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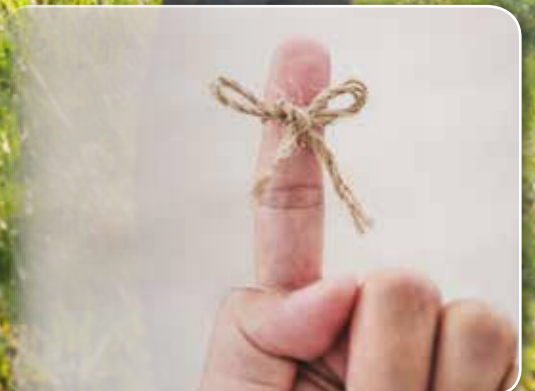
Magazine

TM

MAY 2018 | NO. 5 | VOLUME 62

REFLECTIONS AND REMEMBRANCES

**“I consider it right, as long as I am in this earthly dwelling, to stir you up by way of reminder...”
(2 Pet. 1:13, NASB).**



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WHERE DID HEROD AGRIPPA DIE IN CAESAREA?

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Tourists to Caesarea are often told Herod Agrippa was stricken on the stage of the semi-circular theater, but history and archaeology provide good reasons to place this biblical event in the large oval arena adjacent to the palace.



Reflections and Remembrances

■ **FORMER ATHEIST, STEPHEN HAWKING, IS DEAD**

by Steve Wallace

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On that final day, every knee will bow, every tongue will confess that Jesus is Lord, and each will be called to account for their words and works. Accordingly, Steve urges us to show genuine wisdom by using the time we are granted to prepare to meet God.

■ **REVERSING COURSE**

by Bobby L. Graham

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In an article that was originally entitled “Opposition to the Restoration Cause from the Church of Christ: What a Change Two Centuries Have Wrought!” Bobby notes how those who lose faith in the principle of restoration evidence increasing tolerance for error they once recognized and opposed.

■ **THE PROGRESSIVE MINDSET: THE LORD’S SUPPER**

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Recognizing the rebellious spirit that is inherent in the progressive mindset, Chris demonstrates how proponents of such would change (and thus corrupt) this divinely-instituted memorial feast.

■ **IN MEMORY OF RONALD CHAFFIN**

by Jonathan Chaffin and Siblings

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Solomon said, “A good name is better than a good ointment, and the day of one’s death is better than the day of one’s birth” (Eccl. 7:1). Jonathan Chaffin and his siblings honor their father on both counts: brother Ron Chaffin had a good name and lived a good life.

■ **IMPROVING CHURCH SAFETY**

by Michael R. (Mike) Gentry

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Considering the violent nature of our culture, and recent cases where gunmen have entered houses of worship, Mike Gentry (chief of police in Harker Heights, TX and an elder of the Leon Valley congregation in Temple, TX) counsels brethren on ways they can improve church safety.

The Lord's Supper

by Mark Mayberry

In his editorial, composed over Easter weekend 2018, Mark reflects upon the diverse cultural practices associated with "Holy Week," many of which are rooted in human traditions, and relays instruction from God's Word regarding the focus, frequency and fellowship of the Lord's Supper.

Introduction

Near the end of March, I watched several news reports of how Christendom celebrates the Holy Week leading up to Easter. Traditions vary dramatically. Cultural customs are often superimposed upon the underlying biblical teaching, frequently supplanting the Scriptures. I was reminded of Paul's statement to the Athenians:

So Paul stood in the midst of the Areopagus and said, "Men of Athens, I observe that you are very religious in all respects. For while I was passing through and examining the objects of your worship, I also found an altar with this inscription, 'TO AN UNKNOWN GOD.' Therefore what you worship in ignorance, this I proclaim to you" (Acts 17:22-23, NASB).

To correct certain misconceptions, and achieve a better understanding of our duty before God, let us consider the Lord's Supper. Our Lord Jesus Christ instituted the Lord's Supper on the night of His betrayal. It serves as a perpetual memorial of His sacrifice on the cross, commemorating His death, burial, and resurrection.

Relevant Definitions

The adjective *memorial*, derived from the Latin *memoralis*, from *memoria* (memory), is descriptive of something "(1) serving to preserve remembrance: commemorative; (2) of or relating to memory" (Webster).

The noun *memorial* refers to "(1) something that keeps remembrance alive: as (a) *a monument*; (b) something (as a speech or ceremony) that commemorates; (c) keepsake, memento; (2) (a) *record, memoir*; (b) *memorandum*, note; specifically: a legal abstract; (c) a statement of facts addressed to a government and often accompanied by a petition or remonstrance" (Webster).

Consider also how, *Memorial Day* (celebrated since 1869) refers to "(1) May 30 formerly observed as a legal holiday in most states of the U.S. in remembrance of war dead; (2) the last Monday in May observed as a legal holiday in most states of the US" (Webster).

Biblical Memorials

Memorials may be connected with a place, a date, an event, a concept, or a relationship. Consider the following memorials, as set forth in the book of Exodus: *YHWH*, derived from the verb *HAYAH* (to be), rendered LORD: I AM WHO I AM, is God's Memorial-Name (Exod. 3:13-15). The Passover and the Feast of Unleaven Bread commemorated Israel's deliverance from Egyptian slavery (Exod. 12:14-22). God's judgment against the treachery of Amalek was commemorated in writing (Exod. 17:8-16). The ephod of the High Priest served as a memorial of Israel's special status before God (Exod. 28:6-14; 39:2-7). The census, along with the atonement money (a half shekel required of everyone over twenty years

of age), served as a memorial for the sons of Israel of their accountability before God (Exod. 30:11-16).

Let us, therefore, consider the significance of the Lord's Supper, instituted on the night of Jesus' betrayal, commemorating His death, burial and resurrection (Matt. 26:26-29; cf. also Mark 14:22-25; Luke 22:14-20; 1 Cor. 11:23-26).

While they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, "Take, eat; this is My body." And when He had taken a cup and given thanks, He gave it to them, saying, "Drink from it, all of you; for this is My blood of the covenant, which is poured out for many for forgiveness of sins. But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom" (Matt. 26:26-29).

Its Focus

The Lord's Supper looks backward, forward, inward, and outward. Jesus commanded His disciples, "Do this in remembrance of Me" (Luke 22:14-20). The Lord's Supper also looks forward, with eager anticipation, to the Lord's return. Through properly participating in this memorial, believers proclaim the Lord's death until He comes (1 Cor. 11:23-26).

Correct observance of the Communion involves introspection: "A man must examine himself, and in so

doing he is to eat of the bread and drink of the cup” (1 Cor. 11:27-32). All need to engage in honest self-examination on a regular, reoccurring basis.

Proper participation involves proclamation: “For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until He comes” (1 Cor. 11:26). The Greek word *kataggellō*, a compound of *kata* (prep. according to) and *aggellō* (to announce, report), means “to proclaim” (Thomas 2605). BDAG says this word, which is frequently used of public decrees, means “to make known in public, with implication of broad dissemination, proclaim, announce.”

As Paul proclaimed the Unknown God to ignorant worshippers in Athens (Acts 17:22-23), and as he proclaimed Christ to saints and sinners alike (1 Cor. 2:1-5), so we, through faithful observance of the Lord’s Supper, proclaim our belief in the risen Savior through our words, works, and worship (Col. 1:28). As the universe silently proclaims the glory of God (Ps. 19:1-6), so believers silently proclaim their faith in the risen Savior through their reflective and reverential observance of this memorial (Col. 3:17).

Its Frequency

The Old Testament refers to annual observances, such as Passover, or Purim. The Law of Moses instituted monthly observances, such as the celebration of the new moon. In the gospel dispensation, the Lord’s Supper involves a weekly observance. In the celebration of Easter, Christendom has substituted an annual observance for one that should occur weekly.

On the first day of the week, Jesus was resurrected from the grave (Mark 16:1-8). On the first day of the week, the disciples assembled to break bread, commemorating the death, burial, and resurrection of Jesus Christ (Acts 20:7). On the first day of the week,

disciples contribute of their means so that the church might fulfill its duty regarding evangelism, edification, and benevolence (1 Cor. 16:1-2).

