity or their obedience to the word of God—they are still fulfilling the Lord’s instruction to *sing or speak to one another* in song.

On the other hand if a congregation decides to add a mechanical instrument into their song worship the members of that congregation are adding an activity to this instruction that the Lord has not commanded. *To sing or speak* is not the same activity as *playing* an instrument. The words of Scripture do not authorize this addition. It is therefore a departure from Scripture that compromises abiding in the word of Christ (and therefore compromises unity between brethren). On a personal level faithful Christians may try to work with, teach, and persuade a brother or sister who improperly approves of this addition, but if this unauthorized act is compelled upon a group of Christians it must be opposed and rejected. If a group refuses to end this unscriptural act, a faithful Christian must remove himself from identification with such a congregation. ►



## Can We Still Be Simply Christians?

We have attempted to logically and in an orderly fashion consider the issues pertinent to this question. After doing so, we can answer emphatically, *yes we can still be nothing more and nothing less than what Christians were in the New Testament!* Let us end by considering what this question really means. Sadly, even among brethren who once championed the call to be “Christians only” more and more from within our own ranks concede to the terminology of the world. What are we really saying if we do that? What are the logical consequences of taking such a position?

On one extreme, if it is not possible to be simply what Christians were in the New Testament then we cannot identify ourselves as “simply Christians.” Instead, we must be “Stone-Campbell Christians” or part of the “Church of Christ” denomination. The Bible condemns party names whether those names represent respected brothers in Christ or not (1 Cor. 3:4). Further, the term “churches of Christ” (Rom. 16:16) is used in Scripture of congregations of the Lord’s people who are in a saved relationship with Him, but never of some segment of the church universal that is a subset of the body of Christ.

On the other extreme, if it is not possible to be simply Christians without some denominational allegiance, we must accept that one can abide in Christ while failing to abide in His word! Are denominations following the word of God? No. They are divided in doctrine and practice and have adopted things that are outside of the word of Christ. As we saw above, by definition a disciple of Christ abides in His word (John 8:31). One cannot have a relationship with God while stepping outside of the doctrine of Christ (2 John 9). If I can be a Christian in a denomination then I am

saying I can be a disciple while refusing to abide in the word of Christ.

### “What about Grace?”

Someone might say at this point—“*But, what about grace?*” It is clear that our salvation is not accomplished by our meritorious, and flawless ability to follow the Law of Christ, but by the merciful willingness of God to forgive our sin by His grace through the shed blood of Jesus Christ (Eph. 2:8). All souls fall short of God’s glory (Rom. 3:23), and “all those things which you are commanded” are simply “what was our duty to do” (Luke 17:10). So, even when we do what we should we still need God’s grace!

We must note, however, some important facts about the grace of God. *Is it universal and automatic?* No. The soul outside of Christ will die in sin (John 8:24), and be condemned to hell. Paul said, “Through HIM [i.e. Jesus] we have received grace” (Rom. 1:5, emphasis mine). If one has not *put on* Christ in obedience to the gospel (Gal. 3:27), he or she is not yet a recipient of “the grace of God that brings salvation” (Titus 2:11).

Someone might then say, “*But what about those folks that are so close?*” The Bible does speak of those who are “not far from the kingdom of God” (Mark 12:34), but being *close* to the kingdom is not the same thing as being *in* or *a part of* the kingdom. Notice this in the example of Apollos. When Aquila and Priscilla learned that Apollos “spoke and taught accurately the things of the Lord” and yet “he knew only the baptism of John” (Acts 18:25), they did not say “Oh, you’re a *John the Baptist Christian*—Let’s be in unity brother!” Scripture tells us, “they took him aside and explained to him the way of God more accurately” (Acts 18:26). We can appreciate those we may meet in the denominational world who have a respect for God’s word

and are close in their understanding of many things. But if we fail to *explain to them the way of God more accurately* or somehow communicate to them that they are acceptable before God in a condition in which they do not abide in the word of Christ we are contradicting the word of God! Our task is to be “good stewards of the manifold grace of God” (1 Pet. 4:10), not to put ourselves in the place of God passing judgments He has not revealed! 📖



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# Marriage and Divorce Procedure and the “The Light of the Exile”

By Steve Wallace

The term Diaspora has been used to describe the scattering of God’s Old Testament people from their ancestral homeland into different countries. This resulted from the overthrow of the kingdoms of Israel and Judah in the late 8<sup>th</sup> century and early 6<sup>th</sup> century B.C. respectively, and the later expulsion by the Romans in A.D. 70. To the Jews, the countries to which they were driven were lands of exile. They went to many places. History tells us they were in the city of Cologne in what is now Germany as early as the first part of the fourth century. Later records show communities of Jews in the Rhine cities of Mainz and Worms in the 10<sup>th</sup> century.

