

# Truth

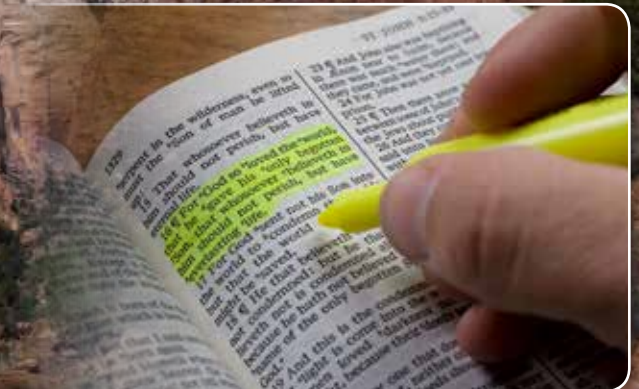
Magazine

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## ANSWERING RELIGIOUS ERROR

**“Beloved, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world”  
(1 John 4:1, NASB).**



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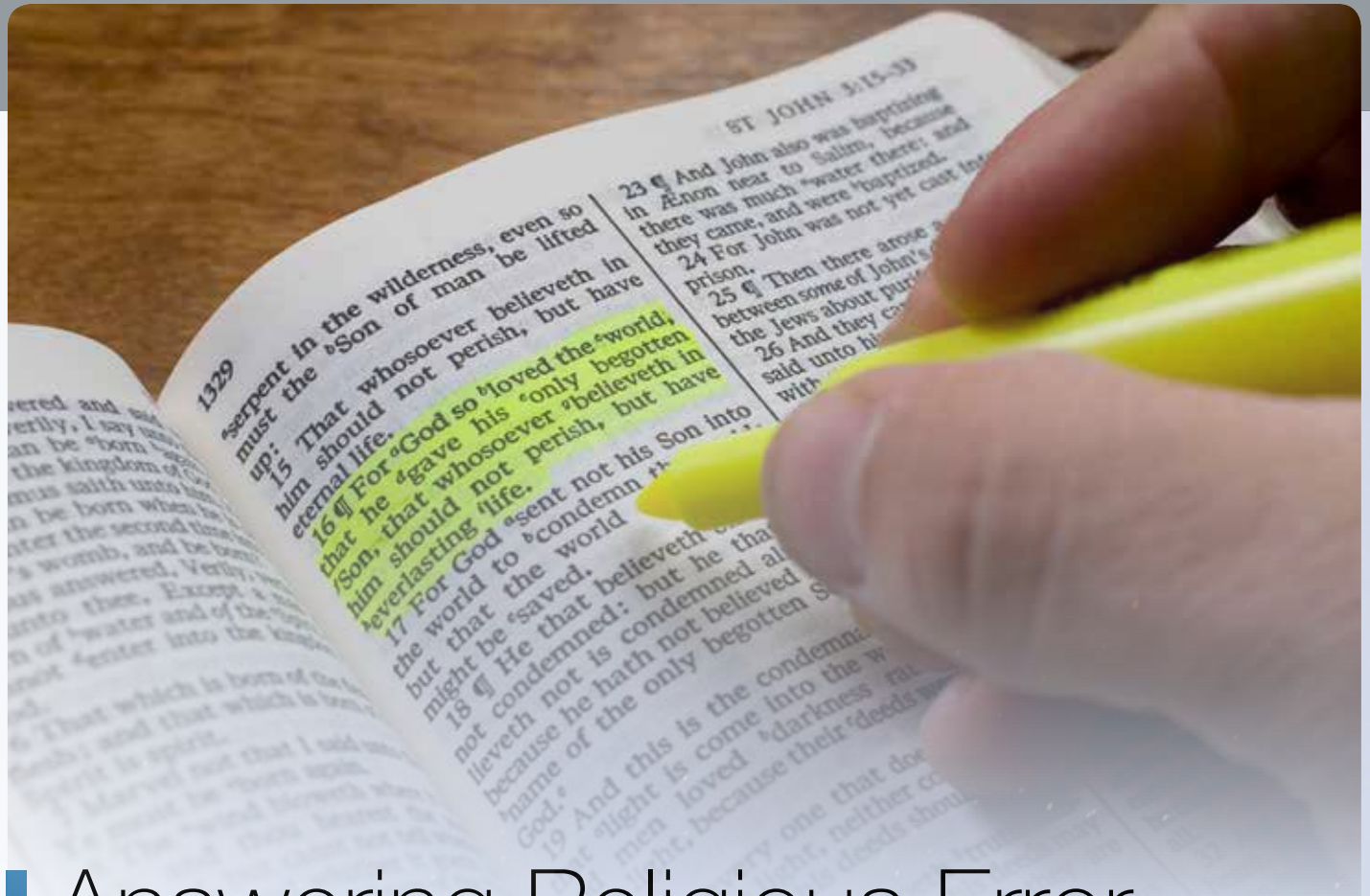
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# Error

by Mark Mayberry

This issue of Truth Magazine focuses upon “Answering Religious Error.” In turning away from the biblical pattern, many adhere to human creeds, catechisms, confessions, etc. In so doing, they wander from the truth, thus illustrating the very definition of error.

*The American Heritage Dictionary* defines “error” as “(1) an act, assertion, or belief that unintentionally deviates from what is correct, right, or true; (2) the condition of having incorrect or false knowledge; (3) the act or an instance of deviating from an accepted code of behavior; (4) a mistake; (5) Mathematics: the difference between a computed or measured value and a true or theoretically correct value; (6) Abbreviation: an error in baseball refers to a defensive fielding or throwing misplay by a player when a play normally should have resulted in an out or prevented an advance by a base runner.”

Other English dictionaries provide similar definitions. All infer the existence of some standard, in the realm of ethics or morals, or in its technical usage (applying to the realms of mathematics, scientific or statistical observation, or the law). Both the general and specific usage implies the violation of some objective code or pattern of behavior.

The Greek noun *planē* refers to “a wandering” (Thomas 4106). BDAG say, “In our literature (it is used) only as a figurative extension of the primary meaning: wandering from the path of truth, error, delusion, deceit, deception to which one is subject.” Louw and Nida say it is used of “the content of that which misleads or

deceives—‘misleading belief, deceptive belief, error, mistaken view’” (31.10).

Occurring 10 times in 10 verses, it is rendered “deceitful” (1x), “deception” (1x), “deluding” (1x), “error” (7x) in the NASB. Let’s consider these in this article, reflecting upon their meaning and message.

## Contrasting Message

Error involves a repudiation or rewriting of the word of God. Foreshadowing a future apostasy, Paul said some would fall away from the faith. Disregarding the truth, they will pay attention to *deceitful* spirits and doctrines of demons. Binding where God had not bound, they would forbid marriage and advocate abstaining from foods (1 Tim. 4:1-5, esp. v. 1).

Similarly, John warned, “For many *deceivers* have gone out into the world...” While the apostle focused upon the gnostic denial that Jesus Christ had come in the flesh, the principle would apply to anyone who goes too far and does not abide in the teaching of Christ: mortal man must not add to, subtract from, or otherwise alter the inspired message (2 John 7-11).

## Contrasting Appeal

### *Carnal Appeal of Error*

The preaching and practice of false teachers are often based on a

carnal appeal. Preying upon those who are spiritually immature, their corrupt message resonates in the heart of those who have barely escaped from the errors of this sinful world. Lacking perceptiveness, weak and worldly disciples are still easily victimized by proponents of error who promise freedom but are still slaves of corruption (2 Pet. 2:17-19, esp. v. 18).

Balaam, a prophet for hire who was motivated by his love of mammon, also taught Balak to cast a stumbling-block before the Israelites, enticing them to eat things sacrificed to idols and to commit acts of immorality (2 Pet. 2:15; Jude 11; Rev. 2:14).

### *Proper Appeal of Truth*

In contrast, the inspired apostles and prophets appealed to the hearts of men, not through carnality, but genuine love: “For our exhortation does not come from *error* or impurity or by way of deceit” (1 Thess. 2:1-8, esp. v. 3). In other words, Paul did not compromise the truth for the sake of personal gain or increased popularity (Gal. 1:10; Phil. 3:7-11). He wasn’t in it for the money; nor did he sell out to the highest bidder.

Truth is often maligned. The chief priests and the Pharisees accused Jesus Christ of being “a *deceiver*,” and called His claim regarding the resurrection “the last *deception*” (Matt. 27:62-66, esp. vv. 63-64). In

reality, Jesus is “the way, and the truth, and the life” (John 14:6; cf. 1:14) and the evidence of His resurrection was undeniable: He also presented Himself alive after His suffering by many convincing proofs (Acts 1:1-3), and was seen by multiple eye-witnesses (1 Cor. 15:3-8).

## Contrasting Outcomes

### *The Consequences of Error*

#### Degradation

Error is the by-product of rejecting true knowledge, but leads to moral degradation and defilement. Proving his premise that “all have sinned and come short of the glory of God,” Paul focuses on the Gentiles and then upon the Jews. Because the Gentiles chose not to acknowledge God, they were given over to corrupt and reprehensible behavior, internalizing “the due penalty of their **error**” (Rom. 1:18-32, esp. v. 27). Similarly, since the Jews did not faithfully follow the law, but hypocritically violated its norms, they also dishonored God and blasphemed His name (Rom. 2:17-24).

#### Deception

Those who persist in rebellion, as evidenced by a refusal to believe, obey or love the truth, may face internal and external deception, i.e., the hardening of their hearts: “For this reason God will send upon them a **deluding** influence so that they will believe what is false.” Such become both the perpetrators and prey of “false wonders” and “all the deception of wickedness” evidenced among “those who perish” (2 Thess. 2:6-12, esp. v. 11).

#### Death

Pursuing the pathway of error leads to spiritual death, i.e., separation from God, both in time and eternity. Sin severs our relationship with God, creating a chasm between the Creator and His creation (Isa. 59:1-2). Yet, angels rejoice whenever the faithful



intervenes and rescues the perishing: “he who turns a sinner from the **error** of his way will save his soul from death and will cover a multitude of sins” (James 5:19-20; cf. Luke 15:7).

### *Consequences of Following Truth*

#### Growth and Maturity

Following the truth has many benefits, greatest of which is freedom from the bondage and curse of sin (John 8:31-36).

Those who avail themselves of the provisions that God has made for spiritual growth and maturity will no longer be vulnerable to man’s **deceitful** scheming.

The trickery of men, employed by craftiness in **deceitful** scheming, can be successfully resisted by speaking the truth in love, and utilizing the provisions God has set in place for our spiritual growth and maturity (Eph. 4:9-16, esp. v. 14).

#### Overcoming the World

Hearing and heeding the truth is the only way we can successfully resist error. Like the noble Bereans, who “received the word with great eagerness, examining the Scriptures daily to see whether these things were so” (Acts 17:11), we must test the spirits, comparing their pronouncements to the inspired message of truth: “By this we know

the spirit of truth and the spirit of **error**” (1 John 4:1-6, esp. v. 6).

Spiritually mature disciples are empowered to resist error through a knowledge of the truth: “be on your guard so that you are not carried away by the **error** of unprincipled men and fall from your own steadfastness, but grow in the grace and knowledge of our Lord and Savior Jesus Christ” (2 Pet. 3:14-18, esp. vv. 17-18). 📖

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# “Each in Our Own Language”

by Kyle Pope

The process that brought God’s word into the languages of men and women throughout the world is an encouraging lesson in love and unselfish sacrifice.

