

# Truth

## Magazine

JANUARY 2018 | NO. 1 | VOLUME 62

# PURSUING THE PATTERN

**“Brethren, join in following my  
example, and observe those  
who walk according to the  
pattern you have in us”  
(Phil. 3:17).**



# Truth Magazine

(ISSN 1538-0793) is published once a month by Truth Publications, Inc., 220 S. Marion, Athens, AL 35611. Postage paid at Bowling Green, KY and additional mailing offices.

**Manuscripts should be sent to the editor:**  
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**Subscriptions, renewals & other correspondence should be sent to:**  
Truth Magazine  
220 S. Marion  
Athens, AL 35611

**Book orders should be sent to:**  
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Phone: (855) 492-6657  
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**Online Website:**  
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220 S. Marion  
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**Graphic Designer:**  
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## Features

### RIGHTLY DIVIDING THE WORD

by Mark Mayberry

pg 4

Walking according to the revealed pattern requires proper understanding and application of God's inspired word.

### MANUSCRIPTS OF THE HEBREW OLD TESTAMENT

by Kyle Pope

pg 8

What is the manuscript evidence for the Old Testament? How reliable is it, and how have modern discoveries affected what we know about the Hebrew Bible?

### AND CAN IT BE?

by Sherelyn Mayberry

pg 10

"Amazing love! How can it be that You, my God, should die for me? Amazing love! How can it be that You, my God, should die for me?"

### REWARD VS. PUNISHMENT: PRESENT ATTITUDES

by Chris Reeves

pg 12

The present attitude of some religious people, including brethren, is that the reward of the righteous is a restored earth and the punishment of the wicked is annihilation in hell.

### WHEN CONFLICTS ARISE

by Robert Harkrider

pg 16

Implementation of Jesus' teaching in the Sermon on the Mount will help any relationship, but especially in marriages when conflicts arise.

### QUESTION & ANSWERS

by Bobby L. Graham

pg 18

I have heard preachers in the Church of Christ say that we decide for ourselves whether we will believe the gospel and obey Christ, but doesn't the Bible teach that the Lord opened the heart of Lydia in Acts 16:14?

### WHERE DO YOU BAPTIZE 3,000 PEOPLE IN JERUSALEM?

by Luke Chandler

pg 20

Where did the apostles baptize 3,000 people in Acts 2? Archaeology illuminates this answer, and illuminates our salvation today.



# Pursuing the Pattern

## ■ BACKGROUND, EXPLANATION, AND IMPRESSIONS

by Jim Deason

pg 22

## ■ REFLECTIONS

by Gregory Alan Tidwell,  
editor of the *Gospel Advocate*

pg 24

## ■ MY THOUGHTS

by Daniel H. King, Sr.

pg 26

## ■ WHAT ECIC WAS AND WAS NOT

by Kyle Pope

pg 28

## ■ EXPLORING CURRENT ISSUES

by Steve Wolfgang

pg 30

## ■ 10 THINGS TO KNOW ABOUT “ORPHAN-HATING ANTIS”

by Steve Wolfgang

pg 32

The theme section of the January issue of *Truth Magazine* offers several reviews and personal reflections on the 2017 Exploring Current Issues Conference (ECIC). This is a private Bible study hosted by Jim Deason that has been conducted in Cullman, AL since 2011. This year’s study focused upon the similarities and differences between institutional and non-institutional churches of Christ. Such discussions can be very beneficial, and brother’s Deason and Tidwell are to be commended for the spirit that prevailed during this three-day conference.

# Rightly Dividing the Word

by Mark Mayberry

Walking according to the revealed pattern requires proper understanding and application of God's inspired word.

Let us consider the importance of rightly dividing the word of truth, making general observations that are broadly applicable, and then focusing on the recent meeting that occurred in Cullman, AL between brethren on both sides of the institutional division.

The people of God should be committed to the principle set forth in Jeremiah 6:16, which says, "Stand by the ways and see and ask for the ancient paths, where the good way is, and walk in it; and you will find rest for your souls" (NASB). Achieving this end requires a proper approach to Sacred Scripture.

Acknowledging its authority and inspiration, every Christian (elders, preachers, teachers, and members) must teach the word of God correctly. Warning Timothy about the dangers of useless wrangling and doctrinal distortions, Paul said, "Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth" (2 Tim. 2:14-19, esp. v. 15).

## Fulfilling the Duty

How does one fulfill this duty? What is involved in "rightly dividing" (KJV, NKJV), or "accurately handling" (NASB) or "rightly handling" (ESV) the word of truth? The Greek word *orthotomeō*, a compound of *orthos* (straight, upright) and *temnō* (to cut), means "to cut straight" (Thomas 3718). Outside its one occurrence here in 2 Timothy 2:15, this word is used

twice in the LXX version of the Old Testament (Prov. 3:6; 11:5), where it "plainly means 'cut a path in a straight direction' or 'cut a road across country (that is forested or otherwise difficult to pass through) in a straight direction,' so that the traveler may go directly to his destination" (BDAG, 722).

Based on the context of 2 Timothy 2:15, it "would probably mean 'guide the word of truth along a straight path' (like a road that goes straight to its goal), without being turned aside by wordy debates or impious talk" (BDAG). Souter suggests the following possibility: "I cut (or carve) according to rule (and thus, I define according to the norm of the Gospel)" (Souter, 178). Louw and Nida simply say it means "to give accurate instruction—to teach correctly, to expound rightly" (33.234).

## Characteristic of the Herald

John the Baptist cut a straight path. Calling Israel to "Repent for the kingdom of heaven is at hand!", John's message was relevant and applicable, direct and demanding. John personified Isaiah's prophecy: "The voice of one crying in the wilderness, 'Make ready the way of the Lord, Make His paths straight!'" (Matt. 3:1-12; cf. Isa. 40:3-8). He challenged the crowds, the religious leaders, tax collectors and soldiers to make specific application (Luke 3:7-14). He courageously confronted sin wherever it was found, even in the palace of the king (Matt. 14:3-4; Mark 6:17-18; Luke 3:18-20).

## Characteristic of Our Lord

Jesus Christ cut a straight path. Communicating the nature of discipleship (listener), He said, "Take heed how you hear!" After sharing the parable of the sower and the soils, the disciples began asking Jesus about the parables. Explaining the purpose of parables, which are designed to illuminate spiritual truths to those who are disciples and conceal the same from those who are not, He said, "Do you not understand this parable? How will you understand all the parables?" Jesus then explained the parable, identifying the sower and the seed, and the various soils that were depicted. In conclusion, our Lord said, "If anyone has ears to hear, let him hear." In other words, how one hears is important. We must make the proper application (Mark 4:10-25, esp. vv. 23-25).

## Characteristic of His Followers

We must do the same: Paul admonished Timothy (and by extension, us), "Preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction" (2 Tim. 4:1-5, esp. v. 2). Faithful evangelists must communicate with clarity and conviction (Eph. 6:18-20; Col. 4:2-4).

Disciples are promised, "When you read you can understand my insight into the mystery of Christ" (Eph. 3:1-5, esp. v. 4). Although diligence is required, it is entirely possible for us to understand God's word. Accordingly,

we are enjoined, “So then do not be foolish, but understand what the will of the Lord is” (Eph. 5:17).

While a proper understanding of God’s word is potentially within our grasp, it is also possible for one to misunderstand and misapply Scripture. Blinded by their preconceptions (i.e., a false expectation that the Messiah would establish a physical, earthly kingdom), the disciples did not understand Jesus’ prediction of His death and resurrection (Luke 9:43-45; 18:31-34; John 12:12-16).

### Avoiding the Danger

How does one avoid the danger of cutting a crooked path, i.e., misinterpreting and misapplying the teaching of Scripture?

#### Consistency in Living

To rightly divide or accurately handle the word of truth, we must avoid inconsistency in living. Hypocrites understand the message but refuse to make personal and proper application (Matt. 7:1-6; Rom. 2:1-11, 17-24). It is not enough to merely know the truth: “If you know these things, you are blessed if you do them” (John 13:17).

#### Consistency in Teaching

To rightly divide or accurately handle the word of truth, we must avoid inconsistency in teaching. Isaiah condemned those who draw near to God in word, but not in deed; our reverence must consist of more than tradition learned by rote (Isa. 29:13-14).

Religious traditionalists frequently are guilty of two opposite errors: binding where God has loosed, and loosing where God has bound (Matt. 15:1-14; Mark 7:1-13). Either approach is perilous (Col. 2:8).

May we also avoid doctrinal distortions. Urging disciples to grow in the grace and knowledge of the Lord Jesus Christ, Peter warned

against the danger of distorting the Scriptures (2 Pet. 3:14-18, esp. v. 16).

The Greek verb *strebloō*, derived from the noun *streblos* (twisted), means “to twist” (Thomas 4761). It occurs once in the NASB, where it is translated “distort” (2 Pet. 3:16). Consider the following discussion and definition: “Originally, ‘twist, make taut’ of cables, then in various senses of wrenching dislocated limbs for the purpose of setting them, and of the use of tortuous devices in the course of inquiries; in our literature only figuratively.” In biblical usage, it means “(1) to cause inward pain, *torture, torment*; (2) to distort a statement so that a false meaning results, *twist, distort*” (BDAG, 948). Louw and Nida simply say it means “to distort the meaning of something in communicating to others—‘to distort, to misinterpret, to change the meaning of, to explain falsely’” (33.155).

When we stretch the meaning of a text to accommodate a preconceived notion, we distort the Scriptures. In other words, do we practice exegesis or eisegesis? What is the difference? Someone once said, “While exegesis is the process of drawing out the meaning from a text in accordance with the context and discoverable meaning of its author, eisegesis occurs when a reader imposes his or her interpretation into and onto the text.”

Should we assume that a given practice is acceptable, and then read our preconceived ideas into the biblical text? Those who do so stretch the text beyond its right and revealed meaning, torturing and distorting the Scriptures. Instead, let us follow the pattern of the faithful priests in the days of Nehemiah, who “read distinctly from the book, in the Law of God; and they gave the sense, and helped them to understand the reading” (Neh. 8:8, NKJV).

### Relevance

Churches of Christ suffered a division in the 1950s and 60s over the related issues of institutionalism, the sponsoring-church organizational structure, and the social gospel—the use of kitchens, fellowship halls, and family life centers, etc. I was a child when my family experienced the institutional division. Like many others, I have family on both sides of “the issues.”

In the spring of 2016, I was honored to meet with brother Greg Tidwell and other brethren at the offices of the *Gospel Advocate*. In the fall of 2017, I benefited from attending the Exploring Current Issues Conference that was held in Cullman, AL (see other articles in the theme section for more information).

In the meeting at the *Advocate*, Greg described the more recent division that has been occurring among mainline brethren. The progressive mindset has captured 30% of the churches and 50% of members. Having adopted a denominational mentality, the “progressives” largely repudiate the concept of a biblical pattern that governs the Lord’s church regarding its work, worship, organization, and terms of membership. They do not view baptism for the remission of sins as essential to salvation. Accepting instrumental music and expanded leadership roles for women, they view “church of Christ” distinctives as nothing more than our particular religious traditions.

The first question that I recall being asked by Greg or one of his companions was, “Do you count us as brethren?” As memory serves, I answered the questioned as follows:

Yes. You believe there is a biblical pattern that the church must follow. You practice immersion for the remission of sins, recognizing that this act of obedience adds one to the Lord’s church. In contrast with the

progressives, you believe that there is a biblical pattern that the church must follow. Obviously, there are serious differences that need to be discussed, but yes, we are brethren.

Thankfully, the discussions that day were cordial and helpful. Thanks to the diligent efforts on the part of Jim Deason and Greg Tidwell, a subsequent meeting was held in Cullman, AL. Men from both sides of the aisle met for three days to discuss the issues that have divided brethren for the last 60 years.

Discussions revealed there are broad areas of agreement; at least, in theory, we share a similar commitment to the concept of restoring the biblical pattern. In practice, serious differences remain.

We agree on the authority and inspiration of the Scriptures. All acknowledge the New Testament serves as a pattern, applicable to the work, worship, organization, and membership of the Lord's church. We agree that Bible authority is established by commands/direct statements, approved apostolic examples, and necessary inference. Yet, there is disagreement regarding "When is an example binding?" and "What principles regulate the concept of necessary inference?"

Earlier, I referenced the dangers of relying on human traditions as justification for a given practice. Seventy years ago, brother B. C. Goodpasture wrote,

"It is not the mission of the church to furnish amusement for the world or even for its own members. Innocent amusement in proper proportion has its place in the life of all normal persons, but it is not the business of the church to furnish it.... For the church to turn aside from its divine work to furnish amusement and recreation is to pervert its mission. It is to degrade its mission. Amusement and recreation should stem from the home rather than the church.

The church, like Nehemiah, has a great work to do; and it should not 'come down on the plains of Ono' to amuse and entertain. As the church turns its attention to amusement and recreation, it will be shorn of its power as Samson was when his hair was cut. Only as the church becomes worldly, as it pillows its head on the lap of Delilah, will it want to turn from its wonted course to relatively unimportant matters. Imagine Paul selecting and training a group of brethren to compete in the Isthmian games! Of his work at Corinth he said: 'For I determined not to know anything among you, save Jesus Christ, and Him crucified' (1 Cor. 2:2). (*Gospel Advocate*, May 20, 1948).