Sometime in the latter part of the 10<sup>th</sup> century Gershom ben Judah came to Mainz. Few certain biographic details of him exist. It is known that he opened a Jewish academy in Mainz and drew students from many lands. His influence spread among Jews of northern Europe in the centuries that followed and, eventually, to countries beyond. He became known as Rabbenu (our teacher) Gershom and “The Light of the Exile.” He is often cited by scholars both legal and religious as an authority today.

He is best remembered for a series of *herems* or bans of excommunication which bear his name (*Herem deRabbenu Gershom*<sup>1</sup>). We concern ourselves with just one of these in this article, his

<sup>1</sup> John Witte and Eliza Ellison, *Covenant Marriage in Comparative Perspective*, 58.

declaration, around A.D. 1000, that a man could not divorce his wife without her consent.<sup>2</sup> This marked changes in marriage and divorce procedure among the Jews. This is seen by looking at the Jewish world before and after his time.

## The Jewish World Before Gershom’s Herem

### As Revealed in the Old Testament

God instituted marriage in the garden and, from that time until the end of time, people have been and will be “marrying and giving in marriage” (Gen. 2:18-25; Matt. 24:37, 38). From the standpoint of God’s expressed or approved will in the Bible, marriage is entered when a man and woman covenant together to live as husband and wife (Mal. 2:13-15; Prov. 2:17; Ezek. 16:8, 59, 60).<sup>3</sup>

*Betrothal* is sometimes mentioned or implied as preceding marriage in the Old Testament (Deut. 25:7; 22:23, 24; cf. Gen 29:15-20, 26-28). Marriage would take place sometime after betrothal (Deut. 25:7; Gen. 29:15-24; Matt. 1:18-25). In some cases, such arrangements were made between the parents of the prospective bride and groom (Gen. 34:1-12). In others, they were made between the prospective groom and the parents

of the prospective bride (Gen. 29:15-20, 26-28; 1 Sam. 18:22-26; cf. 25:44; 2 Sam. 3:13-16).

Betrothal was a binding, contractual agreement (1 Sam. 18:22-26; 25:44; 2 Sam. 3:13-16, cf. Gen. 29:25, 26-28). A woman was called the wife of the man to whom she was betrothed (Deut. 25:7; 22:23, 24). Betrothal involved payment from the prospective groom or his parents to the parents or guardians of the prospective bride (Gen. 24:1-9, 50-60; 34:1-12; 1 Sam. 18:22-26; 2 Sam. 3:13-16). Toward the end of the Old Testament times one would have to put away his wife in order to break a betrothal (Matt. 1:18,19; cf. Luke 1:27; 2:5).

In spite of the binding nature of betrothal, we sometimes read of a marriage taking place either without betrothal or in cases where betrothal was unlikely (Gen. 2:23-25; Deut. 21:10-14; 1 Sam. 25:39-43). In fact, the Bible does not prescribe betrothal. It just speaks of it as happening among the peoples of the patriarchal age and, subsequently, among God’s people in the later periods of the Old Testament. Two verses in the same context in Deuteronomy, one already cited above, are helpful in showing two things the origins of which are not found in the Old Testament.

And the officers shall speak unto the people, saying, What man is there that hath built a new house, ►

<sup>2</sup> Shlomo Eidelberg and David Derovan, *Encyclopaedia Judaica*, Second Edition, VII: 551; Peter Wiernik, *The Jewish Encyclopedia*, V: 639.

<sup>3</sup> Cf. Gordon P. Hugenberger, *Marriage as a Covenant*, 27-30, 296-309.

and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.

And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her (Deut. 20:5, 7).

