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Magazine

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ESTABLISHING BIBLE AUTHORITY

**“Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father”
(Col. 3:17, NASB).**



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Establishing Bible Authority

■ BIBLE AUTHORITY: ITS IMPORTANCE

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By providing a “God point of view,” the Bible answers man’s greatest need: apart from divine revelation, we are without light, but through His inspired word, we enjoy spiritual illumination.

■ GENERAL AND SPECIFIC AUTHORITY

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General commands authorize any action or method falling within the realm of that command. Yet, when the Lord specifies exactly what He desires, or the method by which we are to obey, we are not free to substitute something else.

■ COMMANDS, EXAMPLES & NECESSARY INFERENCES

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We use these three methods of instruction on a daily basis, at work, and at home. Jesus employed these tools during His earthly ministry, and the inspired apostles utilized them in revealing our duty before God.

■ WHEN ARE EXAMPLES BINDING?

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Bible examples are clearly important. However, does God expect us to render obedience in exactly the same manner as did first century disciples? If not, how do we decide what aspect of their example is worthy of imitation?

■ THE CONCEPT OF EXPEDIENCY

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An expedient is an advantageous means or method used to accomplish a goal or achieve a certain end. What Biblical guidelines should be followed in dealing with matters of expediency?

■ THE SILENCE OF GOD: RESTRICTIVE OR PERMISSIVE?

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Is the silence of God permissive or prohibitive? If the Word of God says nothing about a given practice, are we allowed to proceed, or does divine silence forbid us from acting?

Prayer in the Life of Jesus

by Mark Mayberry

Are you seeking a deeper relationship with God? Follow the teachings of Jesus, and emulate His example in prayer.

The importance of prayer is seen in the life of Christ through His instruction and personal example. Despite the commotion of the large crowds, and the continuous demands upon His time, prayer was a constant fixture in Jesus' life. "But the news about Him was spreading even farther, and large crowds were gathering to hear Him and to be healed of their sicknesses. But Jesus Himself would often slip away to the wilderness and pray" (Luke 5:15-16). Let us reflect upon His prayerful example, especially as it relates to man's concept of a well-lived life, and also consider the teaching that our Lord offers on the attitude, content, and objects of acceptable prayer.

His Example: Supplication and Success

In the Beginning of His ministry

Before choosing the twelve, Jesus went off to the mountain to pray, and spent the whole night in prayer to God (Luke 6:12-16). Again, "After coming to Capernaum, Jesus got up early in the morning while it was still dark, and leaving the house of Simon where He was staying, went away to a secluded place and prayed" (Mark 1:35). Someone could argue, at the beginning of an important endeavor, weighed down with a multitude of decisions, "I simply don't have time for prayer." However, Jesus (who provides a perfect example), prayed to God as His earthly ministry began despite being very busy. In like manner, we should remember



God at the beginning of our earthly endeavors (Prov. 1:7; 4:1-9; 9:10-12).

In the Midst of His ministry

After feeding the multitudes, Jesus commanded the disciples to get in a boat and journey to the other side of the sea. Matthew says, "After He had sent the crowds away, He went up on the mountain by Himself to pray; and when it was evening, He was there alone" (Matt. 14:23). Mark's account reads, "After bidding them farewell, He left for the mountain to pray" (Mark 6:46). John adds, "So Jesus, perceiving that they were intending to come and take Him by force to make Him king, withdrew again to the mountain by Himself alone" (John 6:15). Later, He came to the disciples, walking on the water, and encountered them in the midst of the stormy sea (Matt. 14:22-33; Mark 6:45-52; John 6:15-21). Someone could rationalize, in the midst of an important endeavor, pressed by a myriad of responsibilities, "I simply don't have the need to pray." Yet, Jesus (who provides a

perfect example), prayed to God as His ministry seemingly flourished.

Additionally, the large crowds did not necessarily signify spiritual devotion on the part of the multitude—many followed Him because of the loaves and fishes. Similarly, we should remember God in the midst of life's busy endeavors, and not gauge success by flawed standards (Prov. 27:1; Luke 12:16-21; James 4:13-17).

Near the End of His ministry

After observing the Last Supper with the disciples, Jesus offered what is often called "The High Priestly Prayer" (John 17). Leaving the upper room and crossing the Kidron, Jesus prayed fervently to the Father from the solitude and shade of Gethsemane (Matt. 26:36-46; Mark 14:32-42; Luke 22:39-46). Someone could reason, at the end of an important endeavor (which by certain measures might be counted as a failure with monstrous consequences crashing down), "I simply don't have the heart to pray."

Yet, Jesus (who provides a perfect example), prayed to God as His ministry seemingly failed. It should be noted that His betrayal, rejection, and crucifixion were not unexpected, nor did they signify failure, but were the very reasons He came into the world, and became the means by which He dealt a death-blow to the power of Satan. Realize—appearances can be deceiving. In like manner, we

should remember God in the midst of life's busy endeavors and not measure success or failure by a false standard (John 12:27-33; 14:25-31).

His Teaching: Do's and Don'ts

Beyond His great example, we are also blessed with the instruction that Jesus offers on the subject of prayer. After Jesus finished praying in a certain place, one of His disciples said to Him, "Lord, teach us to pray just as John also taught his disciples" (Luke 11:1-4). In doing so, He answered a longing of righteous souls. Job's friend, Elihu, said, "Teach us what we shall say to Him..." (Job 37:19). The psalmist, David, pleaded, "Let the words of my mouth and the meditation of my heart be acceptable in Your sight, O Lord, my rock and my Redeemer" (Ps. 19:14). Foreshadowing the sacrifice of Christ, Zechariah said, "I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn" (Zech. 12:10).

Improper Approaches

Pride and Pretension

Jesus offered warnings about the abuse and misuse of prayer. While some engage in pretentious self-promotion, faithful disciples understand that prayer is a personal (and oft private) means of communicating with the Creator (Matt. 6:5-6). How do we feel when it is obvious (by body language, glazed eyes, or inattention) that someone with whom we are speaking is not truly engaged or interested in the conversation? God is no different: He senses such slights, and may be offended by our lack of attentiveness.

Repetition and Reiteration

While some engage in meaningless repetition, true disciples understand God's omniscience, omnipotence and omnipresence: He has all knowledge, all power and is ever present (Matt. 6:7-8). The stress here is upon meaningless repetition, not simply repeatedly offering up the same or similar entreaties. As per the model prayer of Jesus, there is a constant need to pray for pardon and provision; we should continually express our affection to God, and entreat His blessings. Let us not be like the unexpressive and unaffectionate husband, who said, "Honey, I said I loved you when we got married, and if I change my mind, I'll let you know."

Proper Approaches

Focus and Objects

Jesus prayed for others. Though they were small and helpless—and could do nothing for Him, in the sense of "quid pro quo" (i.e., expecting something for something), Jesus prayed for little children (Matt. 19:13-15). Not only do they serve as examples of humility and trust, children should be received (accepted, welcomed) and not be caused to stumble (led into sin) (Matt. 18:1-6). As the time of His betrayal drew near, and knowing that Simon Peter would face spiritual peril, Jesus said, "Simon, Simon, behold, Satan has demanded permission to sift you like wheat; but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers" (Luke 22:31-34). Likewise, He prayed for the other disciples, and by extension, us also (John 17:13-21). Dying upon the cross, Jesus prayed for His enemies: "Father, forgive them; for they do not know what they are doing" (Luke 23:33-34). Moreover, He instructs His disciples to do the same (Matt. 5:43-45). Stephen, the first Christian martyr, manifested the same forgiving spirit (Acts 7:59-60).

Jesus prayed for Himself. In John 17, He offered His High Priestly prayer, interceding for His own needs and the needs of others, asking for strength to accomplish His work. Because He had glorified the Father and manifested His name, Jesus requested, "Glorify your Son, that the Son may glorify You." He also interceded on behalf of believers: Keep them in Your name; keep them united and one, keep them strong and distinctive, and keep them in the truth (John 17:6-12; Heb. 5:1-10)

Content and Concerns

The model prayer of Jesus, included in the Sermon on the Mount, focuses upon God and the need for offering up divine praise. Disciples should also pray for the establishment/furtherance of God's kingdom and the accomplishment of His eternal purpose. We should entreat the Lord's provision, pardon, and protection. The prayer closes as it began, with affirmation of God's position, prominence and power (Matt. 6:9-15; cf. Luke 11:1-4). Note the unmistakable emphasis: even while praying for personal needs, we should acknowledge the supremacy of God in our lives.

Conclusion

While the inspired apostles and prophets also provide personal examples and additional instruction, the points in this particular lesson come from our Lord Himself. Do you share a personal relationship with the Father and the Son, and thus enjoy the avenue of prayer? Have you obeyed the Gospel? Are you faithfully serving Him? **■**



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The Right Person at the Right Time

by Kyle Pope

The life of Christ, to which all of human history looks forward and backward, is the most crucial piece of evidence establishing the validity of Scripture.

So far in this series, we've looked at how God gave the Old Testament. We cannot fully appreciate how the New Testament came to us without first considering the significance of the One toward whom all of the first Scriptures pointed—Jesus Christ. The New Testament asserts itself onto the stage of human history as the inspired record of Jesus of Nazareth reveals the fulfillment of the promised Messiah of Hebrew Scriptures.

Someone is Coming!

In our last lesson, we discussed the close of the Old Testament canon. That doesn't mean it should be viewed as God's final word to mankind. The Old Testament never claimed to be the end of God's revelation. Long before Mosaic Law, the book of Genesis records a blessing to Jacob's son Judah, promising, "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh comes; and to Him shall be the obedience of the people" (Gen. 49:10, NKJV). A king holds a "scepter." The line of kings descended from David was from the tribe of Judah, but Moses was the "lawgiver" of Israel. Moses descended from Jacob's son Levi. Who is the One who would be called "Shiloh"—a name meaning "he whose it is" (Strong)? In the Law of Moses, God revealed, "The LORD your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear" (Deut. 18:15). Like Genesis, this foreshadowed the

coming of someone "like" Moses; yet, who in the history of Israel could compare to Moses? Finally, in the days of Jeremiah, at the beginning of the Babylonian exile (one of the darkest times in Jewish history), God promised:

Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah—not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the Lord (Jer. 31:31-32).

This prophecy foretold not only a new Moses-like lawgiver, but also a new law and covenant different from the law given when God led Israel "out of the land of Egypt." Prophecies such as these made it clear that someone special was coming that would bring with Him a new revelation from God to mankind.

The Prophesied Messiah

Throughout the Old Testament, clues and glimpses were given about who this would be, when He would come, and what His life would bring. Daniel called Him "Messiah, the Prince" (Dan. 9:25). "Messiah" means "the Anointed One." In the Bible kings and prophets were anointed, but this



One would be special. Daniel even placed the time of His coming after the command to rebuild Jerusalem—which happened sometime around 536-456 BC (cf. Ezra 1:1-2; Neh. 2:1-8)—and before the destruction of the temple (Dan. 9:26), which was carried out by the Romans in 70 AD.

Micah foretold that this “Ruler in Israel” would be born in Bethlehem, declaring that His “goings forth are from of old, from everlasting” (Mic. 5:2). This would be more than just an ordinary man! His “goings forth” (or “origin,” ESV & NIV) was “everlasting.” Isaiah described Him as “a Rod from the stem of Jesse” (king David’s father), but also a “Root of Jesse” upon whom the “Spirit of the Lord shall rest” (Isa. 11:1-10). How could a common man be the “Root” of his own ancestor? Isaiah foretold that He would be born of a virgin and called “Immanuel”—a name meaning “God with us” (Isa. 7:14).