Its Fellowship

The Lord’s Supper is an act of fellowship with the Lord Jesus Christ, shared among all like-minded believers (Acts 2:41-47). During the final leg of Paul’s third missionary journey, despite his eager desire to reach Jerusalem in time for Passover, he stayed at Troas for seven days so that he might observe the Lord’s Supper in the assembly of the saints on the first day of the week (Acts 20:6-7). In observing the Lord’s Supper, believers share in the blood and body of Christ. Holy Communion is an act of fellowship with God above and saints below (1 Cor. 10:14-22). This memorial is shared by those who are partakers of God’s covenant, citizens in the His kingdom, members of the Lord’s church (Matt. 26:26-29; Mark 14:22-25).

Conclusion

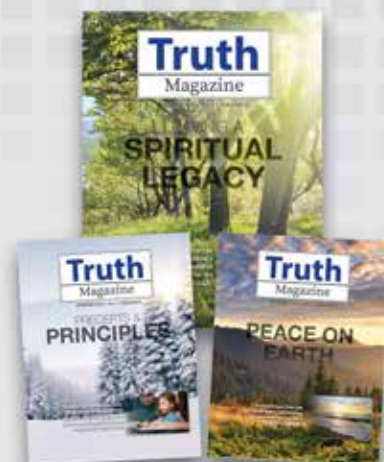
Are you in a saved relationship with Jesus Christ, thus enjoying fellowship with the Father, the Son, and the Holy Spirit? Or are you still in fellowship with sin, and thus suffering alienation from the God of Heaven? If you are a baptized believer, how do you approach this divinely instituted memorial? In observing the Lord’s Supper, what is your focus? What is the frequency of your participation? What is the scope of your fellowship? May we properly commemorate Christ’s sacrifice, and enjoy the promised benefits of so doing. **TM**



Mark Mayberry
Editor

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Is Sunday the “Lord’s Day”?

by Kyle Pope

After examining various explanations offered for identifying “the Lord’s day” and weighing the biblical evidence, Kyle concludes that the expression applies to Sunday, i.e., the first day of the week.

Introduction

At the beginning of John’s record of the vision that he received on Patmos, he states, “*I was in the Spirit on the Lord’s Day*” (Rev. 1:10, NKJV). To what day of the week is John referring?

Saturday—the Sabbath?

Some have argued that the day John calls “*the Lord’s Day*” must refer to the Sabbath day, because of the place it held under the Law of Moses. God commanded the Israelites, “the seventh day is the Sabbath of the LORD your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. For in six days the LORD made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it” (Exod. 20:10-11, NKJV). This was an observance that God commanded the Israelites from the time of the giving of manna onward (cf. Exod. 16:23-29), but it was not something commanded upon all people, nor something observed before this. Speaking of God’s relationship to Israel, Nehemiah 9:14 declared, “You made known to them Your holy Sabbath, and commanded them precepts, statutes and laws, by the hand of Moses Your servant.”

When the Law of Christ was given, although nine of the Ten

Commandments were restated in one form or another, the Sabbath law was not. In fact, Christians are taught that observance of special days is something of indifference before God (Rom. 14:5-6). Concerning its observance, Paul said, “So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, which are a shadow of things to come, but the substance is of Christ” (Col. 2:16-17). If Paul says no one may “*judge you*” regarding the observance of “*sabbaths*,” and such things were “*a shadow*” and not the “*substance*” that is in Christ, clearly the Sabbath is no longer binding upon Christians.

In addition to this, nowhere else in Scripture is the Sabbath called “*the Lord’s Day*” or even the “*day of the Lord*.” Usually the phrase, “*day of the Lord*” or “*day of the LORD*” (using the personal name of God), refers to days of judgment in general or to final judgment (e.g. Isa. 2:12; 13:9; Jer. 46:10; Joel 2:1; Amos 5:18; Zeph. 1:7-8; Mal. 4:5; Acts 2:20; 1 Cor. 5:5; 2 Cor. 1:14; 1 Thess. 5:2; 2 Pet. 3:10). Although it is called “*the Sabbath of the LORD*” (Exod. 20:10), this expression speaks to the fact that God established and commanded its observance for Israel as an act of worship to Him. This is echoed in Isaiah 58:13 where God chastens Israel—note the italics as used in the New King James Version—“If you turn away your foot from the Sabbath, *from* doing your pleasure on My holy day, and call the Sabbath

a delight, the holy *day* of the LORD honorable, and shall honor Him, not doing your own ways, nor finding your own pleasure, nor speaking your *own* words.” We should note here that in the phrase “holy *day* of the LORD” the word “*day*” is italicized, indicating that the translators have supplied it to complete the sense, but it is not in the Hebrew text. The Jews were to consider Saturday a “*holy day*” that belonged to “*the LORD*,” but since this is not binding under Christ, it is unlikely that John would call this “*the Lord’s Day*.”

Or, Sunday—the First Day of the Week?

While we must reject Saturday as the day John identifies as “*the Lord’s Day*,” there is good reason to conclude that it is Sunday.

Scriptural Evidence

According to Scripture, the first day of the week was a special day of assembly for Christians. Scripture repeatedly identifies it as the day when Jesus rose from the dead. Luke writes, “Now on the first day of the week, very early in the morning, they, and certain other women with them, came to the tomb bringing the spices which they had prepared. But they found the stone rolled away from the tomb. Then they went in and did not find the body of the Lord Jesus” (Luke 24:1-3; cf. Matt. 28:1; Mark 16:2, 9; John 20:1). It was also on the first day of the week that Jesus met with His disciples after His resurrection.

John wrote, “Then, the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, ‘Peace be with you’” (John 20:19).

In the early church, it was also on this day that Christians met to observe the Lord’s Supper and study God’s word. Luke records in Acts, “Now on the first day of the week, when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight” (Acts 20:7). It was on this day that churches were commanded to offer a “collection for the saints” (1 Cor. 16:1-2). All this shows that Sunday was a special day to Christians, as Saturday had been a special day for Jews.

Historical Evidence

Writings immediately after the New Testament use the term “Lord’s Day” and “First Day of the Week” synonymously. While the New Testament does not specifically identify what is meant by John’s reference to “the Lord’s Day” in Revelation 1:10, Christian writing immediately after the New Testament does. For example, the *Didache* is a brief presentation of Christian doctrine that dates to the late first or early second century.” In describing Christian worship, and discussing the procedure for partaking of the Lord’s Supper, the *Didache* claims that it was observed on “The Lord’s Day” (14).

Another text from the same period, written to the emperor in defense of Christian beliefs and practices, describes the same thing as happening “on Sunday, since it is the first day, on which God transforming darkness and

matter made the universe, and Jesus Christ our Savior rose from the dead on the same day” (Justin, *First Apology* 66). This shows that Christians as early as the second century equated the phrase “the Lord’s Day” with Sunday.

Conclusion

In light of this scriptural and historical evidence, it is reasonable to conclude that John was calling “the first day of the week” the “Lord’s Day,” making his reference to it a further indication that New Testament Christians treated Sunday as a special day of worship unto God. Disciples today should do the same. ■



Kyle Pope

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Lessons from the First Aid Kit

by Deborah Towles

Parents provide proper treatment for the bruises and bumps, accidents, and injuries that children experience. Deborah suggests we use such occasions to help them understand that God stands ready to treat our spiritual injuries.

All good parents want to protect their children from harm, yet they must confront the reality that injuries will occur, even under the most careful supervision. Responsible parents remove possible threats, teach awareness of potential dangers, practice and encourage safe behavior, and guard maturing children. Wise parents understand the value of immediate intervention and have a first aid kit handy for when mishaps occur. This focus of this article explores first aid and its corresponding spiritual lessons for minor physical injuries children commonly experience.

Cuts or abrasions that cause bleeding are common with active children. Because blood is essential to life, bleeding must be stopped. Initial bleeding at the site of a wound begins the cleansing process. Wounds should be thoroughly cleansed then covered to prevent infection and promote healing. If infection occurs, it must be fully eradicated to prevent further damage. As blood flow resumes, healing begins from the inside and continues outward. Healing takes time and is supported by good nutrition. Protective scabs form, sealing the wound. Picking at scabs reopens and reinjures healing tissue. This may introduce infection, slow healing, and cause scars to enlarge. Scars are evidence of final healing, but they have no nerve cells. Therefore, wounds that have fully healed should not continue to cause pain.