Searching the Scriptures for instructions regarding the dedication of houses is futile. [Regarding a man being given the opportunity to dedicate a house, the Bible speaks of the evil of a man not being able to enjoy blessings which he has received from God (Eccl. 5:19; 6:1, 2).] Likewise, betrothal is nowhere commanded in Scripture.<sup>4</sup> Both were obviously social customs that did not violate divine law in the Old Testament. They were unlike the bullock for the sin offering which God specified in the Law of Moses (Exod. 29:10-14; Lev. 4:3; 8:14-17). As Jacob Neusner wrote, "... We look in vain for systematic presentations, by Scripture, of laws concerning ... the act of betrothal."<sup>5</sup> A further observation in light of the material we have covered up to this point is in order. We know that, in our society, the sanction of civil law is usually sought by those who marry. Civil law existed in ancient Israel. They were to have judges or elders at the gates of the city to handle legal matters (Deut. 16:18-20). In the Old Testament scriptures, there is no record of marriages taking place before civil or

religious authorities, nor is a pattern for marriage ceremonies specified.<sup>6</sup>

Marriage was intended as a life-long relationship, so putting away one's mate was contrary to God's designs for it (Jer. 3:1; Mal. 2:16; Matt. 19:8). Nevertheless, Israel had problems with the sundering of marriages (Lev. 21:14; 22:13; Num. 30:9). One custom for sundering a marriage in the ancient Near East was for a man to give his wife a writing, certificate or bill of divorce.<sup>7</sup> Like some other practices common in the world of ancient Israel, God recognized that marriages would break up and gave regulations regarding certain situations that might come to pass as a result (Deut. 24:1-4, cf. Exod. 21:7-11).<sup>8</sup> In Deuteronomy 24:1-4 a

<sup>6</sup> "The Mosaic law prescribes no civil or religious forms for the celebration of marriage" (McClintock and Strong, *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*, V: 775); "Regarding the ancient ceremonies connected with the celebration of marriage we are not specially informed" (Franz Delitzsch, *Biblical Commentary on the Proverbs of Solomon*, I: 82); "Most marriages in the Ancient Near East were enacted by *verbal ceremony* without any written covenant" (David Instone-Brewer, *Divorce and Remarriage in the Bible*, 11; cf., Reuben Kashani and Raphael Posner, *Encyclopedia Judaica*, XIII: 564; Roland De Vaux, *Ancient Israel: Its Life and Institutions*, 33; J. Hastings, J.A. Selbie, L.H. Gray, *Encyclopedia of Religion and Ethics*, VIII: 468; Ken M. Campbell, *Marriage and Family in the Biblical World*, 205).

<sup>7</sup> Peter Craigie, *The Book of Deuteronomy*, 304-305; Walton, Matthews, Chavalas, *The IVP Bible Background Commentary: Old Testament*, 645; R. Campbell Thompson, *The Cambridge Ancient History*, Second Edition, I: Chapter XV, 525.

<sup>8</sup> Ancient sources show that it was an accepted practice in the ancient Near East to sell one's daughter into slavery, cf., Isaac Mendelsohn, *Slavery in the Ancient Near East*, 9, 10. ▶

writing of divorce appears (in v. 1) as a part of case law wherein verse 4 tells God's will in situations in which the events of verses 1-3 come to pass (cf. other examples of case law, Deut. 22:22; 24:7). Please notice the location of the certificate of divorce in the NKJV's text of Deuteronomy 24:1-4.

1 *When* a man takes a wife and marries her,

and *it happens* that she finds no favor in his eyes because he has found some uncleanness in her, and he writes her a **certificate of divorce**, puts it in her hand, and sends her out of his house,

2 *when* she has departed from his house, and goes and becomes another man's wife,

3 *if* the latter husband detests her and writes her a certificate of divorce, puts it in her hand, and sends her out of his house, or *if* the latter husband dies who took her as his wife,

4 *then* her former husband who divorced her must not take her back to be his wife after she has been defiled; for that is an abomination before the LORD, and you shall not bring sin on the land which the LORD your God is giving you as an inheritance (my emphasis, sw).

Please note the italics in the above passage. They are intended to emphasize the following facts: (1) Verses 1-3 contain a list of events that might happen in ancient Israel; (2) Verse 4 is God's ruling in the event of their occurrence. We note these distinctions to emphasize that, like dedicating a house and betrothal, writing a bill of divorce was a custom that already existed in the ancient Near East of Moses' day. The Bible says nothing regarding its contents or manner of ▶

<sup>4</sup> The reader might want to consider the holy kiss (Rom. 16:16; 1 Cor. 16:20), the washing of feet (John 13:1-17; 1 Tim. 5:10), or the veiling women (1 Cor. 11:2-16) in the New Testament in light of our observations here.