Amen. It was true yesterday and remains true today. Despite Paul's statement, "What! Do you not have houses in which to eat and drink? Or do you despise the church of God and shame those who have nothing? What shall I say to you? Shall I praise you? In this I will not praise you" (1 Cor. 11:22), in the Cullman meeting, brethren from the institutional side of the aisle attempted to justify kitchens and fellowship halls, etc. When pressed as to where they would draw the line (i.e., If you defend church kitchens and multi-purpose fellowship halls, what about family life centers that focus on serving the needs of the whole man?), it seemed that there was no socially-oriented activity that could not fall under the rubric of being justified as a judgment of the elders.

Please consider one other example. Earlier, we referenced the danger of "wresting" (KJV) or "distorting" (NASB) the Scriptures (2 Pet. 3:16). Yet, several brethren in Cullman asserted that Paul's statement in Philippians 4:15-16 necessarily infers that Philippi was a "sponsoring church" through which other congregations funneled funds to Paul. Brethren, that is a stretch—a tortured explanation, a distortion of the text. In my opinion, it is an example of eisegesis rather than exegesis.

The meetings that occurred in 2016 and 2017 were very beneficial. I deeply appreciate the willingness of brethren to meet face-to-face and discuss their differences in an amicable and brotherly fashion. I commend the good spirit evidenced by brother Greg Tidwell and others who were at Cullman. Yet, work remains. May God bless us to that end.

Finally, I am thankful for Greg Tidwell's willingness to participate in this issue of *Truth Magazine*. He challenges us, brethren, to think through our arguments, and make sure they are consistent and coherent. He is correct in pointing out that, even among non-institutional brethren, there are some who evidence the same progressive spirit that is sweeping through mainstream churches of Christ. Hopefully, this dialog will continue in the future, leading to better understanding and reconciliation. 🙏

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# Manuscripts of the Hebrew Old Testament

by Kyle Pope

What is the manuscript evidence for the Old Testament? How reliable is it, and how have modern discoveries affected what we know about the Hebrew Bible?

Over the last year, we have considered the steps God used to reveal and preserve His word in the Bibles that we can now read and follow so easily. As we end this study, we conclude with one final lesson, looking at the manuscripts used to translate the Old Testament.

## The Hebrew Masoretic Text

We observed in earlier studies that the Old Testament was originally written in Hebrew, with a few passages in Aramaic (a Semitic language very similar to Hebrew). We also observed that, well before the New Testament, the Hebrew Old Testament was translated into the Greek version known as the Septuagint (LXX). In the early years, while some Christian converts from Judaism probably still read Hebrew, as time went on, more and more Christians read Greek—making the Septuagint the primary Old Testament used among Christians. As Latin became more common in the Roman Empire, eventually the Latin Vulgate translation became the primary Old Testament in the West, while the LXX remained dominant in the East. During these years, the scribes who continued to copy and preserve the Hebrew text were Jews. Even though most Jews did not believe Jesus was the Messiah, the Hebrew Old Testament continued as the Scriptures preserved and read in Jewish synagogues as it is to this very day.

There is no doubt that Jewish scribes respected the Scriptures as God’s word. From the years AD 500-1000 in Tiberias, Babylon, and Jerusalem, Jewish scribes, known as the Masoretes, followed a strict *massorah* (or “tradition”) of copying and preserving the Hebrew Old Testament. Part of this involved carefully counting every letter of a manuscript to preserve its accuracy. Out of fear that a damaged text might allow part of Scripture to be lost or misinterpreted, the Masoretes actually destroyed damaged manuscripts to avoid corruption. While this practice preserved the accuracy of the text, it also limited the number of surviving ancient manuscripts. Even so, these scribal practices preserved the text of the Hebrew Old Testament with amazing consistency. We call texts produced from this scribal process the Masoretic Text (MT). One of the most respected families of Masoretic scribes was that of Aaron ben Asher.

After the Middle Ages, when interest in looking back to the original texts of Scripture began to grow, scholars sought out the oldest surviving Old Testament manuscripts. Before the 1940s, there were two main manuscripts that represented the MT:

**1. The Aleppo Codex.** Named after the Syrian city where it stayed for centuries, this parchment codex was copied around AD 920 by Shlomo ben Buya’a and was verified by Aaron ben Asher. It was used by Maimonides, the

famous Jewish physician, philosopher, and theologian. The Aleppo Codex was complete until 1947 when portions of it were lost in fires and riots. It is now in the Shrine of the Book in Jerusalem and can be viewed online at <http://www.aleppocodex.org>.

**2. The Leningrad Codex.** Named after the former Soviet name of St. Petersburg, Russia, where it has been for centuries, this parchment was copied in AD 1008 from manuscripts done by Aaron ben Asher. It is the oldest complete MT and has served as the basis for most editions of the Hebrew Old Testament. It is housed in the Imperial Library in St. Petersburg and may be read online at [https://archive.org/details/Leningrad\\_Codex](https://archive.org/details/Leningrad_Codex).

## Twentieth Century Discoveries

From the time the last book of the Old Testament was written until the Aleppo Codex was copied was about 1300 years. When compared to most other ancient manuscripts, such time gaps are not unusual. It was long believed that there would never be any manuscript evidence of the Old Testament found closer to the time it was originally penned. The twentieth century changed that assumption. Three important discoveries were made:

**1. The Nash Papyrus.** At the beginning of the century, four papyrus fragments of the Hebrew Old Testament were acquired by W. L. Nash



and published in 1903. These dated to the second century BC and contained portions of the Ten Commandments.

**2. The Dead Sea Scrolls.** In 1946, a Bedouin named Muhammad ed-Dib threw a stone into a cave near the Dead Sea while looking for a goat that had wandered off. When he did, he heard the sound of breaking pottery. Inside the cave were found jars filled with manuscripts of religious and secular books stored away before the advance of the Roman armies upon Jerusalem in AD 70. Over the following decades, other caves were discovered with other manuscripts dating from 100 BC-AD 70. These scrolls were found to contain biblical manuscripts of almost the entire the Hebrew Bible. Most of these manuscripts are now in the Shrine of the Book in Jerusalem, and many can be viewed online at [www.deadseascrolls.org.il](http://www.deadseascrolls.org.il).

When studied closely, it was found that the biblical texts matched the MT almost exactly. Where there were differences, the readings often matched wording reflected in the LXX and Vulgate, indicating the existence of a pre-Masoretic text-type that lay behind these ancient translations. What a remarkable affirmation this is—God’s word has been preserved through

the ages! How true are David’s words, “The entirety of Your word is truth, and every one of Your righteous judgments endures forever” (Ps. 119:160).

With the Dead Sea Scrolls and the Nash Papyrus, the 1300-year time gap was reduced to only a few hundred years from the time the last Old Testament book was written. One final discovery reduced this gap even further...

**3. The Silver Scroll Pendant.** In 1979, near the Old City of Jerusalem, a tomb was excavated, and a small silver scroll necklace ornament was found with eighteen lines of Hebrew text dating to around 600 BC. The scroll contains a passage from Numbers 6:24-26: “The Lord bless you and keep you, the Lord make His face to shine upon you and give you peace.” This represents the oldest biblical passage ever found. With this small discovery, the time gap was no longer a few hundred years—the scroll pendant was made before the Old Testament was completed!

### Why Does this Matter?

So why should any of this matter to us? How does this relate to life in modern times? It matters because,

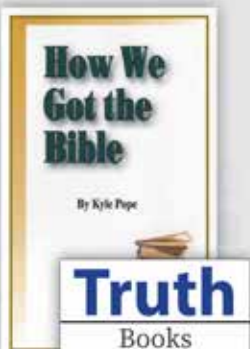
in the pages of Scripture that have come down to us through the ages by the providence of God, the God of all creation has revealed Himself to us. Paul declared that the gospel is “the power of God to salvation” (Rom. 1:16). The Bible reveals this gospel. Peter declared that we may be “born again”—“through the word of God which lives and abides forever” (1 Pet. 1:23).

Life is short, and our time on earth is brief, but when we look to the words of the Bible, we are looking at something enduring. Peter wrote, “All flesh is as grass, and all the glory of man as the flower of the grass. The grass withers, and its flower falls away, but the word of the Lord endures forever” (1 Pet. 1:24-25a). Let us all look to this word, trust in it, and obey it with all our heart and soul. It is enduring, and it offers to us the only way to salvation. **■**



Kyle Pope

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# And Can It Be?

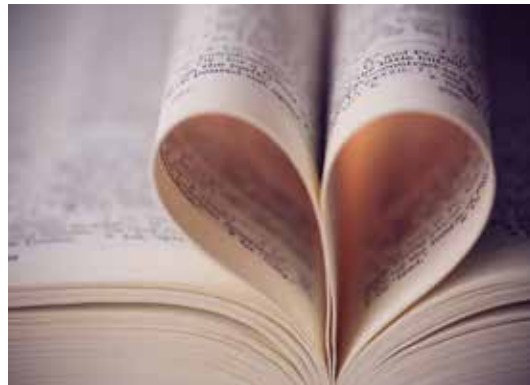
by Sherelyn Mayberry

“Amazing love! How can it be that You, my God, should die for me? Amazing love! How can it be that You, my God, should die for me?”

The song, “And Can It Be?” (#451 in *Psalms, Hymns and Spiritual Songs*), can prick your heart to devote your life to God, who loved us so much and offers salvation though we are so undeserving. How can it be that I should have the opportunity to receive an inheritance, when I, like all of mankind, with the exception of Jesus, have sinned and fallen short of the glory of God (Rom. 3:23-25)? The wages of my sin is death, but I have been given a free gift of eternal life in Christ Jesus (Rom. 6:23). We all, as sinners, caused Jesus pain, yet He still loved us so much He died for us as a gift of His grace so that we might be justified. While in my sin, I need to turn from the darkness of sin to the light, from the realm of Satan to God, so I can receive forgiveness of sins and an inheritance with the redeemed (Acts 26:18). God gives His word to build us up, so we may know how to inherit the promise of salvation which is for those who are sanctified by Christ’s blood (Acts 20:32). This “interest” in the Savior’s blood was a part of God’s plan and purpose before the world was in existence (Eph. 1:11, 14). Jesus loved us and released us from our sins by His blood (Rev. 1:5). His death took place so that we might have redemption for our transgressions and receive the promise of the eternal inheritance (Heb. 9:15). This inheritance is imperishable and will never fade away and is appropriated by the precious and perfect blood of Christ. How can I turn my back on His perfect love?


Jesus left heaven and became a man that He might freely die for me, a sinner needing grace. He became poor by emptying Himself that I might become rich (2 Cor. 8:9). The Word became flesh and dwelt among us as the Incarnate (John 1:14). This grace lavished on us was evidenced by His willingness to shed His blood and forgive us our trespasses (Eph. 1:7-8). We are made alive with Christ by faith and this grace bestowed is a gift from God (Eph. 2:5, 8). All men benefit from this grace which brings salvation (Tit. 2:11; Heb. 2:9). Adam committed an act of sin in the

Garden and the human race has continued on that path. This transgression brought death into the world and the need for a sacrifice. Christ was that perfect sacrifice (Rom. 5:15, 17-18). Helpless as we are, God sent His Son to be the sin offering for the whole world (1 John 2:2). We can be reconciled to God through Christ as we repent and are baptized, and our sins are no longer counted against us (Acts 2:38; 2 Cor. 5:18-19). Will I turn away from Christ who bled for me?



How am I able to come boldly before God’s throne? God loved us so much that He sent His Only Begotten Son to die on the cross that we might approach Him and have everlasting life (John 3:16). I can draw near with confidence to the throne of grace to receive mercy, because I have a High Priest who intercedes for me (Heb. 4: 15-16; 10:19-22). God knew man would

fall into sin, but He had a purpose for man, a holy calling, desiring to extend grace through Christ Jesus for all eternity (2 Tim. 1:9). This grace which is bestowed abundantly comes through faith and love in Jesus. He came to save sinners and this love found me, just like it found Paul, the “chiefest of sinners” (1 Tim. 1:14-15). Through obedience and the sprinkling of His blood in baptism, I can embrace grace and peace to the fullest (1 Pet. 1:2). It was not that I loved God so much; in fact, I went away from God, but He loved me and sent His Son to be the propitiation for my sins (1 John 4:9-10). His love found me. How can I reject it?

“Amazing love! How can it be that You, my God, should die for me? Amazing love! How can it be that You, my God, should die for me?” 



Sherelyn Mayberry

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# Reward vs. Punishment: Present Attitudes

by Chris Reeves

The present attitude of some religious people, including brethren, is that the reward of the righteous is a restored earth and the punishment of the wicked is annihilation in hell.

At the beginning of His ministry, Jesus taught that all humanity is traveling the road of life toward one of two destinations: reward and punishment. He spoke of the narrow way that leads to life and the broad way that leads to destruction (Matt. 7:13-14). At the end of His ministry, Jesus taught that the cursed will go away into eternal fire and eternal punishment, and the righteous into eternal life (Matt. 25:31-46).

Heaven and hell, as the eternal destiny of all men, is a basic Bible doctrine that many have rightly learned from their childhood up. According to a 2014-2015 Pew Research Poll, surprisingly, 73% of Americans still believe in heaven as a place of eternal reward for people who live good lives, and 58% of Americans still believe in hell as a place of eternal punishment for people who live bad lives.<sup>1</sup> However, as with all Bible doctrines, many today would attempt to change basic Bible truths concerning heaven and hell.