This Messiah would not only have “everlasting” origins, but much was said about His death and resurrection. Daniel said the Messiah would be “cut off, but not for Himself” (Dan. 9:26). God told Zechariah, “they will look on Me whom they pierced” (Zech. 12:10). Isaiah spoke in great detail about His death, foretelling how He would be mocked and rejected (Isa. 53:3), beaten, yet silent, before His accusers (Isa. 53:5, 7), numbered with the wicked and the rich in his death (Isa. 53:9), and although He “poured out His soul unto death” He would “prolong His days” (Isa. 53:10, 12). Who could accomplish all that was said about this Messiah?

Jesus is the Christ!

No figure in human history has had a more profound influence on the world than Jesus of Nazareth. We count our years looking ahead to His coming or back to His life on earth. What is so special about Him? Jesus fulfilled all that the Old Testament Scriptures had foretold. He was born in Bethlehem

(Matt. 2:1-5), a descendant of David of the tribe of Judah (Matt. 1:1-16). He was born to a woman who had not been intimate with a man (Luke 1:26-35). He identified Himself as “the Christ,” the Greek word for “Messiah” (Matt. 16:15-17; Mark 14:61-62; John 4:25-26). He claimed to ratify the “New Covenant” with His blood (Matt. 26:28; Mark 14:24; Luke 22:20). In His death, He was silent before His accusers (Matt. 26:63), mocked (Luke 23:11), beaten (John 19:1), and crucified with criminals (Luke 23:32). His side was pierced (John 19:34-37). He was buried in the tomb of a rich man (Matt. 27:57-60), yet He was resurrected on the third day (Mark 16:1-9). The New Testament details these fulfillments and lays down Christ’s new law for all mankind (John 12:47-48; 1 Cor. 9:21; Gal. 6:2).

If Not Jesus, Then Who?

In our next study we will begin looking at how the New Testament came to us, but we must not miss the profound challenge this places before us. The Old Testament foretold in clear terms the coming of the Messiah. If Jesus is not the fulfillment of this promise, then who is? The time has passed when prophecy foretold He would come. Although modern Jews continue to look for a Messiah, their own Scriptures indicate that He should already have come. If Jesus is not the One who was promised, and if the New Testament is not a reliable record of His coming, everything in Scripture falls apart! The life of Jesus is the most crucial piece of evidence establishing the validity of Scripture. The New Testament, as we shall see, is the inspired record of that life. **T**



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Lessons from the Salt Shaker

by Deborah Towles

As the salt of the earth, disciples should set an example of obedience, so that others may be drawn to the Source of living water and quench their spiritual thirst.

Jesus said, "You are the salt of the earth" (Matt. 5:13). Salt is a curious substance. It is extracted from water yet removes moisture, preserves, yet corrodes, purifies, yet poisons. It promotes thirst and enhances flavor. It is essential to life; without it, most living things die.

Salt in the ocean originates from rocks. Carbon dioxide combines with water in the atmosphere, causing rain to be slightly acidic. Rain causes rocks to deteriorate. Particles, including salt, are washed away, eventually ending up in the ocean. Salt can be gathered from dry salt-sea beds above the ground, from underground caverns and springs, and from lakes that have no outlet, such as the Dead Sea.

Historically, salt was a luxury enjoyed by the rich, but necessary to all. Wars have been fought for control of this precious resource, and the lack of it has turned the tide of the history of nations. The word "salary" originates from the Latin word for "salt," because it related to the ability of Roman soldiers to acquire it. To be considered "worth one's salt" meant to be worthy of one's salary, or to have a worthy character. Conversely, "not worth his salt" is a negative reflection on the value of one's character. Salt is extremely valuable, worth great sacrifice and effort to obtain.

In ancient times, salt was the most effective and widely used food preservative, removing moisture, and arresting the process of decay. This preservative power came to symbolize enduring fidelity to a covenant between men, or between

men and their god(s). Not only was this true in idolatrous societies, but with the Israelites as well (Lev. 2:13; Num. 18:19). Salt represented the immutable, incorruptible nature of the covenant, along with the purity of purpose and integrity of character needed to remain true to it. Just as righteousness preserves the individual (Ps. 25:21), it also preserves nations (Deut. 29:12-13, 22-29). Individuals, such as Lot's wife, and nations that reject righteousness, may suffer the desolation of becoming a salt waste (Gen. 19; Ps. 107:34). His covenant people today should live in faithful purity, thus preserving their relationship to God (1 Cor. 6:16-18; 1 John 3:1-3) and to one another (Mark 9:49-50; 2 Cor. 13:11).

Four hundred years before the birth of Christ, the Greek physician, Hippocrates, understood the antiseptic qualities of salt. The expression "throw salt on a wound" originated from the practice of using salt to treat infections. It hurt! Yet, it promoted healing if one endured the treatment. Christians should be a moral antiseptic, slowing the spread of spiritual decay. Unfortunately, the world often avoids or rejects spiritual help, because it is so painful. The influence of the pure is often caustic to the world. Thus, Christians should not be surprised when they are rejected or mistreated (Matt. 5: 10-11; 1 Pet. 4:12-16).

Christians are the "salt of the earth," greatly valued by God and beneficial to the world around them (Matt. 5:13). Just as salt makes one thirsty, Christian behavior should draw others to the source of living water (John 4:10-14)

to quench their thirst. We have a responsibility to make the beauty of the Gospel known (Titus 2:10-13). Our speech should be seasoned with salt (Col. 4:6), truth spoken in love (Eph. 4:15). Christians should draw men to God, as ambassadors who bring together opposing forces for peace (2 Cor. 5:17-21).

Salt enhances the flavors of food: "Can something tasteless be eaten without salt?" (Job 6:6). Yet, salt can become useless if it is diluted or polluted. It may be contaminated with other substances. Rain may wash most of the salt away, so that which remains is unfit for use and discarded (Matt. 5:13). Similarly, disciples can become so diluted (Matt. 13:22) or polluted (2 Pet. 2:20-22) that they no longer enhance their world. No longer are they the preserving, purifying, drawing power that arrests the spiritual decay of the world in which they live.

Salt is often taken for granted as common, yet it teaches many spiritual lessons. Hopefully these thoughts leave you thirsting for more of God's revealed wisdom and seeking to liberally season your children's minds with such meaningful truths. 🧂

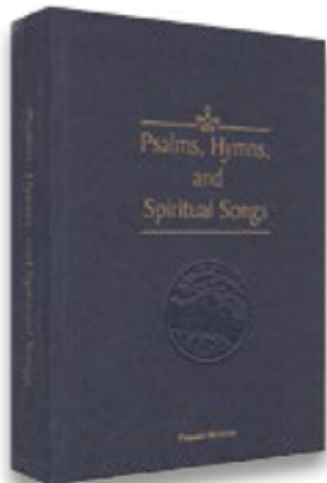


Deborah Towles

Deborah Towles is the wife of Gale Towles who preaches for the State Line church of Christ in Charlotte, NC. Last June, Deborah and Gale celebrated their 40th anniversary. They have four children and nineteen grandchildren. Deborah and Gale both learned many lessons from the garden from their parents and grandparents. They still love to play in the dirt and share its bounty with family and friends! Her email address is deborahat@carolina.rr.com

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Historical Controversies: Sovereignty vs Free Will

by Daniel H. King, Sr.

Overemphasizing one Biblical truth to the detriment of another that is equally significant often leads to erroneous and unscriptural conclusions.

During the period that has come to be known as the “Christian centuries,” there have been many disputes over the theological ramifications of certain passages in the New Testament dealing with divine and human activity (cf. John 6:37, 44; 10:25-28; 15:16; 17:6; Mark 13:20; Acts 13:48; Eph. 1:4-5, 11; Rom. 8:28-30; 1 Thess. 5:9; 2 Pet. 1:10; etc.). These texts deal especially with divine election, and thus, touch the issue of divine sovereignty and human freedom to act either in concert with the will of God, or else to defy His purposes and plans. We set the stage for this present discussion in our material on the controversies regarding faith and works, for the principal actors in both areas of disagreement are virtually the same. Thus, the reader would be well advised to review that material prior to further investigation of this theme.

To pursue this study within the limitations of space and time allowed regarding this topic, let us look at each of the major points of argument and present them to the reader in the barest of outline formats. This is necessary on account of the tedious nature of the material involved. Some of the books written on one or the other side of this subject are voluminous in their extent and wide-ranging in their coverage. We have neither space nor time to follow even the most essential of their points in this case. Only the most basic ideas will therefore be covered.

The reader should note that our usage of the specific terms that designate these various approaches to our subject is not intended as a malicious description of those who hold them, even though their first usage in this regard was doubtlessly intended in that way. Rather, they are simply historical designations associated with the historical figures who were first connected with these ideas.

Different Forms of Calvinism

Most Calvinists are self-identified; that is, they consider themselves to be Calvinists and appreciate the stances of John Calvin on these questions, even though they may never have read even one of his rather extensive treatises. Moreover, all Calvinists do not believe the same thing. In fact, there are different shades of Calvinism.

But, of course, all who adhere to Calvinistic thinking have certain things in common. Obviously, the overarching principle of Calvinistic thinking sees the tension between the notion of divine sovereignty and human freedom as having its chief emphasis on God’s power over the process. They begin their theological journey with this premise: God knows all things because He predetermined or decreed all things to happen.

As a result, Calvinistic theology makes constant reference to “sovereignty terminology” such as, “sovereign authority, sovereign

control, sovereign causation, sovereign rule, sovereign reign, sovereign plan, sovereign purpose, sovereign will, sovereign decrees, sovereign determinations, sovereign counsel, sovereign foreordination, sovereign grace, sovereign love, etc.” By a simple examination of the language thus employed, this theory obviously represents a distortion, and is doctrinally out of balance. The Bible does not employ such language.

Clearly, this kind of warped thinking has become the center of the theological universe to those who are wed to the idea. In the event the reader considers this judgment to be unfair, let us permit one of Calvinism’s own proponents to put it in his own words. A. W. Pink wrote: “The doctrine of God’s sovereignty...is the center of gravity in the system of Christian truth—the sun around which all lesser orbs are grouped. It is the golden milestone to which every highway of knowledge leads and from which they all radiate. It is the cord upon which all other doctrines are strung like so many pearls, holding them in place and giving them unity. It is the plumb line by which every creed needs to be measured, the balance in which every human dogma must be weighed.” Such a view is patently an overstatement, even if one were to assume that the doctrine itself was biblically correct. That is not a safe assumption to make!

The historic Calvinists are those who argue that all human beings have

been rendered totally depraved by the Fall, but that God, in accordance with His eternal purpose and unconditional decree of election, and in concert with His generous mercy and love, has extended regeneration to those whom He has elected. They have, therefore, been made into new creatures by this process and happily exercise their faith toward a justification which they can never forfeit. Once they are saved, they are always saved. They can never be lost, no matter what they do thereafter.

The moderate Calvinists believe that all men have been rendered totally depraved by the Fall, but that God, in accord with His eternal purpose and unconditional decree of election, proffers His efficacious grace to His elect alone so that they may then exercise faith unto a regeneration and justification that can never be forfeited. Once more, once they are saved, they are always saved. There is no going back. They cannot ever do anything

that will cause them to forfeit their salvation.