<sup>5</sup> *The Mishnah: Religious Perspectives*; cf. Philip and Hanna Goodman, *The Jewish Marriage Anthology*, 85. ▶

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delivery.<sup>9</sup> Deuteronomy 24:1 is not prescriptive but descriptive. The Hebrew word rendered “divorce” in verse 1 appears in Genesis 21:14 where Abraham simply sent his wife, Hagar, away with no mention of any specific action taken (cf. Gen. 16:3; 30:4). Righteous Joseph also showed himself not bound by a specific procedure when considering putting away Mary (Matt. 1:18,19).

We conclude what is said under this point with the following quote from Julie Pelc which helps us transition to our next point, “. . .The Torah does not specify what is necessary for Jewish marriage ceremony. Those specifics are part of the Oral Law. . .”<sup>10</sup>

### As It Appears in the Oral Law

In the centuries following the Babylonian captivity a system of man-made rules grew up around the Old Testament Law which became known as the “Oral Law.”<sup>11</sup> It consisted of restrictions that had been placed around the Law of Moses, legal decisions introduced by the San Hedrin, customs handed down from generation to generation, and the like. Jewish authorities treated it as being equal to the Law of Moses. This is seen in the following passages: Matthew 12:1, 2; 23:16, 18; Mark 7:3, 4, 10-13. These man-made laws were later codified in a work called the Mishnah in the second or third century. They were further multiplied and expanded in a still later, larger work, the Talmud (Rabbenu Gershom was a Talmudic scholar). The minutiae with which the Jewish authorities busied themselves is astounding. For example, their man-made laws regulating activity on the Sabbath included acts of labor

<sup>9</sup> David L. Lieber, *Encyclopaedia Judaica*, V: 709; David Werner Amram, *The Jewish Law of Divorce according to Bible and Talmud*, 132.

<sup>10</sup> *The Jewish Bible*, 235.

<sup>11</sup> H. Graetz, *History of the Jews*, II: 527,5 28; M. Mielziner, *Introduction to the Talmud*, 4.

at a birth, when bathing, in the home, etc.<sup>12</sup>

Among the areas treated in the Oral Law, the laws regarding marriage were the most completely developed.<sup>13</sup> We confine ourselves here to a brief note on one part of them, the *Ketubah*. The *Jewish Encyclopedia* entry on this word reads as follows:

“*Ketubah*, A marriage contract, containing among other things the settlement on the wife of a certain amount payable at her husband’s death or on her being divorced. This institution was established by the Rabbis in order to put a check on freedom of divorce, to obtain which no consent is required on the part of the woman.”<sup>14</sup>

Neusner’s words cited earlier testify of the certainty of the *Ketubah*’s origins. “. . .We look in vain for systematic presentations, by Scripture, of laws concerning the *Ketubah*. . .”<sup>15</sup> We have previously noted that the Bible shows no pattern concerning a ceremony for marriage. It should be further understood that there is no certainty as to when the practice of writing marriage contracts was established among the Jews.<sup>16</sup> By contrast, it can with certainty be stated that the *Ketubah* was a

<sup>12</sup> William Oscar Emil Oesterley, *Tractate Shabbath, Mishnah, Translated from the Hebrew with Explanatory Notes*, xxv, xxvi.

<sup>13</sup> Emil Schürer, *A History of the Jewish People in the Time of Jesus Christ*, I: 338. (Note: Schürer was speaking here of the Mishnah, but his words apply equally to the Oral Law, sw.)

<sup>14</sup> Julius H. Greenstone, *The Jewish Encyclopedia*, VII: 472, my emphasis, sw; cf. Menachem Elon, *Encyclopaedia Judaica*, Second Edition, XII: 92.

<sup>15</sup> Neusner, 34.

<sup>16</sup> Daniela Piattelli, “The Marriage Contract and Bill of Divorce in Ancient Hebrew Law,” in Bernard S. Jackson, *The Jewish Law Annual*, IV: 75, 76.

product of rabbinical authorities – or of their forerunners in the centuries immediately before Christ.