Jesus is our First Responder, ready to aid the broken and contrite heart (Ps. 147:3; cf. Ps. 51) that is injured as the consequence of sin (Matt. 15:19-20; Jer. 17:9). The blood of Christ is essential to spiritual life, without which we perish, for it cleanses the putrid contamination of sin from our heart (Ps. 38:1-8; Acts 22:16). Not even a hint of its infectious presence should remain (Col. 3:3; Eph. 5:3). Christ's blood is a constant source of cleansing and regeneration (2 Cor. 4:16; Heb. 10:19-22) as we heal from the inside out. His love covers and protects the heart as it mends (1 Cor. 13:4-7; 1 Pet. 4:8). As we learn to love and forgive others and ourselves, we will no longer pick at old wounds (Matt. 18:35; Phil. 3:13-14) but allow them to fully heal.

In time, scars should remind us more of the grace received and the lessons learned from our encounters with sin than the pain and shame of our injurious experience.

Some children suffer injuries to joints or bones. The injured limb needs to be stabilized or reset. If interrupted, blood flow must be restored. Healing is accelerated with proper nutrition and rest. Sometimes physical therapy may be necessary to restore strength to joints/muscles.

We begin life whole, but are too soon broken. Our hearts and spirits are broken by sin. Our families are sometimes broken. Relationships may be broken. The world is broken. Yet, God excels at fixing broken things, mending our hearts (Ps. 34:18) and remaking us in His image (Gen. 1:26; Col. 1:26-27). The all-sufficient blood of Jesus is for our healing (Isa. 53:5; 1 Pet. 2:24). As a healthy diet promotes healing, so the Word of God is powerfully practical, relevant to spiritual healing and growth (Heb. 5:12; 1 Pet. 2:2). Sometimes we must learn to "be still," to rest in the knowledge that our God is willing and able to perform His work (Ps. 46:1, 10). God encourages endurance as He strengthens us for our good and His glory (2 Tim. 3:16-17; Heb. 12:1-13).

Small burns can be serious and extremely painful. Treatment for burns include stopping the burn, cooling the burn, and protecting the area so healing can take place. The deeper the burn is, the greater the damage, and the longer, and more painful the recovery.

The destructive practices of wickedness and idolatry burn those involved like fire and provoke the burning anger of the Lord (Isa. 9:18-21). Warnings abound about its dangers (Prov. 6:27-35). Those being injured by it need to be snatched out of the fire (Jude 1:23). Those who reject the purifying fountain of living water, reject their only source of healing (Zech. 13:1; Jer. 17:13-14).

Keeping poisons out of reach of children is wise. Corrosive poisons cause serious damage, and if exposed, poison must be neutralized, or purged to limit its effects.

Idolatry is like poison (Deut. 29:17-18). The poisonous tongue can inflict serious damage (James 3:8; Rom. 3:13). Jealousy and envy are like poison, systemically affecting our spiritual health (James 3:14; Prov. 14:30). Bitterness, left untreated, is a poison that consumes and destroys us. Limiting our exposure to these toxins, and relying on the aid God provides to be made whole again is our only remedy.

God's wisdom can be seen in every area of our earthly experience. Mishaps so common to children provide an opportunity to understand the aid that God is ready to provide to treat our spiritual injuries. As parents, we need

to be alert to danger, quick to respond, and ready to teach valuable spiritual principles from these experiences. In so doing, we will give far greater and longer lasting aid and comfort than a Band Aid, a hug, and a kiss can ever give. **T**

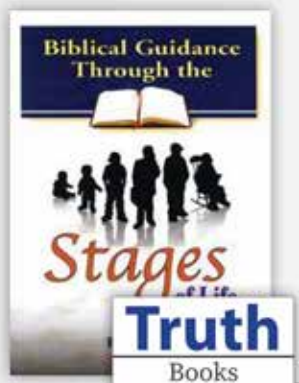


Deborah Towles

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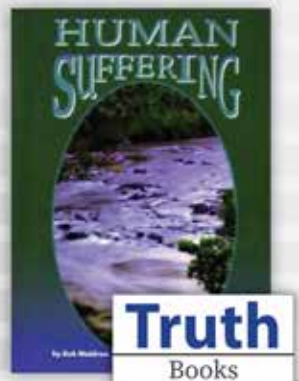
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Sermon on the Mount: I Came Not to Destroy, But to Fulfill

by David Flatt

Offering an examination of Jesus' oft misunderstood statement, David looks at how the Law of Moses demonstrates man's great need, and also anticipates the coming Messiah, who alone can meet those needs.

Introduction

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven (Matt. 5:17-19).

As Jesus began His ministry, thousands of people came from near and far to hear Him (Matt. 4:23-25). His miracles and teaching made Him famous. While Jesus enjoyed overwhelming popularity during the time when the Sermon on the Mount was preached, He also had detractors. The leaders of the Jews viewed Jesus as a political threat almost immediately.

At this point in the sermon, Jesus transitions from the introduction to the heart of what He wants to teach. To do that, He answers what seems to have been a specific allegation charged against Him: Jesus was attempting to destroy the law and prophets. In other words, critics charged Him with trying to destroy the Jews' religion and national identity. Allegedly, he was trying to start something entirely new and different,

something altogether disconnected from the law and prophets.

This allegation highlights the extent to which the Messiah's connection to the law and prophets was unanticipated and fundamentally misunderstood. Jesus was not attempting to destroy anything, much less the law and prophets. Rather, He came to fulfill the law and prophets. Until the law's fulfillment, Jesus defended the need to obey the law.

This statement of fulfilling the law and prophets is seldom discussed. Given the benefit of hindsight, we tend to make a simple acknowledgment that Jesus fulfilled the law and prophets and quickly move on to something else. However, understanding the deeper meaning of this text is critical for the sake of our faith.

What did Jesus mean in saying He came to fulfill the law and prophets? Which law did He fulfill? What prophecy did He fulfill? To answer these types of questions, we will cite a few prophecies from the Old Testament and explain how Jesus fulfilled them. Jesus fulfilling the law and prophets is not a reference to a few prophecies from the Old Testament. Rather, Jesus the Messiah fulfilled the entirety of the Old Testament.

Fulfilling the Law and Prophets by the Messiah

The apostle Paul wrote, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures" (1 Cor. 15:3-4). In this citation, Paul summarizes the message of the Gospel. While we may be familiar with this passage, have we stopped to consider exactly what Paul meant by writing Christ died for our sins according to the Scriptures?

Reading that "*Christ died for our sins according to the Scriptures,*" we are not surprised. Our reaction to this statement is, "Well, of course, Christ died for our sins according to the Scriptures." The cross of Christ is commonly understood to have been a prophesied event. While this is true, no one in the first century knew the Messiah would die for our sins according to the Scriptures. No one understood that the entirety of the Old Testament—the Scriptures to which Paul here refers—was fulfilled through the cross and resurrection of the Messiah.

There was not a scribe, priest, or rabbi in all Israel who expected the Messiah to be crucified according to the Scriptures. For example, Paul was a Jewish scholar—formerly educated by a highly regarded



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rabbi, Gamaliel, in Tarsus, a city of modern-day Turkey. He did not think the crucifixion of the Messiah was according to the Scriptures. As a matter of fact, Paul persecuted those who believed the Messiah's death was according to the Scriptures.

Overall, the Jewish nation never conceived of the Messiah being crucified. Paul stated the cross of Christ was a stumbling block for the Jews (1 Cor. 1:23). While preaching in the synagogue of Antioch of Pisidia, he explained, "Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him" (Acts 13:26-27). Caiaphas and the Sanhedrin did not understand the prophets which had been read and studied among Israelites for generations.