After the flood, “the whole earth had one language and one speech” (Gen. 11:1, NKJV). When arrogance led mankind to build a great tower to make a “name” for themselves (Gen. 11:4), God acted to “confuse their language, that they may not understand one another’s speech” (Gen. 11:7).

Throughout most of the Old Testament, this confusion of tongues coincided with God’s purposes, helping Israel remain separate from the surrounding nations. The Messiah would come through Israel, and its language and culture were kept distinct. Faithful Jews resisted efforts to force Gentile culture upon them. Only as captives did they learn the “language and literature” of their captors (cf. Dan. 1:4).

When Jesus commanded His disciples to “Go into all the world and preach the gospel to every creature” (Mark 16:15), some things changed about this distinctiveness. Salvation was for Jews and Gentiles, but how could you teach someone with whom you could not communicate? When the gospel began to be taught, the confusion of tongues was the first obstacle to be overcome. On the Day of Pentecost, the same God who once confused mankind’s languages miraculously gave the apostles the ability “to speak with other tongues, as the Spirit gave them utterance” (Acts 2:4). In a miracle of the tongue and the ear, those assembled in Jerusalem from all over the world each “heard them speak in his own language” (Acts 2:6). With the completion of the New Testament and the passing of miraculous spiritual gifts, this divine aid in communication

also came to an end. There was no miracle of the pen. How would the gospel spread to people of different languages? How would the Scriptures become accessible to the world?

## Translating the Old Testament

So far in our study, we have seen that the Bible was revealed in three languages: Hebrew (in the Old Testament), Greek (in the New), and Aramaic (in a few passages in both the Old and New). Long before the time of Christ, Jews dispersed among other nations faced the challenge of language. Remember, there were no tools of technology like today. Efforts to convert Gentiles to Judaism, or the need to have readable Scriptures for Jews who no longer understood Hebrew led to the first translations of the Old Testament. According to historical sources, Ptolemy II (309–246 BC), the Greek king of Egypt who greatly expanded the library of Alexandria, sponsored the first translation of the pentateuch into Greek. This translation was called the *Septuagint* (from the Greek word for “70”—LXX) because 72 Jewish scholars were said to have completed the project. Over time, all Old Testament books were translated, and the name was eventually applied to the entire work. The Septuagint was the Old Testament from which many of the first Christians read. Some of the names we still use (such as *Genesis*, “The beginning,” and *Exodus*, “The going-out”) come from the Septuagint. The Greek New Testament often quotes the Septuagint—a testimony to its important role in religious history.

Before Alexander the Great spread Greek throughout the ancient world, Aramaic had become a language of international commerce. Aramaic was much closer to Hebrew, and for many Jews, it remained a commonly spoken tongue. Quite early Jewish teachers began to translate and explain Hebrew Scriptures in Aramaic to help their listeners understand (cf. Ezra 4:7). These interpretations, or *Targums*, were not written down at first, but by the late first century, a proselyte named Onkelos (thought by some to be another name for Aquila of Sinope) produced an Aramaic Targum of the Pentateuch. In the second century, a Jewish scholar named Jonathan ben Uzziel produced a looser Aramaic Targum of the prophetic books. These Targums were read in Jewish synagogue worship for centuries and continue to be used by Yemenite Jews today.

As Christians increasingly used the Septuagint to argue that Jesus was the promised Old Testament Messiah, some Greek speaking Jews sought a different translation. In the second century, three were produced by Jewish scholars. The most literal (although awkward) was done by Aquila of Sinope. As noted above, some believe Aquila and Onkelos, were the same person. It would make sense that one who tried to bring Old Testament Scriptures into one language would see the need to translate it into another. His Greek translation quickly replaced the Septuagint in many Jewish synagogues, including the one in Alexandria. A second translation was done by Theodotion of Ephesus, but it was merely a revision of the

Septuagint. The third, done by an obscure scholar named Symmachus, was perhaps the best mix of staying literal to the text but making it smoother and more readable to the Greek ear. Symmachus' identity is unclear. Different sources associate him with Samaritans, Jews, or even Ebionites (a sect of Jewish Christians). Around AD 240, the Christian scholar Origen produced a *Hexapla* of the Old Testament, placing these translations in parallel columns beside the Hebrew text. The original was lost in the Muslim destruction of the library in Caesarea in AD 638, but fragments from copies have survived to the present.

## Translating the New Testament

While it is important to know the history of Old Testament translation, it does not compare to the wonderful story of love and self-sacrifice revealed in the first steps taken to bring the word of God to a lost (and sometimes even illiterate) world. On my phone, I can pull up a website called "[Google Translate](#)," scroll through dozens of languages, and with the tap of a finger, translate any text I find into whatever language I choose. Remember, the gospel was born into a world without computers and smart phones. While many in the Greco-Roman world read and spoke Latin or Greek, on the edges of the "civilized world" were hordes of people who might not even have a written language. Many of us are descended from such people. Can you imagine what it would require to bring the word of God to them?

Some of the first steps were the easiest. Like the Targums, some of the earliest translations of the New Testament were in Aramaic. Translations in a dialect of Aramaic known as Syriac, from the region near Antioch, began to be produced in the second and third centuries. By the fifth century, the most widely accepted version called the *Peshitta*, meaning "pure," came into use within Syriac speaking churches and continues to be used today.

In the second and third centuries, Latin translations began to be produced all over the Roman Empire. But imagine if people from every state in the United States began randomly to translate Scripture. A Bible from Georgia would sound much different than one from New York. By the fourth century, the chaotic state of these first Latin translations led authorities in Constantinople to assign a Latin scholar named Jerome (AD 342-420) to research and produce a trustworthy translation of the Bible into Latin. As a boy, Jerome had been trained in Greek and Latin. He had studied Hebrew while living for a time in a cave as a hermit. Jerome traveled to Palestine and compared biblical manuscripts to determine the most accurate readings. By AD 405, Jerome, with the help of others, produced the first critical Latin translation of the Bible written in *vulgar* (i.e. "common") Latin. The *Latin Vulgate* became the primary biblical translation in Europe for over 1,000 years. In future lessons, we will see the impact it continues to have on English translations.

In Egypt, the ancient language of the pharaohs had gradually changed. The influence of Greek rulers had merged Greek vocabulary into their speech, and the written hieroglyphics had been simplified into a cursive shorthand with little resemblance to the picture writing engraved on pyramid walls. Christians who taught in Egypt are believed to have contributed to the development of a written form of Egyptian known as Coptic that borrowed Greek letters and created some additional symbols for Egyptian sounds. Coptic translations of the New Testament date back to the second and third century.

In the fourth century, a boy named Ulfilas, meaning "Little Wolf," was carried off captive with his family from Cappadocia to Dacia in the region of modern day Bulgaria. Although raised as a Goth, Ulfilas learned Greek, Latin, and Gothic and began teaching his faith in Christ to the very people who had once taken him captive. The Goths

had no written language. So Ulfilas had to invent an alphabet which, like Coptic, used Greek letters with some additional letters representing Gothic sounds. He then translated most of the Bible into Gothic so that he could teach these barbarous people. The Gothic Bible is the oldest preserved example of a Germanic language, like English.

Ulfilas was not the only one to act so unselfishly. In the fourth century, the son of a prominent Armenian family named Mesrop Mashtots left his service to the royal court and invented alphabets for the Armenian, Georgian, and Albanian languages. In AD 411, he created the first Armenian translation from the Syriac. In AD 434, after gaining access to Greek texts, he completed a translation from the Greek that is still used in Armenian churches. The alphabets he created were also used in the first Georgian and Albanian translations of the Bible. Finally, in AD 865, at the request of Prince Rostislav of Moravia (in the modern Czech Republic) Constantinople sent two brothers, Cyril and Methodius, to teach the Balkan Slavs. They also had to invent an alphabet for their language now known as "Old Church Slavonic." Cyril died before the Bible translation was completed, but Methodius continued the work. Although their followers were expelled from Moravia after Methodius' death, their translations were highly influential in Russia, Bulgaria, and Serbia. In fact, the alphabet now used in modern Russian is called Cyrillic, in honor of Cyril from whose efforts it had developed. It is ironic that the alphabet used in the former atheistic Soviet Union was created from work first used to translate Scripture. In our next lesson, we will see how similar acts of self-sacrifice led to the translation of the Bible into English—a blessing that we continue to enjoy today. 🙏



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# Lessons from the Bread Basket

by Deborah Towles

The smell of freshly baked bread is almost irresistible. We are encouraged to develop a taste for far better bread, one that will never leave us hungry. Let us help children taste God's wisdom while experiencing the wonders of making bread.

Bread is vital to existence, a gift from the hands of a benevolent God who supplies and supports His people. Without it, life is diminished and threatened (Isa. 3:1).

Most ancient breads were unleavened. Grain could be eaten raw (Mark 2:23), crushed into coarse flour with a mortar and pestle (Lev. 2:14), finely ground (Gen. 18:6) and later, milled (Num. 11:8). Flour was often mixed with water and oil and baked into flat, round cakes. Egyptians, who placed loaves of bread in the tombs of their kings, may have been the first to make leavened bread. Tomb paintings show the process of turning grain into bread. When the Israelites departed Egypt, they took this knowledge and their bread troughs with them (Exod. 12:34).

Dough is naturally leavened when yeast (a tiny airborne plant) lands and feeds on the sugars in warm, moist flour. Yeast permeates the dough, releasing small bubbles of carbon dioxide gas, fermenting and making the dough sour. Flour contains gluten that gives dough the ability to stretch, trapping the bubbles and causing the dough to rise. Kneading the dough distributes these bubbles evenly, giving it a light, airy texture. The gas dissipates while baking but the loaf retains its shape. A piece of dough (starter) is saved for the next baking, ensuring continued access to leavened bread.

While preparing for the Passover, all leaven was removed from Israelite homes (Exod. 12). Because they left Egypt in haste, they took no leaven with them. However, on their wilderness journey, they remembered and longed for the bread of Egypt (Exod. 16:2-3). God, the Giver and Sustainer of life, provided bread in the form of manna (Exod. 16:13-36), which could be boiled or baked, but never leavened since it could not be saved from day to day. God was testing Israel and teaching them there was something far better than earthly bread (Deut. 8:2; Isa 55:2).



Leaven is powerful to effect change. It is used symbolically of evil's ability to permeate through false doctrine, hypocrisy, malice, and wickedness (Gal. 5:9; Luke 12:1). These, like leaven during the Passover, are to be cast out from among God's people (1 Cor. 5:6-13). The kingdom parable describing a woman, who put a small amount of leaven in a large amount of meal until all was leavened, demonstrates the positive, pervasive power of the gospel to change the world (Matt. 13:33).