The radical Calvinists hold to the identical notions adhered to by the historic Calvinists, except that two additional considerations are deemed important. They see that true believers have no responsibility to indiscriminately call the lost to repentance and faith in Christ for salvation, and/or that unbelievers have no duty to repent and believe in Christ for salvation. This is considered a radical proposal, and surely represents a small element of the Calvinist community of believers, but the logic of it is hard to argue with, once you have accepted the Calvinistic principles and made them your *modus operandi*.

In fact, most Calvinists come short of allowing that God actually wills that all people should be saved; their theory of election and atonement will not permit them to say it. They cannot say that God loves every person and

wants to save every human being. So, even though most of them believe in the Christian duty of preaching the Gospel to the lost, their theology does not reach out in grace and love to every lost soul. God has only extended His mercy in the direction of the elect. Only they can be saved, and so only they will be saved. They will ultimately be saved in spite of any act of disobedience or rebellion which they commit against the holiness of deity or in defiance of His sovereignty subsequent to their deliverance.

A valid question to ask those of this persuasion is this: How do unconditional election, irresistible grace, and guaranteed perseverance avoid violating the human will? Obviously, according to the Calvinistic approach, the human will is not truly free, but is always subject to the divine sovereignty, even when it is in sin and rebellion!

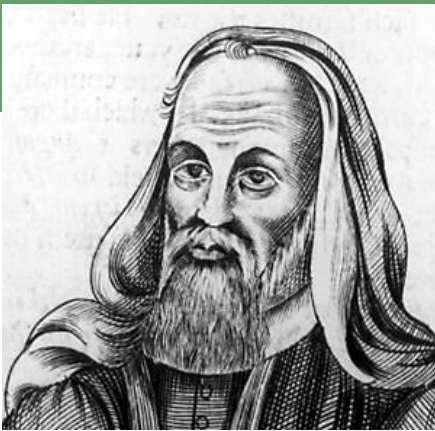
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Pelagius

The Pelagian Approach

Although most people who endorse Pelagian principles in dealing with these matters of divine sovereignty and human freedom have no idea who Pelagius was, when he lived, or what he was about, and certainly know little or nothing about the controversy that surrounded his life and work, they nevertheless agree with his notion that men need no divine assistance to enable them to come to God.

Pelagius believed in the essential goodness of human nature and stressed the freedom of man's will to decide for good or evil. He insisted that God made men free to choose between good and evil, and that sin is a voluntary act committed by a person who has decided to breach God's law. The doctrine of original sin was rejected by him along with the necessity of infant baptism (which was at first intended to erase original sin).

In other words, those who adhere to the doctrinal system of Pelagius believe that, by his own unaided power, any man has the potential to avoid the pitfalls that ensnared Adam and generate all of the faith and action necessary to follow Christ's superior example and thus enter into an acceptable relationship with God. Pelagianism, whether rightly or wrongly, has come to be identified with the idea that human beings are capable of earning salvation by their own efforts. Most would consider this an unfair description, but this is how the viewpoint is depicted by Calvinists.



Arminius

A variant of this view has come to be identified as Semi-Pelagian thought. This position sought a middle ground between Pelagianism and Augustinianism. However, even though it was condemned in the Second Synod of Orange in AD 529, elements of this perspective continued in the Western (Roman) church in spite of that. It emerged after the Reformation in a modified form under the rubric of Arminianism. Those who entertain this view see that every man, though weakened by the Fall, retains the ability, based on the power of choice granted to him by the fact that he was created by God in the divine image, to make a divinely unaided decision toward faith, thus leading to his own justification. He sees his will as free and the choice as his own.

The Arminian Perspective

Dutch Reformed theologian, Jacobus Arminius, reacted to the religious view which held that God had decided, even before the Creation or Adam's Fall in Eden, which particular human beings would be created and saved, and which ones would be created and subsequently damned to eternal hell.

Yet, Arminius never presented any system of doctrine like that of John Calvin. It was not his intent to do so. Arminius agreed with evangelical theology except for this theory of radical determinism. He objected to predestination as it was taught by the Calvinists. He believed in biblical predestination, but rejected the Calvinistic characterization of the dogma.

Over time, his views have been shared by many in a whole host of different religious fellowships: Methodist, Free Will Baptist, Anglican, Brethren Church, Evangelical Friends, Churches of God, Christian Churches, Churches of Christ, etc. In fact, most of the people who would agree substantially with the perspective of Jacobus Arminius would not know who he was, historically speaking, or in any other sense for that matter. Nevertheless, Calvinists describe such folk as "Arminians." So, that is how they would picture us, whether we like it or not, and whether we would embrace such language or not.

Essentially, the Arminian perspective states that divine election says that God chose those whom He knew would, of their own free will, believe in Jesus Christ and persevere in their faith in Him (Rom. 8:28-30). Divine atonement was unlimited, providing redemption for all mankind, making all men savable, even though it is only effective for those who are believers (1 Tim. 2:3-4; 1 John 2:2). Thus, perseverance of the saints is conditional in the sense that believers are empowered to live a victorious life, but they are capable of turning away from God's grace and losing their salvation (Heb. 6:4-8; James 5:19-20; 2 Pet. 2:20-22). **TT**

Source

Pink, A.W. "The Sovereignty of God: The Value of this Doctrine." Chapter 12. *Center for Reformed Theology and Apologetics*. Accessed May 05, 2017. http://www.reformed.org/books/pink/index.html?mainframe=/books/pink/pink_sov_12.html



Daniel H. King, Sr.

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7 PM Evening Singing	The Original Passover <i>Dan King</i>	In Remembrance of Me <i>Bruce Reeves</i>	Sweet Communion <i>Jeff Himmel</i>
7 PM Evening Lecture			
DAY LECTURES	Tuesday	Wednesday	Thursday
8 AM Controversies	Issues Affecting the Broader Religious World: Transubstantiation, Consubstantiation, or a Memorial? <i>Greg Litmer</i>	Issues Affecting Brethren: "If One Partakes, Must All Partake?" <i>Philip Chumbley</i>	Issues Affecting Brethren: The One-Cup Controversy & the Emblems of the Lord's Supper: "This Bread" & "This Cup." <i>Kyle Pope</i>
9 AM Expository Lessons	The Lord's Supper's Relationship to the Kingdom (Matt. 26:29) <i>Shawn Jeffries</i>	Hindrances to Proper Observance (1 Cor. 11:17-34) <i>Terry Partain</i>	The Devotion of Early Disciples (Acts 2:42; 20:7) <i>Matt Bassford</i>
10 AM Practical Lessons	Preparing our Hearts for Communion <i>David Dann</i>	Sweet Communion, Not a Social Meal. <i>Ron Halbrook</i>	Setting the Mood for Communion: Sincerity vs Emotionalism <i>Dick Blackford</i>
11 AM (Men's Track) Personal Challenges	Is My Life Consistent with My Communion (1 Cor. 10:1-22)? <i>Warren Berkley</i>	Staying Focused <i>Allen Dvorak</i>	Leading in the Lord's Supper <i>Jonathan Chaffin</i>
11 AM (Women's Track) Sweet Communion Outside of Worship	The Importance of Hospitality <i>Connie Niemeier</i>	The Importance of Friendship & Association <i>Kay Hutto LaGrone</i>	The Importance of Ministering to the Needy <i>Nancy Picogna</i>
AFTERNOON SESSIONS	Tuesday	Wednesday	Thursday
2 PM - 4 PM	Committed to Spiritual Growth <i>Steve Niemeier</i>	Committed to Spiritual Growth <i>Steve Niemeier</i>	No Session Scheduled

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Responsibility of Children

by Scott Willis

Christian homes are a training ground where children are taught to honor and obey their earthly parents, and by extension, their heavenly Father.

The foundation of any society is the family. God's plan is that a man and a woman be the foundation of the family (Gen. 2:18-24). Among the many blessings God has for a husband and wife is the gift of children. Psalms 127:3-5 affirms, "Behold, children are a heritage from the Lord, the fruit of the womb is a reward. Like arrows in the hand of a warrior, so are the children of one's youth. Happy is the man who has his quiver full of them; they shall not be ashamed, but shall speak with their enemies in the gate." Homes with children can be places of peace and fulfillment for all, but only if each person in the home understands and fulfills their responsibilities.

Children, as members of the family, have as much responsibility to the happiness of the home as do the parents. Their responsibility is not the same as the parents, but they have responsibility none-the-less. God directed children to obey their parents. One of the Ten Commandments provides early insight into what God expected from children in the family. "Honor your father and your mother, that your days may be long upon the land which the Lord your God is giving you" (Exod. 20:12). Under the Law of Moses, children who refused to follow God's instructions were to be punished (Deut. 21:18-21).

God has extended the child's responsibility to obey and honor their parents into the Christian age. Ephesians 6:1-3 says, "Children, obey



your parents in the Lord, for this is right. 'Honor your father and mother,' which is the first commandment with promise: 'That it may be well with you and you may live long on the earth.'"

In the Mosaic era, parents were given the responsibility of training their children (Deut. 6:4-9). So also in the Christian age: "Fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord" (Eph. 6:4).

Children are to honor their parents by obeying their instruction. Solomon said, "My son, hear the instruction of your father, and do not forsake the law of your mother" (Prov. 1:8). Doing so demonstrates understanding and a fear of God (Prov. 2:1-5).

Loving parents will teach their children God's will. By so doing, they know that their sons and daughters will reap many benefits in this life and also in the world to come. Among the blessings of obedience are length of days and peace (Prov. 3:2). Parents who are servants of God know this peace and want their children to experience it as well.

Considerable heartache can be avoided by godly living. If one avoids the pathway of sin, they will not have to experience the consequences of sin. This is true, not only regarding the sin and consequences of drunkenness or drug abuse, but is also applicable to the general issue of obedience. When a child is disobedient to his parents, the harmony of the home is disrupted; both

children and parents are miserable. When I watch the evening news or read about violence in our society, I see the results of parents and children who are failing to fulfill their responsibility to one another. We cannot expect to have peace in our home, or in society, if parents neglect their responsibility of training and raising their children as God has directed. Likewise, we cannot expect to enjoy peace when children are disobedient to their parents. Families rob themselves of many pleasures in this life by neglecting God's instructions for them.

For the child, the unhappy consequences of disobedience can be avoided by following the instruction of their parents. I can remember as a child being told to pick up after myself, to share my toys with others, to be nice to my sisters, and so on. As I grew older and was given more freedoms, my responsibilities grew to include things like mowing the lawn, taking out the trash, cleaning my room (which I didn't do so well; sorry, Dad!), doing my homework and also turning it in afterwards, staying away from the busy roads as I rode my bike, coming home at dark, and so on. Through each stage, there were times I did not understand the rule being enforced, but I knew there were negative consequences if I disobeyed the instructions that I had received. My parents were teaching me important responsibilities that I would use, and that would enrich the rest of my life.

There are some who think children should not be given responsibilities when they are young, but should be allowed to live free from burdensome duties. Moreover, they argue that by placing responsibilities on them, you could even harm their development. Not according to God's word. Solomon also said, "Train up a child in the way he should go, and when he is old he will not depart from it" (Prov. 22:7). Children need to be given

responsibilities in the home and taught the importance of completing those tasks. A functional family depends on their contributions. Learning responsibility is part of growing up.