These Jewish authorities also paid much attention to the process involved in divorce. The rabbis looked upon the writing of divorce in Deuteronomy 24:1 as prescriptive and contrived the many exhaustive man-made regulations concerning the specific form of the divorce document and its delivery.<sup>17</sup> Their man-made laws on divorce introduced other parties into the text of Deuteronomy 24:1. For example, it was decreed that two witnesses must also sign the bill of divorce. Still later it was required that ten witnesses be present at its delivery. Speaking of what took place after the 5<sup>th</sup> century, Moses Mielziner writes, “Later authorities still increased these rules and surrounded the act of writing and delivering the document with numerous formalities, which by no means have a religious but merely a juridical character.”<sup>18</sup> In such a climate we can well understand David Amram’s comments at this point:

The numerous rules and regulations incident to the procedure in divorce compelled the husband to seek the help of one learned in the law to assist him in divorcing his wife, and thus the act became a quasi-judicial one. Although the duties of the person thus consulted by the husband were ministerial, he was obliged to be well versed in the law. . .<sup>19</sup>

Deuteronomy 24:1, though not containing a God-ordained procedure, speaks of a husband simply giving his

<sup>17</sup> Kaufman Kohler, “Harmonization of the Jewish and Civil Laws of Marriage and Divorce,” *Central Conference of American Rabbis*, 26th Annual Convention, 351.

<sup>18</sup> *The Jewish Law on Marriage and Divorce in Ancient and Modern Times and Its Relation to the Law of the State*, 128.

<sup>19</sup> Amram, 46, 47. 

wife a bill of divorce at his discretion. This right, assumed by generations living under the Oral Law and its successors, was increasingly restricted in the centuries leading up to the times of Rabbenu Gershom. This brings us to the second part of this article.

## The Jewish World After Gershom's Herem

Due to the divisions among Jews, not all of them accepted Rabbenu Gershom's *herem*. Our question here deals with those who did accept it. What were the effects of his decree on such people?

### Marriage by contract ended.

Specifically, the *Ketubah* established by the rabbis as part of the Oral Law was no longer deemed necessary. As Theodore Friedman stated, "...The reason for the *ketubah's* enactment – 'so that he shall not regard it as easy to divorce her' (Ket. 39b) – has lost much of its significance, given that Rabbenu Gershom's enactment prohibits a man divorcing his wife against her will."<sup>20</sup> The term *Ketubah* lives on, having become a symbolic part of many Jewish wedding ceremonies, but the contractual arrangement it involved is a thing of the past.<sup>21</sup> From the beginning of the 12<sup>th</sup> century, most Jewish marriage ceremonies underwent marked changes.<sup>22</sup> Covenant marriages

<sup>20</sup> *Encyclopaedia Judaica*, Second Edition, XII: 94; cf. also, Moses Mielziner, *The Jewish Law on Marriage and Divorce...*, 85; "The Value and Significance of the Ketubah," by Rabbi Michael Broyde and Rabbi Jonathan Reise, 116-119; John Witte and Eliza Ellison, *Covenant Marriage in Comparative Perspective*, 60.

<sup>21</sup> William Oscar Emil Oesterley and George Herbert Box, *The Religion and Worship of the Synagogue*, 284,285; John Witte and Eliza Ellison, *Covenant Marriage in Comparative Perspective*, 60.

<sup>22</sup> Reuben Kashani and Raphael Posner, *Encyclopedia Judaica*, Second Edition, XIII: 565. ▶

(negotiated marriages) became customary.<sup>23</sup> The custom of betrothal survived much longer before it became a merely symbolic part of Jewish wedding ceremony.<sup>24</sup> The procedure for entering marriage among most Jews changed completely.

### The term "divorce" came to necessarily include legal procedure.

There is some debate over exactly when the involvement of courts became essential to divorce procedure in Jewish culture (some arguing for it at an earlier date). This aside, when it was decreed that the husband have his wife's consent before divorcing her, many learned sources would agree with Michael Freeman's statement that, "It was at this time also (after Gershom's *herem*, sw) that the process of drafting and delivering a *get* (a bill of divorce, sw) was made so complex that supervision by a *Beth Din* (a court of Rabbis, sw) became a practical necessity."<sup>25</sup> Thus, the theoretical right, under rabbinic law, of the Jewish husband to simply give his wife a bill of divorce, which had for the most part already ceased to exist, formally came to an end with Gershom's *herem*. Thereafter, divorce necessarily included legal proceedings. We conclude this point with an observation by David Amran, himself a lawyer: "Divorce procedure, at first simple and finally complex, has followed the natural and

<sup>23</sup> John Witte and Eliza Ellison, *Covenant Marriage in Comparative Perspective*, 60.

<sup>24</sup> Jacob Katz, "Family, Kinship, and Marriage Among the Ashkenazim in the Sixteenth to Eighteenth Centuries," *Jewish Journal of Sociology* I: 5-6; Philip Blackmon, *Mishnayoth*, 449; Oesterley and Box, 285.