God can be trusted to provide our daily bread (Matt. 6:11), but we cannot live by bread alone (Matt. 4:4). He provides a far greater spiritual manna—Christ, the Bread of Life. We are invited to partake of Him so completely (John 6:35-68) that He is in us (Col. 1:27) and becomes our life (Col. 3:4). **TL**

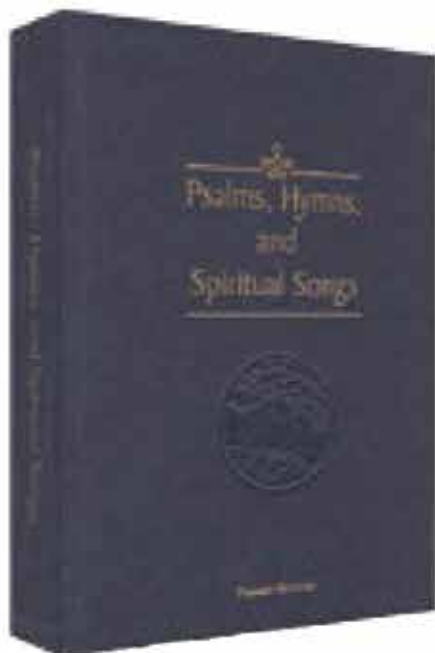


Deborah Towles

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 41st 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 [deborah@carolina.rr.com](mailto:deborah@carolina.rr.com)



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# *Psalms, Hymns, and Spiritual Songs*

# Restoration v. Unity: Historical Efforts at Proper Balance

by Daniel H. King, Sr.

Over time, many fell away from the faith that was revealed by Christ and His inspired apostles. While men offer various solutions to the problem of religious division, the Biblical approach involves a call to repentance and a restoration of the ancient order.

The very concept of restoration suggests an implicit problem with the status quo in religion—something has been lost over time which needs to be revitalized and restored. So, of course, we cannot even begin to speak formally of its existence until the religious situation in Christianity since its beginning had deteriorated to a sufficient degree that circumstances called for a return to a state which no longer prevailed, namely unity.

Even though it was quite common in the early days of the church to have promoters of various doctrinal errors present in the churches, and even in some cases in full control of certain congregations (Gnosticism, Docetism, libertines, Nicolaitans, etc.), they were at first seen as a perverse presence within the church itself. They did not start their own denomination and designate it as something different from the church of Christ.

## Division and Disunity

Over time, however, all of this changed. The Council of Ephesus in AD 431 brought about the beginning of the Assyrian Church, and the Council of Chalcedon in AD 451 saw the start of the Oriental Orthodox Churches (Ethiopian, Coptic, Armenian, Syrian, Indian, and Eritrean). The Great Schism in the eleventh century divided Catholicism into the Western (Roman Catholic) Church and the Eastern Orthodox Churches (Greek, Russian, Slavic). Out of Western or Catholic churches

came the Reformation churches of the sixteenth century in all their profusion, Anglicanism, Protestantism, Anabaptist groups, etc. Over time, hundreds of different groups, quite distinctive doctrinally and organizationally, came into existence.

As religious diversity and sectarianism were evolving and devolving, a single aggravating reality would have become very apparent to any casual observer: ever-burgeoning denominationalism made the very possibility of any genuine religious unity more and more a thing of the past, a distant memory and a tremendous challenge to attain. Real issues of faith and life were at stake, and little agreement existed on questions that were fundamental to the religion itself. Questions such as the place of Scripture and human tradition in the ongoing life of the church, popery, Mariolatry, man-made laws, perversion of the concepts of faith and works, human freedom and divine prerogative, the nature and purpose of baptism, the true meaning of the communion Supper, etc., had groups allied on various sides and were represented by distinct religious affiliations. These are matters of

signal importance, and cannot be relegated to the realm of personal opinion or spiritual inconsequence.

## The Tension Between Unity and Restoration

So, one could rightly observe that from the start of this “dividing up” process, there has always been a tension between these two concepts, unity and restoration, and most of the problems which have been caused over the years relative to the two subjects have been due to an out-of-balance tendency to push one of these ideas beyond its biblical limitations at the expense of the other. An imbalanced approach to unity has frequently led to fellowship with doctrinal error.

At the same time, pressing the notion of restorationism beyond its scriptural limits led to confusion and division where it was not necessary. This was true in the case where prohibiting the use of separate Bible classes, women teachers of children, located preachers, multiple communion cups, etc., was pressed to the point of division and alienation, along with a host of other matters which should never have troubled brethren and caused disunity.

Taking their cue from the great “restoration” movements of Jewish history—instituted by kings like Hezekiah and Josiah (2 Kings 18:1ff; 2 Chron. 29:1ff.; 2 Kings 22:1ff.; 2 Chron. 34:1ff.), along with the prophets of Judah and Israel—and with



sectarianism rife in the Americas, many leading lights of the early nineteenth century wearied of the creeds and their promotion among the people of their time. Thomas and Alexander Campbell, Barton Warren Stone, “Raccoon” John Smith, Walter Scott, Moses Lard, and a host of other great men of God became involved in promoting the concept of restoring New Testament Christianity in the several states of the American union. These gifted orators and writers put before the masses such ideas as following nothing that was not as old as the New Testament itself.

Hence, they rejected infant baptism, closed communion, human creeds, and confessions of faith, humanly-contrived religious associations such as missionary societies and presbyteries, while emphasizing a return or “restoration” to such ideas as are manifestly taught in the New Testament. In their view, the Bible was looked upon as the final court of

appeal in all matters having to do with the Christian religion. Congregations began to follow the New Testament pattern of organization, worship, and work. Bible things were called by Bible names and understood in Bible ways. As a result, when men and congregations had genuinely begun to follow the New Testament in all its teachings, *then and there* the New Testament church had been restored to its first century manifestation. True “restoration” had been accomplished, and the unity for which Jesus had prayed (John 17:20-23) and that Paul commanded for the church had been attained (1 Cor. 1:10; Eph. 4:1-6).

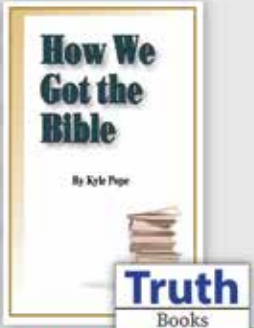
### The Ecumenical Movement

In contrast, the denominational world thought of this idea of unity differently than did these men—seeing it in terms of union rather than unity. Thus, they urged upon the various groups a continuance of the status quo doctrinally

and practically while ignoring their sometimes very significant differences in doctrine and practice.

One of the earliest expressions of sentiment toward bringing together disparate religious groups was the Association for the Promotion of the Unity of Christendom, founded in 1857. This organization advocated prayers for the unity of the various “Christian” churches. The Ecumenical Movement, properly so called, began as a quest among Orthodox, Roman Catholic, Anglican, Old Catholic, and many Protestant churches for reconciliation and unity. This movement began in the early decades of the twentieth century.

What motivated them toward this new approach? Apparently, many of them were weary of the strife that went along with denominational differences. The World Missionary Conference in Edinburgh in 1910 opened the eyes of many churchmen to the tragedy of disunity among the denominations and



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the continuous competition between churches that claimed to follow Jesus Christ. The Faith and Order movement and the Life and Work movement in the 1920's eventually contributed to the establishment of the World Council of Churches in 1948, which was an outgrowth of the ecumenical approach to so much religious fragmentation among professed followers of Christ.

At the same time, a sizeable number of Protestant communities, especially in the Baptist, Evangelical, and the Fundamentalist traditions, have generally avoided ecumenical engagement. The logic follows this line of reasoning: The more liberal the thinking of the churches, the less doctrinal matters have seemed to count. The more conservative the churches have been, the less anxious they have been to lower their doctrinal and practical barriers to fellowship. Therefore, it is evident that theological liberalism is largely responsible for a willingness to set aside differences to achieve unification in ecumenical terms.

## Restoration Movement Response

With the dawning of the twentieth century, a growing division between churches of Christ and Christian churches began to make itself felt in a major way. It had been evident since the middle of the previous century with the introduction of various missionary societies (and especially the American Christian Missionary Society, formed in October of 1849) into the work of local churches and the musical instrument into the worship of many of the more liberal leaning congregations. The American census of 1906 for the first time recognized formally the distinction which had existed already for decades informally. Make no mistake about it: attitudes had been changing for many years; moreover, this mindset had real consequences for both the notion of

religious unity and the idea of how the restoration of Bible concepts and practices could affect that unity.

At this point, the more progressive side of the movement began to be wooed by the siren song of the growing sentiment toward ecumenism among the various denominations. It essentially represented the notion of "fellowship within religious diversity," and spelled doom for the concept of calling the sects back to the Bible and away from their human traditions and man-made creeds. By the end of the nineteenth century, J. H. Garrison, editor of the *Christian Evangelist*, a journal circulated in the Disciples' movement, believed he could fit the older principles of the restoration movement into the newer thought patterns of the ecumenical ideology. Garrison believed in "progressive Reformation" and urged this new manner of thinking and speaking upon the Disciples.

Culmination of this thought process came in 1902 at the Disciples' General Convention in Omaha when Dr. E. B. Sanford, secretary of the National Federation of Churches explained this idea in restorationist terms: "to bring believers of every name who recognize their oneness in Christ into such cooperative relations that along the lines of practical service and counsel they will most effectively advance the Kingdom of God" (West, 37). Garrison recommended to the Convention acceptance of "cordial approval of the effort to bring the churches of this country into closer cooperation and to give truer expression of the degree of unity which already exists," and the resolution passed, although not unanimously.

It was clear, however, to everyone present that day, that many in the movement were not yet prepared for unbridled fellowship with the errors of various denominations.

Notable among those who opposed the motion was J. A. Lord, editor of the influential *Christian Standard* magazine, along with several other men of a more conservative bent. Yet, theological liberalism engulfed the Disciples movement, and the conservatives were swept aside. They would later constitute the Christian Church and would see a total breach with the Disciples of Christ.

As the historian, Earl West, explained, "The churches of Christ, however, had already removed themselves from the stormy arena and watched from the sidelines with restrained amusement. They saw the Disciple movement as currently moving headlong away from early restoration principles into the status of full-fledged liberal Protestant denominational establishment" (*Ibid.*, 38). Acceptance of missionary societies and mechanical instrumental music into their worship and service had set both of the other religious traditions on a path toward total apostasy as well as alienation from those who were the true heirs of the movement's founders. ■

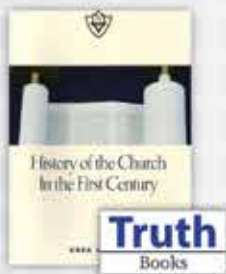
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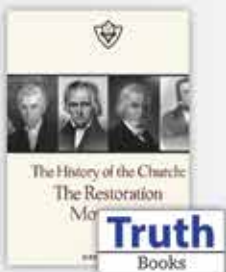
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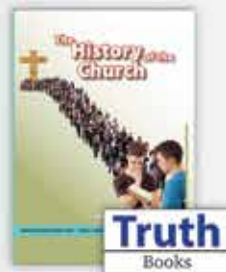
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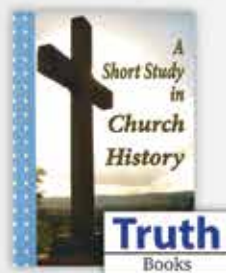
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# The Lasting Value of a Godly Wife and Mother

by Jesse Flowers

The heart and treasure of any marriage and home is a godly wife and mother. Indeed, her worth is far above rubies!