As a child, learning the responsibilities we have to our family will help us as adults, because that responsibility does not end when we move out on our own. Even when we have our own homes and families, we still have responsibilities to our parents. Jesus rebuked the scribes and Pharisees for neglecting their duty to their mothers and fathers, claiming that their resources could not be used to care for their parents, because they had been reserved as a gift for God (Matt. 15:3-6; Mark 7:9-13). In effect, they had replaced God's law with their own traditions. This context suggests that honoring father and mother involves much more than simple obedience to their instruction; nor is it limited to the time when we are children in their homes, but extends into our adult years and our parents' declining years. These were "children" who had resources to provide the needs of their parents and were neglecting that responsibility. Paul wrote in 1 Timothy 5:4, "But if any widow has children or grandchildren, let them first learn to show piety at

home and to repay their parents; for this is good and acceptable before God." Caring for our elderly parents is as much our responsibility as is obeying their commands when we were youngsters. In such situations the parent/child roles can change where the child becomes the caregiver to the parent. Yet, we dare not neglect this responsibility.

God's wisdom for the family can be seen by how it provides a happy and healthy environment in which children may develop and grow. His way teaches responsibility to our parents and other people. When applied correctly, we will build strong homes, churches and communities. However, when His way is ignored and neglected, we will have unhappy children who grow up without knowing the importance of responsibility or the reward of fulfilling their duty to others. **TT**



Scott Willis

last three of which he served as the chairman of the Board. Scott is also serving as one of the elders at the Decatur Township church of Christ in the Indianapolis area.

Scott serves as Chief Operations Officer at Highpoint Global, a consulting firm located in Indianapolis serving federal government agencies. Scott has also served on the GOT Board of Directors for 5 years, the





Bobby L. Graham

Bobby L. Graham preaches & is an elder for the Old Moulton Rd church of Christ. He & his wife, Karen, have three children: Richard, Mary Katherine Winland (Darren), & Laura Paschall (Jeremy). His email is bobbylgraham@pclnet.net.

QUESTION:

Is there authority for a church to teach the young people of the congregation (such as an age group of 16 to 19) in a class setting? If so who would you have to teach the class? you call that teacher a “youth minister” (i.e., a servant of God to the youth)? Where would you have the class?

Note: This questions relates to a situation in a college town, where both saved and unsaved might be present. BLG

Answer: Occasionally some sincere person raises the question about a congregation having the authority to teach children. Sometimes this question arises because people really believe that the teaching of children must take place in the family circle, with a church having no authority to teach anyone below the age of accountability.

We must remember that the Bible sometimes teaches generically and sometimes specifically. It teaches specifically that local churches of the first century, under apostolic guidance, taught the lost and the saved (1 Thess. 1:8; Phil. 1:5; Acts 11:22). Such work is sometimes described as evangelism and edification. In teaching the unsaved, it becomes necessary to distinguish different groups among them based on their maturity levels, both mental and spiritual, in order to fit the teaching to the need. Even little children can learn elementary lessons

about God, Jesus, the Bible, heaven, and hell. It is in this area that the New Testament provides general authority for church-provided teaching, whether students be immature or mature (Note that teaching a Buddhist must also begin on an elementary level). It is not necessary to cite specific instances of such being done, because the examples have already been produced generically authorizing such to be done.

Yes, elders may arrange a class for any particular group of the congregation, based on age, gender, or spiritual maturity, because of the specific needs of that group. They also may arrange other classes for the unsaved based on their different levels of understanding or maturity to help develop a more complete knowledge of the truth. This is authorized under the congregation’s right to edify the saved and to teach the lost (Eph. 4:11-16; 1 Thess. 1:8).

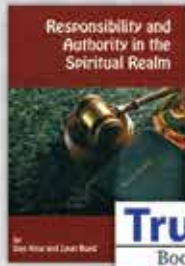
The class may meet anywhere that is expedient, depending on the congregation’s ability. Off-site might be better if non-Christian students

from the college are expected, but the meeting place of the church would also be acceptable.

Any faithful brother (not a sister, because of the age of the males in a college-age class) may teach it, but it would be more expedient to use one who has some rapport with young people. Similarly, in younger classes or women’s classes, it is wise to use women as teachers (1 Tim. 2:12; Tit. 2:1-8).

One teaching the class would be simply a teacher, as the New Testament calls him. Using terms not employed in Scripture, like “youth minister” or “pulpit preacher” or “senior pastor” is the quickest way I know to introduce non-biblical concepts and practices (1 Cor. 4:6; 1 Pet. 4:11). Before you know it, other such ideas and practices will have crept into the church’s vocabulary and practice. We need to be content to call Bible things by Bible names and do Bible things in Bible ways. Not only is there authority to do such, but there also can be agreement that Scriptural authority exists for it. **TL**

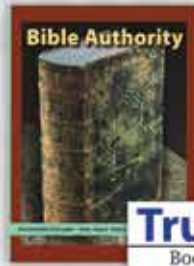
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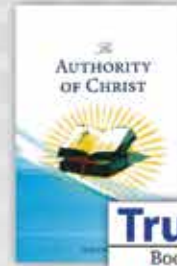
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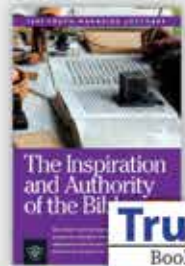
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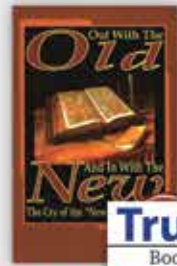
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The Dead Sea Scrolls

by Barry Britnell

After laying undisturbed in caves near the Dead Sea for two millennia, ancient scrolls from the Qumran community have shed new light upon the formation of the Hebrew canon.

Between late 1946 and early 1947, a Bedouin shepherd discovered a small cave approximately a mile from the northwest shore of the Dead Sea. This cave, like many others around, sat basically untouched for centuries. Upon finding the cave, the shepherd discovered several clay pots. Many of the pots were empty, but in a few he found some ancient scrolls.

The Bedouin took a few of the scrolls and made his way to the city of Bethlehem. After speaking with a few individuals, he was directed to Khalil Eskander Shahin (known to many as “Kando”), a cobbler and part-time antiquities dealer. Recognizing the

significance of the find, and wanting to insure their protection, Kando passed the scrolls along to the head of the Syrian Orthodox Monastery of St. Mark in Jerusalem.

Over the next several years, archaeologists located many other scrolls in this same area. While the term actually refers to a much larger collection of documents, we commonly associate these scrolls with the name “the Dead Sea Scrolls”.

Today, most of these scrolls are housed and can be viewed in the Shrine of the Book at the Israel Museum in Jerusalem. This special, climate-

controlled, dimly-lit room is a beautiful piece of work itself. Built into the ground to further protect the artifacts contained inside, the top of the room is shaped like the top of one of the jars in which these ancient documents were found. Viewing these ancient documents is a wonderful experience.

As you would expect, the jars which protected these manuscripts for many centuries are unique as well. Unfortunately, many of them have been broken or destroyed by looters.



Close up of the Isaiah Scroll at the Shrine of the Book.



Barry Britnell and Shibly Kando with the one of the original jars which contained the Dead Sea Scrolls.



Interior of the Shrine of the Book, Israel Museum.

However, four jars are currently intact. One is located at the Vatican. Two more are located within the Shrine of the Book at the Israel Museum. The remaining one, and by far the largest and most beautiful, is in the city of Bethlehem.

Because of the care and protection that Kando gave to the documents, his family was the recipient of one of the first official licenses to deal with antiquities in the area. Since that time, this license has been passed down from generation to generation and is now



Barry looks at the Isaiah Scroll at the Shrine of the Book.

in the hands of his grandson, Shibly. Shibly, and other members of his family, now run a beautiful antiquities and gift store in Bethlehem. While visiting this store, you can not only see this beautiful jar, but speak with Shibly and listen to the story of this wonderful discovery.

For students of the Bible, the significance of this find could not be more impressive. Until the discovery of the Dead Sea scrolls, the oldest manuscripts of the Bible dated from the third to the fifth century AD. Written mostly in Greek, these manuscripts helped to display the textual consistency between the words that we have in our Bibles and the original writings (which we do not have).

The Dead Sea Scrolls were able to take this one step further. Written mostly in Hebrew and Aramaic, this discovery helped us to extend this consistency for the Old Testament books back to the first century BC. Therefore, this allows us to have even more confidence in the sacred words that we read and study every day. 📖



Barry Britnell

Barry Britnell leads tours to Israel and works as a researcher for Appian Media. The website is <https://www.appianmedia.org/>. He can be reached at barry.britnell@exploringbiblelands.com.

Bible Authority: Its Importance

by Mike Willis

By providing a “God point of view,” the Bible answers man’s greatest need: apart from divine revelation, we are without light, but through His inspired word, we enjoy spiritual illumination.

There is a well-known adage frequently quoted to readers of history: “Winners write the history.” Dan Brown wrote in *The Da Vinci Code*, “History is always written by the winners. When two cultures clash, the loser is obliterated, and the winner writes the history books—books which glorify their own cause and disparage the conquered foe. As Napoleon once said, ‘What is history, but a fable agreed upon?’”

Reading the newspaper or listening to two different TV news channels report on the same event reminds one that an individual’s philosophical or political slant affects his selection of what is newsworthy and interpretation of that event. One is forced to the conclusion that there are no unbiased reporters or historians. Even the best reporters and historians are giving their jaundiced view of what happened in the near or remote past.

What is true in secular history is also true of religious history. One needs to know an author’s biases to evaluate his interpretation of Bible history and theology. One can quote “highly respected” Bible authors on various sides of most subjects. Is there nothing objective, or is everything subjective? Is there a God point of view on any subject?

The Great Need

Because of human subjectivity, there is no “God point of view” unless God reveals Himself and His will to mankind. Human limitations are,

and always have been, the reason men need the Bible, and must learn to depend upon it for guidance.

O Lord, I know the way of man is not in himself; It is not in man who walks to direct his own steps (Jer. 10:23).

There is a way that seems right to a man, But its end is the way of death (Prov. 14:12; 16:25).

Plato’s work, the *Republic*, has an “Allegory of the Cave”, which describes the human condition. Plato describes a group of men who have been chained to the wall of a cave all of their lives, facing a blank wall. The people watch shadows projected on the wall from objects passing in front of a fire behind them, and give names to these shadows. The shadows are the prisoners’ reality. The inmates of this place do not even desire to leave their prison; for they know no better life. The prisoners manage to break their bonds one day, and discover that their reality was not what they previously thought. They discovered the sun, which Plato uses as an analogy for the fire that man cannot see behind. Like the fire that cast light on the walls of the cave, the human condition is forever bound to the impressions that are received through the senses.

The Great Answer

Recognizing the subjectiveness of the human predicament, one should jump for joy to learn and know that

there is a God, and that God has spoken His will to mankind. We do have a “God point of view” to guide us in our sojourn through a world darkened by sin.

Without divine revelation...

- Man cannot know if there is a God or many gods,
- If that God loves us,
- Who we are,
- Why we are here,
- Where we are going,
- How one should live on earth.

No wonder wise Solomon said, “The fear of the Lord is the beginning of knowledge” (Prov. 1:7). He advised, “Trust in the Lord with all your heart, And lean not on your own understanding; In all your ways acknowledge Him, And He shall direct your paths” (Prov. 3:5-6).