<sup>25</sup> "Law, Religion and The State: The *Get* Revisited," *Families Without Frontiers*, ed. by Nigel Lowe and Gillian Douglas, p. 363; cf. Amram, p. 52; Elliot N. Dorff, *Conservative Judaism: Our Ancestors to Our Descendants*, 66; Howard N. Lupovitch, *Jews and Judaism in World History*, 79. ▶

common course of all systems of law and legal practice."<sup>26</sup>

## Conclusion

Rabbenu Gershom's *herem* was a landmark decision. It was intended to affect the lives of those in Judaism. In spite of this, honest students of God's word dare not deny its influence on application differences regarding man-made divorce procedure in our day. Neither marriage nor divorce procedure was ever prescribed by God. Since the beginning of time, succeeding generations of men in different places, recognizing varied earthly authorities, have decided things pertaining to marriage-divorce procedure. In the Middle Ages, the Roman Catholic church was part of the government of the Holy Roman Empire. Its man-made decrees decided marriage rites as well as divorce procedure. In our day, American civil government has enacted laws designed to regulate and recognize marriages. Legal proceedings called "divorce" have evolved. Divorce laws vary by state.

How should such facts affect our application of the Bible's teaching on marriage and divorce? A Christian must fulfill the requirements of civil law, but he or she should do so while realizing the lack of divine specificity regarding marriage and divorce procedure. As in Old Testament times this lack of specificity allows some liberty in the area of application of relevant texts today (Matt. 19:3-9; 1 Cor. 7:10, 11).

What does the Bible mean by divorce? The term already carried a lot of baggage with it in Jesus' day. Living as He did under Old Testament law, Jesus never made any modifications of the terms of marriage or putting away as they appeared in the Law of Moses. This truth should be considered when we read His laws on divorce and remarriage today (Matt. 5:32; 19:9; Mark 10:1-12;

<sup>26</sup> Amram, 142. ▶

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Luke 16:18). Jesus spoke of a woman putting her husband away when Jewish divorce procedure did not provide for such action (Mark 10:12). This was likely recorded by Mark because he was writing to a Roman audience and Romans had already recognized the right of the woman to divorce. Hopefully, the reader has been aided by the light shed on these subjects by our study of "The Light of the Exile."

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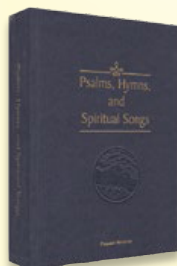
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**Mysteries of the Bible.** This series makes no effort to present both sides of the discussion about the historicity of a Bible narrative. One reviewer wrote, “This sensationalistic impulse naturally leads a documentary to want to prove that the traditional view is mistaken (after all, the traditional view is rather boring and unexciting). Thus, we are not surprised when we quickly realize that this documentary will not even be trying to present a balanced perspective. It is decidedly geared to disprove the Bible” (<http://michaeljkruger.com/bible-secrets-revealed-a-response-to-the-new-history-channel-series-part-1/>). The *Mysteries of the Bible* series overstates historical claims to support their view, for example, that none of the gospels was written by eyewitnesses; their view that the canon was developed 300 years after Jesus died “trots out the Constantine-made-the-Bible argument, implying that he used his political power to make sure the right stories were chosen.”

**Bill O'Reilly's *Killing Jesus*** affirms that the Bible account of Jesus is not historically true or accurate. This conservative culture warrior who advocates “traditional” American values does not believe the Bible. In the presentation, *Killing Jesus*, Jesus, who is played by Muslim actor Haaz Sleiman, is portrayed less as a miracle worker and more as a political threat, and the script heightens the sexual tension between Jesus and follower Mary Magdalene (Klára Issová). “It plays with the idea that Jesus’ teachings are more important than the doing of miracles, that the idea behind what he’s saying is the point and it doesn’t need to have out-of-body, magical elements happening,” Bill Moyer says (<http://www.usatoday.com/story/life/tv/2015/03/28/bible-tv-series-ad-killing-jesus-dovekeepers/25186401/>).

Since the television presentation must be politically correct unhistorical information is inserted into the Bible

narrative to make it fit twenty-first century political correctness, such as Black men among the apostles, without the slightest Biblical evidence for drawing that idea.