Godly wives and mothers are unique in today's world—a rarity in the midst of so many who are truly ungodly. No doubt the wise man Solomon had a godly woman in mind when he said, “He who finds a wife finds a good thing, and obtains favor from the Lord” (Prov. 18:22).

The heart, the strength and the stability of any home are godly wives and mothers. Her “worth is far above rubies” to her husband and children (Prov. 31:10). Her priceless value is far-reaching, and it is lasting. Why is this true? Consider the following:

A godly wife is “an excellent wife” and “the crown of her husband” (Prov. 12:4). She will serve as the much-needed “helper” God created her to be in his life (Gen. 2:18). She will cause the heart of her husband to safely trust in her (Prov. 31:11). She will cause her husband to “have no lack of gain” (Prov. 31:11) and will do him good “all the days of her life” (Prov. 31:12). She happily submits to her husband as she does unto the Lord (Eph. 5:22).

She will adorn herself “in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing, but, which is proper for women professing godliness, with good works” (1 Tim. 2:9-10). She possesses “the incorruptible

beauty of a gentle and quiet spirit, which is very precious in the sight of God” (1 Pet. 3:4). When such a woman is older, she will be “well reported for good works, (having) brought up children, lodged strangers, washed

the saints' feet, relieved the afflicted, (and) diligently followed every good work” (1 Tim. 5:10). Because godliness shines forth in everything she is and does, her husband will praise her with his lips (Prov. 31:28).





A godly mother watches over the ways of her household and does not eat the bread of idleness (Prov. 31:27). She “provides food for her household” (Prov. 31:15). She does not fear the winter season because “all her household is clothed in scarlet” (Prov. 31:21). Such a woman will love her husband and her children; she will “be discreet, chaste,” a homemaker, good, obedient to her own husband, “that the word of God may not be blasphemed” (Titus 2:4-5). Sadly, what is missing in too many modern-day homes are the “keepers at home,” the heart and soul of the family.

Like Lois and Eunice of old (2 Tim. 1:5), she will teach her children the Holy Scriptures that are able to make them “wise for salvation through faith which is in Christ Jesus” (2 Tim. 3:15). None of this happens accidentally, but only with much purpose and resolve. Godly mothers will teach their children the words of God “diligently... and shall talk of them when you sit

in your house, when you walk by the way, when you lie down, and when you rise up. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates” (Deut. 6:7-9). Realizing her love and devotion for them, her children will “rise up and call her blessed” (Prov. 31:28).

How could such a godly wife and mother not be easily recognized as a woman of lasting value to her family and all others in her sphere of influence (Matt. 5:13-16)? In practically every instance, when you encounter a strong, faithful elder (Titus 1:5-9), a devoted deacon (1 Tim. 3:8-13), an uncompromising gospel preacher (2 Tim. 4:1-5), a Christian man that is a steadfast worker (1 Cor. 15:58)—you will also find a godly wife and mother in the home.

I believe that I am correct in saying that countless husbands, children,

grandchildren, and even great-grandchildren will spend eternity in heaven because of the love, loyalty and tireless efforts of a godly wife and mother in the home (1 Tim. 4:16). If receiving a home in heaven forever is not considered to be of “lasting value,” then I do not know what is!

As the Book of God testifies regarding godly wives and mothers: “Many daughters have done well, but you excel them all. Charm is deceitful and beauty is passing, but a woman who fears the Lord, she shall be praised” (Prov. 31:29-30). **✠**



Jesse Flowers

Jesse has labored with the church of Christ at Pruett and Lobit Streets in Baytown, TX for the past 9 years. He is married to April (Melton) and they have four children, Jesse, Josiah, Anna and Clara. The church website is <http://biblework.com>. He can be reached at [jafopie@hotmail.com](mailto:jafopie@hotmail.com)

*Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool, and flax, and worketh willingly with her hands. She is like the merchants' ships; she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandise is good: her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household: for all her household are clothed with scarlet. She maketh herself coverings of tapestry; her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh fine linen, and selleth it; and delivereth girdles unto the merchant. Strength and honour are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom, and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favour is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates (Proverbs 31:10-31, A.V.)*



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:

# Why do many preachers judge others when Christ said not to judge in the Bible?

The person raising this question most likely had in mind the statement of our Lord found in Matthew 7:1-2, which says, “Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.”

Like many others, this individual has misapprehended the Lord’s meaning. The Lord did not forbid sincere judgments, the kind that He, in fact, required in passages like John 7:24.

Righteous judgment comes about when a person with a pure heart and love for his neighbor distinguishes (shows a difference) between things approved by God and disapproved by Him. Even taking judging a step further, according to the definition of the term here used, he may even express divine condemnation of an idea or practice which God abominates. Of course, in doing this, he must be sure that his own motives are moved by righteousness, his own heart is pure, and his words

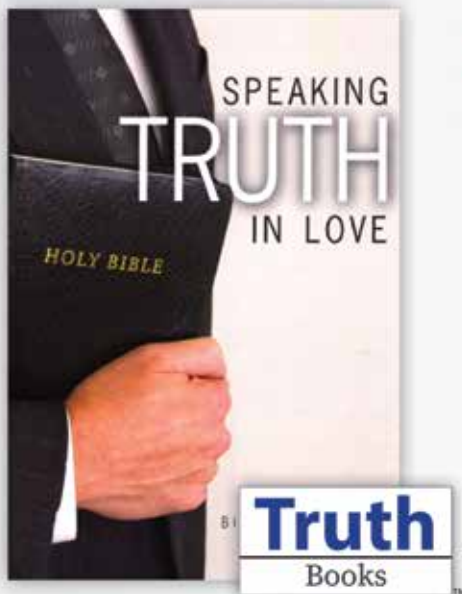
are driven by love. When he does this, he is judging righteous judgment.

Notice in Matthew 7:1 that Jesus did not absolutely forbid all judging, but focused on being careful because the one who judges shall receive the kind of judgment that he gives to others (v. 2). In the next verses, Jesus admonished each one to judge himself first, removing any impediments to rendering righteous judgment which would benefit others.

After his instructions on first preparing oneself, the Lord then indicated the need to judge (v. 6). Judgment is essential if one decides who will appreciate the holy things offered in the gospel of Christ or esteem the valuable spiritual treasures of the kingdom of God. As far down in this chapter as verses 15 and 16, Jesus mandated actions that necessitate judgments: extreme care about false prophets and detecting them by their fruits (what they produce by their teaching).

It is possible for preachers to be censorious in their judgments, like the Pharisees and other religious leaders probably intended by Jesus in Matthew 7. They try to cover their own guilt while excoriating others, ignoring their own motives while arrogantly presuming to question and expose those of others. It is not difficult to decide what the Lord had in mind in this context when he taught the Golden Rule (7:12). All must remember that disobeying the Lord invites harsh judgment upon ourselves.

Careful Bible students can see that neither the context of this much-abused text nor the rest of the New Testament supports the position here referenced—namely, that a Christian must never express judgments. Souls depend on speaking truth in love (Eph. 4:15). Speaking truth requires that we judge (differentiate) between truth and error, lawlessness and righteousness, and what the Bible teaches and anything else! 📖



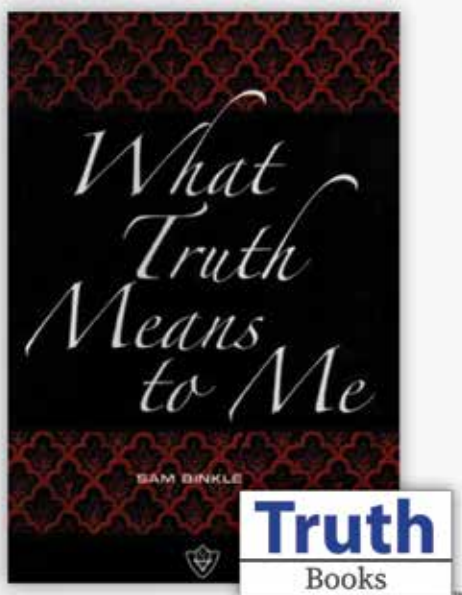
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# Do We Know the Location of Golgotha?

by Luke Chandler

Jesus' death and resurrection are central to human history. Do we know the actual location of Golgotha? Tradition identifies two possible sites, but only one of them lines up with details provided in the Scriptures.

Do we know where Jesus was crucified and buried? Though we can never be 100% certain, archaeology and geography, combined with the biblical record, make a strong case for one location.

The Gospels provide details on the site of Jesus' crucifixion and burial. It happened outside the city (John 19:20) at a place called Golgotha (Matt. 27:33-35; Mark 15:22-24; John 19:17-18). "Golgotha" is an Aramaic term that translates to "Place of a Skull" ("Calvary" in Latin). Scripture does not explain the reason for the name "Skull." It may have described a rock formation that resembled a skull, or could just refer to a place commonly used for executions. The Gospels recall that Jesus was laid in a "new" tomb and was the first person to be buried there. His tomb was in a nearby garden and had a rolling stone-type entrance, which was typical of tombs during the Roman period (John 19:41-20:1; Matt. 27:59-60).

Two different sites in Jerusalem are linked with Jesus' death and burial: The Garden Tomb, also known as Gordon's Calvary, and the Church of the Holy Sepulchre. Only one of these locations matches the physical clues in the Bible and has been associated with Jesus since ancient times. Which site is it?

The Garden Tomb, located just north of the Old City walls, is peaceful and

beautiful; an oasis of calm in modern Jerusalem. It looks and feels like a place we would associate with Jesus' serene sacrifice. Modern caretakers maintain a garden atmosphere and provide quiet places for prayer and meditation. However, this is not the tomb for which we are looking. The design of the Garden Tomb is typical of the Divided Kingdom period and was already centuries old in Jesus' time. It cannot be the "new" one described in the Gospels. The rolling stone visitors can see near the entrance today was brought over from a different tomb. The site feels genuine but does not

match the Gospel description. We simply cannot associate it with Christ.

How did anyone come to link the Garden Tomb with Jesus? In 1842, scholar Otto Thenius suggested that a nearby eroded rock escarpment, which at the time resembled something like the face of a skull, could be Golgotha. In 1883, a British officer named Charles Gordon linked the nearby "Garden Tomb" to the skull-rock and popularized the notion it could have been Calvary. Despite no other evidence or previous tradition, Gordon's proposal gained popularity, and the place became known as



The Garden Tomb



Church of the Holy Sepulchre in Jerusalem

Gordon's Calvary. Since Gordon and Thenius' time, erosion has continued to re-shape the rock, and it no longer resembles a skull face, which raises the question of how skull-like it would have appeared eighteen centuries before.

In contrast, the Church of the Holy Sepulchre is a strong candidate for the site of Jesus' crucifixion and burial. This location aligns with the physical descriptions in the Bible. In the early first century, the site was a disused quarry. A thirty-nine-foot mass of low-quality rock had been left in place, which may have given the appearance of a skull. (Alternatively, the term may simply have associated the spot with

regular executions.) Archaeological excavations by Vergilio Corbo found dark, rich soil that is atypical of the Jerusalem area, which suggests that dirt was brought in to convert the quarry into a garden. The quarry/garden was outside the city walls in Jesus' time but located near one of the gates, which fits the account of how Simon of Cyrene was easily pressed into service as he came in from the countryside (Matt. 7:39; Mark 15:1). Moreover, seven Roman period tombs have been identified on the grounds, showing it was an area used for burials.