Let us examine two errors concerning heaven and hell that have circulated with evangelicals and some of our brethren over the past 35 years or so. First, we consider the error that teaches heaven will be a place of reward on a restored earth. Second, we analyze the error that teaches hell is a place of punishment where the wicked will suffer for a while then be consumed and annihilated. Due to space limitations, I will briefly state the error and the scriptural

answer to it, but will not be able to address all the arguments of each.

## Will Heaven Be the Reward for the Righteous on a Restored Earth?

According to some evangelical scholars and a few brethren, the answer to this question is “Yes.” These people have changed Bible truth about heaven, saying that heaven will be on a restored earth. This contemporary teaching is called “New Creation Theology” and “Renewed Earth Eschatology” by some of its advocates.

The idea of heaven being on a restored earth was first made popular among evangelicals in 1979 by Anthony A. Hoekema in *The Bible and the Future*. He wrote:

Are we to spend eternity somewhere off in space, wearing white robes, plucking harps, singing songs, and flitting from cloud to cloud while doing so? On the contrary, the Bible assures us that God will create a new earth on which we shall live to God’s praise in glorified, resurrected bodies. On that new earth, therefore, we hope to spend eternity, enjoying its beauties, exploring its resources, and using its treasures to the glory of God. Since God will make the new earth his dwelling place, and since where God dwells there heaven is, we shall then continue to be in heaven while we are on the new earth. For heaven and earth will then no longer be separated, as they are now, but will be one (see Rev. 21:1-3).<sup>2</sup>

Since the publication of Hoekema’s book, more evangelicals have accepted the error that heaven will be on a restored earth. One popular evangelical, N.T. Wright, espouses this error in his books.<sup>3</sup> Numerous journal articles have also been written by evangelicals like Douglas Moo promoting this theory.<sup>4</sup>

Sound brethren have fought this error in the past regarding the Jehovah’s Witnesses, but apparently, in more recent years, some have changed their minds on the matter. A few institutional brethren such as John Mark Hicks of Lipscomb University teach this error<sup>5</sup> as does Jack Cottrell, who is associated with the Christian Church.<sup>6</sup> A few non-institutional brethren have also taught this. In 2014, I saw on Facebook where some among us were expressing their restored-earth ideas. (Note: I would encourage our readers to examine the articles in the March 2015 issue of *Truth Magazine* which answer some of the errors of this doctrine).

What does the Bible teach concerning heaven?<sup>7</sup> It does not teach that the righteous will be “flitting from cloud to cloud” as Hoekema jeers, but it does teach that heaven is a place other than, and outside of, planet earth. Let us consider three basic Bible facts.

**First, heaven is a place other than, and in contrast with, planet earth.** Heaven is separate from earth. Heaven is not earth; heaven is not on earth;

heaven will not come down to earth; earth will not turn into heaven, etc.

The Bible is clear that heaven is separate from earth. God's kingdom is "of" (from and belonging to) heaven (Matt. 3:2; 4:17; 5:3; etc.). God is in heaven and spoke from heaven (Matt. 3:17; 5:45, 48; cf. 2 Pet. 1:18). Heaven is different from earth (Matt. 5:18, 33-34; 6:10; 16:19; etc.). Our treasure is to be in heaven (Matt. 6:20; 19:21). Jesus was received up into heaven (Mark 16:19; Luke 24:51; Acts 1:10-11; cf. Rom. 10:6; Eph. 4:10; Heb. 4:14; 8:1; 9:24; 1 Pet. 3:22).

There are heavenly hosts of angels (Luke 2:13, 15; 22:43; etc.). God is Lord of heaven and earth (Luke 10:21). There is joy in heaven (Luke 15:7). One can sin against heaven (Luke 15:21; cf. Rev. 18:5). There is peace in heaven (Luke 19:38). Jesus descended out of heaven (John 3:13, 31; 6:32-33; etc.; cf. 1 Cor. 15:47). Jesus lifted up His eyes to heaven to pray to His Father (John 17:1).

Heaven is God's throne and earth is His footstool (Acts 7:49). Stephen looked up into heaven (Acts 7:55-56), Peter saw a vision from heaven (Acts 10:11-16; 11:5-10), and Saul experienced a heavenly vision (Acts 22:6; 26:13; 26:19). Paul was "caught up even to the third heaven" (2 Cor. 12:2). Jesus created all things in heaven and earth (Col. 1:16). The Holy Spirit was sent forth from heaven (1 Pet. 1:12). The Devil was cast out of heaven (Rev. 12:7-12). Clearly, heaven is separate from earth and two different spheres.

**Second, the righteous are promised rewards that are fulfilled in heaven, not on earth.** They have a reward in heaven (Matt. 5:12). Their names are written in heaven (Luke 10:20; Heb. 12:23). They will have a heavenly body that will be different from their earthly body (1 Cor. 15:47-49). This resurrected body is "eternal, in the heavens" and "from heaven"

(2 Cor. 5:1-2). They have spiritual blessings now in heavenly places (Eph. 1:20; 2:6; etc.). Their citizenship is in heaven (Phil. 3:20). Their hope is laid up in heaven (Col. 1:5). They wait for the Son from heaven (1 Thess. 1:10; 4:16; 2 Thess. 1:7). Like Paul, they will be saved to the Lord's heavenly kingdom (2 Tim. 4:18). They have a heavenly calling (Heb. 3:1). They taste the heavenly gift (Heb. 6:4). They desire a heavenly country and heavenly city (Heb. 11:16; 12:22; cf. Rev. 3:12). They have an inheritance reserved in heaven (1 Pet. 1:4).

**Third, we are told in God's word that one day, our present heavens and earth will pass away and be burned up (2 Pet. 3:10-12).** God will make a "new heavens and a new earth" (2 Pet. 3:13), which is synonymous with heaven elsewhere in Scripture (Rev. 21:1-2, 10).

Heaven will not be on a restored earth, because (1) heaven is located somewhere other than earth, (2) the various heavenly rewards of the righteous are fulfilled somewhere other than earth, and (3) our present physical heavens and earth will burn up and completely pass away one day.

### **Will Hell be the Place of Punishment for the Wicked Where They are Completely Consumed and Annihilated?**

Again, according to some evangelical scholars and a few of our brethren, the answer to this question is "Yes." These people have changed the Bible truth about hell. They say the wicked will suffer for a while in hell and then be completely consumed and annihilated. This teaching is called "Conditionalism" by some of its contemporary advocates.<sup>8</sup>

Some of the more prominent evangelicals advocating this error are I. Howard Marshall, John Stott, John

Wenham, Michael Green, Anthony Thistleton, Richard Bauckham, and Clark Pinnock.<sup>9</sup> (One place where evangelicals present this error is the "Rethinking Hell" website: [www.rethinkinghell.com](http://www.rethinkinghell.com).)

Among brethren, the most prominent proponent of this error has been Edward Fudge.<sup>10</sup> He writes:

The fact is that the Bible does not teach the traditional view of final punishment. Scripture nowhere suggests that God is an eternal torturer. It never says the damned will writhe in ceaseless torment or that the glories of heaven will forever be blighted by the screams from hell. The idea of conscious everlasting torment was a grievous mistake, a horrible error, a gross slander against the heavenly Father...<sup>11</sup>

Other brethren who have advocated this error are F. LaGard Smith,<sup>12</sup> Samuel G. Dawson,<sup>13</sup> Curtis Dickinson,<sup>14</sup> Al Maxey,<sup>15</sup> Dyrel W. Collins,<sup>16</sup> and the late Homer Hailey.<sup>17</sup>

What does the Bible teach concerning hell? God's word, not the "traditional view" as Fudge suggests, teaches us that hell's torment is eternal. "Hell" (Greek *gehenna*), the place of final punishment for the wicked, is found 12 times in the NT: Matthew 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mark 9:43, 45, 47; Luke 12:5; and James 3:6. From these and other passages, we can learn the biblical answers to three important questions about hell.

**What is hell like?** Hell is a lake that burns with fire and brimstone (Matt. 5:22; 13:42, 50; 18:9; James 3:6; Rev. 14:10; 19:20; 20:10, 14; 21:8) and where body and soul are punished (Matt. 5:29-30; 10:28; Mark 9:43-47; Luke 12:4-5). In hell, there will be weeping and gnashing of teeth (Matt. 8:12; 13:42, 50; 22:13; 24:51; 25:30; Luke 13:28), judgment (Matt. 23:33; John 5:29; Heb. 10:27), and outer darkness (Matt. 8:12;

22:13; 25:30; 2 Pet. 2:17; Jude 13). Hell is a place of punishment (Matt. 25:46; Jude 7), suffering, and torment (Rom. 2:5-9, 12; 2 Thess. 1:9; Rev. 14:10-11; 21:8). Hell is the “second death” (Rev. 2:11; 20:6, 14; 21:8) where the devil, his angels, and the wicked are separated from God and from all that is good (Matt. 5:29; 7:23; 8:12; 13:42; 25:46; Luke 13:28; 2 Thess. 1:9; Rev. 22:15).

**Who will be in hell?** The devil and his angels will be there (Matt. 25:41; 2 Pet. 2:4; Jude 6; Rev. 20:10) along with all humanity who do not obey God and remain faithful to him till death (Matt. 5:29; 7:13-14, 21-23; 8:12; 13:41, 49; 22:13-14; 23:15, 33; 24:36-25:46; Mark 9:42-48; Luke 13:27-28; 2 Thess. 1:8; James 3:6; Rev. 19:20; 20:10, 15; 21:8, 27; 22:15).

**How long will hell last?** Hell is a place of “eternal fire” (Matt. 18:8; 25:47; Jude 7), “eternal punishment” (Matt. 25:46), “eternal destruction” (2 Thess. 1:9), “eternal judgment” (Heb. 6:2), and “unquenchable fire” (Matt. 3:12; Mark 9:43, 48; Luke 3:17). Hell is where “the worm dies not” (Mark 9:48; cf. Isa. 66:24), the “smoke of their torment goes up for ever and ever” (Rev. 14:11; 20:10), and where there is “no rest day and night” (Rev. 14:11). How long will hell last? This is not a difficult question to answer. Hell will last for as long as heaven will last, for eternity. The eternal punishment of hell will last as long as the eternal life of heaven (Matt. 25:41, 46). While the righteous are worshipping God in heaven “day and night” and “for ever and ever” (Rev. 4:8; 7:15; 22:5), the wicked will be suffering with the devil in hell “day and night” and “for ever and ever” (Rev. 14:11; 20:10).

Brethren, many errors on various Bible truths abound today. Consider how many religious people today, including brethren, are “rethinking” this or that Bible doctrine. It seems like everything in God’s word is fair

game for “rethinking” these days. Let me encourage you to remain true to all those basic Bible truths that are not difficult to understand and that most of us were taught as children. ■

## Endnotes

<sup>1</sup> <http://www.pewresearch.org/fact-tank/2015/11/10/most-americans-believe-in-heaven-and-hell>.

<sup>2</sup> *The Bible and the Future*. William B. Eerdmans Publishing Company, 1979. Page 274.

<sup>3</sup> *Surprised by Hope: Rethinking Heaven, the Resurrection, and the Mission of the Church*. Harper One, 2008.

<sup>4</sup> See Moo’s article “Nature in the New Creation: New Testament Eschatology and the Environment.” *Journal of the Evangelical Theological Society*. 49.3 (September 2006): 449-488; and “Creation and New Creation.” *Bulletin for Biblical Research*. 20.1 (2010): 39-60.

<sup>5</sup> There are several articles espousing this error on Hicks’ website: [johnmarkhicks.com](http://johnmarkhicks.com). See also Hicks’ book with Bobby Valentine, *Kingdom Come*. Leafwood Publishers, 2006. Page 187.

<sup>6</sup> *The Faith Once for All*. College Press, 2002. Pages 561-572.

<sup>7</sup> Because of space limitations, the OT passages that deal with heaven and hell will not be referenced in this article.

<sup>8</sup> Various forms of annihilationism go back as far as the 4<sup>th</sup> century AD. *Conditionalism* (or conditional immortality) is the view that immortality (“eternal life”) is a gift of God conditioned upon belief in Jesus Christ. If one does not meet this condition, then he does not have immortality. Therefore, the unsaved who have not met the condition of belief, have not been given immortality by God and so will be ultimately destroyed and annihilated. They will not suffer unending punishment in hell.

<sup>9</sup> Pinnock defended the “Conditional View” in *Four Views on Hell*. Zondervan, 1996.

<sup>10</sup> “Putting Hell in Its Place.” *Christianity Today*. 20 (August 6, 1976): 14-17; *The Fire That Consumes: A Biblical and Historical Study of Final Punishment*. Providential Press, 1982; “The Final End of the Wicked.” *Journal of the Evangelical Theological Society*. 27 (September 1984): 325-334; and, *Two Views of Hell: A Biblical & Theological Dialogue*. Inter-Varsity Press, 2000.

<sup>11</sup> *Two Views of Hell: A Biblical & Theological Dialogue*. Inter-Varsity Press, 2000. Page 20.

<sup>12</sup> *After Life: A Glimpse of Eternity Beyond Death’s Door*. Cotswold Publishing, 2003.

<sup>13</sup> *Jesus’ Teaching on Hell*. Gospel Themes Press, 1996.

<sup>14</sup> *What the Bible Teaches About Immortality and Future Punishment*. Privately Published, 1984.

<sup>15</sup> *The Maxey-Thrasher Debate, 2002* ([www.zianet.com/maxey/MxThshr.htm](http://www.zianet.com/maxey/MxThshr.htm)).

<sup>16</sup> *Immortality: Only in Christ*. Star Bible Publications, Inc., 2002.