**The Bible.** In this movie, “people and events are misrepresented, changed, taken out of context and altered – all for the sake of making a TV show ‘based on a true story’ but not a TV show that shows the true story” ([http://chipvickio.blogspot.com/2013/03/whats-wrong-with-history-channels-bible\\_25.html](http://chipvickio.blogspot.com/2013/03/whats-wrong-with-history-channels-bible_25.html)). *The Bible* opens with Noah on the ark with his family, struggling to plug leaking holes and keep the ark afloat (it seems the design for the ship, provided by God, was having issues) (<http://beginningandend.com/the-bible-miniseries-hollywood-heresy/>). Here are some examples of blatant distortion: The angels who met Abraham in Genesis 18 are more like Ninja Angels who take swords and start swing-kicking, Sarah tries to save Isaac when Abraham is told to sacrifice him, multi-cultural characters with Scottish and British accents are used; Samson is portrayed by a dread locks Black man; a portrayal of the devil looks a bit like the president, etc. (<http://www.today.com/popculture/one-scholar-takes-issue-bible-5-things-series-got-wrong-1C9139268>).

**A.D.** Juan Pablo Di Pace, the Argentinean actor who plays Jesus in *A.D.*, says, “What’s been done in the past has been very textbooky, and it’s great to inject doses of fantasy into these things, and creativity.” The series walked a ‘fine line’ from its first episode of balancing its adaptation of the book of Acts with fictitious subplots that are based very loosely on secular history” (<http://www.christianitytoday.com/ct/2015/may-web-only/ad-bible-continues-fiction-and-fact.html>).

Karen Flores wrote, “The ‘A.D.’ series is a strong and compelling story about the development of the early Christian

church. It attempts to recapture the book of Acts. It takes some artistic liberties which may have some Christians concerned, because those liberties are not following the Bible word for word. Each episode builds upon the next, and each has a lot of twists and intrigue which had me hanging on the edge of my seat, at times.

“The artistic liberties in the first episode are as follows:

- Peter has a daughter. The Bible is silent about Peter’s children.
- Caiaphas’ wife gives money to support the widow of a murdered temple guard.
- Pilate attends the Pentecost.
- The Holy Spirit comes down, but in this episode, Peter does not preach to the multitude, as in the Bible” (<http://christiananswers.net/spotlight/movies/2015/adthebiblecontinues2015.html>).

**Noah.** ““The film is inspired by the story of Noah. While artistic license has been taken, we believe that this film is true to the essence, values, and integrity of a story that is a cornerstone of faith for millions of people worldwide,” read the release” (<http://cnsnews.com/commentary/penny-starr/top-five-reasons-noah-movie-not-biblical>). However, senior staff writer from *CNSNews.com*, Penny Starr, listed five examples of changes in the Bible narrative in the movie: (a) An evil stowaway also survived the flood; (b) Noah’s son Ham tried to bring a woman onto the ark but she was trampled to death after Noah refused to help her; (c) Noah decided that his youngest, wifeless son, should die along with the rest of mankind; (d) “Noah the movie intends to send the message that man was punished for his destruction of the earth and that if we don’t wake ▶

... Continued from page 33

up and protect the animals and the environment, it will happen again” (ibid.); (e) In the Bible there are no giant rock people who help Noah build the ark and protect him and his family from the mass of humanity that wants to get onboard.

### Be Alert

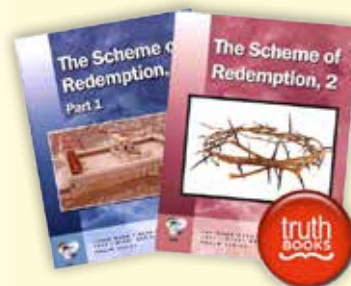
If you chose to watch a “made for television” series or movie, keep in mind that it is probably the product of a secular humanist group that does not believe the Bible, who wants to inject its politically correct understanding into the Biblical narrative. Not surprisingly, the picture of the Bible that is presented by such groups is, as Albert Schweitzer said about the search for the historical Jesus, “each successive epoch of theology found its own thoughts in Jesus” (*The Quest for the Historical Jesus*, 4). Each successive “historical Jesus” resembled the values held dear by the author who was on the “quest.” As one put it, the quest for the historical Jesus was like a person looking into the waters of a well to find the historical Jesus and then concluding that the historical Jesus he found looked remarkably similar to himself! So also are the made-for-television presentations on the Bible. The “correct” interpretation of the Bible is remarkably similar to the secular humanist understanding that the Bible is not historically accurate, is not an inspired document that is authoritative; its contents were determined by fallible men in ecclesiastical synods that admittedly were prone to error; its views about women and homosexuality were culturally determined, not divinely revealed; its presentation about miracles manifests the lack of understanding of modern sciences. Therefore, anyone who accepts the Biblical narrative as historical is an uneducated, narrow-minded religious bigot who must be tolerated, but not believed. And, this believer can be

tolerated only if he agrees to keep his religious views out of the public square. A believer’s religious views are sufficient reason to disqualify him from a university professorship or public office, even such an office as County Clerk, as Kim Davis, the Rowan County clerk in Morehead, KY who refused to sign marriage licenses for gays, has learned. Fortunately for Ms. Davis, the law was changed and she was allowed to keep her job.