Ancient memory also supports this identification as Golgotha. The early

disciples knew exactly where Jesus had been killed and buried, and no doubt shared information on the location (as we can see in the Gospels). In the early second century, the Roman Emperor Hadrian filled in the area to create a massive earthen platform and built a temple to Aphrodite on top. By Constantine's time, more than 200 years later, local memory still remembered the spot as the Golgotha, and the platform was excavated away to reveal the old rock and tombs from Jesus' time. Constantine built a large church building on the site and named it Anastasia ("Resurrection"). Most of the building we see today dates to later periods, but still covers the same rock and tombs that early Christians associated with Jesus.

Today, the Holy Sepulchre Church is used by priests from several Orthodox churches and the Roman Catholic church. All groups claim ownership of different parts of the building and perform their own rituals at certain times. The result is a tense *status quo* that occasionally devolves into fistfights between clergy over perceived slights, or when someone acts out of turn. Visitors to the Holy Sepulchre will see countless religious icons displayed throughout, as well as worship rituals that descend from ancient paganism.

The Holy Sepulchre may be the actual location of Calvary, but it discouragingly symbolizes the division and apostasy that overtook the original church. Perhaps its greatest value is the reminder that Christians are the true Temple of the Lord. Jesus died near Jerusalem, but the Christ dwells today in the "living stones" of His holy, royal priesthood (1 Pet. 2:5, 9). **TL**



The proposed "Tomb of Jesus" in the Holy Sepulchre



Luke Chandler

Luke has preached the Gospel for more than twenty years and currently works with the North Terrace congregation in the Tampa area. He has led tours and excavated in Israel for nine years. Luke and his wife Melanie have five children. He can be reached at [lukechandler@verizon.net](mailto:lukechandler@verizon.net).



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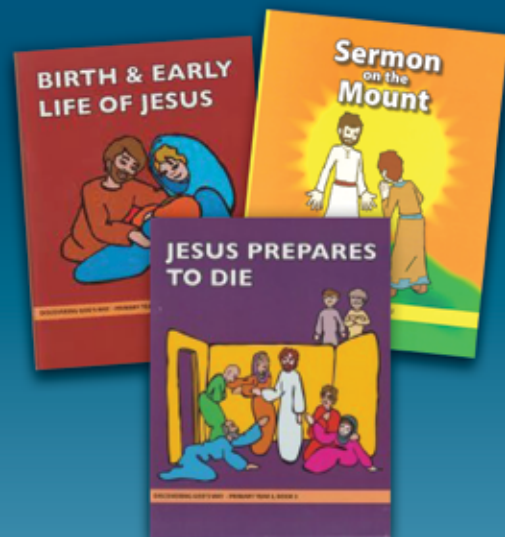
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## Discovering



# Is Baptism Essential to Salvation?

by John Isaac Edwards

Many of those who argue that we are saved by faith alone deny the necessity of baptism. What saith the Scriptures?

Many answer this in the negative. It's been said: "Baptism is not essential to salvation..." "Is baptism necessary for salvation? I don't beat about the bush about it at all. I come out with a plain, definite, no! No, baptism doesn't save, doesn't help save, and I'll go even further to say that it doesn't have anything in this world to do with the saving of a soul." "The Scriptures teach that salvation is by grace through faith, independent of baptism." As Paul asked, "But what saith the answer of God...?" (Rom. 11:4).

## Jesus Said That It Is

Jesus commissioned His apostles, "Go ye therefore, and teach all nations, baptizing them..." (Matt. 28:19). If baptism is not essential to salvation, did He give them a pointless assignment? The Lord also affirmed, "He that believeth and is baptized shall be saved..." (Mark 16:16). Baptism is as essential to salvation as believing!

## Apostles Taught That It Is

Apostolic teaching shows:

*Baptism is a command.* Peter commanded, "Repent, and be baptized every one of you in the name of Jesus Christ..." (Acts 2:38). If baptism is not essential, neither is repentance! At Cornelius' house, Peter "...commanded them to be baptized in the name of the Lord" (Acts 10:48).

If saved without baptism, then saved without obedience! (Heb. 5:9).

*Baptism is for the remission of sins.* The design of baptism is "...for the remission of sins..." (Acts 2:38). This is the same end as Christ's shed blood (Matt. 26:28). If salvation is independent of baptism, then salvation is independent of Christ's blood!

*Baptism puts one into the death of Christ.* Paul asked, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3). Jesus shed His blood in His death (John 19:33-34). Thus, when one is baptized into the death of Christ He contacts the sin-remitting (Matt. 26:28), justifying (Rom. 5:9), redeeming, sin-forgiving (Eph. 1:7), nigh-making (Eph. 2:13), peace-making (Col. 1:20), conscience-purging (Heb. 9:14), sanctifying (Heb. 10:29), sin-washing (Rev. 1:5) blood!

*Baptism puts one into the body of Christ.* 1 Corinthians 12:13 reveals, "For by one Spirit are we all baptized into one body..." The one body is the Lord's church (Eph. 1:22-23; Col. 1:24). The body of Christ is the circle of the called (Col. 3:15), the realm of the reconciled (Eph. 2:16), and the sphere of the saved (Eph. 5:23).

*Baptism puts one into Christ.* It is written, "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). If saved

without baptism, then saved without Christ; saved without putting on Christ! Yet, redemption (Rom. 3:24), all spiritual blessings (Eph. 1:3), salvation (2 Tim. 2:10) and the hope and promise of eternal life (Titus 1:2; 1 John 2:25) are all in Christ!

*Baptism saves.* Peter penned, "The like figure whereunto even baptism doth also now save us..." (1 Pet. 3:21). Could it be any plainer?

## Disciples Declared That It Is

When Saul of Tarsus asked, "Lord, what wilt thou have me to do?", the Lord said, "...Arise, and go into the city, and it shall be told thee what thou must do" (Acts 9:6). In the Damascus city, Saul was met by a disciple, Ananias, who declared, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). Would you have recognized baptism is a must? If baptism is not essential to salvation, then one can be saved without having his sins washed away (Rev. 1:5), without calling on the name of the Lord (Acts 2:21; Rom. 10:13-16)!

## First Century Converts Understood That It Is

Consider these examples: *Jews on Pentecost:* "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls"

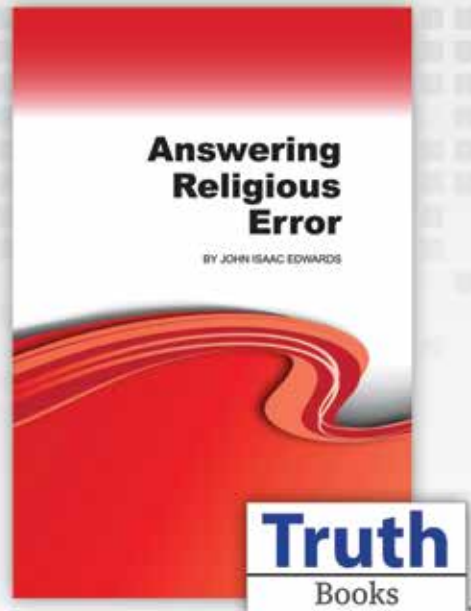
(Acts 2:41). Why be baptized the same day, if baptism doesn't have anything to do with salvation? When you gladly receive the word, you'll be baptized as well! *The Samaritans*: "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:13). *Simon*: "Then Simon himself believed also: and when he was baptized..." (Acts 8:13). *The Ethiopian eunuch*: "And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him" (Acts 8:38). Why stop the chariot, if baptism is not essential to salvation? *Saul of Tarsus*: "And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized" (Acts 9:18). *Cornelius*: "And he commanded them to be baptized in the name of the Lord..." (Acts 10:48). *Lydia*: "And when she was baptized, and her household..." (Acts 16:15). *The jailor*: "And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway" (Acts 16:33). Why be baptized "the same hour of the night," "at midnight" (Acts 16:25), if baptism is not essential to salvation? *The Corinthians*: "... and many of the Corinthians hearing believed, and were baptized" (Acts 18:8). *The Ephesians*: "When they heard this, they were baptized in the name of the Lord Jesus" (Acts 19:5).

Now, what do you say? 📖



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# Is Mechanical Instrumental Music Acceptable in Worship?

by David Eldridge

Human denominations use a variety of musical instruments (pianos, organs, guitars, drums, etc. —even full orchestras) in their worship. Is this consistent with the New Testament pattern?

One of the first things visitors from the community notice in our worship services is the absence of a piano, organ, or band. Thus, one religious error we are often called on to answer is that of using mechanical instruments of music in worship. Let us consider Biblical principles that will enable us to “give an answer” to those who are involved in this religious error.

## The Issue Is Not

Many things people say regarding the issue of mechanical instruments of music in worship are simply not so. To accurately give an answer, consider that the issue is not...

*That we do not have music in our worship.* Even many well-intentioned brethren will tell people, “We don’t have music.” Not so! Music is defined as, “The art and science of combining vocal or instrumental sounds or tones in varying melody...” (*Webster’s New World College Dictionary*). There are two kinds of music—vocal (a cappella) and instrumental. We do have music—singing!

*That we do not have an instrument in worship.* In worship, we do use an instrument—the human voice played on the strings of the heart (Eph. 5:19). However, we do not use mechanical instruments of music (e.g. a piano, organ, or guitar) in our worship.

*That we do not use a mechanical instrument as a matter of tradition.* Some claim that not using mechanical instruments is just our tradition. If they mean that we do not employ the mechanical instrument because of a “tradition of men,” they are incorrect (Mark 7:8). However, if one is speaking of the “tradition” received from the apostles, they are correct (2 Thess. 2:15).

*That we just want to be different.* Refusing to use a mechanical instrument is not an idea of men intended to distinguish us from the denominations. However, it should be noted that those following the commands of our Lord are a “peculiar” people (Titus 2:14; 1 Pet. 2:9).

*That we do not have enough money to purchase a mechanical instrument or someone who can play it.* It is not an issue of having enough money to buy one; rather it is an issue of not having enough authority to use one. Further, every congregation with which I have been associated has had at least one person who could play a mechanical instrument.

## Answering Other Arguments

Having cleared the air on some things the issue is not, now let us consider some other arguments you may be called upon to answer regarding this religious error.

*The New Testament does not say we cannot use mechanical instruments.* It is true that it is not written in the New Testament, “Thou shalt not use mechanical instruments of music in worship.” However, the New Testament does not have to say that because it specifies how we are to worship God in song. A total of ten passages in the New Testament deal with our worship to God in song—note what they teach (Matt. 26:30 “sung”; Mark 14:26 “sung”; Acts 16:25 “singing”; Rom. 15:9 “sing”; 1 Cor. 14:15 “sing”; Eph. 5:19 “singing”; Col. 3:16 “singing”; Heb. 2:12 “sing”; Heb. 13:15 “the fruit of our lips”; James 5:13 “sing”). It is obvious from these clear passages that God has specified singing as the only method to be employed while worshiping Him in song. As God is silent on anything other than singing (such as playing), we cannot acceptably employ anything else in worship. The silence of God establishes law (cf. Heb. 7:12-14), and a failure to respect His silence results in condemnation (cf. Lev. 10:1-2). A statement or command to do one thing authorizes only the doing of the thing specified—the doing of anything else is forbidden. As God has specified “singing,” the only thing we are authorized to do is sing.