In the aftermath of Calvary, many Jews persisted in their rejection of the Messiah. The law stated someone who was "hanged on a tree" was cursed (Deut. 21:23). Our Lord had been hanged on a tree; therefore, He was cursed. Based upon this reasoning, they rejected Jesus as the Messiah. Paul explains the meaning of this statement in his letter to the churches of Galatia, showing that the Messiah had the curse of the law affixed to Him on the Cross. Thus, He redeems us from the curse of the law (Gal. 3:13). Sadly, this was not understood then, as it rarely is now.

Not even the apostles understood the cross. Jesus had told them of the cross, explaining how He would return to Jerusalem, give Himself to the authorities, die, and be raised the third day (Matt. 16:21). Yet, Peter rebuked Jesus at the news of His planned death. After His crucifixion, the apostles

returned to their previous lives as fishermen (John 21:2-3). Clearly, no one understood the cross or how it was in accordance with the Scriptures.

Such an understanding would require the resurrected Lord instructing the apostles, the Holy Spirit guiding the apostles, and a divine confrontation with Paul on the road to Damascus. Heaven demanded a reanalysis of the Old Testament. In the New Testament, this reanalysis is divinely articulated. When the cross of Christ was explained for the first time, Peter revealed how the events of Calvary were in accordance with the Scriptures (Acts 2). In Paul's epistles, he runs the law and prophets through the cross. He does not use a few Old Testament passages as mere proof texts, but as offers them as summaries of broader Old Testament contexts.

Jesus the Messiah Fulfilling the Law and Prophets in Romans

Paul's epistle to the church at Rome is a masterpiece. He begins the letter by describing the message with which he was entrusted. This message was promised by God through the prophets and Holy Scriptures (Rom. 1:1-2). It concerned God's Son "Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:3-4). Paul continues to explain how what God did through the Messiah revealed, unveiled, or proved His faithfulness to the covenant He made with Abraham (Rom. 1:16-17; 4:1-25).

In chapters seven and eight, Paul provides a deep analysis of how the Law of Moses was fulfilled through the Messiah and Spirit. When the law was given, sin was properly defined. Therefore, Israel could know they were

guilty before God. The law tabulated the sins of Israel. While the law was holy, just, and good, the law could not do anything to stop the sin it identified. It could not prevent the decay and death brought on by sin. The more Israel embraced the law, the more the law declared they were sinners. Israel lived in a constant state of tension. The good they wanted to do, they did not do; the evil they did not want to do, they did. What a troubling spiritual dilemma! Paul expresses terrible despair in light of the sin and death the law could not prevent: "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:25).

In this chapter, Paul explains Israel's perplexing problem. The problem was not the law. The problem was sin: sin identified by the law. The law could do nothing about sin. The law promised life, but could not offer life due to its inability to destroy sin. Therefore, Israel needed the Messiah. They needed Jesus. After articulating the problem of sin, Paul announces the solution: "I thank God through Jesus Christ our Lord..." (Rom. 7:26).

In the eighth chapter of Romans, Paul explains how God offered life promised by the law: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:1-4).

In summary, Paul explains that God offered(s) life promised in the law by the Spirit. However, before God could offer life through the Spirit, He first had

to destroy sin. Sin was the problem highlighted by the law. God had allowed sin to abound or grow to its full height among the Gentiles and in Israel (Rom. 1:18-32, 5:20). Verse three explains how He destroyed sin; thus, enabling the Spirit to bring life. Mainly, God destroyed sin in the flesh of Jesus.

In this densely packed passage, Paul explains atonement. First, God sent His own Son. This does not mean He sent someone else to do this work, but God came in the person of Jesus. Jesus was the expression of God's love (Rom. 5:8). Next, Paul says Jesus came in the likeness of sinful flesh: the exact point of the problem identified in 7:14, 25. Remember, sin had grown to full height and or became exceedingly sinful during the time the law was enforced within Israel (Rom. 5:20, 7:13). The weight of the world's sin had been focused on Israel. The weight of Israel's sin was focused on the Messiah.

God condemned sin on the cross. As Isaiah prophesied, the punishment that brought us peace, fell on Him; and by His stripes we are healed (Isa. 53:5). It is important to note what Paul is not saying. He does not say God condemned Jesus. He says God condemned sin in the flesh of Jesus (2 Cor. 5:21; Gal. 3:13). God's anger and condemnation were directed at sin, not Jesus.

So What is the Point?

What is the point of appreciating that Jesus came to fulfill the law and prophets? We are not Jews. What do all the finer points about the law and prophets mean to us? For the sake of faith, Jesus' Messiahship must be understood in the broadest of contexts. What Jesus fulfilled predated the law and prophets. Jesus fulfilled what God promised in the Garden of Eden: the devil would be destroyed by the seed of woman (Gen. 3:15).

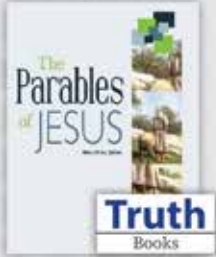
Some Christians have a rather negative attitude towards the Old Testament. They admit that the Old Testament contains some "good lessons" for us, they correctly state that we are not under it anymore, but incorrectly argue that we do not need it. Just as Jesus warned about deciding which commands were important and which were not, we need to be warned about declaring which parts of the Bible are important and which parts are not. God gave His will to us by the Holy Spirit from Genesis through Revelation. God carefully unveiled human redemption over the course of 4,000 years. The time between Abraham and Jesus is approximately 2,100 years. The Law of Moses was enforced for roughly 1,450 years. Casually dismissing this history as irrelevant is unwise at best and arrogant at worst. The length God went to redeem us from sin demands we at least give some consideration to how He did this.

Additionally, understanding the Messiah in His fullest context helps us understand who we are as God's family. As those who have been redeemed by God in Christ and the Spirit, we are part of a family with quite an illustrative past. Understanding this past gives us our present identity as God's family and a hopeful future. Not understanding that Jesus came to fulfill the law and prophets led some to reject Jesus. Sharing in this misunderstanding will only lead to our rejection of Jesus. Thankfully, such misunderstanding and rejection can be prevented by learning how Jesus the Messiah fulfilled the Scriptures: Genesis through Revelation. **IT**




David Flatt

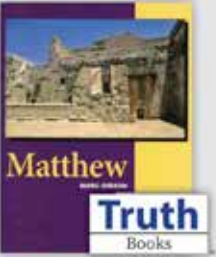
David Flatt and his family have labored with the Thayer Street congregation in Akron, Ohio since 2008. He can be reached at dflatt85@yahoo.com.



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Blessings and Trials

by David Shadburne

Even when buffeted by heartache and loss, David reminds us that faithful Christians enjoy manifold blessings, and through God's precepts, providence, and provision, we are granted the strength, not only to endure but to triumph over trials.

Introduction

In our lives, we are blessed with many things. We have our family, friends, jobs, homes, the beauty around us, and many other things. We enjoy these physical blessings and are thankful for them. Greatest of all are the spiritual blessings we have through Jesus Christ. We have the forgiveness of sin (1 John 1:9; Eph. 1:7), a Father who loves us (John 3:16), and a heavenly

home that awaits the faithful (John 14:1-4). Despite these many blessings for which we are so very thankful and praise God, we also understand there are trials we must endure.

Our Son, Christian

As I think about trying times, I think about the loss of loved ones. Almost two years ago I wrote about us losing our middle son, Christian, at the age of twenty-two to cancer. How blessed

we are to have had him in our lives and that he was a faithful Christian through his physical struggles. Recently, we lost two other members of our family. How blessed we were to have them in our lives and that they, too, remained faithful. We retain and can reflect upon our many memories of them.

My Sister-in-Law, Sonia

My sister-in-law, Sonia Rainwater, was born on August 20, 1967. For 24 years, she was married to Tom Rainwater, a faithful gospel preacher who labored in Chittenango, NY. On March 23, 2018, after an eight-year battle with cancer, she left this earth for her reward.

Sonia was a faithful Christian who stated that her greatest joy was teaching the Word of God to others. She raised two outstanding sons and stood by Tom, encouraging him as he proclaimed the gospel in an area with few faithful Christians.

During her battle with cancer, she rarely complained. She was always more concerned about others. Even in her declining health, she didn't dwell on her difficulties but continued to reach out and encourage others. She was filled with joy because she understood this life was only the beginning, and she longed for her reward of eternal rest (Rev. 21:4; Matt. 25:34-36). A woman of faith. A woman of encouragement. A woman working to lead others to Christ. Sonia left an example for us all to follow.