<sup>17</sup> *God’s Judgments & Punishments: Individuals & Nations*. Nevada Publications, 2003.

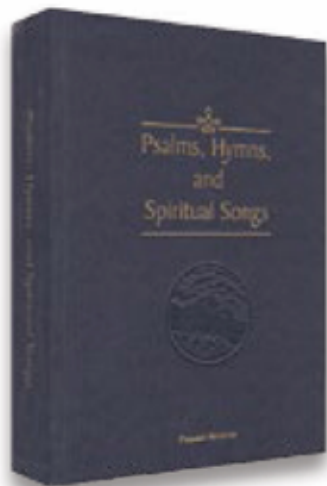


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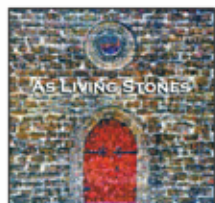
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# When Conflicts Arise

by Robert Harkrider

Implementation of Jesus' teaching in the Sermon on the Mount will help any relationship, but especially in marriages when conflicts arise.

It is not uncommon to hear of a marriage in trouble which we thought was secure. Space does not permit to write about all the problems that could be involved, but conflicts will not be resolved if a couple turns to the wrong counsel for advice. "Blessed is the man who walks not in the counsel of the ungodly" (Ps. 1:1). The word "ungodly" does not necessarily describe a wicked or immoral person, but one who has no relationship with God. It may be true that the average Christian is not an expert in the field of marriage, but do not go to a marriage counselor who knows nothing about God. When God is not figured into a person's thinking on the home, how could that kind of counselor be an "expert"?

Rather than seeking an easy solution that corrects one or two superficial symptoms, check the heart to be sure that heaven is the ultimate goal. If so, faults will be repented, and prayers will be flowing from sincere hearts to God. One can search many scriptures to learn the proper attitude of a husband to his wife or of a wife to her husband, but the foundation underlying all is the righteousness that Jesus admonished in the Sermon on the Mount. Test whether these characteristics of righteousness are prevalent. Jesus said, "Unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven" (Matt. 5:20).

## How to Resolve Conflicts

### You Shall Not Murder (5:21-26).

Apparently the scribes and Pharisees said one could go right up to murder, just so you do not actually kill. Jesus said there are things that lead to murder: e.g., bitter words, bitter thoughts (anger) that stir hatred. Some say, "we have no danger of murder in our home ... we may have a lot of trouble, but not to that extreme." Don't be so sure! Murder is very common in the domestic scene. We may think it will never happen, but if we let our mind get out of control, think all harsh thoughts, and harbor bitter anger in our heart, we may be surprised at how close we can come to murder. Furthermore, the Bible says, "Whoever hates his brother is a murderer, and you know that no murderer has eternal life abiding in him" (1 John 3:14).

### You Shall Not Commit Adultery (5:27-30).

The Pharisees said, "stop before adultery," but Jesus said some things lead to adultery. "Whoever looks at a woman to lust for her has already committed adultery with her in his heart." Don't look to lust! If your eye or hand causes you to offend, cut it off. We would never get into adultery if we were careful about (1) Seeing lust (TV, movies, computer pornography, books, immodest apparel); and (2) Touching lust (dancing, improper hugging). When barriers are broken down, we yield. We need the attitude of Joseph who fled from Potiphar's

wife and would not do wickedness and "sin against God" (Gen. 39:9).

**Do Not Divorce (5:31-32).** The Pharisees said, "if you divorce, make it legal, and give her a certificate." But Jesus warned, "whoever divorces his wife for any reason except sexual immorality causes her to commit adultery, and whoever marries a woman who is divorced commits adultery." Divorce is not the solution to family problems. Do not even threaten to divorce! Most wedding vows promise "so long as both shall live." Remember that you will answer to the Lord in judgment over how well you have kept your promise. In fact, recall the feelings you had at the time of marriage and work to renew the same things you did to win the love of your mate. You may be surprised at the response when sincere courting is done.

**Avoid Deception (5:33-37).** When Jesus said, "Do not swear at all," He was not talking about profanity. Instead, He was admonishing all to stand by your word. Let your "yes" be "yes." If in marriage we work at keeping our promise to love, honor, cherish and keep oneself to that one alone, then most problems can be overcome. Before a divorce, nearly always there is a breakdown of communication. Trust in one another is essential. Do not destroy it by hiding what you are doing or with whom you are spending time.

**Avoid Retaliation (5:38-42).** At first it may seem that these verses do not apply to marriage, but the attitude



to retaliate in like kind is certainly tempting. When she calls him a bad name, he responds with something worse. Soon the air is turning blue with ugly words and questioned motives.

Angry words! O let them never  
From the tongue unbridled slip;  
May the heart's best impulse  
ever check them ere they soil  
the lip (Horatio R. Palmer, "Love  
One Another," *Psalms, Hymns  
and Spiritual Songs* #600).

### **Avoid Conditional Love (5:43-48).**

Most everyone who marries claims to be in love, but any love one can fall "in to" can be fallen "out of"! If you "love" because she is so pretty, or because he drives a nice car, then problems will develop. What if something happens to his handsome face or her beautiful body? Are you still going to love? The kind of love marriage should be based on continues regardless of the changes that take place in our lives. The characteristics of love described in 1 Corinthians 13:4-7 can be developed. In fact, older women are to teach young women to love their husbands (Titus 2:4), and husbands are commanded to love their wives even as their own body (Eph. 5:25-29). Therefore when someone claims, "I just don't love anymore." The next question should be, "when are you going to repent?" You may exclaim, "she treats me so mean ... like an enemy." Jesus said, "love your enemies."

**Avoid Hypocrisy (6:1-8).** A hypocrite is a stage actor. On stage, he acts one way, but off stage, he acts another way. Some turn on religion on Sunday when going to worship, but turn it off on Monday. Then they wonder why troubles are in their home, and their children are unfaithful.

**Avoid Materialism (6:19-34).** A major cause of many problems in homes today is materialism. When success is measured only in material things, then wrong values exist. Some wives are happy so long as her husband can provide all that she wants, but if not, she goes off to another husband who can. If a husband selfishly spends money on his adult toys, then tells his wife to go to work if she wants something, he causes bitterness to develop. Soon they think they are "incompatible" when in reality the wedge of divorce was materialism! Seek first the kingdom of God. If we do this, divorce will not occur. If it does occur, then something has gotten ahead of the kingdom of God with at least one of the parties, if not with both.

**Avoid Petty Criticism (7:1-5).** "Judge not that you be not judged." Why behold the mote in another's eye when you have a beam in your own? Often before marriage, one cannot see any fault in the other, but after marriage the only thing they can see is fault. We pick at every little weakness, every mistake, and build it, and magnify it. Is that the way we want to be treated?

I have seen couples squabbling when thousands would swap for the kind of mate they have who doesn't drink, gamble, or run around to ungodliness.

### **Act As If Your Roles Were Changed (7:12).**

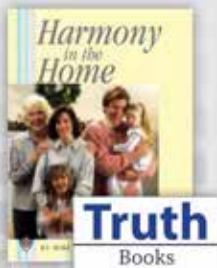
Try this if nothing else works! If you are a husband, think about how you would feel if you were the wife. Would you want to be married to a husband who acts as you do? If you are a wife, think about how you would feel if you were the husband. Would you want to be married to a wife who acts as you do? Troubled couples ought to make a list of faults (not of your mate because you have already demonstrated you cannot do anything about them). Make a list of your faults about which your mate keeps complaining. Then go to work to change and to become the companion your mate would like to see in you. Be the kind of wife/husband you would want if you filled the opposite role!

Was Jesus referring specifically to marriage in the Sermon on the Mount? No, but He identified the character of one whose house is built on a rock. The same is true for marriages that stand when "floods come, and winds blow" (Matt. 7:24-26). **11**



Robert Harkrider

Robert F. Harkrider served with the South Bumby church in Orlando, FL for thirty years. He now lives near Atlanta. He can be reached at [rharkrider@earthlink.net](mailto:rharkrider@earthlink.net).



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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:

I have heard preachers in the Church of Christ say that we decide for ourselves whether we will believe the gospel and obey Christ, but doesn't the Bible teach that the Lord opened the heart of Lydia in Acts 16:14?

## Answer:

Yes, you probably have heard preachers of the Gospel make the statement that the Lord allows each to decide to believe and obey the Lord, and I would expect no less from men careful to teach what the Bible teaches. Every case of conversion recorded in Acts of the Apostles (1) began with the sinner hearing the Gospel of Christ and (2) indicated such freedom of will in the individual. Whatever influence used by God to move the sinner to be converted is a moral influence, serving only to convince and persuade, never to coerce; to draw, not to drag against one's will (Jn. 6:44-45).

In this same way, Lydia heard the Gospel of Christ preached by Paul and thereby became open to His will. Note the order in Acts 16: First, "Lydia... heard us" (v. 14). Second, "the Lord opened her heart" (v. 14). Third, "...so that she heeded the things which were spoken by Paul" (v. 14).

Lydia did not open her own heart; the Lord did this work. He accomplished it using the Word proclaimed by Paul.

The Word of God is designed to instruct the intellect and persuade the will of each person, but the individual decides whether and when to respond to the Word. Not a single

person in Acts was ever moved by the Lord to do anything to be saved apart from hearing the Word of God. For this reason, Paul affirmed that the Gospel of Christ is God's power unto salvation to every person who believes it (Rom. 1:16). Several verses in the Book of Psalms testify concerning the potency of the Scriptures. Let no man try to gainsay it.

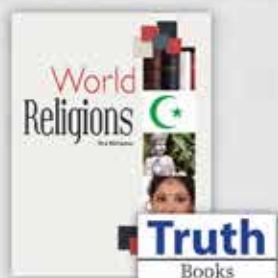
The law of the Lord is perfect, converting the soul (Ps. 19:7). The commandment of the Lord is pure, enlightening the eyes (Ps. 19:8). Through Your precepts I get understanding; therefore, I hate every false way (Ps. 119:104). Your word is a lamp to my feet and a light to my path (Ps. 119:105). The entrance (opening, ASV) of Your words gives light; it gives understanding to the simple (Ps. 119:130).

Consider the words of Abraham to the Rich Man in Luke 16:29: "They have Moses and the prophets; let them hear them." Hearing Moses and the prophets was done by hearing their words (i.e., writings). In the same way, because God is the author of the Bible, whatever the Word of God is said to accomplish is also accomplished by God. He did open Lydia's heart by means of His Word preached to her by Paul. **■**

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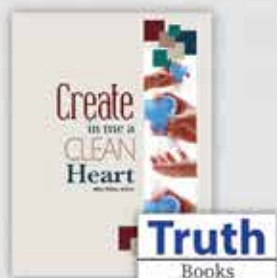
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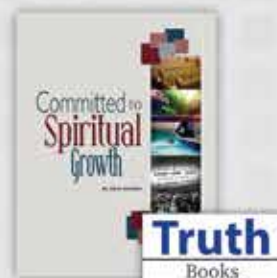
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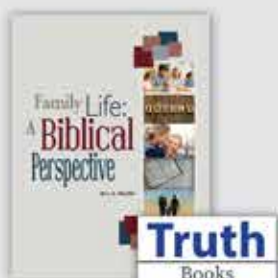
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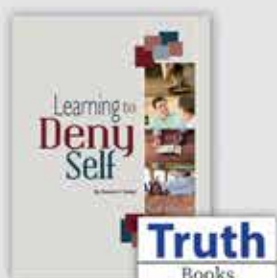
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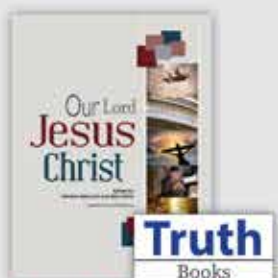
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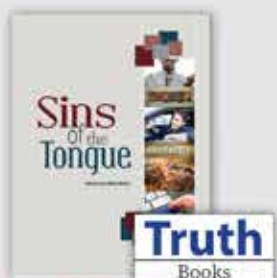
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# Where Do You Baptize 3,000 People in Jerusalem?

by Luke Chandler

Where did the apostles baptize 3,000 people in Acts 2? Archaeology illuminates this answer, and illuminates our salvation today.

The apostles immersed 3,000 believers on Pentecost Day in Acts 2, but where exactly could they do it? Jerusalem was not by a river or lake but sits in the Judean mountains, miles from any significant body of water. The city's original water source, an underground spring, fed the Pool of Siloam, but it takes a long time to immerse 3,000 people in a single public pool, especially with holiday crowds.

The apostles probably used the numerous mikvehs around the Temple Mount. A mikveh was a stepped immersion pool used by Jews for

purification. Before prayer or worship, a Jew would immerse himself in the water of a mikveh to become ritually clean. Archaeologists have discovered hundreds of mikvehs in excavated Jewish communities from before, during, and after the time of Jesus. One mikveh was recently identified by a medieval Jewish structure as far away as Marseille, France.

Mikvehs arose from the continual emphasis on washing in the Bible. God created the world, pure and good, through water (Gen. 1:2, 6-7). The flood cleansed the world of sin

in Noah's time (Gen. 7-8, 1 Pet. 3:20). Israel entered the Covenant through a "baptism" in the cloud and the Red Sea (1 Cor. 10:1-2) and entered Canaan through the waters of the Jordan. Priests under the Mosaic Law frequently washed before engaging in worship at the tabernacle or temple (Exod. 29:1-4, 30:20, et al.). It is no surprise Jesus chose to be immersed in water before beginning His ministry as our High Priest (Matt. 3:13).