*They used mechanical instruments of music in the Old Testament.* This is true—in fact, God commanded their use in the Old Testament (cf. 2

Chron. 29:25; Ps. 81:1-4). However, we “are no longer under” the Old Testament as Jesus took “it out of the way, having nailed it to His cross” (Gal. 3:23-25; Col. 2:14). Therefore, the use of mechanical instruments of music in the Old Testament is of no consequence to us living under the new covenant (Heb. 8:7-13).

*Mechanical instruments will be in heaven.* People point to the fact that John spoke of harps in his heavenly vision as authorization for using mechanical instruments today (e.g. Rev. 14:2; 15:2-3). One must remember that the things in the book of Revelation were “signified” (given in code)—as such, the book employs figurative language. Even in the passages noted from Revelation, John uses the word “like,” denoting figurative language. Aside from that, heaven is a spiritual place and harps are physical things. As “flesh and blood cannot inherit the kingdom of God” (1 Cor. 15:50), why would we suppose that wood and metal can? Furthermore, if God desires to have mechanical instruments of music in heaven that will be great—however, last time I checked, none of us is there yet! Therefore, this does not apply today.

*Mechanical instruments make worship more meaningful.* There are some who would say that they do not “really feel like they are worshipping” without a mechanical instrument playing. One must realize that worship is not about me—it is about God and what He has commanded. Paul condemned “will worship” (Col. 2:23)—that is worship according to man’s will (self-imposed religion). Jesus taught that worship according to the desires of man instead of the dictates of God is offered “in vain” (Matt. 15:9). God demands that our worship unto Him “must” be “in truth” (John 4:24). As truth is found in God’s word alone (John 17:17), that means that to worship God in a certain way,

I must be able to put my finger on a passage of Scripture that teaches I can do so. Since one cannot do that regarding mechanical instruments, they have no authority to worship God in that way no matter how edifying or uplifting they may think it to be!

*Mechanical instruments of music are just an aid.* Some will try to claim that the mechanical instrument is just an aid to singing and no different than our use of pews, electric lights, and songbooks. An aid is something useful to an end, whereas an addition is something added to and above something else. The mechanical instrument is an addition to singing as a different type of music (mechanical) is being made by its use (cf. 2 Chron. 29:27-28). When using the aforementioned things, I am not “singing and pewing,” “singing and electric lighting,” or “singing and songbooking”—I am just singing! Yet, when adding a mechanical instrument, one is “singing and playing”—two different things. When adding to the teaching of Christ, as one does by employing mechanical instruments in worship, one does not have God (2 John 9).

### Conclusion

May these things help us to “be ready always to give an answer to every man that asketh you a reason” concerning why we do not use mechanical instruments of music in worship (1 Pet. 3:15). **TM**



David Eldridge

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# Is Jesus Coming Back to Establish an Earthly Kingdom?

by Johnie Edwards

Knowing the difference between "deliver up" and "set up" will settle the issue of Christ coming back to earth to set up an earthly kingdom!

*Question:* Is Jesus coming back to establish an earthly kingdom?

*Answer:* No! Jesus has already established His kingdom. Come and look at several scriptural reasons as to why Jesus is not coming back to this earth to set up an earthly kingdom.

## No Seed of Coniah/Jeconiah Would Sit on David's Throne

The weeping prophet, Jeremiah reported, *"Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah"* (Jer. 22:28-30). Since no man of the seed of Coniah or Jeconiah, would prosper, sitting upon an earthly throne, this excludes Jesus establishing and sitting upon such a throne. Matthew informs us that Jesus was of the seed of Jechonias/Jeconiah (Matt. 1:11-12)!

## Jesus Went to God in a Cloud

It is said in Daniel 7:13-14, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And

there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." If we can find when Jesus went to God in a cloud, we will be close to learning that the kingdom of Christ has already been set up. That won't be hard to do! A reading of Acts 1:9-11 will settle this issue: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight..." In the next chapter of Acts, we learn that men heard, believed, repented and were baptized (Acts 2:22-38). Now, look at what was established: "...And the Lord added to the church daily such as should be saved" (Acts 2:47)! Often, the church and the kingdom equate (Matt. 16:18-19). The Hebrew writer penned, just as Daniel had said,

"Wherefore we receiving a kingdom which cannot be moved..." (Heb. 12:28).

## The Kingdom Came in the Lifetime of Some Then Living

Mark wrote these words, "And he said unto them, Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power" (Mark 9:1). Remember, "the kingdom would come with power." Now read this: "But ye shall receive power, after that the Holy Spirit is come upon you..." (Acts 1:9). The Holy Spirit came upon the apostles in Acts 2:1-4. We are close to seeing the kingdom being set up! Acts 2:47 informs us, "...And the Lord added to the church daily such as should be saved." If the kingdom has not yet been established, there are some very old people roaming this earth today!

## Some Were in the Kingdom

The Colossians were in the kingdom: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Col. 1:13). It would have been difficult for these Christians to be in the kingdom, had it not been set up in their day! John said that he was in the kingdom: "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ..." (Rev. 1:9). The fact that John





was in the kingdom is proof positive that the kingdom was in existence when he wrote these words!

### **The Lord's Supper is in the Kingdom**

While instituting the Lord's Supper, Jesus said of the fruit of the vine, "... I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Matt. 26:29). Luke 22:16-18 teaches the same thing. When we see the Lord's people coming together to break bread on the first day of the week (Acts 20:7), we know that the kingdom has been established.

### **The Kingdom Will Be Delivered Up**

Writing the Corinthians, Paul penned, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power" (1 Cor. 15:24). Christ will not *set up*, but will *deliver up* His kingdom at his second coming! If you are not in the kingdom, you need to take care of that today, by "hearing, believing and being baptized" (Acts 18:8); thus being "born by the water and Spirit, that you might enter into the kingdom of God" (John 3:3-5)!

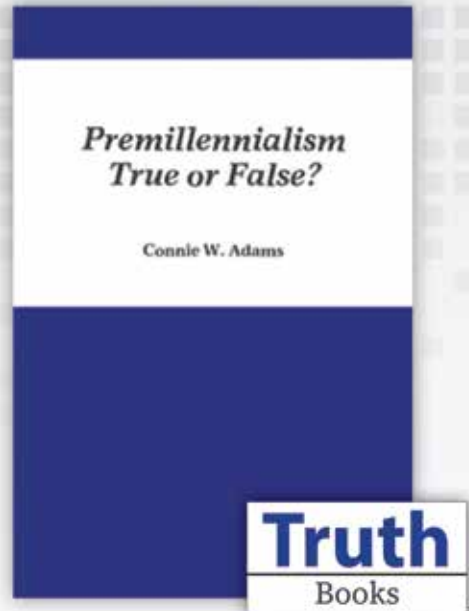
### **Conclusion**

Jesus said, "...I have finished the work which thou gavest me to do" (John 17:4). Since his earthly work has been finished, why should He come back to this earth? What would He have to do? 🙏



Johnie Edwards

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# Is One Church as Good as Another?

by Connie W. Adams

Can anything founded by men be as good as what was eternally purposed by God and built by Jesus Christ?



Paul wrote that the church was according to “God’s eternal purpose” (Eph. 3:11). Jesus said, “Upon this rock I will build my church” (Matt. 16:18). Paul wrote that the church was purchased by the blood of Christ (Acts 20:28). Christ is said to be “the head of the church and the savior of the body” (Eph. 5:23). The church is built “on the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone” (Eph. 2:20).

All these statements were made long before any denomination existed. The church spoken of in these passages was established on the first Pentecost after Jesus was raised from the dead. This fulfilled such prophecies as Isaiah 2:2-3,

Daniel 2:44, and Joel 2:28-32, as well as those spoken by John the Baptist (Matt. 3:1-2) and Jesus (Mark 1:14-15). To argue that any religious body built by fallible men espousing “doctrines and commandments of men” is equal to that taught in the word of God is blasphemous.

If, by the question which heads this article, it is meant “Is one church founded by men after divine revelation ended near the close of the first century, as good as another” then the answer would be “yes.” Although it is not likely that those who make this claim seriously mean it. Would any devout Catholic think that the Mormon church is as good as his own? What about the Jehovah’s Witnesses? Or even the Baptist Church? Would the mainline denominations agree that the Church of Scientology is as good as what they profess? And what about the Church of Satan? Would any of them go that far? Would any serious Jehovah’s Witness or Adventist argue that the Catholic Church is as good as their own? Even among the more liberal churches, the Episcopal

Church has divided over “gay bishops.” If one is as good as another, why did they divide? There are several dozen varieties of Baptist Churches. Why, if they believe one is as good as another?

Members of the Lord’s church are often railed against for insisting that the church revealed in the Bible is better than any denomination founded by men. They accuse us of being bigots, or at best, intolerant. However, they mean one thing by church and we mean another.

## What Is the Church in the Bible?

First, it is the body of Christ. Christ is the head of that body. Paul said, “There is one body” (Eph. 4:4). One body has one head. That is the usual arrangement, is it not? Second, the saved are added to that body (Acts 2:41, 47; Eph. 5:23). The same thing that saves us makes us members of that body under the headship of Christ. Third, the church is the kingdom of God on earth. We have been “delivered from the power of darkness and translated into the kingdom of his dear Son” (Col. 1:13). To be a member of the church is to be a citizen of the kingdom. Fourth, it is the family of God. Paul spoke of Him “of whom the whole family in heaven and on earth is named” (Eph. 3:15). Individually, the saved, the citizens of the kingdom, are called Christians (Acts 11:26). Collectively they constitute the “church of God” (1 Cor. 1:2). A plurality of such assemblies is referred to as “churches of Christ”

(Rom. 16:16). Fifth, it is the temple of God. “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are” (1 Cor. 3:16-17).

## The Origin of Denominations

You will search the word of God in vain to find any reference to any denomination. All of them began after the first century. Roman Catholicism was not fully formed with a pope until AD 606. The apostasy which led to it was at work as early as the second century with changes in church organization. There were other changes from the New Testament pattern. It is purely of human origin. Its organization, doctrine and worship are unknown to the New Testament. John wrote, “Whosoever goeth onward and abideth not in the doctrine of Christ, hath not God” (2 John 9-11).

After the Dark Ages, the Protestant Reformation began as an attempt to correct excesses in Roman Catholicism. Such men as Luther, Calvin, Zwingli, Knox, and others, became the founders of various denominations. Each had its own distinctive doctrines and practices. Out of this movement came the Lutheran, Presbyterian, Episcopal, and later the Baptist, Methodist, Pentecostal and other denominations. Each has its own creed, doctrines and practices. America was the beginning point for the Jehovah’s Witnesses, Adventist, Mormon, Christian Science and a host of other churches.

What Christians are pleading for and insisting upon is a return to the church God purposed, Christ built, founded on the teaching of men inspired by the Holy Spirit, guided only by the word of God and offering book, chapter and verse for what is taught and practiced. With no creed but Christ, no guide but the infallible word of God, no worship other than that

which is revealed in the pages of the New Testament, no organization but that given by inspiration, and no terms of membership or fellowship beyond what is written, we insist that this divine pattern is far better than what man’s wisdom has produced, no matter how sincere and courageous its leaders may have been. As Jeremiah said, “O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps” (Jer. 10:23).