So, if you chose to watch these programs, be wary and alert for distortions of the Biblical text. The person who has not taken the time to study the issues related in the narrative is vulnerable to being influenced by the Ph.Ds who are cited in the program, being unaware that other Ph.Ds could have been cited who were equally as well educated and would have welcomed the opportunity to refute the position presented but were not given the opportunity to do so. The presentation is not an objective exhibit of both sides, as some programs portray themselves as doing. So be on guard if you chose to watch the program. **IT**

## Word in the Heart

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For more info or to see all of the workbooks available in this series, visit

**[www.CEIBooks.com](http://www.CEIBooks.com)**  
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# CHURCHDirectory

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.  
[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.mcarthurdrcoc.com](http://www.mcarthurdrcoc.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

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.anthonycocf.com](http://www.anthonycocf.com)

## ORLANDO

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

## 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 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.  
(912) 344-1687  
[coastalchurchofchrist@outlook.com](mailto:coastalchurchofchrist@outlook.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.dgcoc.org](http://www.dgcoc.org)

## GLENN ELLYN

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

## MATTOON

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

## 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) 358-3978  
[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.swcfchrist.com](http://www.swcfchrist.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.  
Bible Study 2:15 P.M.  
Wednesday 7 P.M., call for location  
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) 228-9626

### CAPE GIRARDEAU

North Cape church of Christ  
121 S. Broadview St. Suite 2,  
Cape Girardeau, MO 63703  
Sunday Bible Study 9:15 & 10 A.M.,  
Worship 11 A.M., No Evening Service  
Wednesday 6 P.M./CST, 7 P.M./DST  
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.westsidchurchofchrist.us*

### LILBOURN

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

### RAYTOWN

Sterling Ave. church of Christ  
5825 Sterling Ave. (Near Sports Complex)  
Bible Study 9:30 A.M., Worship 10:30 A.M.  
Evening 6 P.M., Wednesday 7 P.M.  
Evangelist: Norman E. Fultz, (816) 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. Tyron Street  
Worship 9 A.M., Bible Study 10: A.M.  
Worship 11 A.M., Wednesday 7:30 P.M.  
(704) 525-5655

## HOPE MILLS

Gray's Creek church of Christ  
Worship 10 A.M.  
(910) 321-9023 or (910) 309-9844

## OHIO

### BEAVERCREEK

Knollwood Creek church of Christ  
1031 Welford Drive  
Bible Study 9:30 A.M., Worship 10:20 A.M.  
Afternoon 3 P.M., Wednesday Afternoon 1 P.M.  
Wednesday Evening 7 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.lccoc.net](http://www.lccoc.net)

### DAYTON

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

Westtown 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

### COLUMBIA

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

### ORANGEBURG

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

### SUMTER

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

### WEST COLUMBIA

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

## TENNESSEE

### COLUMBIA

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

### COLUMBIA

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

### KINGSPOUR

Kingsport church of Christ  
4938 Fort Henry Dr. • P.O. Box 554  
Bible Study 9:30 A.M., Worship 10:30 A.M.  
Evening 5:00 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  
[dvraeder@live.com](mailto:dvraeder@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  
211 Methodist St. • Red Oak TX, 75154  
Bible Study 9:30 A.M., Worship 10:30 A.M.  
Evening 5 P.M., Wednesday 7 P.M.  
Evangelist: D. LeRoy Klice  
(972) 576-3119 or 363-7672  
[www.methodiststreetchurchofchrist.com](http://www.methodiststreetchurchofchrist.com)

### DUNCANVILLE

Whispering Hills church of Christ  
2126 S. Main (South Dallas)  
Bible Study 9:30 A.M., Worship 10:30 A.M.  
Evening 5 P.M., Wednesday 7 P.M.  
(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

### 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.lubbockchurch.com](http://www.lubbockchurch.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

## 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 7:30 P.M.  
Evangelist: Jason Garcia  
[yourfriendgar@gmail.com](mailto:yourfriendgar@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.

### 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

## MOUNDVILLE

Moundville 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)

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