Sonia Rainwater and Amanda

My Father, Marshall

My father, Marshall Shadburne, was born on February 13, 1928. Just over 55 years ago, he married my mother, the former Eva Faye Begley. This past February, we celebrated his 90th birthday and my parents' 55th wedding anniversary. His health was excellent up to the end. Sadly, on March 29th, Dad was involved in an automobile accident and sustained major injuries. He never regained consciousness from the accident, and on March 30th, we removed him from life support.

As I consider my father, I see so much I appreciate in him. He set such an example for his wife, children, and grandchildren. I could talk about his work ethic, serving in the army, how he loved people, his love of animals, how he enjoyed cars, how he played his big band music loud and other memories. Space will not permit this, so I want to mention just a few items that personally stand out.

When my parents were dating, Mom helped Dad learn the truth. He was converted from the Baptist faith to the true faith of the gospel of Jesus Christ. Shortly after that, he started teaching his family the truth. While his brothers remained in the Baptist denomination, his parents obeyed the gospel and were baptized.

Soon after his conversion, Dad started leading singing during worship services. For those of you who knew my Dad, you probably remember him leading the singing. Leading singing was his passion. It is something he took very seriously. I remember how he would coordinate the songs with the preaching, and would practice the night before leading to make sure he did his best. Even after having led congregational singing for 50 years, he would still get nervous because of



Marshall Shadburne and Amanda

the seriousness of public worship. I remember hearing how people were surprised to hear such a powerful voice come out of such a small man. I remember how he led. You better keep up with him because he was not going to slow down for you. Dad got frustrated with song leaders and others who took this act of worship for granted. He understood that singing was for expressing joy, dedication to God, and faith in God. He recognized that singing is for worshipping God, and also encouraging and teaching others (Eph. 5:19-20; Col. 3:16-17).

So many came up to us at his funeral stating his example encouraged them to start leading singing as well. Some talked about how their children pretended they were my Dad or mimicked him during services. He

worked with my sons, and also others, trying to help them improve their song leading skills. Psalms 89:1 applies to my Dad: "I will sing of the mercies of the Lord forever: with my mouth will I make known thy faithfulness to all generations."

Dad didn't let things get him down. He experienced difficulties in his life—the loss of a grandchild, losing his job with a young family, vehicles breaking down, physical issues, trying to figure out how he was going to pay our bills to name a few. Through all of this, I saw a man who displayed a strong faith and trust in God. Last year, he had an accident that caused loss of sight in one eye. Losing his eyesight didn't really concern him. Rather, being able to see the words while leading singing without making a mistake is really what worried him. Dad came up with a saying, "89, half-blind, but doing fine." Dad was a man that had his priorities set.

He sought first to serve God (Matt. 6:33). He did not live for things here below; he lived for God (Matt. 6:19-21). I love and miss my Dad, but I will always remember the example he lived for his family and others to follow.

The last two years have had their challenges for our family with the deaths mentioned above, but there is also joy. We understand our loved ones have gone home (Ps. 116:15; John 14:1-4; 2 Tim. 2:11-13). Therefore, we do not sorrow as those who have no hope (1 Thess. 4:13). When sorrows and difficulties come our way, we have the choice how we will react. We can think only of the negatives, or we can focus on the positives. We can spend our time feeling sorry for ourselves, or thank God for the blessings that



Marshall and Faye Shadburne and Amanda

difficult times bring. We can shut down, or redirect our lives to something more.

Our Daughter, Amanda

Sandwiched between the difficulties in our lives was a beacon of joy—Amanda Fayth. This was our redirection of energy. My wife and I had talked about adopting for over ten years. After much prayer and discussion, we decided the timing was right and determined to proceed. This is something we wanted and needed to do. James 1:27 spoke to us loudly when we understood what the original word translated “visit” actually means when referring to orphans and that this action applies to the individual Christian.

After going through weeks of training for adoption through the state of Kentucky, we reached out to Dana Carrozza and Sacred Selections. This organization is composed of faithful Christians who are driven to serve. Dana and the board of directors of Sacred Selections work hard to put children who do not have families in the hands of faithful Christians

who want to raise these children with love and in the nurture and admonition of the Lord (Eph. 6:4).

Amanda was born on the street in downtown Phoenix on April 9, 2017, to parents who were unable to meet her needs. On April 11th we got a phone call from Dana saying there was a child that needed a family. All we knew was that the child was a female. Without hesitation, my wife said we wanted her. She then called me with tears of joy. On April 12th, she was on a plane to Arizona. On April 13th I flew to Arizona, we went to the hospital as soon as I landed and Amanda was released to our care. So small and so beautiful. On November 8, 2017, the adoption of Amanda into our family was finalized. Unlike many adoptions, ours went very smoothly. Amanda needed us. Our family needed her. We know God’s providence was at work. We felt the love from so many.

After raising three boys, with the youngest being 19 years older than Amanda, we have been reminded of many things, such as it are hard for

people in their 50’s to function on three hours of sleep, girls are different from boys, diapers are expensive, schedules do not apply when you have an infant, and unconditional love is a strong feeling, to name only a few.

This experience reminded us of a significant spiritual truth. Just as we adopted Amanda into our family, as faithful Christians, we have been adopted into God’s family (Rom. 8:14-17; Gal. 4:4-5). What a blessing that, through the grace, love, and mercy of God, and our obedience to Him, we may become His adopted children and joint heirs with Christ. What more could we desire?

Conclusion

Blessings and challenges occur in all of our lives. We are blessed to have examples of faithful Christians like Sonia and my Dad that show us how to live. Examples that will endure and motivate us all to live faithful lives to God. We also have the opportunity to share these examples of faithfulness with those in need. Sacred Selections has placed over 210 children into Christian homes since they started 11 years ago. What a blessing! Yet, last year alone they were contacted 500 times to find homes for children. There is a need for godly families to open their homes and lives to these children. I hope and pray perhaps someone reading this article will have the desire to help these children or financially support the Sacred Selections organization. Let us all dedicate our lives to faithful service to God. 🙏



David Shadburne

David Shadburne is the Executive VP of Park Community Credit Union. He lives in Winchester, KY and worships at the Overland Church of Christ in Lawrenceburg, KY. In addition to Christian, David and his wife, Cindy, have two other sons: J.D.

and Noah. He can be reached at david.shadburne@parkcommunity.com.

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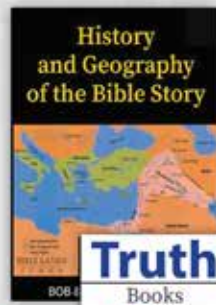


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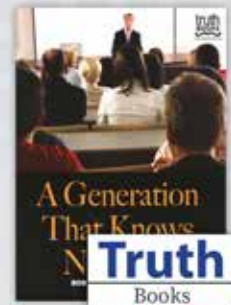


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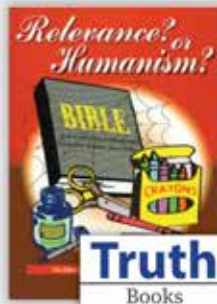


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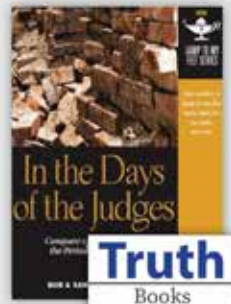
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Where Did Herod Agrippa Die in Caesarea?

by Luke Chandler

Tourists to Caesarea are often told Herod Agrippa was stricken on the stage of the semi-circular theater, but history and archaeology provide good reasons to place this biblical event in the large oval arena adjacent to the palace.

Herod Agrippa, murderer of the apostle James, experienced a dramatic death in Acts 12. Luke tells us, “On an appointed day Herod [Agrippa] put on his royal robes, took his seat upon the throne, and delivered an oration... And the people were shouting, ‘The voice of a god, and not of a man!’ Immediately an angel of the Lord struck him down, because he did not give God the glory, and he was eaten by worms and breathed his last” (Acts 12:21-23, ESV).