When Paul enumerated the blessings that God had given to Israel, which blessings made Israel wholly different than other nations, he included that Israel had been adopted by God, Israel alone had received the glory—referring to the “shekinah that was the bright cloud by day and pillar of fire by night by which God made his presence among the Israelites known” (Hamilton, 594), the covenants, the giving of the law, the (worship) services, and the promises. Other nations had written their own law codes, such as the following Sumerian law codes: the Laws of Ur-Nammu (2112-2095 BC), the Law Code of

Hammurabi (1792-1750 BC), the Edict of Ammisaduqa (1749-1712 BC), Lipit-Ishtar Lawcode (1870-1860 BC), etc. The United States legal codes, like all other law codes, are mere human legislations. But Israel's law code was different, because it was a divine revelation from the mind of God. Hamilton wrote:

That Law was announced amidst marvelous displays of nature and the expressions of the power of God. It was communicated by express revelation from God and was kept in the ark of the covenant (Deut. 31:24-26). The basic part of the law was the two tables of stone on which were written the Ten Commandments. However, the revelation of the law was more extensive than this and coextensive with the OT. This law was given only to the nation of Israel (Deut. 5:3). It was a distinguishing mark of the nation because God dealt with no other nation in similar fashion (594).

Having received a divine law, man now had a "God point of view" to satisfy his need for guidance—in making moral decisions, in forming a family, in serving as a good employee or employer, and in worshipping God.

Jesus did not depart from God's law; instead, He taught men to honor and obey it. In the Sermon on the Mount, Jesus said, "Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven" (Matt. 5:19). The wicked rich man, who was concerned that his living brothers would suffer the same fate he was experiencing in Hadean torment, asked father Abraham to send Lazarus to warn his brothers, lest they also come to this place of torment. Yet, Abraham refused

saying, "They have Moses and the prophets; let them hear them" (Luke 16:29). The Scriptures are sufficient to keep one from that torment.

When men asked Jesus by what authority He had cleansed the temple on the preceding day, He responded by saying that He would answer their question if they would answer His: "The baptism of John—where was it? From heaven, or of men?" (Matt. 21:25). All religious practices are to be accepted or rejected based on the answer to this same question.

Conclusion

Modern man, no less than his forefathers going all the way back to creation, needs divine guidance to direct his life. His eternal well-being depends upon his willingness to believe that there is a God and that He has spoken to mankind in the Bible. Wise men in any era will heed the admonition, "Trust in the Lord with all your heart, and lean not on your own understanding; in all your ways acknowledge Him, and He shall direct your paths" (Prov. 3:5-6). **TL**

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Mike Willis

Mike Willis served as editor of *Truth Magazine* for 40 years. He has been married to Sandy (Parson) for over 50 years and they have two children, Jennifer Mann (who is married to Robbie Mann, a deacon at the Decatur Township church in

Indianapolis) and Corey who is married to Meagan (Robbins) and serves as a deacon at the Jamestown, IN church. They have four grandchildren: Corbin and Ian Mann and Raven and Tori Willis.

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General and Specific Authority

by Reagan McClenny

General commands authorize any action or method falling within the realm of that command. Yet, when the Lord specifies exactly what He desires, or the method by which we are to obey, we are not free to substitute something else.

If you're reading this, you probably love God. If you love God, you should care about having authority for what you do. The New Testament teaches that we as Christians should have authority for all that we do. Colossians 3:17 says, "Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him." In this context, doing something "in the name of the Lord Jesus" means by His authority. It is like when a police officer yells, "Stop, in the name of the law!" By the authority of the law, you are commanded to stop. So, too, we need Christ's authority for all that we believe and practice.

Three Possibilities

How do we know that we have authority from God to do something? I suggest this: if the point of our lives is to please and glorify God out of love for Him, then, when it comes to anything we practice, we should ask the question, "Does this please God?" There are three possible answers to this question: (1) "Yes," in which case the practice is authorized; (2) "No," in which case the practice is condemned; and (3) "I don't know," when a practice is not specifically condemned, but we also don't have a command or example of it being authorized either, in which case the practice is merely unauthorized.

Virtually everyone would agree that we can practice things that are authorized and should not practice things that are condemned, but what about that third category? This

concept will be further explored in the last article of this special issue, but it is important to introduce it here. Many say, "As long as something is not specifically condemned by God, we have authority to practice it," but do we really believe this when we are the ones authorizing an action?

Specific Commands Limit Options

Suppose I go to a restaurant with the following menu (see image below) and order a little cheeseburger, dry, with pickles and jalapeño peppers. I have clearly authorized some things (in yellow), the necessary inference of the specific command "dry" is that I have condemned some others (marked out in red), and there is a whole list of things that are just unauthorized (highlighted in green).

If my burger came back with mustard and mayo, would that please me? I guarantee it wouldn't! I didn't say

"no mustard or mayo," but I specified "dry" and that excludes any sauces.

Furthermore, if my burger came back with what was authorized, excluded what was condemned (no sauces), but also included everything (or anything) that was unauthorized, would that please me? Would that be what I "ordered," that is, what I commanded? Of course not. I specified what I wanted, and only what was specified was authorized.

Likewise, if God has specifically revealed (by command, example, or implication) what pleases Him on a matter, we should not presume to do something that he has not authorized! A great example of this is found in Leviticus 10:1-2. Earlier, in chapters 1-8, God gave very specific commands regarding how sacrifices should be offered to Him. Yet, Nadab and Abihu offered something different than what God had commanded, presenting "unauthorized fire before the Lord,



which He had not commanded them” (ESV). It was not that God had specifically condemned what Nadab and Abihu offered, but that God had specifically commanded what He wanted, and they offered something different, i.e., “which He had not commanded them.”

The preceding example is obviously from the Old Testament, but for one today who loves God with all his heart, soul, mind, and strength, the question remains, “Does this please God?”

For example, in Ephesians 5:19, the inspired apostle enjoins, “speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.” The only command in the New Testament regarding music in worship is to sing. Every example in the New Testament of disciples singing praises to God was “a cappella,” i.e., without instrumental accompaniment. This specific command limits us to singing without instruments. We know that pleases God. Using instruments is not specifically condemned, but it doesn’t have to be. We have no authority for their use.

General Commands Broaden Options

Often the retort to this line of reasoning is, “We do many things for which we do not have specific authority.” It is true that we do not have specific authority for song books, church buildings, microphones, pews, etc., but that does not mean we are without authority for such things. The more specific a command, the less liberty we are given by God in deciding how to fulfill the command. However, the more general a command, the more freedom we are given by God in deciding how to fulfill the command.

The classic example is found in Matthew 28:18-20, which says, “And Jesus came and spoke to them, saying,

‘All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you...’ In saying, “Go,” Jesus does not specify how they were to go. We have various examples, but the lack of uniformity in modes of travel (they sailed, walked, rode in chariots, were “caught up by the Spirit of the Lord,” etc.) means that none of them is specifically bound upon us. Any mode of transportation would be accepted by God to fulfill the general command.

General or Specific?

Obviously, all commands fall within a spectrum from very general (“go”) to very specific (“sing”), and these commands both exclude anything more general than the command and include anything more specific than the command (see image #2).

Go back to the example of the commandment to “sing.” That command both prohibits anything that is broader than “sing,” while also giving us the liberty to practice anything that falls within the general authorization of “sing.” Thus, instruments are excluded, but we can choose whether to only sing the melody or use four-part harmony. We can choose to use song books or sing from memory. Whatever choices we make, we are just carrying out the command to “sing.”

Conclusion

Why does it matter? Think about it this way: No matter how well we know someone, we don’t know them better than they know themselves! Therefore, we cannot presume to know the mind of God unless He reveals it to us. 1 Corinthians 2:9-13 says,

But as it is written: “Eye has not seen, nor ear heard, Nor

have entered into the heart of man The things which God has prepared for those who love Him.” But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God. For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God. Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God. These things we also speak, not in words which man’s wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual (1 Cor. 2:9-13).

When God has specifically revealed what pleases Him, who are we to decide to do something different? It is presumptuous at best to know the approved practice from God and then choose to do something else. At worst, it is placing our own desires ahead of God’s desires. When it comes to doing anything other than what we know pleases God (i.e., that which He has specifically or generally authorized), the burden of proof is on the one who desires to practice that which is unrevealed. As soon as I say, “I think this would please God,” I have moved from the realm of knowing what is revealed to trying to read the mind of God. Not only is that a dangerous place to be, it also indicates that maybe I don’t really love God as much as I might claim (John 14:15). ■



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Commands, Examples & Necessary Inferences

by Stan Adams

We use these three methods of instruction on a daily basis, at work, and at home. Jesus employed these tools during His earthly ministry, and the inspired apostles utilized them in revealing our duty before God.

How can we understand what we read in the Bible? How do we establish Bible authority? The answers to these questions are not extremely hard, but for some reason, have caused much controversy of late. Actually we understand what we read in the Bible and whether it is authoritative in much the same way we do anything we read. In *How to Read a Book*, Adler and Van Doren say:

The reader comes to terms with an author and grasps his propositions and reasoning, and hence, shares the author's mind. In fact, the whole process of interpretation is directed toward a meeting of minds through the medium of language (153).

In the 1500s, Roger Bacon sought to express the inductive method of hermeneutics in a detailed analysis of the method. He looked at various reasoning methods, concluding that this method was the best. He noted that the laws that men make are understood and implemented, not necessarily by direct statements of such laws, but also by necessary inferences and precedent cases (i.e. approved examples).

We use this method in how we deal with the Constitution of the United States. Yet, as Christians, all our precedents are sealed up in the word

of God and its divine genius. Instead of giving us volumes of commandments, "Thou shalt," and "Thou shalt not," God not only commands and states, but then shows us in the lives and service of real people, in the actions of real churches, what he approves, and provides us a pattern of service. That is implied in the words, "Hold the pattern of sound words" (2 Tim. 1:13). Would not living by "sound words" include "every word that proceeds from the mouth of God" and learning how that whole instructs us? If "sound words" applies to everything that proceeds from the mouth of God, then this is where the pattern of our service is found (2 Tim. 1:13).

Since the revealed Word was completed, Christians have been using the inductive method of interpretation to determine if there is Bible authority for a given practice.



This method involves three aspects: commands, approved examples and necessary inferences.

The Inductive Method

A command is a direct statement that demands action, such as "Study to shew thyself approved unto God" (2 Tim. 2:15) or "He that believeth and is baptized shall be saved" (Mark 16:16). An approved example is a biblical account of an action that should be followed (Acts 2:42; 20:7; 1 Cor. 4:16-17; Phil. 3:17; 4:9). A necessary inference is a truth that is gleaned from another statement of truth. It is a conclusion from which there is no escape. Jesus often used this method in His teaching.

Biblical Occurrences

The use of necessary inference is seen in His rebuke of the Sadducees: "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living" (Matt. 22:31-32). This statement by Jesus does not specifically say there will be a resurrection, but necessarily infers there is life beyond the grave.

Matthew 3:16 says, "Jesus, when he was baptized, went up straightway out of the water..." From this, we necessarily infer that He went down into the water.

Acts 20:7 says, "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." From this, we infer that we should partake of the Lord's Supper every first day of the week (cf. 1 Cor. 11:20, 33).

A necessary inference is an inescapable inference, and not merely a reasonable one. Early disciples drew a mistaken inference from Jesus' statement about John to Simon Peter. "Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou Me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?" (John 21:21-23).