Denominationalism is at variance with the Lord’s plea for unity of believers. “That they all may be one.... that they may be one in us” (John 17:21). And with Paul’s appeal “that there be no divisions among you” (1 Cor. 1:10), and with the divine plan upon which all believers are to unite, “there is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all and in you all” (Eph. 4-6).

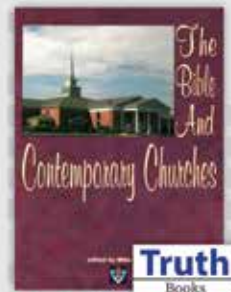
## How Is It Possible?

Paul gave the answer to this long ago. “Let us walk by the same rule, let us mind the same thing” (Phil. 3:16). The word “rule” here is from *canon*, which once referred to a reed used to measure. Here it stands for a standard by which we all walk. If we all respect the same standard of authority and determine to be guided by it, then we will all “mind the same thing.” If we disregard that “rule”, then the divisions will be endless. When the question is raised which heads this article, we need to ask whose church is under consideration—God’s church, or one founded by man? The answer should be obvious. **11**



Connie W. Adams

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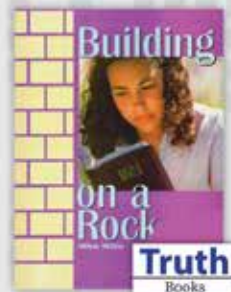


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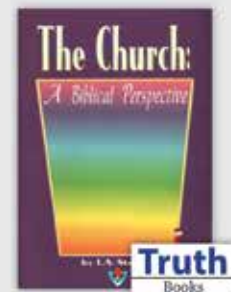


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# Is the Conscience a Sufficient Guide?

By Larry Ping

Though a good conscience is needed, it is not (by itself) an adequate standard that will lead one to eternal life.

As we consider “Answering Religious Error,” it is hard to select a doctrine more prevalent and damaging than “Let Your Conscience Be Your Guide.” This seems to be the cry of the day in the religious world, and has led to unnumbered actions which have brought about disastrous results, of both the physical and spiritual sort.

## What Is a Conscience?

Literally, “conscience” means “with knowledge.” It is the inaudible voice-in-the-head that one hears when he is determining a path upon which to travel, or when he is deciding if something is right or wrong, or he should undertake a particular action.

## Who Has a Conscience?

Everyone. There is not a single person living who does not possess one. Each individual’s conscience belongs to him, and him alone. The apostle Paul wrote, “Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man’s conscience” (1 Cor. 10:29). In other words, my conscience belongs to me, and yours to you.

## How Is a Conscience Formed?

Since “conscience” signifies “with knowledge,” it stands to reason many factors help shape it. Parents often have the largest role in forming a conscience, but so does extended

family. Friends, good or bad, of all walks of life chip in to help produce a conscience. Members of God’s body frequently aid in the development of a conscience. Movies, music, magazines and social media likewise take part in creating a conscience. All these work together to establish a conscience, a system that regulates an individual’s code of ethics and morals.

## What Different Consciences Are Mentioned in the Bible?

God’s Word displays many different and varied consciences. A passing thought on each of these will help in resolving the question of this article.

### *A Good Conscience*

Paul referenced this in 1 Timothy 1:5, 19. This is a conscience which has been trained properly in the ways of God.

### *A Defiled Conscience*

The apostle spoke of this in 1 Corinthians 8:7. This conscience is one which has been produced when someone takes an action that violates his internal system of morals.

### *A Wounded Conscience*

Paul chided the Corinthians about this in 1 Corinthians 8:12. This sort of conscience occurs when an individual, through the actions of others, is

made to disturb his own conscience. This is both harmful and sinful.

### *A Pure Conscience*

Timothy was reminded by Paul about this on two occasions (1 Tim. 3:9; 2 Tim. 1:3). This conscience belongs to one who understands that he has sinned against God and others but has undertaken the necessary actions to make those wrongs right.

### *A Seared Conscience*

Paul alerted his readers concerning this in 1 Timothy 4:2. This conscience is one which no longer feels the sting of sin. This individual has lived a life of sin for so long without repentance, he is no longer capable of feeling remorse.

### *A Purged Conscience*

The Hebrew writer offered information about this in Hebrews 9:14. This conscience is one which has been made clean. This indicates very clearly that consciences are moldable.

### *An Evil Conscience*

Once again, the Hebrew writer mentions this in Hebrews 10:22. This conscience is one which has not been properly educated in the ways of God. Though this often occurs, change is possible and necessary.



## Does the Conscience Play a Role in Man's Salvation?

Yes, it most certainly does. It should be recalled, after Jesus had spoken to the scribes and Pharisees concerning the woman taken in adultery, "they which heard it, being *convicted* by their own *conscience*, went out one by one, beginning at the eldest, even unto the last" (John 8:9). Speaking of baptism, Peter authored these words: "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the *answer* of a good *conscience* toward God,) by the resurrection of Jesus Christ" (1 Pet. 3:21).

Routinely, a good, soft and receptive conscience, when met with the truth of God's Word, will obey. The longer one puts off obedience, the louder the conscience will become.

## Is the Conscience a Sufficient Guide?

This is the same as asking, "Should I allow my conscience to determine what is right and wrong, and should I permit my conscience to decide what God's plan is for saving man?" The answer is simple: "No!" This piece of writing has already verified there are many different consciences, which often change over time. Many in history have committed wrongdoing with a clean conscience.

Consider the apostle Paul. His statement to the council was, "Men

and brethren, I have lived in all good conscience before God until this day" (Acts 23:1). Later, he added in speaking to the governor, "And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men" (Acts 24:16). Also, to Agrippa, he declared, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth" (Acts 26:9).

If these statements of Paul are true and to be believed, then we know when Paul was "consenting" to the death of Stephen (Acts 8:1), and while he was making "havoc" of the church (Acts 8:3), and while he was "breathing out threatenings and slaughter against the disciples of the Lord" and looking to arrest other Christians (Acts 9:1-2), he was doing so with a completely clear and clean conscience. He thought that what he was doing was altogether right, godly, and proper. Was it? Absolutely not, even though his conscience said it was!

We are well served to recall the warnings of the wise man. He wrote, "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12; 16:25). The simple lesson? Just because something "seems right" does not make it right. Even if a wrong action we take does not "bother our conscience," it is still wrong.

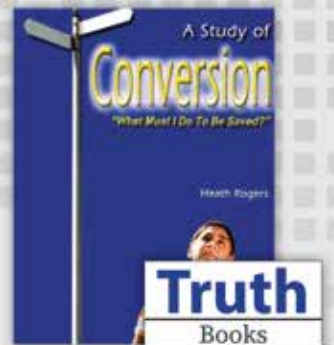
While we pray for and train ourselves and our loved ones to have a properly guided and well-educated conscience, we must turn to the Word of God to answer life's most important question: "What must we do to be saved (Acts 2:37; 16:30)?" **II**



Larry R. Ping II

Larry R. Ping II has labored with the Eau Gallie Church of Christ in Melbourne, FL for two and a half years. He and his wife, Melisa, have four children. The church's website is <http://eaugalliechurchofchrist.com/>. He can be reached at [larryrpingii@gmail.com](mailto:larryrpingii@gmail.com).

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# Is the Old Testament Still Binding?

by Chase Byers

For one to justify what the New Testament church practices today, it must be proven that the Old Testament is no longer binding.

When establishing Bible authority, it necessitates the question, “Is the Old Testament still binding?” One of the many discussions that arise when studying with someone from a denomination is the question, “Does the Bible authorize worshipping with instrumental music?” When people hold this belief, they go to passages in the Old Testament to justify their actions, especially in the case of instrumental worship, because they will not find a passage in the New Testament that will allow that practice. Therefore, the question, “Is the Old Testament still binding?” is important to at least one foundational truth of the Christian faith, but also impacts a litany of other truths found in the New Testament.

According to the apostle Paul in Romans 15:4, “Whatever was written in earlier times was written for our instruction.” The Old Testament, and the stories therein, are present for our learning, seeing things prophesied and fulfilled. However, the laws that are found in the Old Testament are not bound to anyone today. Here are three reasons why the Old Testament does not bind us today.

## The Prophecies of Old

In the book of Jeremiah, a prophecy is directed towards the entire house of Israel, God said:

“Behold, days are coming,” declares the Lord, “when I will make a new covenant with the house of Israel and with the house of Judah, not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them,” declares the Lord (Jer. 31:31–32).

The Old Testament affirms that a day was coming when the covenant that the children of Judah were under, with all its laws and commands, would no longer be in existence. In fact, God tells the listeners that He must install a new covenant because they had broken the first!

If anyone answers the question, “Is the Old Testament still binding?” with a resounding “Yes,” he contradicts what the Old Testament said about itself! The Sacred Writings prophesy about a new and a better covenant that would be brought forth by the Lord.

The New Testament quotes this same prophecy in Hebrews 8:7-13. In the context of Jeremiah’s statement, the Hebrew writer says that, if the first covenant were faultless, there would be no need for a second covenant. It is also important to notice why there was fault with the Old Testament. The fault was not because of God, but it was the fault of an imperfect people. This would be the “them” found in

Hebrews 8:8. The writer of Hebrews also says that this first covenant is made obsolete because of the new covenant that was installed, which brings up another reason as to why the Old Testament is no longer binding.

## There are Two Testaments

If you were to grab someone off the street and ask him to name the two sections of the Bible, would they be able to tell you the answer is, “The Old Testament and the New Testament”? Furthermore, would he be able to tell you why there are two testaments/covenants?

As previously established, the Old Testament is a great tool for Christians to learn from and make application to their lives, especially in tough situations. However, logically speaking, it is impossible for one to be tied to two covenants.

The apostle Paul makes this same argument in Romans 7:1-3. He uses the example of a married woman who is bound to her husband as long as he lives. However, the minute her husband dies, she is no longer bound to him, because, of course, he is dead! Paul likens this same concept to the idea of having two covenants. The Laws of the Old Testament have passed away because Christ came to establish a new covenant with those who decide to follow Him.



United States citizens cannot be held to the laws of the English Parliament of the 1700s. Why? Because citizens of the United States are no longer under English law! However, there are laws that existed in the 1700s that have been reinstated in the new laws of the United States government.

The same is true for the New Testament Christian and the Ten Commandments found in the Old Testament. Nine of the Ten Commandments were reinstated in the New Testament and that is what binds the Christian to them today.

### Complete Forgiveness

It must also be noted that sins were forgiven in a different way in the Old Testament than they are in the Christian age. The New Testament teaches that Jesus Christ died for sinners (Rom. 5:8). Paul also points out that “all have sinned and fallen short of the glory of God” (Rom. 3:23). Therefore, it must be understood that through Jesus Christ, all people have access to forgiveness of sins. However, if the Old Testament is still binding, there are two inescapable conclusions.

First, Christ died in vain. “For if righteousness comes through the law, then Christ died needlessly” (Gal. 2:21). Righteousness will justify a man before God one day. If righteousness comes by only obeying what is commanded in the Old Testament, then that would mean that forgiveness of sins would still come from animal sacrifices. However, the Hebrew writer explains that the blood of bulls and goats were insufficient, not to mention the mediator (that is a high priest) would also be insufficient to offer up the sacrifice on someone’s behalf. If the Old Testament provided complete and permanent forgiveness of sins, then Christ died in vain.