Mikvehs arose during the intertestamental period and were widespread by Jesus' time. They have



*This photo shows a recently discovered mikveh from the Galilee town, and it dates to Jesus' time. It is possible Jesus used this before (probably teaching in the nearby synagogue.*



*This photo has a pair of mikvehs along the pilgrim road to the temple mount. People going up to worship (such as 12-year-old Jesus with his parents?) could stop here or at other ones along the way to immerse and become "clean" before entering the temple. Locals obviously use it for something else today.*



*This photo shows my daughter standing beside a mikveh in the Galilean town of Magdala.*

been found in nearly every place where Jews lived. The pools were typically located near synagogues, as we can see today in the ancient ruins of Magdala and Chorazin. Unique religious communities, such as Qumran, had multiple pools to satisfy the high demand for ritual purity. Jews in Jesus' time had extended this concept to other aspects of life such as meals, regularly washing their hands, the dinnerware, and even the furniture (Mark 7:3-4)!

Archaeologists have discovered more than 125 mikvehs near the temple mount, many of them along a main road that led to the southern entrance. Jews, both men and women, would sing Psalms of Ascent as they walked up to the temple. They would purify themselves for worship by immersing in one of the mikvehs

near the main entrance. Jesus, as a Jew, would have used these same mikvehs before entering the temple area. Paul certainly would have used them, especially on his last visit in Acts 21:26 when "he purified himself... and went into the temple."

Many Jews were immersed in mikvehs hundreds of times or more during their lives. When Peter told listeners to be immersed "in the name of Jesus Christ for the forgiveness of your sins" (Acts 2:38), everyone understood what he meant and knew where it could be done. This occasion, however, did not involve a ritual, repeatable immersion. This was a baptism in the name of Jesus, washing away sin once, for all time. In that moment, the mikveh, like the temple and its sacrifices, became obsolete.

Our baptism evokes the ancient mikveh rituals. Most church buildings today include their own small, stepped pool for immersion into Jesus Christ. The next time we look on one of these modern baptismal pools, we may recall its connection to the mikvehs of Jesus' time, and even to the pure world that was formed through water in the sinless beginning of creation. **T**



**Luke Chandler**

five children. He can be reached at [lukechandler@verizon.net](mailto:lukechandler@verizon.net).

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

# Background, Explanation, and Impressions

by Jim Deason

For readers of *Truth Magazine*, and especially for the readers of this theme section on “Reviewing the 2017 ECIC,” some background and explanation is in order. The *Exploring Current Issues Conference (ECIC)* is simply a Bible study which began in 2011. It is conducted each year on the first Monday and Tuesday of October in Cullman, AL. An invitation-only study, the participants consist usually of 30-40 preachers from across the country. The attendance is limited solely to preserve the ability to promote meaningful discussion between all present. This is not a work of any local church. The little funding necessary to conduct the study is provided by individuals who are passionate about the detailed study of Scripture and issues that are currently relevant.

As the name of the conference implies, the goal of the study is to *Explore Current Issues* in an in-depth manner. In past studies, this has been done through a series of six lectures on specific aspects of an issue with each lecture followed by a round-table discussion (Q&A) conducted by the lecturer. Prior studies have included: *Realized Eschatology* (2011), *Institutionalism* (2012), *Tradition vs. Traditionalism, A Study of the House Church Movement* (2013), *The Holy Spirit* (2014), *Social Drinking* (2015), and *Calvinism* (2016). The outlines of each of the speeches in these studies, except for the study on *Institutionalism* (2012), are preserved online and available for free download at [www.eciconference.com](http://www.eciconference.com).

The prepared manuscripts for the first study on *Institutionalism* are preserved in book form, *The Simple Pattern: A Straight-Forward Explanation of Institutionalism & Related Issues*, and is available at [www.ceibooks.com](http://www.ceibooks.com), your favorite bookstore, or on Amazon. A Kindle version is also available. The manuscripts for the 2017 ECIC, the conference under review in this theme section, are also preserved in book form entitled, *Pursuing the Pattern: A Careful Examination of New Testament Practices*. This book is available from the sources mentioned above.

I want the reader to understand that when I use the term “institutional” in what is to follow, I am by no means using this term in any pejorative sense. I am merely trying to identify, in a way understandable to all, a group of brethren who hold to a particular view or set of views which have caused disruption and division in local churches since the 1950s. While I would love to be able to avoid labels of any sort, I do not know how to do it. I ask that no one take offense by my use of this term in the same way that I take no offense when called “non-institutional.”

Someone may curiously ask, “How can the institutionalism question, a question that has been around for well over 50 years, still be considered a *current* issue?” I believe the high interest shown regarding this discussion is sufficient to answer that question.

## Background

On Thursday, May 19, 2016, a group of non-institutional preachers was invited by Greg Tidwell, editor of the *Gospel Advocate*, to his office in Nashville, TN. Greg’s purpose in that meeting was to have an open discussion about the present state of affairs among churches of Christ and to explore the things that institutional and non-institutional brethren might have in common. I was pleased to be among those invited. It was an informal meeting with candid discussion, yet good spirits prevailed among all.

For me personally, one of the more interesting things to come out of this meeting was a better knowledge of the current state of affairs among institutional churches. We were informed that the mainline body of institutional churches (roughly those who may be influenced by the *Gospel Advocate*, Freed-Hardeman University, etc.) had *lost a third of their churches and (because of demographics) half of their membership* to those considered *progressive*. The term *progressive* is used here to refer to those who accept the new hermeneutic, advocate the use of instrumental music in worship, and call for an expanded role for women in public worship. I knew that institutional churches were having trouble with these issues, but I had no idea that it was as extensive as reported. In fact, there are other institutional preachers that are saying that the situation is far worse. Further still, that defection continues with each passing day.

Many if not most non-institutional churches, particularly in larger communities, have been affected by this rift within institutional ranks. Some older Christians among them, remembering the preaching of their fore-fathers, have sought refuge in non-institutional churches.

Brother Tidwell told us that, contrary to the days of B. C. Goodpasture, the pages of the *Gospel Advocate* are no longer closed to non-institutional writers. In fact, he has already printed some articles from the pen of non-institutional authors. He would like to see some level of fellowship restored between us.

In the course of that meeting, the suggestion was made to meet again for the purpose of discussing the specific issues that have prevented fellowship between the two groups of brethren. Borne out of that meeting was the idea that I would use the 2017 ECIC for just such a discussion.

## 2017 Exploring Current Issues Conference

When I proposed to use my study for this discussion, brother Tidwell was quickly on board. I asked the following men to speak from a non-institutional perspective: Steve Wolfgang, Doy Moyer, Kyle Pope, Buddy Payne, Donnie Rader, Allen Dvorak, and David Diestelkamp. The final slate of speakers from the institutional perspective, assembled by Greg Tidwell, included Greg himself, Doug Burleson, Glenn Ramsey, Randy Duke, Chad Ramsey, Donnie DeBord, and Matthew Morine. There were two speakers on each issue followed by a discussion period which I moderated. It should be noted that no speaker in this study represented anyone other than himself. No one claimed to represent any local church or group of local churches. No one represented any human organization. The views

expressed represented the view of the speaker himself, and no other.

I have been asked, more than once, what I wanted to accomplish by this discussion. My best answer is simply to say that I wanted to open lines of communication. I labored under no delusions of grandeur, thinking that this discussion would heal a breach that has been ongoing for more than 50 years. However, when a relationship is ruptured, the first thing to go is communication and no relationship can be mended without it.

I say this in the introduction to *Pursuing the Pattern*:

Optimistically, I share the aspirations of both James W. Adams and Reuel Lemmons. In introducing a similar meeting conducted in 1968, they wrote idealistically, "It was rather hoped that this meeting would lead to others of like nature as well as public meetings throughout the world and that thereby, step by step, Christian by Christian, and congregation by congregation, a fractured brotherhood might be mended and that once again there might be a single body of happy, militant people united on the solid foundation of Divine truth and vitally knit together by a mutual love and a common faith and practice" (*The Arlington Meeting*, Guardian of Truth Foundation, 6).

Adams and Lemmons would both be happy, I am sure, to know that several other communication efforts have taken place, some public (e.g. *The Nashville Meeting*, 1988) and many private. But their dream of "a single body of happy, militant people united" has not happened, and realistically it will not happen "until there is a common understanding among us of what the Bible teaches on these subjects" (*Ibid*, 13).

So, over the course of three days, we talked. We talked about: (1)

Who and Where We Are; (2) Bible Authority; (3) Church Government and Cooperation; (4) Church Support of Human Institutions; (5) The Scope of Church Benevolence; (6) The Church and Social Activities; and, (7) The Question of Fellowship.

## Thoughts on the Conference

Others are probably more objective than I am as they evaluate this discussion. Still, here are a few thoughts I have to offer:

**1. I wouldn't want anyone to think of the ECIC as anything more than what it was — a Bible study devoted to discussing issues of difference between two groups of men.** My hope and prayer was and is that one day these issues can be fully resolved and that all brethren can come to one mind regarding the truth on these matters. Though the question of fellowship was discussed (how could it be avoided?), *this was not a unity meeting!* I appreciate brother Tidwell and everyone involved in this discussion for their thoughtfulness and kind way in which we could candidly discuss these issues.

**2. I believe Greg Tidwell to be a conscientious man who loves the Lord and sincerely desires unity.** He has taken a significant step by opening up the pages of the *Gospel Advocate* to non-institutional writers. Although he has mentioned it, neither he nor Randy Duke (present owner of the *Advocate*) are ready to print a discussion within the *Advocate* on the issues that divide us. Little progress can be made unless and until that takes place—but that is just step one. For this breach to be healed, *the dialogue must continue* in public forums so that all can read/listen/evaluate.

**3. All the institutional men who attended this conference absolutely reject instrumental music in worship and women in the pulpit.** They have

Continued on Page 34

# Reflections

by Gregory Alan Tidwell, editor of the *Gospel Advocate*

A group of non-institutional brethren visited in the Gospel Advocate offices on May 19, 2016. This meeting had been planned under the leadership of the former owner of the publishing house, Neil Anderson, and conducted by Randy and Jodie Duke, the current owners. Both Neil and Randy were part of this meeting, which opened a discussion the *Gospel Advocate* had not addressed since the 1950s.

Following up on the meeting in Nashville, Jim Deason invited several men to join him in Cullman, Alabama to continue our discussion. I appreciate Jim's graciousness in making these arrangements and Mark Mayberry's invitation to share my perspective on my time in Cullman.

The spirit with which the conference proceeded was cordial, and many doors of communication were opened that had been closed for years.

## Some Good Clarification

One matter I hope was clearly defined is the difference between the progressive wing of the institutional churches of Christ, and those of us who remain committed to the old paths.

At the time of division with the Disciples of Christ, the *Gospel Advocate* published this statement:

There is a distinct people taking the word of God as their only and sufficient rule of faith, calling their churches 'churches of Christ' or 'churches of God,' distinct and separate in name, work, and rule of faith from all other bodies of people (David Lipscomb, *Gospel Advocate*, 1907, p. 457).

The unity of this distinct approach was shattered by the progressive movement in 1980, with the publication of Rubel Shelly's book, *I Just Want to Be a Christian*. Cascading from Shelly's initiative, change among the left-wing of institutional churches of Christ has proceeded with accelerating speed.

Rejecting the prohibitive nature of silence and the inerrancy of Scripture, the progressives are indistinguishable in their doctrine from liberal Protestants.

Progressives, having abandoned biblical authority, have brought changes into the worship of the church—notably using instrumental music and women to lead in worship. Further, progressives have denied the distinctive New Testament way of salvation, holding immersion as an optional extra. Many have abandoned biblical morality, even taking a more open position on homosexuality.

## Keeping to the Old Paths

Roughly half of the institutional Christians, however, have never embraced the progressive apostasy.

Churches of Christ maintaining the faith we have always believed and practiced do so from a conviction of the inspiration and authority of Scripture. We agree with what David Lipscomb wrote in the *Gospel Advocate* in 1885:

God is the only law-making power. Any act of worship not ordained by God, the observance of any ordinance or the performance of any act as religious service not provided for by the authority of God, is treason against God... the proposition to form a church, or

to unite with anyone on anything else than complete surrender to the will of God, and a full obedience to his requirements, is treason of the grossest type (p. 402).

Again, many among the institutional churches take to heart this warning from the pen of David Lipscomb:

The test of a church of Christ is: It recognizes God as the only Lawgiver. "Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:10). When it consciously changes the smallest appointment of God, it dethrones God as the only Lawmaker and ceases to be a church of God (David Lipscomb, *Queries and Answers*, 227).

We remain a "distinct people," seeking to follow the pattern of faith and practice laid out in Scripture. Those following this path are convinced, if we ever abandon the quest of being just Christians by following just the Bible, we will have left our reason for existence as the church.

## Building Bridges in Place of Barricades

Christians worshiping in institutional and non-institutional congregations have much in common (with the exceptions of the progressives, noted above, who are practicing a different religion).

We agree on the inspiration and authority of Scripture and the authorized way of salvation. We share a common view of the need for establishing authorization for all aspects of Christian faith and practice from commands, examples, and necessary inferences found in Scripture.



In the summer of 1979, I was privileged to hear Guy N. Woods and Roy E. Cogdill speak in gospel meetings with only a week in between. These men were the leading disputants on the institutional questions in the 1950s. Hearing these men, it struck me—the two preachers could have exchanged outlines and delivered each other’s sermons.