The historian Josephus describes this same event with additional details. Herod Agrippa was stricken in the coastal city of Caesarea on the second day of a festival in Caesar’s honor. It happened in the “theater” early in the morning when he showed up to view the day’s events. He arrived wearing a silver garment that reflected the morning sun so brilliantly, it spurred the crowd to acclaim him as god-like. After accepting this divine praise, he

was smitten with violent abdominal pain and died in agony five days later (*The Antiquities of the Jews* 19:343-351).

Tourists to Caesarea usually hear that Agrippa was stricken in the semi-circular theater along the coast, just south of the palace. This would seem to match the term “theater” used in Josephus’ account. However, Josephus is inconsistent with his terminology for these kinds of buildings, and there are good reasons to conclude this story took place in the large oval arena on the other side of the palace, to the north of the theater.

The oval arena served as a hippodrome (chariot racing stadium) during the first century, but it was originally built as an amphitheater for various kinds of events. Josephus labels it an *amphitheater* in his description of the facility (*Antiquities*, 15:341; *Wars*, 21:415). It was 50 meters

wide and 290 meters long, with twelve rows of seats to accommodate thousands of people. To provide spectators with a view of the sea, seats were not constructed on the coastal side of the amphitheater. This arena was immediately adjacent to the north side of the palace. The ruler could simply walk into his personal box without having to exit his residence and could address crowds or view events from his official seat. The semi-circular theater, on the other hand, was at least 50 meters separate from the palace and had a lower seating capacity. Events in the theater were limited by space to the stage and orchestra. The larger amphitheater was a better venue for the public spectacles taking place at the time of Agrippa’s death.

An earlier incident involving Pontius Pilate supports the amphitheater as the location of Agrippa’s story. Josephus records that when Pilate brought



The long amphitheater with ruins of the adjacent palace in the foreground.



The semi-circular theater showing the stage and current height of the seats. The seats went higher in the 1st century and would have blocked the early morning sun.

images of Caesar into Jerusalem, many Jews went to Caesarea and appealed for their removal at his official seat (“bema”) in the “great stadium” (*The Wars of the Jews* 2.9.2-3). In the physical context of Caesarea, the “great stadium” best describes the amphitheater and Pilate’s “bema” would have been his official box connected to the palace. A few years later, the official seat for Agrippa would likely have been in the same spot.

We must also note that Josephus places Agrippa’s story in the early morning when the sun was relatively low in the eastern sky. If Agrippa was in the semi-circular theater, the many

rows of seats on the eastern side (only the lower sections are preserved today) would have blocked the sun’s rays from illuminating his silver garment until the late morning or after. On the other hand, the amphitheater’s twelve rows of seats created a lower profile and would have permitted the sun to illuminate the silver garment as the morning’s events were just beginning.

Archaeology provides another tool for understanding this story. A temple to Augustus Caesar stood above the harbor, plainly visible at the opposite end of the amphitheater from the ruler’s seat. It was in sight of this pagan temple that the crowd acclaimed

Herod Agrippa as divine. Whether God struck Agrippa next to a Roman temple as a message to the crowd, or as punishment for James’ murder, we do not know. Many who witnessed a “god” suddenly double over in pain and die shortly after may have been led to reconsider their views of Roman religion and the God of the Jews. 🙏



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Luke has worked with the North Terrace Church of Christ in the Tampa, Florida area for 12 years and has worked with archaeological expeditions in Israel for 9 years. He and his wife, Melanie, have five children.



A view of the amphitheater from near the ruler’s official seat (Bema), where Agrippa was likely smitten.

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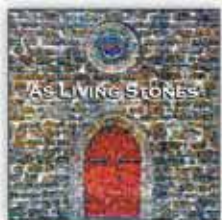
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Former Atheist, Stephen Hawking, is Dead

by Steve Wallace

On that final day, every knee will bow, every tongue will confess that Jesus is Lord, and each will be called to account for their words and works. Accordingly, Steve urges us to show genuine wisdom by using the time we are granted to prepare to meet God.

Stephen Hawking, renowned physicist, died at age 76 in Cambridge, England, Wednesday, March 14, 2018. Hawking was born with motor neuron disease, which progressively deteriorates the body. It was predicted that he would die before age 25. He was a prolific writer, often interviewed by the news media. Quotes from his written and spoken words were widely disseminated. He was an atheist.

1. Although Hawking rejected God and the creation account found in Genesis 1, he believed that the universe and life have meaning. “Remember to look up at the stars and not down at your feet. Try to make sense of what you see and wonder about what makes the universe exist.”¹ Creation has been called a “wordless book” that everyone can read. What does it teach us?

The heavens declare the glory of God; and the firmament shows His handiwork. Day unto day utters speech, and night unto night reveals knowledge. There is no speech nor language where their voice is not heard (Ps. 19:1-3).

Mr. Hawking saw things in the universe which should have led him to God rather than away from Him. He believed in the law of gravity,² but did not see in it reason to believe in the existence of a Law-giver. He believed in “the grand design of the universe.”³ However, he did not see in it evidence of a Designer. God expects men to draw

conclusions from His creation. “For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse” (Rom. 1:20, ASV). The universe and life have meaning.

2. Mr. Hawking had faith in non-living matter. “Because there is a law such as gravity, the universe can and will create itself from nothing. Spontaneous creation is the reason there is something rather than nothing, why the universe exists, why we exist.”⁴ The preexistence of lifeless matter is implied in his words. However, Mr. Hawking does not inform us of its origin(s). He believed it was drawn together by the law of gravity and simply became everything we see around us on earth and in the heavens above—and part of it became human beings. He believed that such things as conscience, memory, and other functions of the mind came from lifeless matter. It is much more reasonable to believe that a mind, capable of all we see in creation and in our minds, is behind its existence (Gen. 1:1). It will do each person well to ponder the likely origin of the living and non-living things that surround us.

3. He was arrogant in his opinions. “Before we understand science, it is natural to believe that God created

the universe. But now science offers a more convincing explanation.”⁵ In writing this, Hawking ignored the many scientists who believe in God. *They, by implication, are all wrong.* “Science,” as he defined it, is the science of those who believe as he did. Furthermore, he admitted that, if it were not for *his brand of science*, “it is natural to believe that God created the universe.” Hence, we are left with his admissions and the question, Which is more reasonable to believe?

In addition to the evidence advanced up to this point in this article, we add a major problem with the general theory of evolution, which Mr. Hawking believed.

In *The Origin of Species* Charles Darwin wrote, “If numerous species, belonging to the same genera or families, have really started into life at once, the fact would be fatal to the theory of evolution through natural selection.”⁶ After much digging and investigation, this is precisely the problem with the fossil record.⁷ One of its outstanding characteristics is the *absence of evidence* for evolution, the consistent absence of fundamental directional change. This is the norm and not the exception.⁸

Further, the societal changes in western society—increased immorality, selfishness, violence, etc.—that Hawking’s “more convincing

explanation” has fostered are consistent with those who forsake the God of the Bible (Rom. 1:28-32). Mr. Hawking would have been better off taking a more humble approach to things (Prov. 29:23; Jas. 4:6; 1 Pet. 5:5). After all, even the most learned know less than a smidgen of all that can be known.

4. In as much as Stephen Hawking was an atheist, we close with some comments on atheism. The psalmist wrote, “The fool has said in his heart, ‘There is no God’” (14:1). Atheists may *claim* that there is no God, but they can never prove their assertion. Hence, they are rightly foolish in their beliefs. Further, as we have noticed in the title of this article, Mr. Hawking is now a *former* atheist. He has completely changed his beliefs. He has learned that,

- The inward man lives on after death (Luke 16:19-23).
- The unrighteous dead are tormented (Luke 16:23).
- The unrighteous dead cannot change their situation before God (Luke 16:24-26).
- People should follow God’s word during their time on earth. (Luke 16:27-31).
- “The things which are seen are temporary, but the things which are not seen are eternal” (2 Cor. 4:18).

- “..We must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad” (2 Cor. 5:10).