Second, man would still be in his sins. Jesus is the only one

through whom we could have forgiveness of sins. The Old Testament does not provide that kind of forgiveness (cf. Heb. 10:1-10).

Jesus Christ came to this earth to show mankind that He is the only one who could keep the law. Men have always tried to deal with sin in their own way because they fail to complete the law perfectly. If Christians are bound to the Old Testament, then mankind is eternally doomed. For sin is what separates man from God (Isa. 59:1-2).

### Conclusion

Jesus came to show us that there was only one way for us to have hope, and that is to accept the grace of God, seek forgiveness of sins, and be immersed in water. When those sins are washed away, it is vital to know how those sins are being cleansed. It is by the blood of an innocent and perfect Sacrifice that we can enter a new covenant with God. The Old Testament did not give man this opportunity, therefore, he is no longer bound to it, but instead is bound to the new covenant in Jesus Christ. **IT**

### Sources

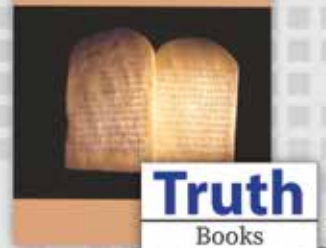
All scripture references come from the *New American Standard Bible:1995 Update*. La Habra, CA: The Lockman Foundation, 1995.



Chase Byers

Chase Byers has labored with the Overland church of Christ in Lawrenceburg, KY for 1 year in a preacher training program under brother Steve Hardin. He is to be married this month, to Rebecca Morris of Louisville, KY. His website is cocoverland.com. He can be reached at [cdbyers33@yahoo.com](mailto:cdbyers33@yahoo.com).

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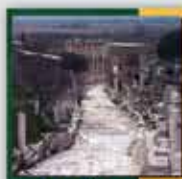


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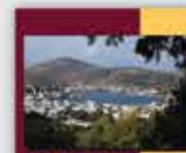


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Ken Sils - Minister (765) 307-8048

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John Humphries (334) 306-4172

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

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Worship 10:30 P.M., Wednesday Summer 7 P.M.  
Wednesday Winter 6 P.M.  
Evangelist: Aaron Andrews  
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Evangelist: Bruce Reeves, Bldg: (501) 336-0052

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Sunday Worship 10:30 A.M.  
Sunday Worship 6 P.M.,  
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[www.conwaychurchofchrist.org](http://www.conwaychurchofchrist.org)

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[www.cappsroad.org](http://www.cappsroad.org)  
870-741-9104 or 870-741-5151

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[rlb612@aol.com](mailto:rlb612@aol.com)

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Study (501) 568-1062

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Bible Study 10 A.M., Worship 11 A.M.  
Wednesday 7:30 P.M.  
(208) 785-6168 or 681-1552

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

## ILLINOIS

### CHICAGO

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

### DOWNERS GROVE

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

### GLEN ELLYN

Glen Ellyn Church of Christ  
796 Prairie Ave.  
Glen 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](http://www.southeastchurchofchrist.com)

## INDIANA

### CLARKSVILLE

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

## GREENWOOD

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

## HOBART

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

## INDIANAPOLIS

Castleton church of Christ  
7701 East 86th 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](http://www.jamestowncoc.com)

## MARION

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

## OOOLITIC

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

## PEKIN

church of Christ  
(First St. & Karnes Ct.)  
Bible Study 9:45 A.M., Worship 10:30 A.M.  
Evening 5 P.M., Wednesday 7 P.M.  
Evangelist: Jeremy Goen  
(812) 967-3437 or 967-3520  
[www.pekinchurchofchrist.com](http://www.pekinchurchofchrist.com)

## PLAINFIELD

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

## SAINT LEON, IN

Church of Christ  
7140 Hyland Rd., Guildford, IN 47022  
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](http://www.westsidechurchofchrist.net)

## TRAFALGAR

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

## KANSAS

### TOPEKA

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

## KENTUCKY

### AUSTIN

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

### BEAVER DAM

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

### BRANDENBURG

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

### CAMPBELLSVILLE

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

### CANEYVILLE

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

### DANVILLE

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

### FRANKLIN

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

### HODGENVILLE

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

### LEITCHFIELD

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

### LOUISVILLE

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

## LOUISIANA

### GONZALES

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

## MANY

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

## STONEWALL

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

## MARYLAND

### SEVERN

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

## 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](mailto:westmichcof10@yahoo.com)

## MINNESOTA

### DULUTH

church of Christ  
4401 Glenwood St.  
Bible Study 10 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  
939 Whitewater Avenue  
Bible Study 10 A.M., Worship 11 A.M.  
Bible Study 2:15 P.M.  
Wednesday 7 P.M., call for location  
FREE Bible correspondence studies  
Evangelist: Robert Lehnertz (507) 534-2905

## MISSISSIPPI

### BOONEVILLE

Oakleigh Dr. church of Christ  
101 Oakleigh Dr.  
Bible Study 9:45 A.M., Worship 10:30 A.M.  
Evening 4 P.M., Wednesday 7 P.M.  
Building: (662) 728-1942

### CLINTON

McRaven Rd. church of Christ  
301 McRaven Rd. (I20, exit 36)  
Bible Study 9 A.M., Worship 10 A.M.  
Evening 6 P.M., Wednesday 7 P.M.  
Evangelist: Leonard White  
(601) 925-9757 or 924-2645

### MERIDIAN

Grandview church of Christ  
2820 Grandview Ave.  
Bible Study 10 A.M., Worship 11 A.M.  
Sun. Evening 6 P.M., Wednesday 6:30 P.M.  
(601) 482-0543, (601) 479-3394 or (601) 934-3675  
Contacts: Ron Cooper & Jim Young  
[youngins@comcast.net](mailto:youngins@comcast.net)

## MERIDIAN

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

## SOUTHAVEN

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

## MISSOURI

### BLUE SPRINGS

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

### 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.westsidetchurchofchrist.us](http://www.westsidetchurchofchrist.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](http://www.sterlingavechurchofchrist.org)

### ST. JAMES

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

### ST. JOSEPH

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

## NEBRASKA

### BEATRICE

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

## NEW JERSEY

### VAUXHALL

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

## NEW MEXICO

### ALBUQUERQUE

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

## NEVADA

### RENO

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

## NORTH CAROLINA

### CHARLOTTE

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

## OHIO

### BEAVERCREEK

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

### CINCINNATI

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

### CLEVELAND

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

### DAYTON

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

## FRANKLIN

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

## FREMONT

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

## HAMILTON

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 5 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

### MCALESTER

North A St. church of Christ  
2120 No. A Street  
Bible Study 9:45 A.M., Worship 10:45 A.M.  
Evening 5:30 P.M., Wednesday 7 P.M.  
Evangelist: Rob Lungstrum, Cell: (918) 931-1362  
Office: (918) 423-3445

### OKLAHOMA CITY

Seminole Pointe church of Christ  
16300 N. May Avenue  
Bible Study 9:30 A.M., Worship 10:30 A.M.  
Evening 5 P.M., Wednesday 7 P.M.  
Evangelist: John M. Duvall (405) 340-3189  
or (405) 513-6691, [www.seminolepointe.church](http://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](http://www.mtairychurchofchrist.org)

## SOUTH CAROLINA

### COLUMBIA

Lower Richland church of Christ  
3000 Trotter Rd. (Hopkins, SC)  
Bible Study 10 A.M., Worship 11 A.M.  
Evening 6 P.M., Wednesday 7 P.M.  
(803) 730-0452, <http://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.moorevillepikecoc.com](http://www.moorevillepikecoc.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](http://www.christianadmonisher.jigsy.com)

### KINGSTON SPRINGS

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

### MT. PLEASANT

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

### KINGSPOORT

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

### MARYVILLE

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

### MEMPHIS

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

### MURFREESBORO

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

### MURFREESBORO

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.faiithweb.com>

### PIGEON FORGE

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

### SHELBYVILLE

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

### SHELBYVILLE

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

## TEXAS

### ALLEN

Well 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 St  
Bible Study 9:30 A.M., Worship 10:30 A.M.  
Evening 6 P.M., Wednesday 7:30 P.M.  
Evangelist: Mark Mayberry (346) 216-1707  
[www.ascoc.org](http://www.ascoc.org) & [www.markmayberry.net](http://www.markmayberry.net)

### AUSTIN

Schultz Lane church of Christ  
Faber Rd. & Schultz Ln., Pflugerville, TX 78660  
Bible Study 9:30 A.M., Worship 10:30 A.M.  
Evening 2 P.M., Wednesday 7:30 P.M.  
Evangelist: Ron Lehde

### BAYTOWN

church of Christ at Pruett & Lobit  
701 North Pruett Street  
Bible Study 9:45 A.M., Worship 10:40 A.M.  
Evening 6:30 P.M., Wednesday 7 P.M.  
Evangelist: Jesse Flowers (281) 515-8939  
Building: (281) 422-5926, Weldon: (713) 818-1321

### BEAUMONT

Dowlen Rd. church of Christ  
3060 Dowlen Road  
Bible Study 9:30 A.M., Worship 10:30 A.M.  
Evening 6 P.M., Wednesday 7 P.M.  
Evangelists: Max Dawson & Benjamin Lee  
(409) 866-1996

### CONROE

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

### CLEVELAND

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

### CORPUS CHRISTI

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

### DICKINSON

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

### DALLAS

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

### DUNCANVILLE

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

### EDNA

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

### EL PASO

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

### FORT WORTH

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

### GRANBURY

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

### HOUSTON

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

### HOUSTON

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

### IRVING

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

### LANCASTER

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

### LUBBOCK

Indiana 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.lubbockchurch.com](http://www.lubbockchurch.com)

### LUFKIN

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

### MANSFIELD

Northside church of Christ  
1820 Mansfield-Webb Road  
Bible Study 9:30 A.M., Worship 10:20 A.M.  
Evening 5 P.M., Wednesday 5:30 P.M.  
[www.northsidecoc.us](http://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](http://www.planochurch.org)

## SAN ANTONIO

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

## SAN ANTONIO

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

## SHERMAN

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

## TEMPLE

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

## WACO

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

## THE WOODLANDS

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

## VIRGINIA

### CHESAPEAKE

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

### CHESTER

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

### NEWPORT NEWS

Harpersville Rd. church of Christ  
315 Harpersville Road  
Bible Study 10 A.M., Worship 11 A.M.  
Wednesday 7:00 P.M.

### RICHMOND (METRO)

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

### RICHMOND

Forest Hill church of Christ  
1208 W. 41st Street  
Bible Study 10 A.M., Worship 11 A.M.  
Evening 6:00 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](http://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](http://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](mailto:oakwoodrdcoc@suddenlinkmail.com)  
[www.orcoc.org](http://www.orcoc.org)

### CLARKSBURG

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

### FAIRMONT

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

### GLADESVILLE

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

### MOUNDSVILLE

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

### PARKERSBURG

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

## WYOMING

### RANCHESTER

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

## CANADA

### CALGARY, AB

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

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