God wants us to understand His revealed will, and gave it in a sufficient way to accomplish this purpose (2 Tim. 3:16-17; 2 Pet. 1:3). The Lord has provided a pattern by which we may establish authority in religious matters (Heb. 8:5; 1 Cor. 4:17; Col. 3:17). Our task is to properly apply His infallible Word (2 Tim. 2:15). Yet, unless we know how to establish Bible authority, we will be unable to "hold fast the pattern of sound words" (2 Tim. 1:13).

Perhaps the best example of brethren using this inductive method is found in Acts 15. Certain men came down from Judaea and taught the brethren, saying, "Except ye be circumcised after the manner of Moses, ye cannot be saved" (v. 1). Paul and Barnabas traveled to Jerusalem and were received by the church, the apostles and elders, in order to discuss this issue (v. 4). The central question was one of authority: Must the Gentiles be circumcised

and commanded to keep the Law of Moses in order to be saved?

This question was answered in the same way that we seek to establish Bible authority for a practice today (cf. Acts 15:6-21). When Peter related his preaching to the household of Cornelius and how God accepted them just as He did the Jews (vv. 7-11), he used an approved apostolic example. When Paul and Barnabas related the miracles, signs and wonders that God wrought through them among the Gentiles, resulting in their conversion apart from the Law of Moses (v. 12), divine approval and endorsement of his message was necessarily inferred. James then addresses the matter, quoting from the prophet Amos (9:11-12), and thus basing his argument upon a direct divine command (vv. 13-19). Any one of these ways is sufficient to prove God's binding authority, and thus demonstrate that the Law of Moses and circumcision are not binding on New Testament Christians (Jew or Gentile). However, in this context and example, all three methods were employed.

Practical Application

Another illustration of this method is found in the example of the Lord's Supper. Jesus directly commanded the observance and the elements, i.e., the unleavened bread and fruit of the vine (Luke 22:18-19). However, the question of frequency is established by the example of the inspired apostle Paul. In Acts 20:7 we see it is to be done on the first day of the week, and this is established by apostolic example. By taking Acts 20:7 and Exodus 20:10 together, we necessarily infer the frequency of this observance is to be every first day of the week.

And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and

continued his speech until midnight (Acts 20:7).

But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates (Exod. 20:10).

In Colossians 3:17, Paul commanded, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." This infers that there is a way that we can know we are accomplishing that end. We are not left to go our own way, but are to follow the apostolic pattern: "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample" (Phil. 3:17). Later, Paul adds, "Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you" (Phil. 4:9).

God has revealed in His Word the nature and method of how we establish Bible authority. May our faith be strong and secure in the fact that God did not give us an infallible word and then leave us in the dark as to how to draw conclusions and make application. ■

Source

Adler, Mortimer J. and Charles Van Doren. *How to Read a Book: The Classic Guide to Intelligent Reading. Revised edition.* Touchstone, Simon & Schuster, Inc., 1972.

Unless otherwise noted, all Bible quotations are from the KJV.



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When are Examples Binding?

by Joe R. Price

Bible examples are clearly important. However, does God expect us to render obedience in exactly the same manner as did first century disciples? If not, how do we decide what aspect of their example is worthy of imitation?

That the New Testament of Christ provides examples to follow is beyond successful dispute. The question this article raises is not, “Are there examples that we should follow?” but, “Are there examples that we must follow?” If so, which ones?

An example is defined as an exhibit or specimen, given for imitation or warning (Strong, 74 #5262). For instance, Jesus said, “For I have given you an example, that you should do as I have done to you” (John 13:15). Referring to his conduct at Ephesus, Paul said, “I have shown you in every way, by laboring like this, that you must support the weak” (Acts 20:34-35). Are these exhibitions of humility and service binding on us today? We believe they are. Does that mean we must actually wash feet or make tents in order to successfully follow them? No. How do we distinguish between when an example is binding and when it is not? That is what this article addresses.

Apostolic

In order for it to be binding, an example must pass the test of apostolicity. The Scriptures teach we can, and must, respect and follow the binding nature of apostolically approved examples. We say apostolic, for by these inspired men, the Holy Spirit revealed and inspired God’s will (John 16:12-13; 1 Cor. 2:1-13; 14:37). The resulting Scriptures must be the basis of authority for whatever we say and do (Col. 3:16-17; Acts 2:42; 2 Tim. 3:16-17). By receiving the apostles and

their message, we receive the Son, the Father, and the Holy Spirit (John 13:20).

We are commanded to follow the apostles’ examples. Consider these passages that require us to follow apostolic examples:

Imitate me, just as I also imitate Christ (1 Cor. 11:1).

Brethren, join in following my example, and note those who so walk, as you have us for a pattern (Phil. 3:17).

The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you (Phil. 4:9).

Approved apostolic examples are the consistent pattern of conduct by Christians and churches under apostolic teaching and practice. Stressing the binding nature of apostolic examples, Paul wrote,

Therefore I urge you, imitate me. For this reason I have sent Timothy to you, who is my beloved and faithful son in the Lord, who will remind you of my ways in Christ, as I teach everywhere in every church (1 Cor. 4:16-17).

It is “my ways in Christ”—the faithful ways of the apostle—that forms binding examples for us. The faithful actions of the apostles set a pattern for

us to follow (2 Thess. 2:15; 3:4, 7, 9). Yet, we note that not every example of the apostles should be followed, but only those that are true to Christ. Recall that Peter set a bad example of favoritism and hypocrisy in Antioch (which Barnabas and others followed), which Paul exposed as transgression (Gal. 2:11-14, 18). We certainly are not to follow their earlier examples of unbelief and hardness of heart (Mark 16:14). The Scriptures show when the apostles’ conduct was divinely approved, and therefore worthy of our imitation.

Universal

In order for an example to be binding, it must pass the test of universality. Regardless of place and time, an example’s worldwide scope commends its authoritative nature. To illustrate, “Now on the first day of the week, when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight” (Acts 20:7). Wherever we are on earth, there is a first day of the week on which to eat the Lord’s Supper. The apostle Paul participated in such worship, thereby setting a pattern for us to follow (Phil. 3:17; 4:9). Unless an example can meet the test of “everywhere in every church,” it is not binding upon men (1 Cor. 4:17).

Uniform

In order for an example to be binding, it must pass the test of uniformity. Paul’s “ways in Christ” were

taught “everywhere in every church” (1 Cor. 4:17). There is a consistency or uniformity to examples that obligate us to emulate them. For instance, every example of the action of water baptism involves “much water,” “going down into the water,” and coming “up out of the water” (John 3:23; Matt. 3:16; Acts 8:38-39). Biblical examples of baptism uniformly show it to be immersion in water. To sprinkle or pour water is an addition to God’s word (1 Cor. 4:6; Gal. 1:6-10; 2 John 9; Rev. 22:18-19). At



the same time, there is no uniformity concerning the source or body of water used in baptism. I know of a person who believes one must be baptized in the Jordan River, since that is where Jesus was baptized. Yet, we also have an approved example of a baptism in “some water” in a deserted place (Acts 8:26, 36, 38). Wherever there is enough water to immerse a person is the right place to baptize the sinner (Acts 10:47-48; 16:13-15; 18:8; 22:16).

Where there is no consistency of action, then we rightly conclude that action is not a binding part of the example. For instance, when we worship on the first day of the week, we are not limited to assembling in a three-story building illuminated by fire (Acts 20:8-9). Churches met in many places in the New Testament (Acts 5:12; 1 Cor. 11:20; 16:19). There is no uniformity in the examples of where local congregations assembled.

Therefore, we cannot bind the place the church meets for worship.

Relevant

In order for an example to be binding, it must pass the test of relevancy. Not every example recorded in the Bible is relevant and applicable to us. King David led Israel in worshiping God with musical instruments when the ark of the covenant was moved to Jerusalem (1 Chron. 15:25-29). Later, on the same occasion, they also offered animal sacrifices before God (v. 26; 1 Chron. 16:1-2). Yet, none of these examples of worship is binding (authoritative) upon us, since they occurred under the Old Covenant, given only to Israel—a covenant that has subsequently been done away (Rom. 7:1-4; 2 Cor. 3:14; Gal. 3:24-25; Eph. 2:14-15; Col. 3:14; Heb. 8:6-13). Instead, today disciples follow New Testament examples (Matt. 28:18-20).

Pertinent

In order for an example to be binding, it must pass the test of materiality. Some things in an example are not germane to accomplishing God’s stated purpose, while other things are significant. We must distinguish between essentials and incidentals in order to know when an example is binding. Water is essential for baptism, but running water is not (John 4:23; Acts 8:36-39). Eating unleavened bread and drinking fruit of the vine are essential to partaking of the Lord’s Supper (Matt. 26:26-28); yet, the number of containers we use when we “eat this bread” and “drink this cup” are incidental (1 Cor. 11:23-26).

Harmonious

For an example to be binding, it must pass the test of spiritual harmony. Before attempting to bind an example, one must be sure it does not violate revealed truth. Does the example agree with biblical teaching? Or, does it cause a violation of God’s will? Peter’s shameful treatment of Gentile brethren, and the Corinthian church’s tolerance of sexual sin are obviously not binding examples, but instances of disobedience and sin (Gal. 2:11-16; 1 Cor. 5:1-13). For obvious reasons, we do not follow the example of Judas hanging himself (Matt. 27:5).

Conclusion

We are commanded to follow apostolic examples (1 Cor. 11:1; Phil. 4:9). Therefore, rejecting the binding nature of New Testament examples directly contradicts the inspired word of God. The consistent examples of practice, under the participation and direction of the apostles of Christ, continue to bind God’s authority on individual Christians, and on local churches. Concerns over worship, church cooperation, limited benevolence (by churches to needy Christians), the independence of local churches versus human models of centralization, and much more, are answered by faithfully applying apostolic examples. ■

Source

Strong James. *A Concise Dictionary of the Words in the Greek Testament and the Hebrew Bible*. Bellingham, WA: Logos Bible Software, 2009.



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The Concept of Expediency

by Tyler Sams

An expedient is an advantageous means or method used to accomplish a goal or achieve a certain end. What Biblical guidelines should be followed in dealing with matters of expediency?

The God who created mankind instilled within us the ability to listen, communicate, and reason. It stands to reason, if the entirety of self is to be given to God (Rom. 12:1), that our listening, communicative, and reasoning abilities should be employed in our service toward Him. Indeed, Paul emphasizes this very thought when he calls us to do all with the Lord's approval and authority, whether "in word or deed" (Col. 3:17).

At times, discerning the will of God is quite simple—the call to holiness, found in 1 Peter 1:15, is such an example. At other times, discerning the will of God can be more difficult—not because our God is a poor communicator, but because we may fall prey to background noise and fail to properly hear the directives from the Most High. In Acts 15, it took steady reasoning from the apostles, drawn from divine revelation, to overcome the many prejudices against Gentile converts in the early days of the church. We will be equipped to discern the will of God when we listen to His revelation.

There are times, in His revelation, when God is specific in His instruction toward humanity. The command to be holy, cited above, plainly suggests the type lifestyle that is appropriate for Christians. At other times, the Lord is rather general in His instructions toward humanity.

Paul called on Timothy to instill within others the Gospel message from Paul, so that those others "[would] be able to teach others also" (2 Tim.

2:2). Through the inspired apostle, the Holy Spirit called on Timothy, and other faithful Christians, to teach. But how? God's instruction in this moment was alternately specific and general—specific with regard to the message, general with regard to the sharing of that message. Without a method of teaching specified, it was left to Timothy's good, revelation-based reasoning to determine the most beneficial (i.e., edifying) method of teaching. A quick examination of Scripture reveals Timothy accomplishing his responsibility to teach in at least two different ways: through public discourse (2 Tim. 4:2) and through written correspondence (Phil. 1:1; Col. 1:1). Without a method of teaching being specified by God, Timothy was free to choose whichever method of teaching would be most beneficial, most helpful, and most expedient.