The Christians who share these common commitments are practicing a common faith and should be treating one another as brethren.

On the institutional side, we have (overwhelmingly, if not entirely) lifted the “yellow tag of quarantine.” Christians worshipping at non-institutional congregations regularly write for the *Gospel Advocate* and speak at conferences conducted by institutional brethren. Colleges associated with the institutional position have no problem hiring a Christian attending a non-institutional congregation to work for them.

As we move forward, there are two points where I feel rhetoric has gotten out of hand, erecting straw-men which do not move the discussion forward productively.

The first is the question of “Why don’t you just give up supporting institutions for the sake of unity?” This is disingenuous. The median-sized congregation among churches of Christ has 55 members. Most of our congregations barely scrape by to keep their building open, and the preacher paid. They do not send money to institutions. But these congregations are black-balled by most non-institutional Christians unless they have embraced the non-institutional position.

Second, the idea of “you don’t fellowship those using instruments; why should we fellowship you?” is thrown down with the glee of a winning trump card. But a careful reflection will show the difference.

Both in the current apostasy and in the digression of the 1800s, the use of the instrument in worship followed the professed abandonment of biblical authority. The liberals of the 1800 and the progressives of the current day began by proclaiming a “new hermeneutic,” and a changed view of the inerrancy of Scripture.

The congregations closely associated with Pepperdine, Abilene, and Lipscomb, which use instruments in worship, years ago rejected the inspiration and authority of Scripture. These same congregations deny the biblical way of salvation and use women to lead in worship. The analogy with the institutional questions falls short of this comparison.

### Autonomy of Congregations

At the close of the Cullman meeting, I used my home congregation in Columbus as an example. In the three decades I have served as a preacher, the congregation has had three very contentious situations where a small minority objected strongly to the direction we were taking.

In each of these situations, the elders listened to the objections and asked, “Is this a matter of conscience?” On one occasion, a third of the congregation objected to us using a screen with PowerPoint in worship. Not one of those objecting, however, felt it was a matter of conscience, and so we moved ahead.

In the other two situations, the numbers objecting were much smaller—in one instance, two families, and in the other one individual. But because these cases involved a matter of conscience, we did not proceed, for the sake of unity.

My question then: if no one in our congregation objects to our financial practices, should we change what we are doing to please someone who is not part of our congregation? If so, should all churches of Christ give up

multiple communion cups, age-divided Bible classes, and require women to cover their heads in worship?

Should not, rather, each congregation seek to exercise proper submission to the Bible and appropriate consideration for the consciences of their members?

### The Blessings of Unity

It is my prayer that we can reclaim the unity of the Spirit in the bond of peace. From my standpoint, the non-institutional brethren have much to offer to the whole fellowship of churches of Christ. Their commitment to Scripture provides a strength of conviction that is a blessing to all.

Let me say, also, my non-institutional brethren would benefit from those of us who have been in the trenches fighting against the progressive apostasy.

There are congregations among the non-institutional Christians that are essentially community churches, not churches of Christ. No, they do not send money to institutions and, probably, do not eat in their building. But they speak the language of Ashdod and have abandoned the ways of Zion. They are parasites on the body of Christ and will suck the life out of the fellowship if they are allowed to continue.

Those of us who believe in restoring the faith and practice found in God’s inerrant word are stronger together than we will be divided. Let us seek ways to work together in the Kingdom of our Lord. 🙏



Gregory Alan Tidwell

Gregory Alan Tidwell is the editor of the *Gospel Advocate* ([www.gospeladvocate.com](http://www.gospeladvocate.com)). He has served the Church of Christ at 1130 Fishinger Rd in Columbus, OH since 1984. Greg and his wife, Peggy have twin sons. He can be reached at [greg.tidwell@gospeladvocate.com](mailto:greg.tidwell@gospeladvocate.com).

# My Thoughts

by Daniel H. King, Sr.

It was an honor to be invited to Cullman, AL and enjoy several days with a good number of brethren from all parts of the country and from various perspectives on the questions the answers to which have alienated and severed fellowship among many disciples of Christ for over fifty years. I want to thank Jim Deason in a public way for all the hard work and sacrifice on his part to bring this meeting into being; also for his considerable abilities as a moderator in keeping it on track and civil in nature. Frankly, I consider it to be the most productive and brotherly meeting of this sort that I have ever attended, and much of that is owing to Jim Deason and his approach to his job as moderator.

Some readers will already know that my own life as a gospel preacher began on the other side of these questions, being that at the time I was considering preaching as a life choice my family was affiliated with an “institutional” congregation, not knowing that such differences existed. We hailed originally from a rural area with a small group of saints who were not at all involved in matters related to this division. When we moved to the city, that is where the fireworks began! Interestingly, even though we left that Detroit-area congregation before I went off to college, it was not with any hard feelings or bitterness at all. We were just one family that needed to find another church more in line with our understanding of what the Scriptures taught.

I am glad that we did not experience some of the injured feelings and abusive relationships that some have

told us about through the years. For some people, this whole era was best forgotten. For us it was different. Those brethren simply had a different understanding of certain matters than we did, and so we found a church that was more conservative in its approach to and application of God’s Word. It was painful to have to leave them, but we believed that some of the practices that they were integrating into the life of the congregation were destructive to the divine purpose of the church. So, we found a group that looked more like a New Testament church and less like a social club. Nevertheless, my parents stayed in constant contact with several of those people until many of them died of old age, and considered them dear friends throughout life.

At the time of our separation, I had already chosen David Lipscomb College as my destination for higher education and saw no reason at the time to change that. After all, we were from Tennessee, and I wanted to go back home. I knew nothing of Florida College until several years later. So, for me this meeting represented another chance to hopefully make some new friends, since that generation who bore the brunt of the division have mostly passed away, and learn from others what their thoughts and experiences were like, hoping all the while that we might be able to draw closer in love and appreciation for one another and work toward a fuller comprehension of what the Bible teaches on these things.

My view is that, even though there were some instances where strong feelings were expressed, and voices were raised a few decibels, the

discussion was generally brotherly and respectful. None of us is any less passionate about these matters than we have been throughout the years, but it is encouraging to be able to talk to one another calmly with obvious love for one another, and feel that the other fellow may actually be listening for a change, rather than merely trying to think of an argument to make in response. Clearly, that was often the case. Thus, in general, I came away feeling good about the meeting.

Of course, I was a bit sad that this alienation cannot be put away entirely and relegated to the dustbin of history, but some things cannot be worked out in a few short hours or even days of study. I pray that over time things will improve, and the Lord’s work may go forward without the hindrance of these divisive matters causing us to go in different directions. All of us know that it is not the will of Christ that we should be divided (John 17:20-21). We are fully aware that the Lord wants us all to speak the same thing and that there be no divisions among us (1 Cor. 1:10). We are all conscious of the fact that division is a sin and a sure sign of spiritual immaturity (1 Cor. 3:1-3). We want to go to heaven, and anything that prevents that from becoming a reality needs to be eschewed.

The new editor of the *Gospel Advocate*, brother Greg Tidwell, is a breath of fresh air; and at the meeting, he displayed a generous disposition and a compassionate perspective toward all of us. He has made kindly gestures in our direction and has used some of us as writers since becoming the new editor. This was not my first

meeting with him, and each time I have come away with a positive impression of him as a man and as a Christian.

One thing that was noteworthy at the gathering was the very obvious absence of the “progressive” element among these brethren. Apparently, the division between the more conservative ones and those radical libertines in their ranks is now virtually complete. In earlier meetings (in Nashville and Dallas) this was not the case. The progressive, ultra-liberal preachers were conspicuously present, and certainly shocked some of their own brethren with their outlandish formularies. But now, that contingent of liberal wayfarers has gone off in a totally sectarian and denominational direction. In the meantime, they have captured most all of the larger congregations and are taking them down the road toward the use of instrumental music in the worship, choirs and experimental worship, women preachers and church officials, community-church shenanigans, theological modernism, etc. We certainly have much more in common with these brethren now

than was ever the case when they remained in fellowship with those clueless pilgrims. They are now quite obviously alienated and separate, and many of them are still clearly smarting from the experience.

But even though they have taken most of the large churches, they were unable to capture the *Gospel Advocate*. That is a most fortuitous and fortunate development! The new owners of the *Advocate* are Randy and Jodie Duke. Randy was present at the meeting and spoke in a most conciliatory and brotherly fashion. He is a younger man, like brother Tidwell, and seems not to have any of the residue of hostility or anger that has sometimes characterized those whom we have encountered on that side of these questions. Each time I have met and spoken with him, I have felt like a brother in Christ speaking to a brother in Christ. He has never shown an air of superiority or demonstrated an attitude lacking in humility or brotherly kindness. I am personally very impressed with the team of owner and editor. They have shown considerable “class” and bear the mark of what I

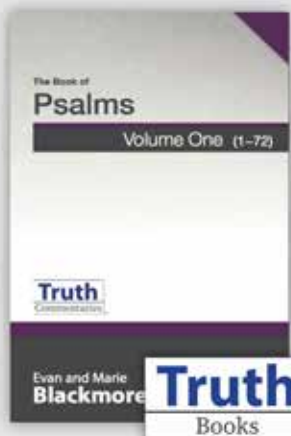
would call “good raising.” Their parents should be very proud of the Christian men they have grown up to be.

In sum, I am quite excited about what the future could hold for us all. Now that the most revolutionary wing has made its way almost fully into the twisted world of denominationalism, a good number in the group with which we have the most in common has come to recognize our considerable commonalities and is willing to discuss our differences in a spirit of brotherhood and comity. There is no way that this could be considered a bad thing. So, even though we still have some important differences, I am hopeful and encouraged. I believe that we all ought to be. 🙏



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# What ECIC Was and Was Not

by Kyle Pope

For a number of years, brother Jim Deason has hosted a preachers' study in Cullman, Alabama called the *ECI Conference*. ECI stands for "Exploring Current Issues." Although these studies are not public, audio and PowerPoint files are posted online ([www.eciconference.com](http://www.eciconference.com)), and in a few instances, books have been published from the lectures presented. In October of 2016, I participated in that year's study on Calvinism. During our two-days together, Jim announced that the study for 2017 would be a little different. A few months earlier Jim and some other non-institutional preachers had been invited to the offices of the *Gospel Advocate* to visit with Greg Tidwell, the current editor of the magazine. Brother Tidwell told these men that the paper would now be open to them to submit articles for publication. From a historical standpoint, that was quite remarkable. *Gospel Advocate* is the longest running religious journal written by members of churches of Christ in the United States. In the heated battles over institutionalism in the 1950s and 60s, one of its former editors, B. C. Goodpasture instituted (what he called) a "yellow tag of quarantine" banning any preacher who took a non-institutional position from writing in the paper. At the same time, he began (what some brethren have called) a "confessional column" allowing preachers who once took a non-institutional position, but then changed their minds, to explain why they changed. Some believe that action (perhaps more than any other) crystallized the division between brethren over these issues. The meeting at the offices of the

*Advocate* in mid-2016 set the stage for a different kind of study at the ECI Conference in 2017. Jim announced that it would involve preachers on both sides of the questions regarding institutionalism presenting their understanding of these issues, with the opportunity for discussion after each topic was presented.

From the moment Jim announced this I was intrigued. I came out of an institutional background and have family on both sides of these issues. When I first began to preach, the *Arlington Meeting*, a book recording the lectures presented at a similar discussion in Arlington, Texas in the 1968, was very instrumental in helping me understand these issues. Jim and I began corresponding about this, and I was honored when he asked me to present a lecture on the topic of "Church Government and Cooperation." Jim and Greg worked together to select speakers and choose men to participate in the discussion. The goal was to ensure that a full consideration of the issues could take place in a constructive and brotherly atmosphere. Manuscripts were submitted. Invitations were made and accepted, and the stage was set for three days of in-depth consideration of what the Bible teaches on these important issues.

The study took place on October 2-4, 2017. I will leave it to others to analyze any of the specifics of the discussion. The audio files are online, and a book was published entitled, *Pursuing the Pattern: A Careful Examination of New Testament Practices*. Ed. Jim Deason. The book is available through CEIbooks.com. Allow me to offer

just a few reflections on what this experience was, and what it was not:

## **This Was Not an Effort to Act on Behalf of Local Churches.**

The Bible affirms the autonomy of local churches (Acts 20:28) and the absolute Headship of Christ (Eph. 1:22). The efforts throughout church history by which councils and conventions presumed to dictate local church behavior were done without Scriptural authority. The study in Cullman was simply Christians coming together to discuss God's word. The only effect this may have on local churches is in the degree to which the preachers who participated carry back to their congregations things they learned at the study (cf. 2 Tim. 2:2).

## **This Was Not a "Unity in Diversity Meeting."**

Paul urged Christians in the divided church in Corinth to "be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10, NKJV). When meetings such as this occur, the fear is that the desire we have for unity may overwhelm our commitment to uphold sound doctrine. History has shown times when truth has been compromised in a desire to heal divisions. During our three days of study I can affirm that this was not the case. In a spirit of respect and conviction, all who participated stood firmly for what they believed the Bible to teach. In some cases, misunderstandings were clarified. In other cases, differences were carefully distinguished. At no time, however, was there ever expressed the slightest

willingness to ignore the teaching of Scripture for the sake of a false unity.