May we always remember that our unbelieving blind fellow travelers in this life, no matter how well educated *in worldly things* or how oft-quoted they may be, have never been beyond the pale of death – and their lives take up such a tiny space in history. And, no matter how gifted they may be, they likely learn far less than 1% of what can be known. God’s creation is designed to cause us to have an appreciation of His majesty and power (Ps. 19:1-3). His word is designed to inform us, save us from sin, and guide us through this life to eternal glory in heaven (Rom. 1:16; Ps. 119:5; 2 Tim. 3:16-17). May we all continually put our trust in Him.

NOTES

¹ Joseph, Yonette. “Stephen Hawking, in His Own Words.” *The New York Times*. March 14, 2018. Accessed March, 19, 2018. <https://www.nytimes.com/2018/03/14/world/europe/stephen-hawking-quotes.html>. [Cited by a number of authors].

² Holden, Michael. “God Did Not Create the Universe, Says Hawking” *Reuters*. September 02, 2010. Accessed March 21, 2018. <https://www.reuters.com/article/us-britain-hawking/god-did-not-create-the-universe-says-hawking-idUSTRE6811FN20100902>. [From *The Grand Design*, by Stephen Hawking, Leonard Mlodinow, Bantam Books, New York, 2010].

³ Penrose, Roger. “‘Mind over Matter’: Stephen Hawking – Obituary by Roger Penrose.” *The Guardian*. March 14, 2018. Accessed March 19, 2018. <https://www.theguardian.com/science/2018/mar/14/stephen-hawking-obituary>. [From *Motivating Thoughts of Stephen Hawking*, by Raghav, Prabhat Books, India, 2008].

⁴ Holden, Ibid.

⁵ Johnston, Lori. “‘I’m Not Afraid’: What Stephen Hawking Said about God, His Atheism and His Own Death.” *The Washington Post*. March 14, 2018. Accessed March 21, 2018. https://www.washingtonpost.com/news/acts-of-faith/wp/2018/03/14/im-not-afraid-what-stephen-hawking-said-about-god-his-atheism-and-his-own-death/?utm_term=.8f16eb1e7980. [Often quoted, SW].

⁶ Darwin, Charles. *The Origin of Species*. P. F. Collier & Son, 1909, page 355.

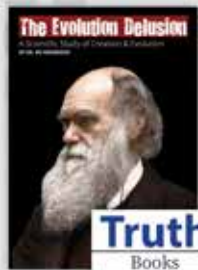
⁷ Fossil record definition: A term used by paleontologists to refer to the total number of fossils that have been discovered, as well as to the information derived from them. [“Fossil Record.” *Dictionary.com*. Accessed March 30, 2018. <http://www.dictionary.com/browse/fossil-record>.]

⁸ Johnson, Phillip E. *Darwin on Trial*. Downers Grove, IL: Intervarsity Press, 1993, page 50-51. **TL**



Steve Wallace

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Reversing Course

by Bobby L. Graham

In an article that was originally entitled “Opposition to the Restoration Cause from the Church of Christ: What a Change Two Centuries Have Wrought!” Bobby notes how those who lose faith in the principle of restoration evidence increasing tolerance for error they once recognized and opposed.

How could a people who were born of the restoration spirit reach the complacency which sets aside respectful regard for the authoritative Scriptures, reaches for the novel, and the common in religion, stretches across the chasm of religious differences and begins to blend into the religious fabric of the day, with no apparent qualms about New Testament warnings of apostasy? How could those who once called for the unity of all upon the solid foundation of the Bible and the Bible alone abandon both the biblical standard and its call for unity to satisfy themselves in the diversity of denominationalism? This sad reality also proclaims that many in Churches of Christ have no more regard for the ground once occupied by proponents of the Restoration Cause and for the Scriptural principles hallowing that ground than those in the Disciples of Christ/Christian Church. The plea of the Restoration Movement now means nothing to them, because they have abandoned the distinctiveness demanded by its principles in their attempt to blend into the general religious scene.

Basic Unbelief of Restoration Principles

What could move those who professed a belief in the principles of restoration to take positions opposite to those they formerly accepted? Nothing but a decaying

faith could bring about this result! What this means is that not all claiming to be in Christ’s church are really there. A one-time profession of faith in the deity and Lordship of Jesus Christ or some loose affiliation with the church is no guarantee of enduring loyalty to the King.

Such a radical shift in spirit, teaching, and practice is displayed in a fairly recent article appearing in *The Tennessean* out of Nashville, Bob Smietana’s “Churches of Christ Drop Isolationist View, Work with Other Faiths” (1/31/2010 [Note: Online link no longer available]). The article is based on an interview of Doug Sanders, Associate Minister at Otter Creek Church in Brentwood.

Sanders is quoted as once believing that people in the Church of Christ had all the answers and that others lacked those answers. The author then described Churches of Christ as previously keeping mostly to themselves and shunning other Christians and interfaith projects because they thought their approach to church was God’s way. He then stated that congregations like Otter Creek were taking a more progressive view of their faith by adding instruments to church services on Sunday nights and during the week, holding a vespers service on Wednesday night with chanting and a liturgical Communion service, and by cooperating with other

faith groups on charitable projects. Smietana then contrasted Sanders’ view that they are being faithful to their traditions and to the Bible with that of critics charging Otter Creek and others with replacing real Christianity with a watered-down version.

The article then briefly summarized the work of restorationists as going back to the Bible to create (find, BLG) a simpler kind of church in their search for unity among religious people. In the Bible they found the New Testament model for the church of all time, including Communion each Sunday, immersion of adults, no ordained clergy, autonomous local churches with no denominational structure, and only singing for the music in worship. Some are reported as singing as tradition while others do so because of the biblical mandate of singing. Among that last group there exists a reluctance to work with people from other faiths because of not wishing to endorse their doctrines and practices. Personal convictions are responsible for the isolationism which progressive churches are abandoning. In other words, the fundamental principles of the Restoration Movement, found first in the Scriptures, are no longer tenets important to many. It is a case of basic unbelief. This basic unbelief of principles earlier esteemed is now permitting Otter Creek and others like them to work with Baptists, Methodists, Presbyterians, Jews,

Catholics, and other believers in efforts they think make sense.

Lee Camp, Professor of Theology and Ethics at Lipscomb University, faults Alexander Campbell with assuming all could reach the same conclusion by simply reading the Bible; but “it wasn’t quite so simple,” he added. The existence of different opinions, then, supposedly proves that reaching a harmonious conclusion in Bible study and practice is impossible. Camp argued the movement changed from its earlier thinking of being Christians only to being the only Christians. He protested earlier teachings against wearing shorts, drinking, dancing, and mixed swimming as being moralistic; but Camp also claims that churches like Otter Creek “are rediscovering who we were in the 19th Century,” something lost in the Restoration Movement.

A Fourth Stream in the Works?

Disciples of Christ Historical Society President Glenn Carson said that churches like Otter Creek were creating a fourth stream of the Restoration Movement, distinct from the rest. He described Richland Hills near Fort Worth, Woodmont Hills in Nashville, and others like Otter Creek as operating in the community-church mode, not the Church of Christ mode, in opening up to other denominations.

Professor Camp warned that the progressive congregations could become plain vanilla Evangelicals by losing their distinctive nature. He claims that others, who are missing out on an important part of worship, could learn from the progressive churches the importance of weekly Communion.

Rubel Shelly, former minister at Woodmont Hills and current president of Rochester College in Michigan, believes that Churches of Christ must adapt in the future to avoid becoming ineffective. He says more basic issues

like believing in God and believing in Jesus as God’s representative rather than in Allah or in Buddhism define the present and future, not every nuance of belief as in the past.

Restoration Principles Abandoned

Acquaintance with the Restoration Movement, especially its distinct principles, is sufficient to demonstrate that what is happening in Churches of Christ constitutes a radical departure from the earlier movement. The same principles held earlier forbid the turns that such progressives have taken and the conclusions they have reached. Practices such as instrumental music in worship, women in the pulpit, making common cause with the denominations, accepting people on their denominational baptism, and extending the Lord’s Supper to times besides the first day of the week and occasions such as weddings could never have begun with the understanding held by early restoration leaders and those who accepted their message. In fact, the initiation of a New Hermeneutic, now heard of the last three decades, was a necessary development if old views of things were to be abandoned and such new practices were to be adopted.