Expedients and Scripture

That concept, expedience, has become a source of contention among Bible students in general, and even among brethren in Christ. Often, the concept of expediency is rejected, buffered by claims that it is foreign to the Gospel.



While the word expedient may be absent from modern translations (found only in John's Gospel account in the English Standard Version (ESV) and New American Standard Bible (NASB), but absent in other versions), the concept is certainly present. In writing to the Corinthian church (10:23), Paul noted that, while eating meat sacrificed to idols might be lawful, such might not be expedient (profitable [NASB] or helpful [ESV]). By introducing the concept of expediency, Paul reveals a crucial component relating to the Gospel and expediency—expedience is not a means of determining the will of God, but rather is a reasonable response to God's revelation.

In private correspondence, a brother spoke against the concept of expediency, noting that appeals to expediency "created a fourth means of establishing biblical authority." It does no such thing! As Paul clearly reveals in 1 Corinthians 10:23, expediency does not determine the will of God, but rather is subservient to that selfsame will. Rather than creating law, the first criteria for judging an expedient is with regard to law; in other words, if a practice cannot be justified by law, then it fails the test of expediency! If a practice is not lawful, it certainly cannot be helpful or profitable.

Misapplication

Teachers such as Cecil Hook err when they state, "Those who... hire ministers because of expediency have no just ground for condemning

those who retain... tongue speaking because of example.” A local church’s fellowship with a local preacher may be helpful for that church—Paul’s lengthy stays at both Corinth and Ephesus dismiss any requirement for permanently itinerant evangelists, while his writings to the churches in Corinth and Philippi affirm the right of a church to financially support a preacher, as well as the right of a preacher to accept such fellowship (1 Cor. 9:14; Phil. 4:15ff). Tongue speaking is rightly rejected as an expedient, because it is not in conformity with law—since the age of miraculous spiritual gifts has ceased (1 Cor. 13), not to mention that the so-called modern practice of tongue speaking fails to conform to the divine standard mandated in 1 Corinthians 14:26-33.

The concept of expediency is not merely a mental exercise, vaguely referenced in the Gospel. Rather, expedients are readily observable throughout the pages of Scripture. Jesus’ command to His apostles involved them taking the Gospel to all of the world: they were to “Go” (Mark 16:15). Yet, Jesus never specified the method of going: camel, donkey, ship, or chariot. While the message was specified, the manner of going was not, thus leaving the choice of transportation in the realm of expediency. Peter traveled on foot (Acts 12:8), while Paul traveled by boat (Acts 21:1ff) and by land (Acts 20:13ff). In fulfilling Christ’s command to “go,” we see Paul and Peter both employing expedients, with the obvious approval of God. In neither case did the expedient alter Christ’s directive, thus according the practice with Paul’s revelation in 1 Corinthians 10.

Think also about the assemblies of disciples throughout the New Testament. Through the books of Acts, 1 Corinthians, and Hebrews, it is readily apparent that disciples were to assemble together on the

first day of the week. While it can be determined that God’s will was (and is) for Christians to assemble together as the church (1 Cor. 11:18), God never specified the venue for such assemblies. As such, we see different groups of disciples employing different venues to suit their respective needs—some assembled at the temple complex (Acts 2-4), some assembled in a schoolhouse (Acts 19:9ff), some assembled in an upper room (Acts 20:7ff), some assembled in a house (1 Cor. 16:19). God’s pattern is for Christians to assemble together, but He never specified the location or venue for such assemblies; thus, Christians were (and are) to employ lawful, edification-driven reason to identify the most expedient location or venue for assembling.

Conclusion

The concept of expediency is not an injection of human reasoning or “church of Christ” doctrine (whatever evil that might be) into the biblical text. Neither is the concept of expediency some sort of catch-all concept that authorizes, in a general way, whatever we want to do, lawful or not. Rather, the concept of expediency is a spiritual necessity, allowing directives from God to be practiced across different cultures and circumstances. Born from lawfulness, the call of expediency is to fulfill the directives of God in the most beneficial and edifying manner. 📖

Source

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The Silence of God: Restrictive or Permissive?

by Jarrod Jacobs

Is the silence of God permissive or prohibitive? If the Word of God says nothing about a given practice, are we allowed to proceed, or does divine silence forbid us from acting?

Many believe that God's silence grants man permission to act. How often have we heard people ask, "Where does God say not to (fill in the blank)?" Others say, "What's wrong with (fill in the blank)?"

Believe it or not, this argument has been going on since the days of the early Christians. Tertullian (AD 150-222) wrote that, while some argued, "the thing which is not forbidden is freely permitted," he responded, "I should rather say that what has not been freely allowed is forbidden" (94). Centuries later, Martin Luther argued with Ulrich Zwingli over the same issue. While it was not his original belief, Luther digressed to the point that he basically said that if a practice is not against Scripture, then it is permitted. Zwingli vehemently denied this, saying that if it is not taught in the New Testament, it should be rejected.

What is the truth concerning the silence of God? Can we act so long as "God doesn't say not to?" Or, are we prohibited from acting if Sacred Scripture is silent? The answer is found in His Word.

In Human Affairs

Let us acknowledge that in the affairs and activities of men, silence is considered restrictive. When we order something from *Amazon.com*, we specify exactly what we want. If we do not receive exactly what we ordered, would not an email or a phone

call be made to the company, saying that someone messed up the order? Of course! Why? Because we placed a specific order, and that order was not fulfilled; we expect to receive what we ordered. Our "silence" restricted the order to only what we specified. In other words, when ordering something, we do not send the order and also an additional note telling the company all the things we do not want! Yes, even with men, silence is restrictive.

On the job, we often follow specific rules. Some jobs require employees to wear a hard hat. How long would a person be employed if they flaunted this rule? Would someone be able to convince the employer that wearing a paper hat was O.K.? Could he successfully argue, "You didn't say not to do that"? If a hard hat is required on the job, the employer simply has to specify this fact. He didn't have to include an additional list of all the hats you cannot wear while working.

If we recognize that man's silence is restrictive, why do we have such a hard time understanding that the same is true of the Bible? God made us in His image, providing us with intelligence and reasoning capabilities (Gen. 1:26-27; James 3:9). God's Word is clear: silence is restrictive.

In the Old Testament

As Moses led the children of Israel out of Egyptian bondage, they soon reached the Red Sea, a barrier that

prohibited further movement. With the army of Pharaoh advancing, the people were afraid. Moses said, "Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you today: for the Egyptians whom ye have seen to day, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace" (Exod. 14:13-14).

Afterwards, the Lord parted the waters, and the Israelites crossed over on dry ground (vv. 15-16); however, at this point, the people had not heard that command. Since God had not spoken at this time about what they were to do at the Red Sea, Moses commanded the people to stand still. They were not to act until God had spoken to them. Divine silence did not permit them to swim ahead, dig a tunnel, go around the Red Sea, or anything else. Moses did not say, "God didn't tell us not to swim across the Red Sea, so let's go." Until God spoke to Moses, they stood still!

Read Numbers 9:2-11. The nation of Israel was to observe the Passover. However, two came and said they were unclean, because they had been defiled by touching a dead man's body. They asked what to do. What did Moses say? Did he just assume they could keep the Passover? Did he tell them to wait until next year? No, he said, "Stand still, and I will hear what the Lord will command concerning you" (Num. 9:8). Once he inquired of the Lord, the matter was

resolved (Num. 9:9-14). Let us learn this vital lesson: when God is silent, we must stand still! God's silence is intended to stop us from acting; it is not permission to do as we please.

Note the difference between doing what God has authorized versus what He has not. Deuteronomy 28:1-14 makes an excellent case for respecting God's silence. The Lord promised to bless those who were obedient to Him. The New Testament provides the same assurance (Matt. 7:21; Rev. 22:14; etc.). In Deuteronomy 28:15-68, we read of curse after curse that would come upon Israel if they acted when God was silent. Why was such conduct wrong? Because "the secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law" (Deut. 29:29).

God has revealed all that we need in order to live acceptable and enjoyable lives (2 Tim. 3:16-17; 2 Pet. 1:3). Therefore, why would we want to act when God is silent? This type thinking opens the door to sin and error. Sadly, while some argue about God's silence, there are a great many who have not come to terms with what God has said (Mark 16:16).

In the New Testament

Just as the Old Testament teaches that man cannot act when God is silent, the New Testament affirms the same thing. For instance, we know that no angel could be God's Son (despite what Jehovah's Witnesses and others might say). How so? Because the Hebrew writer says,

"But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of

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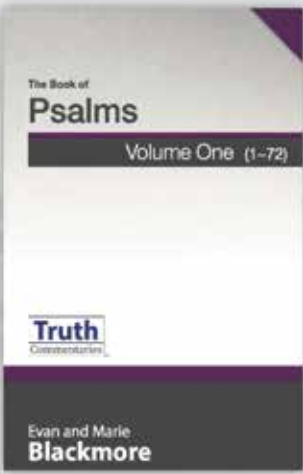


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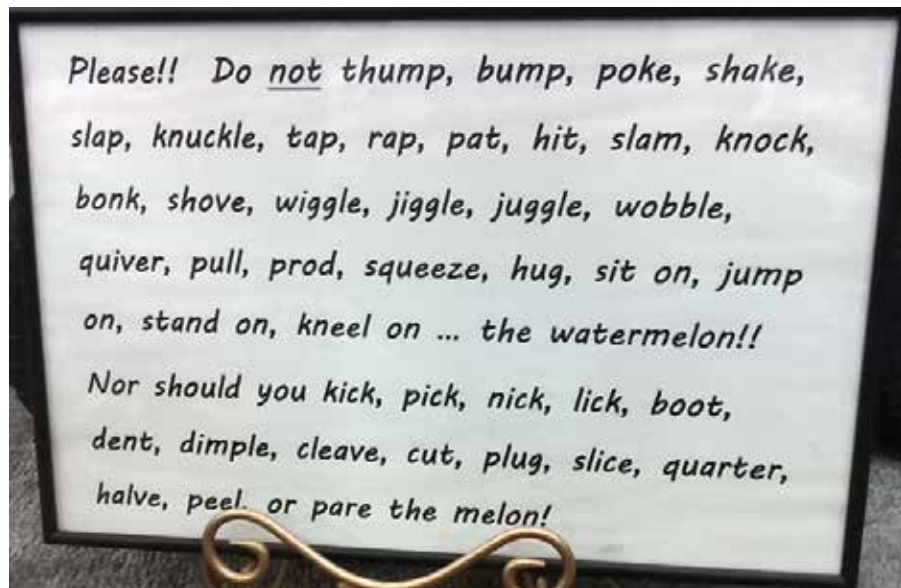
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gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:8-14).

No angel could be counted as God's Son, because God only said these things to His Son! He didn't say these things to Christ and then state, "Now, I am not talking about any angelic beings." God was silent in saying these things to angels. Thus, they were restricted from being counted as God's firstborn, having a scepter, or having a kingdom. It was not because God specifically told the angels "No," but because He was silent toward them in this matter. God's silence restricts!