### **This Was an Opportunity for Brethren to Discuss God’s Will for His People.**

When Paul came to Berea, the people there were praised because, as Paul taught them about Jesus, they, “searched the Scriptures daily to find out whether these things were so” (Acts 17:11). When I was among institutional brethren, it was my experience these issues were seldom (if ever) discussed. If it had not been for my family who had connections with non-institutional brethren, I never would have even considered these questions. It is always good when people are willing to sit down and study God’s word. For three days in Cullman, brethren who otherwise might never have even met had the occasion to hear some things they had not before, and consider Scripture in some ways they had not before. That was a good thing!

### **This Was an Opportunity to Display a Brotherly Spirit while Addressing Some Issues That Have Divided Brethren.**

Paul taught, “Be kindly affectionate to one another with brotherly love, in honor giving preference to one another” (Rom. 12:10). While some so-called “progressive” members of churches of Christ have gone so far as to reject that Christ is the only way to salvation (cf. Acts 4:12), that was not true of the institutional brethren who met during this meeting. These were all men who have been baptized into Christ for the remission of sins (cf. Acts 2:38; Matt. 28:19-20). That means that, despite their participation in (what we believe to be) unauthorized practices, they are our brethren nonetheless (cf. 2 Thess. 3:15). Before the meeting, I was not sure how this would play out.

Would kindness and brotherly love prevail, or would things erupt into harsh words, and bitter attitudes? To my delight a spirit of kindness and love (even while passionately expressing convictions) prevailed.

### **This Was an Opportunity for Men of Conviction to Speak with One Voice.**

Paul prayed of the Romans, “Now may the God of patience and comfort grant you to be like-minded toward one another, according to Christ Jesus, that you may with one mind and one mouth glorify the God and Father of our Lord Jesus Christ” (Rom. 15:5-6). A good mix of older, younger, and middle-aged men were selected, not only to present lectures, but to participate in the study. This had a remarkable effect. Particularly on the non-institutional side (for which I was one of the speakers), in both the presentations and discussions, men of different backgrounds and temperaments, all spoke with “one mind and one mouth.” What a wonderful reflection this is of the power of God’s word to guide and direct hearts who are willing to yield to its direction. 🙏



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# Exploring Current Issues

by Steve Wolfgang

The Exploring Current Issues Conference is an annual gathering for the purpose of... Exploring Current Issues of interest among Bible students. Organized by Jim Deason and meeting in a comfortable events center (Stonebridge Farms in Cullman, AL), the ECIC has convened in recent years to discuss controversial subjects. In 2012, the manuscripts produced by the speakers—Paul Earnhart, Bill Hall, Dan King, L.A. Stauffer, Carroll Sutton, and Steve Wolfgang—were published as *The Simple Pattern*, dealing with issues arising from the controversy over church support of orphanages, colleges, and other human institutions, as well as “sponsoring church” activities in various radio/TV enterprises, evangelistic organizations, etc. Manuscripts, PowerPoint, and recordings from various ECIC gatherings are available at [eciconference.com](http://eciconference.com), and the book is available from Truth Publications/CEI Books.

In 2016, brother Greg Tidwell, editor of the *Gospel Advocate*, and its new owner, brother Randy Duke, invited several brothers commonly labeled in various directories as “NI” (“Non-Institutional”), to the *Advocate* offices in Nashville to discuss issues which had divided brethren since at least the 1950s. That meeting included Mark Mayberry, Dan King, Jim Deason, myself, and several others. Brother Tidwell also invited Clyde Woods and others from Freed-Hardeman University, Roy Johnson of the “Lads to Leaders” program, and others who also participated in this year’s ECIC. I applaud Greg

and Randy for this initiative and hope these discussions continue.

Speakers at this year’s ECIC included Greg Tidwell, Doug Burlison (Lectureship Director at Freed-Hardeman University), Randy Duke, Glenn Ramsey, and several younger preachers well-known among institutional brethren, including Donnie DeBord, Chad Ramsey, and Matthew Morine. Speakers presenting opposing viewpoints included Doy Moyer, Kyle Pope, Buddy Payne, Donnie Rader, Allen Dvorak, David Diestelkamp, and myself, discussing Biblical Authority, Church Cooperation and Support of Institutions, the Scope of Church Benevolence, the Church and Social Activities, and fellowship issues. After opposing presenters spoke for an hour each, a Question/Answer session concluded each segment of the discussion.

I have been asked to offer some reflections on this gathering. I much appreciate being invited to participate, and the seeming “thaw” in previously-frosty relationships with brethren who have increasingly grown apart from each other. While I will attempt not to be deliberately offensive, these are my honest reflections, and I realize some will not agree with my assessments and observations.

First, institutional (“I” for shorthand) Churches of Christ seem to be in far greater disarray, maybe even chaos, than I knew—at least, according to some who attended and spoke at this conference. Issues mentioned as examples of this turmoil include the

increasing adoption of instrumental music, women preachers, and a more open position of accepting those who practice homosexuality. Many also accept as members individuals who have substituted the denominational practice of sprinkling or pouring for immersion. By one estimate, approval of such tendencies affects 30% of the institutional churches which includes 50% of their overall membership. One result of this is another estimate that non-institutional churches now constitute nearly a fourth (23%) of all “churches of Christ.”

In several local areas with which I have some familiarity, I have encountered this sense of turmoil with, for example, increasing turnover of members leaving institutional congregations which have drifted in directions which make them uncomfortable, removing statements about baptism from their websites, and engaged in several other practices similar to those mentioned above. With increasing frequency, some of these disenchanting members migrate to “NI” churches and often express appreciation for the Bible-based appeal of the preaching and activities they encounter there.

Second, one of the questions which has occurred to me in preparation for gatherings such as this is: will I hear anything “new”—particularly any new Biblical evidence for various institutional practices? In this case: not really. I heard that fellowship halls are “justified” by the foyer (which seems to have replaced the water fountain as all the authority necessary—so long as

the activities do not extend to too much entertainment or become family-life or community centers). This common “three-stage rocket” approach, as Robert Turner once described it (that traditional practice justifies this new one, and the new practice will “authorize” yet another, with no Biblical authority needed), is regularly used instead of any appeal to Scripture.

Third, a concern I have had at such events—including similar meetings I organized in Nashville in 1988 and Dallas in 1990—pertains to the reaction of young preachers who often have never considered these “issues” and sometimes wonder: is this exaggerated? Was it just a bunch of old preachers inventing just another “preacher fight”? Have “antis” misrepresented promoters of church-supported human institutions? Allowing young men to hear for themselves directly from defenders of such institutions is a valuable endeavor.

Fourth, the discussion at this gathering renewed the contention that Philippians 4 and Acts 18 demonstrate that Philippi functioned as a “sponsoring church” for the transmission of financial support to Paul. While I appreciate the attempted appeal to Scripture for authority (it certainly beats past “arguments” like “the only ‘anti’ church in the Bible was Anti-och”), it is at best a misguided attempt which misuses Scripture by conflating two events, as can easily be seen even in the identification of different “messengers.” Epaphroditus is specifically named in Philippians 4:15-18 as the bearer of “the gifts” (ESV) which Paul specifies happened “in Thessalonica” literally “once and twice” (recall that Paul was in Thessalonica less than a month—specifically, three Sabbaths [Acts 17:2]). The later “wages” (2 Cor. 11:8-9) which Paul received from other churches while at Corinth for 18 months is explicitly said to have been brought by Silas and Timothy


(Acts 18:5), allowing Paul to cease tent-making and “devote himself completely to the word.” This is an old argument answered effectively by Robert Turner in the *Arlington Meeting* (1968), J. T. Smith in his debate with Eusebio Lacuata (1972), and elsewhere including by L.A. Stauffer in his debate with Glenn Ramsey (1986)—yet brother Ramsey and others advanced and defended the argument at this ECIC (see pp. 81-82 in *Pursuing the Pattern*). Truly, there is nothing new under the sun. Kyle Pope has prepared a detailed refutation of this argument that will appear in a future issue.

Fifth, among the questions which arose in the Q&A following each major exchange was: Does this renewed interest in conversation mean we can work together on various matters? Does the “thaw” in relationships, and more open conversation of these matters, mean we should simply ignore past differences? My answers: It Depends, and No. Certainly, there are various individual enterprises not involving church cooperatives in which Christians of various persuasions might engage, but simply sweeping past differences under the rug is not productive to healing the breach.

A question posed to me in the Q&A was: suppose a church decides, without dissent from any member, to support human institutions from its treasury? Don’t they have the “right” to do so? Of course, in a free country they can in fact; nothing I can say would prevent it. Nor does God ask me to sit in judgment on the eternal destinies of other Christians, particularly in congregations where I am not a member. That does not mean I am obligated to be silent about Biblical principles and practices which violate those principles. If I did not believe that unauthorized practices could indeed place the souls of brethren in eternal jeopardy, there would be little point in objecting. Those who pose such questions

would face an analogous situation if a local church decided without dissent to adopt instrumental music.

Finally, it is important to place these events which are disturbing our institutional brethren in historical context. Similar to the division a century ago of the pro-instrumental-music churches into two divergent groups (the “independent” Christian Churches and the much more theologically “liberal” Disciples of Christ), which completed the tripartite division of 19th-20th centuries, so today the institutional churches are separating in analogous ways in which the “progressive” churches will likely capture most of the colleges and other institutions produced in the division of the 1950’s.

Readers should buy the book, available from CEI Books/Truth Publications. Read it, open your Bible, and examine these issues for yourself! 



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# 10 Things to Know About “Orphan-Hating Antis”

by Steve Wolfgang

If you’ve ever heard about “orphan-hating antis,” or wondered who they are, this may help.

**1. Who they are.** Some mischaracterize them, whether ignorantly or maliciously (per Vergilius Ferm’s *Encyclopedia of Religion* comment on “Campbellites”). They are not the same as those who oppose Bible classes, women teachers, or other issues which some people lump together in an effort to prejudice the uninformed.

**2. They are indeed “anti” (opposed to) some things.** It is fair to note that nearly everyone is anti-something: anti-poverty, anti-abortion, anti-Catholic, anti-secular humanist, anti-Calvinist, anti-false doctrine, etc. Not all who oppose one thing will unite to oppose other issues. The deck might need to be re-shuffled to correctly locate someone on any of these disputes. Some people have become known for being primarily anti-Anti.

**3. What they oppose: churches becoming funding sources for human businesses.** Leaders of the “non-institutional” (sometimes labeled “NI”) approach insisted that it is not the task of churches to oversee “homes,” schools, farms, etc., operated by orphanages “under the oversight of elders,” or for churches to contribute to human institutions or business enterprises. Instead, they urged Christians to be as supportive and active as possible in caring for orphans and disadvantaged children by opening their own homes to them,

by facilitating foster care or in-home care situations, or, if necessary, purchasing appropriate institutional care on a fee-for-service basis.

**4. They don’t really hate orphans. They actually care for them—and not just in an intellectualized sense of “caring.”** They take them into their homes as foster children – adopt them, in many cases. During the height of the division of churches in the 1950s over the best way to care for orphaned children, it became known that at Florida College (tarred by many as an “anti-orphan school”), the twenty-five families of the college faculty had taken into their homes at least seventeen children who were not the biological offspring of those families. Also, ten such children were being cared for by the eight families of the small editorial staff of the *Gospel Guardian* (labeled “anti-orphan” because of its opposition to the imposition of church-supported orphanages as the singular way mandated for churches to care for orphans). In 1965, a survey of merely sixty (of more than 2000) non-institutional churches revealed that more than 450 orphans were being cared for and adopted by “antis”—arguably more than the entire population of all the institutional orphanages operated by those who slurred them with the label “anti-orphan.” More recently, the individually-supported group known as “Sacred Selections” has legally facilitated the adoption of hundreds of orphans by members of churches which do not contribute to human institutions

of any sort (nor does Sacred Selections accept funds from churches).

**5. The division over how to scripturally (or best) care for orphans was not limited to “antis,” or those opposed to warehousing orphans in institutions.** Even those who thought institutional orphanages were the best way to go about it were sharply divided about organizations and methods. Between about 1958 and 1964, pro-orphanage advocates waged a hot and heavy discussion in the “brotherhood papers” and other venues (and came near to dividing again) over whether churches could support only the orphanages under the direct oversight of a church with elders, or whether church-supported orphanages existing as a distinct human institution (under a board of directors from many churches) was scriptural or not.

**6. “Antis” understand that some institutional orphanages can do “good works.”** Not only “Church of Christ” orphanages, but Baptist, Methodist, and Catholic orphanages. Presbyterian. Islamic and Hindu, even. Secular state-run orphanages. The question the “antis” raised was, “Does the fact that some good may be done in an institution mean that churches may (or are obligated to) support such human institutions?”

**7. They agree with the bulk of social-science research which indicates that warehousing children in an institutional orphanage is just about the worst way possible to care for (especially already-traumatized)**



*children.* For some, that worked well—but in many cases, it did not (even among siblings of those for whom institutional orphanages worked out seemingly alright). Historically, orphanages have been rife with abuse—verbal, emotional, physical, sexual, and every other sort of abuse imaginable.


**8. The division over orphanages a half-century ago was serious.** Some have attempted to trivialize it in hindsight (“just a few cranks isolated in dying churches,” etc.) Historian Bill Humble of Abilene Christian University knew better: “The most serious issue that churches of Christ have faced in this century is church cooperation and ‘institutionalism.’...a substantial number of churches have come to oppose such cooperative programs of evangelism as the Herald of Truth and the homes for orphans and aged, as they are presently organized...This is the most serious division, numbers-wise, that churches of Christ have suffered” (*Story of the Restoration*, Firm Foundation, 1969, p.74; on the Herald of Truth and sponsoring church issues, see also Richard Hughes, *Reviving the Ancient Faith*, pp. 239-243, 250-253; David Edwin Harrell, *Churches of Christ in the 20th Century*, pp. 120-175).