In Hebrews 7:12-14, we learn that without a change of the law, Christ could not be a priest. Why? "For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood." Moreover, God specified the Levitical tribe as the priestly tribe (Num. 18:1-24). He did not have to list all the other tribes and say, "Not you!" By divine silence, the other tribes were restricted/prohibited from being priests. Since God was silent about authorizing priests from the tribe of Judah, the Hebrew writer states that Christ could not be a priest while on earth. For this to occur, a change in the law was demanded. Therefore, the law has changed, and we today are under the New Testament (Covenant),



and not the Old; Jesus Christ is a "high priest forever after the order of Melchizedek" (Heb. 5:10; 6:20; 7:17, 21).

Finally, when the Jews disputed over whether Gentiles could be saved without physical circumcision, it was God's silence that settled the matter once and for all (Acts 15:7-15, 24). Throughout the Scriptures, God's silence clearly prohibits unauthorized action on man's part. Shame on anyone who says otherwise.

Conclusion

I am reminded of a sign I have frequently seen at the Kentucky State Fair that is placed in front of a certain large watermelon. I get the sign's humor—it is makes a good point; yet, I wonder, why did someone think that a sign saying, "Don't Touch This Watermelon!" was insufficient? Perhaps, through the years, the melon's owners had to deal with those who said, "You didn't say not to do this or that..." and thus was born a sign listing forty-two possible but prohibited ways that one might contact a watermelon. Yet, "Don't Touch It!" would have sufficed.

This demonstrates the spiritual lesson under consideration: silence prohibits and restricts. If such were not the case, God would not only need to tell us what to do, but also must tell us all the countless things we are not to do. Had He taken this approach, the Bible would be so large and heavy that we would be unable to pick it up! Talk about some tedious reading! Thank God for His wisdom. Be grateful for the gifts of reason and logic. Recognize the truth that God's silence restricts or prohibits our actions. **TL**

Source

Tertullian. "The Chaplet, or De Corona." *Latin Christianity: Its Founder, Tertullian*. Edited by Alexander Roberts, James Donaldson, and A. Cleveland Coxe. *The Ante-Nicene Fathers. Vol. 3*. Buffalo, NY: Christian Literature Company, 1885.



Jarrod Jacobs

Jarrod Jacobs has preached the gospel for over 25 years, and is currently working with the brethren in Caneyville, KY. He can be reached at jjacobs291@aol.com.



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Here... Take It

by Mike Gentry

"There is an appointed time for everything. And there is a time for every event under heaven—A time to give birth and a time to die... A time to weep and a time to laugh... (Eccl. 3:1-4).

Editor's Comment

From time to time, as space allows, we will share stories about fellow-Christians that involve light-hearted moments, such as the following story told by Michael R. "Mike" Gentry, who serves as Chief of Police for the Harker Heights Police Dept. here in Texas. Brother Gentry also serves as an elder in the Lord's church.

In a round about way, the following story contains several moral lessons: (1) Be careful about your choice of companions (Prov. 13:20), and (2) be sure your sin will find you out (Num. 32:23).

He who walks with wise men will be wise, But the companion of fools will suffer harm (Prov. 13:20).

But if you will not do so, behold, you have sinned against the Lord, and be sure your sin will find you out (Num. 32:23).

Chief Gentry

Police work is a front row seat to the greatest show on earth. Sometimes there is happiness and sometimes tragedy but occasionally there is humor even in the most stressful of situations.

Many years ago I was working a patrol shift in the early morning and I received a call of a burglar alarm at a pharmacy. As I crept up to the building, it looked like another false alarm until I saw an open window. I

positioned myself outside that window and then an arm came out holding a bag. The arm just hung there with the bag in hand. Then the bag shook as if to get someone's attention and a voice whispered, "Here... take it." So I did. I sat it aside and then another bag came through the window and I took it too. Four times I took bags full of medicine bottles from the hand and put them aside.

Then a man awkwardly worked his way out of the window, feet first with his back toward me. As his feet touched the ground he said, "Let's go before the cops come!" I answered, "Too late," of course I arrested him and as

we walked back to my car, he smiled and said, "Well, I know one thing. I need to find another line of work, or at least a better partner." We both laughed all the way to jail. I never met his partner but as burglars go, he was a pretty nice guy. Best wishes from the Harker Heights Police Department. 🇺🇸

Source

Gentry, Mike. "Harker Heights Police Department." *Chief's Monday Brief*. Accessed May 15, 2017. <https://www.facebook.com/harkerheightspd/posts/1719312701416811:0>.



Michael (Mike) R. Gentry is Chief of Police in Harker Heights, Texas. He has been in the law enforcement field since 1978 and has been a Chief of Police since 1991. He can be reached at chiefgentry@yahoo.com. He also serves as an elder in the Leon Valley congregation in Temple, TX.

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Evangelist: Isaac Muñoz, www.chapmanacres.org

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Worship 10:30-11:30 A.M., Wednesday 7 P.M.
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Ken Sils - Minister (765) 307-8048

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Contacts: Kirk Moore (334) 546-3788
John Humphries (334) 306-4172

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Contacts: Brian Moore: (334) 279-1077
Charles Martin: (334) 283-2983

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Sunday Worship 10:30 A.M.
Sunday Worship 6 P.M.,
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www.conwaychurchofchrist.org

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www.cappsroad.org
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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 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Hal Hammons
(850) 479-2130 or (850) 602-8420

SEFFNER

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

GEORGIA

CENTERVILLE

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

COLUMBUS

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

CONYERS

Rockdale church of Christ
East Metro Atlanta, 705 Smyrna Road
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5:30 P.M., Wednesday 7:30 P.M.
Building (770) 929-3973

PINE MTN. VALLEY

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

SAVANNAH

Coastal church of Christ
Bible Study 10 A.M., Worship 11 A.M.
(912) 344-1687
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 P.M.
Communion 11 A.M., Wednesday 7 P.M.
(229) 244-8630, www.northvaldostacoc.com

IOWA

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

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

IDAHO

BLACKFOOT

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

ILLINOIS

CHICAGO

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

DOWNERS GROVE

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

GLEN ELLYN

Glenn Ellyn Church of Christ
796 Prairie Ave.
Glenn Ellyn, IL 60137
Sunday Bible Study 9:30 A.M., Worship 10:30 A.M.
Sunday Evening 5 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

INDIANA

CLARKSVILLE

Clarksville church of Christ
407 W. Lewis & Clark Parkway, 47129
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Brian Anderson (812) 944-2305
or (812) 948-9917
www.clarksvillechurchofchrist.org

GREENWOOD

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

HOBART

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

INDIANAPOLIS

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

JAMESTOWN

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

MARION

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

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

PLAINFIELD

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

SAINT LEON, IN

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

SALEM

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

TRAFALGAR

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

KANSAS

TOPEKA

17th Street church of Christ
5600 SW 17th St.
Bible Study 9:15 A.M., Worship 10:30 A.M.
Wednesday 7 P.M.
(785) 235-8687 or 273-7977
www.17thstreetchurchofchrist.org

KENTUCKY

AUSTIN

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

BEAVER DAM

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

BRANDENBURG

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

CAMPBELLSVILLE

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

CANEYVILLE

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

DANVILLE

church of Christ
385 E. Lexington Ave.
Worship 10 A.M., Bible Study 11:15 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Scott Vifuquin (859) 236-4204

FRANKLIN

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

HODGENVILLE

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

LEITCHFIELD

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

LOUISVILLE

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

LOUISIANA

GONZALES

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

MANY

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

STONEWALL

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

MARYLAND

SEVERN

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

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
westmichcof10@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

MERIDIAN

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

SOUTHAVEN

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

MISSOURI

BLUE SPRINGS

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

CAPE GIRARDEAU

North Cape church of Christ
121 S. Broadview St. Suite 2,
Cape Girardeau, MO 63703
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.westsidechurchofchrist.us

LILBOURN

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

RAYTOWN

Sterling Ave. church of Christ
5825 Sterling Ave. (Near Sports Complex)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Jerid Gunter
(816) 356-3096 or (270) 585-4331
www.sterlingavechurchofchrist.org

ST. JAMES

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

ST. JOSEPH

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

NEBRASKA

BEATRICE

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

NEW JERSEY

VAUXHALL

church of Christ
Milbourn Mall Suite 6., 2933 Vauxhall Rd.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Contact: Harry Persaud
phone: (908) 964-6356 • cell: (908) 964-8570

NEW MEXICO

ALBUQUERQUE

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

NEVADA

RENO

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

NORTH CAROLINA

CHARLOTTE

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

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

CINCINNATI

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

CLEVELAND

Lorain Ave. church of Christ
13501 Lorain Ave.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(330) 723-0111 or (330) 590-0227
or (216) 322-9392
www.lorainave-churchofchrist.com

COLUMBUS

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

DAYTON

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

FRANKLIN

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

FREMONT

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

HAMILTON

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

HILLIARD

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

MANSFIELD

Southside church of Christ
687 Mansfield-Lucas Road
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 5 P.M., Wednesday 5 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

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

OREGON

SWEET HOME

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

PENNSYLVANIA

PHILADELPHIA

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

SOUTH CAROLINA

COLUMBIA

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

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)
OUR WEB SITE DISPLAYS OUR CURRENT ASSEMBLY SCHEDULE.
Evangelist: Seth Mauldin, Bldg. (803) 834-6978
<http://airport-church-of-christ.com>

TENNESSEE

COLUMBIA

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

COSBY

Cosby church of Christ
489 Hooper Hwy., 37722
(15 mi. E. of Gatlinburg on Hwy. 321)
Bible Study 10A.M., Worship 11 A.M.
Evening 5 P.M., Wednesday Bible Study 6:00 P.M.
Evangelist: Olie Williamson
(423) 487-5540 or (423) 748-0844

JACKSON

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

JOHNSON CITY

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

JONESBOROUGH

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

KINGSTON SPRINGS

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

MT. PLEASANT

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

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

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
www.rockypointchurch.org

MURFREESBORO

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

MURFREESBORO

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

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

NASHVILLE

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

PIGEON FORGE

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

SHELBYVILLE

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

SHELBYVILLE

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

TEXAS

ALLEN

West Allen church of Christ
1414 W. Exchange Blvd. (2 miles west 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

CLEVELAND

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

CORPUS CHRISTI

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

DICKINSON

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

DALLAS

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

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

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

HOUSTON

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

IRVING

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

LANCASTER

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

LIBBONA

Indiana Avenue 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.libbonachurch.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 5:30 P.M.
www.northsidecoc.us
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

SAN ANTONIO

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

SAN ANTONIO

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

SHERMAN

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

TEMPLE

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

WACO

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

THE WOODLANDS

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

RICHMOND

Forest Hill church of Christ
1208 W. 41st Street
Bible Study 10 A.M., Worship 11 A.M.
Evening 6:00 P.M., Wednesday 7:00 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.
(276) 956-6049
www.churchofchristatridgeway.com

ROANOKE

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

VIRGINIA BEACH

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

WASHINGTON

BELLINGHAM

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

WEST VIRGINIA

CHARLESTON

Oakwood Road 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
oakwoodrdcoc@suddenlinkmail.com
www.oakwoodroadchurchofchrist.com

CLARKSBURG

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

FAIRMONT

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

GLADESVILLE

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

MOUNDSVILLE

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

PARKERSBURG

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

WYOMING

RANCHESTER

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

CANADA

CALGARY, AB

Northside church of Christ
803 20A Avenue NE
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday Bible Study 7 P.M.
+1 (403) 452-5116
www.churchofchristcalgary.com

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