**9. The division over orphanages a half-century ago was seriously ugly.** Emotions ran hot. Treasurers given ultimatums: either write a check to the orphanage, or surrender the checkbook and leave. Lawsuits. Division publicized on the front pages of metropolitan newspapers. Fertilizer bags waved from pulpits (as in, “You antis would rather spend the Lord’s money to spread manure on the church lawn than to care for a starving orphan”). How could this happen among brothers?

**10. The “antis” main concerns were about congregational autonomy and the right of individual conscience.** Churches were pressured to “line up” or be labeled “orphan-haters.” Congregations and individuals in them found it prudent to avoid the stigma by sending \$10 or \$25 to an orphanage. (Those are not arbitrary or artificially-low numbers: Calculations from the published financial reports of institutional orphanages in the 1950’s showed that the average contribution from a church was the stupendous sum of seven cents per member per week). Over this, churches divided and fellowship with brothers was sundered. Other issues of concern were the use of church-supported orphanages as “authority” for church support of colleges and other human

institutions, the growth of fellowship halls into family-life and entertainment centers, and other similar issues.

What can be learned from all this? Maybe one of the chief “take-aways” to learn from this sordid past is not to let anything like it happen ever again. Perhaps it can strengthen resolve not to allow loyalty to a favored institution to take precedence over love for the brethren— even brethren not “clear-eyed” enough to see things as we do. Did not Christ die for them also? How then can Christians allow any humanly-devised arrangement to take precedence over the unity for which Christ prayed (John 17)?

For further reading, see *The Simple Pattern*. Visit [www.ceibooks.com](http://www.ceibooks.com) or call (855) 492-6657. Also available on Kindle and at Amazon. 



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commendably called for a separation of fellowship from those who practice such. These men sought to persuade us that they are committed to establishing Bible authority through command, example, and necessary inference—and hold to the idea that *silence is prohibitive*—and that *this* should be the basis of a restored fellowship with us. In my judgment, this sounds better than it really is because there is a matter of inconsistency in their application. The scriptures are silent on *both* instrumental music *and* church-supported benevolent homes (which these men hold to be authorized). If we all truly hold that the silence of Scriptures is prohibitive, then both of these practices must be rejected. If not, why not?

**4. Generally speaking, institutionally minded people believe the matters of difference between us to be matters of judgment, not matters of right versus wrong.** This is the reason that, in their minds, they can extend the right hand of fellowship to their non-institutional brethren. From their standpoint, the only wrong we commit in these matters is binding where God has not bound. Our institutional brethren are often shocked and offended that we believe these issues are matters of faith and involve sin that requires repentance. *Our institutional brethren do not seem to understand that we view them in exactly the same way they view the progressives.*

**5. There seemed to be very little willingness on the part of the institutional men present to be willing to give up practices that they admit to be matters of judgment for the sake of unity.** A case in point is the matter of church kitchens and fellowship halls. When it was pointed out that most non-institutional churches have individually-based social gatherings which eliminated the “need” for church funded fellowship halls, it seemed to have little impact. So, to most of these men unity

was important, but not important enough to give up their kitchens.

**6. I found it informative that attitudes toward institutions have, or at least, may be changing among these brethren.** For a variety of reasons, many churches labeled as institutional either no longer fund institutions such as benevolent homes or colleges or fund them at a very low level. Many simply do not like the institutions. Still, though funding from church budgets for these institutions may be drying up, the principle itself is defended—it is the attitude toward the institutions themselves that seems to be changing. That attitude itself may help open doors of opportunity to more discussion, especially from community to community.

### One Final Thought and a Word of Warning

The number of men who originally fought the battle over institutionalism is growing smaller day by day. A new generation has arisen in both institutional and non-institutional churches. In institutional churches this new generation is totally ignorant of these issues and, for the most part, do not even realize there is a division. Institutional preachers have told me that they do not preach on these issues in their congregations. I view this as an opportunity.

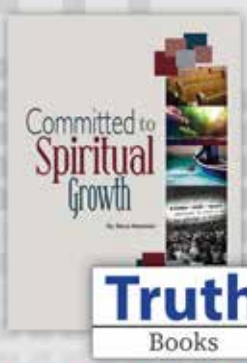
In non-institutional churches there may not be this same widespread ignorance on these subjects but it is becoming increasingly the case that a new generation among us is not being taught. This not only *could* be a problem, *it already is a problem* in some churches! It is not enough for Bible teachers to simply declare that institutionalism and its related issues are wrong. We need to be offering clear teaching on the nature of the local church, its work, worship, and organization. In the process, we have not completed our teaching until we

show *why* church-sponsored support of human institutions is wrong. We need to explain *why* instrumental music is sin. We need to teach *why* it is wrong to corrupt the work and worship of the local church and expose *how* some men do. Without this clear and certain teaching, I fear that it won't be long before we will be fighting these same battles over again. **T**



Jim Deason

Jim has been preaching for the South Cullman church in Cullman, AL for 11 years and has been serving as one of the elders for much of that time. He and his wife, Paige, have three children. The South Cullman website is southcullmanchurch.com and he may be reached at [jhdeason@gmail.com](mailto:jhdeason@gmail.com).



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# CHURCHDirectory

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## ALASKA

### ANCHORAGE

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

## ALABAMA

### BIRMINGHAM

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

### BIRMINGHAM

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

### FLORENCE

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

### MOBILE

West Mobile church of Christ  
129 Hillcrest Road  
Worship 9-9:30 A.M., Bible Study 9:30-10:30 A.M.  
Worship 10:30-11:30 A.M., Wednesday 7 P.M.  
(251) 342-4144 or 342-2041  
Ken Sils - Minister (765) 307-8048

### MONTGOMERY

Ashburton Drive church of Christ  
(formerly Southeast)  
70 Ashburton Drive  
Sunday Bible Study 9 A.M.,  
Sunday Worship 10 A.M. & 5 P.M.  
Wednesday Bible Study 7:00 P.M.  
Contacts: Kirk Moore (334) 546-3788  
John Humphries (334) 306-4172

### MONTGOMERY

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

### PARRISH

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

### SCOTTSBORO

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

## ARKANSAS

### CONWAY

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

### CONWAY

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

### CONWAY

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

### FORT SMITH

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

### HARRISON

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

### JONESBORO

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

### LITTLE ROCK

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

### MARVELL

Marvell church of Christ  
Highway 49 • Marvell, AR 72366  
Bible Study 10 A.M., Worship 11 A.M.  
Evening 5 P.M., Wednesday 6 P.M.  
(870) 714-1452 or (870) 338-1833

### PINE BLUFF

Highway 79 South church of Christ  
4341 S Camden Road  
Bible Study 9:45 A.M., Worship 10:45 A.M.  
Evening 5 P.M., Wednesday 7 P.M.  
Evangelist: Clarence W. Sell (870) 879-2097

### POCAHONTAS

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

### TEXARKANA

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

## ARIZONA

### GLENDALE

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

### TUCSON

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

## CALIFORNIA

### BELLFLOWER

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

### FOLSOM

church of Christ  
900 E. Natomas St. • P.O. Box 492  
Sunday Bible Study 9:30 A.M.,  
Sunday Worship 10:30 A.M.,  
Sunday Bible Study 4 P.M.,  
Wednesday Bible Study 7:30 P.M.  
Evangelist: David Posey  
(530) 676-9514 or (916) 608-4866  
[www.folsomchurch.com](http://www.folsomchurch.com)

### LONG BEACH

church of Christ  
3433 Studebaker Road  
Bible Study 9:50 A.M., Worship 10:45 A.M.  
Evening 5:30 P.M., Wednesday 7 P.M.  
JP Flores (562) 420-2363  
Mark Reeves (562) 377-1674  
[www.JustChristians.org](http://www.JustChristians.org)

### OCEANSIDE-VISTA

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

## COLORADO

### GRAND JUNCTION

Western Slope church of Christ  
2923 North Ave., Unit 3  
Grand Junction, CO 81504  
Bible Study 9:30 A.M. Worship 10:30 A.M.  
Evening 5 P.M.  
[www.churchofchristwesternslope.org](http://www.churchofchristwesternslope.org)

### LOVELAND

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

### MONTROSE

San Juan church of Christ  
1414 Hawk Parkway, Unit C  
Bible Study 10 A.M., Worship 11 A.M.  
Evening 1:30 P.M., (970) 249-8116

## DELAWARE

### MILTON

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

## FLORIDA

### DESTIN

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

### FORT LAUDERDALE

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

### FORT MYERS

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

### FROSTPROOF

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

### GENEVA

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

### KEY LARGO

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

### MARY ESTHER

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

### MIAMI

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

### MIAMI

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

### MIAMI

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

## OCALA

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

## ORLANDO

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

## ORLANDO

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

## ORLANDO

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

## PALMETTO

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

## PANAMA CITY BEACH

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

## SEFFNER

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

## GEORGIA

### CENTERVILLE

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

### COLUMBUS

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

### CONYERS

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

### PINE MTN. VALLEY

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

### SAVANNAH

Coastal church of Christ  
Bible Study 10 A.M., Worship 11 A.M.  
(912) 344-1687  
[coastalchurchofchrist@outlook.com](mailto:coastalchurchofchrist@outlook.com)

## VALDOSTA

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

## IDAHO

### BLACKFOOT

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

## 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)

## OLITIC

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

## PEKIN

church of Christ  
(First St. & Karnes Ct.)  
Bible Study 9:45 A.M., Worship 10:30 A.M.  
Evening 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: Johnnie 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

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

### 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 9 A.M., Worship 10 A.M.  
Bible Study 5:30 P.M., Wednesday 7 P.M.  
Evangelist: Taylor Ladd (218) 728-3233

### ST. CHARLES

church of Christ  
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

### BRONSON

Eagle Rock Road church of Christ  
432 Eagle Rock Road  
Sun. Worship 9:30 A.M., Bible Study 10:30 A.M.  
Sun. Evening Worship 5 P.M., Wednesday 6 P.M.  
Minister: Philip North (417) 239-1036  
Email: [primrosenor@suddenink.net](mailto:primrosenor@suddenink.net)  
[www.eaglerockroadchurchofchrist.org](http://www.eaglerockroadchurchofchrist.org)

### CAPE GIRARDEAU

North Cape church of Christ  
121 S. Broadview St. Suite 2,  
Cape Girardeau, MO 63703  
Sunday Bible Study 9:15 A.M. & 10 A.M.,  
Worship 11 A.M., No Evening Service  
Wednesday 6 P.M./CST, 7 P.M./DST  
Evangelist: Jerry Lee Westbrook (573) 334-9673

### DONIPHAN

Southside church of Christ  
Hwy. 142 E. ½ mile (P.O. Box 220)  
Bible Study 9:30 A.M., Worship 10:30 A.M.  
Evening 6 P.M., Wednesday 7 P.M.  
(573) 996-3251 or 996-3513

### FAIR GROVE

church of Christ  
217 N. Orchard Blvd.  
Bible Study 9 A.M., Bible Study 10 A.M.  
Worship 11 A.M., Wednesday 7 P.M.  
Evangelist: Walter Myers (417) 830-8972 or  
(417) 736-2663

### KENNETT

church of Christ  
703 Harrison St.  
Bible Study 10 A.M., Worship 11 A.M.  
Evening 6 P.M., Wednesday 7 P.M.  
(573) 888-6778 or (870) 650-1648  
*Nolan Glover, Preacher*  
[www.westsidechurchofchrist.us](http://www.westsidechurchofchrist.us)

### LILBOURN

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

### RAYTOWN

Sterling Ave. church of Christ  
5825 Sterling Ave. (Near Sports Complex)  
Bible Study 9:30 A.M., Worship 10:30 A.M.  
Evening 6 P.M., Wednesday 7 P.M.  
Evangelist: Jerid Gunter  
(816) 356-3096 or (270) 585-4331  
[www.sterlingavechurchofchrist.org](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  
Sun. Worship 9:30 A.M., Bible Study 10:30 A.M.  
Wednesday 7:30 P.M.  
(704) 525-5655  
[www.charlottechurchofchrist.org](http://www.charlottechurchofchrist.org)

## 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

New Lebanon 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

### MCALISTER

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

### OKLAHOMA CITY

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

## 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

Mooreville Pike church of Christ  
417 Mooreville Pike  
(.8 mi. N. of Hwy. 50/Jas. Campbell)  
Bible Study 9:30 A.M., Worship 10:30 A.M.  
Evening 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)

### KINGSFORT

Kingsfort 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.methodiststreetchurchofchrist.com](http://www.methodiststreetchurchofchrist.com)

### DUNCANVILLE

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

### EDNA

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

### EL PASO

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)

### TACOMA

Manitou Park church of Christ  
(meets at Gray Middle School)  
6229 S Tyler Street  
Bible Study 10 A.M., Worship 11 A.M.  
Wednesday 7 P.M.  
(253) 242-3098  
[tacomachurch@gmail.com](mailto:tacomachurch@gmail.com)  
[www.tacomachurch.com](http://www.tacomachurch.com)

## 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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**TRUTH LECTURES**

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**JUNE 25<sup>TH</sup> - 28<sup>TH</sup>**

To be held on the campus of the Athens Bible School  
in Athens, Alabama. The theme is  
“In the Beginning... (Studies from Genesis).”