The following list, while not necessarily exhaustive, does establish the wall of separation from such progressive views and attitudes and the new practices to which those attitudes led:

1. The Bible is verbally inspired (in words as well as ideas) and inerrant (error-free).
2. The Lord intended the Scriptures to be normative (an authoritative standard), providing a pattern for congregational and individual conduct.

Because God so fashioned (# 1) and so intended (# 2) His word, it necessarily follows that all can understand the Bible alike (not that they do understand it alike, but they can).

We can understand the Scriptures by adhering to the same principles followed by Jesus and the apostles—obedience to commands, following approved examples, and drawing necessary conclusions. (Call it what you will, ridicule it as CENI, or even add the “S” for Silence of the Scriptures [CENI-S], it can easily be demonstrated that these principles were inherent in New Testament teaching, warning, reproof, correction, and acceptable practice!)

God does not allow humans to chart their own course by presuming divine silence to be permissive, or in any other way to supplement or to reduce the body of teaching found in the New Testament—the faith once delivered, taught, mandated, and used as the foundation of approved practice in the work of the apostles.

It is impossible to introduce the innovations of the progressives and simultaneously to uphold these principles. Those who were so inclined came to a fork in the road where they had to renounce their principles or surrender their practices. They could not travel down both forks of the road! They cherished their human practices more than they esteemed the principles of respect for the Scriptures long held in the Restoration Movement. Readers of *The Alabama Restoration Journal* have long been treated by Uncle Isaac to multiplied instances of such aberrant thinking and divisive practices.

An earlier issue (Volume 5, Issue 2, 37) featured “A Bill of Divorcement” by a New Testament Christian, who could no longer abide, not only the constant drifting in practice from

New Testament ground but also the erosion in principle of its soil, so that there remains little place to stand as one believing the New Testament. Its major points are here reproduced:

1. You have abandoned the restoration plea and in so doing, the Holy Scriptures as your sole authority in spiritual matters.
2. You now believe and teach that baptism is no longer a requirement for admission into the church of our Lord as the Holy Scriptures clearly teach. Open membership is the result.
3. You have installed women in places of leadership and authority over men in the church in direct violation of such passages as 1 Corinthians 14:34-35.
4. You no longer believe that the use of, or the non-use of mechanical instruments of music, is as you are fond of saying, "a salvation issue." In other words you believe its use is perfectly acceptable in the worship of our Lord.

5. You have created a "country club atmosphere" in your houses of worship with your entertainment events, jazz festivals, rock concerts, dance classes, Super bowl parties, celebrations of pagan holidays, etc.
6. You allow your preachers to exchange pulpits with the mortal enemies of the ancient faith and thus allow these heretics to teach their false doctrines to your members all in the name of an "ecumenical spirit." This constitutes spiritual adultery.
7. Many of your preachers ridicule and heap scorn on the godly men of yesteryear who built the churches where they now preach. They refer to those who stand for the "faith once delivered to the saints" by derisive names such as legalists, new antis, radicals, fanatics, etc.
8. Your desire to be accepted by the world has led you to not only turn from, but to corrupt the only plan for the hope of mankind... The simple New Testament Gospel.

When the New Testament foundation on which we stand is gone, it is impossible to stand as New Testament Christians. There is nothing left to be or to do as Christians. Such a development follows the same path, just a few centuries later, as earlier pursued by denominationalists who accepted as their model, not the New Testament model, but the Roman Catholic model, in their attempts to "reform" the existing and dominant structure of their day. The Protestant Reformation resulted. The result in our time will be the generic brand of "Christianity" now present in the Disciples of Christ/Christian Church denomination, so far separated from the New Testament's teaching and practice as to be hardly identifiable with what early leaders of the Restoration Movement taught or approved. Such is the result when people value amalgamation more than isolation/separation! **!**



Bobby L. Graham

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

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7:30 p.m. Evening Lecture	<i>John Gibson</i>	<i>Doy Moyer</i>	<i>Jim Deason</i>

DAY

	TUESDAY	WEDNESDAY	THURSDAY
8:00 a.m. Controversies Regarding Genesis	Textual Challenges: Denying Inspiration: Minimalist vs Maximalist Approaches <i>Chris Reeves</i>	Doctrinal Challenges: Denying the Creation Account <i>Joshua Gurtler</i>	Archaeological Challenges: Denying the Historicity of the Biblical Record <i>Nathan Ward</i>
9:00 a.m. Lessons from Archaeology	Mesopotamia <i>Steve Wolfgang</i>	Canaan <i>Mike Willis</i>	Egypt <i>Leon Mauldin</i>
10:00 a.m. Learning from Ancient Failures	The Fall of Adam <i>Tommy Peeler</i>	The Antediluvian World <i>Buc Chumbley</i>	Sodom and Gomorrah <i>Dan King</i>
11:00 a.m. (Men's Track): Families of Faith	Abraham <i>David Cox</i>	Isaac <i>David Dann</i>	Jacob <i>Ben Walker</i>
11:00 a.m. (Women's Track): Families of Faith	Sarah <i>Diana Dow</i>	Rebekah <i>Jennifer Maxey</i>	Rachel and Leah <i>Sherelyn Mayberry</i>

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The Progressive Mindset: The Lord's Supper

by Chris Reeves

Recognizing the rebellious spirit that is inherent in the progressive mindset, Chris demonstrates how proponents of such would change (and thus corrupt) this divinely-instituted memorial feast.

“The progressive mindset” is evident in the attitude of many brethren today who do not want to be constrained by or limited to the New Testament pattern. They do not want to “hold the traditions” that were taught by the apostles (2 Thess. 2:15), nor “hold the pattern of sound words” that Paul taught (2 Tim. 2:13). They want to be “progressive,” i.e., go beyond the teaching of the New Testament. It was the Apostle John who warned long ago: “Whosoever goes onward (Greek *proagō*, lead ahead, make progress) and abides not in the teaching of Christ, has not God...” (2 John 9). There were progressives in John’s day, and they remain with us today.

One area of church practice where we are witnessing the “progressive mindset” is in the observance of the Lord’s Supper. Different practices related to the Lord’s Supper are being advanced. For example, false brethren like F. LaGard Smith¹ and John Mark Hicks² advocate a common meal to be taken with the Lord’s Supper. They describe the Lord’s Supper as a “memorial in a meal” (Smith) or a “home meal” (Hicks). These are without New Testament authority.

Some of the progressive practices related to the Lord’s Supper that are now being advocated are as follows: (1) observing the Lord’s Supper on Saturday night or any day of week instead of limiting it to “the first day

of the week” as found in Acts 20:7; (2) all people present, including children and non-Christians, are encouraged to partake of the Lord’s Supper instead of limiting it to “brethren” as found in 1 Corinthians 11:33; (3) partaking of the Lord’s Supper outside of an assembly of saints instead of limiting it to “when you come together” as found in 1 Corinthians 11:20, 33-34; (4) using regular bread and alcoholic wine instead of limiting it to the “unleavened” bread that would have been present at the Passover and the “fruit of the vine” (Matt. 26:26-29); and (5) eating the Lord’s Supper along with a common meal instead of limiting it to “bread” and “the cup” as found in 1 Corinthians 11:23-26. If you are progressive, you just don’t want to be limited by anyone or anything, including the New Testament pattern. Let us now examine five arguments set forth by progressives to defend the practice of eating the Lord’s Supper with a common meal.³

Argument 1: The Lord’s Supper is to be taken with a common meal because Jesus instituted the Lord’s Supper during the Passover meal. Answer: This is an invalid argument for several reasons. First, the *setting* (or context) of the Passover should not be confused with the Lord’s Supper itself. Yes, Jesus and His disciples were “eating” the Passover (Matt. 26:26; Luke 22:15). However, the Passover meal, the upper room, the reclining

at table, the washing of the feet, etc., are all a part of the original *setting* (or context) of the Lord’s Supper; they are not the Lord’s Supper. When Luke (Acts 2:42; 20:7) and Paul (1 Cor. 10:16-22; 11:20-34) discuss the Lord’s Supper, they never mention anything about the original *setting*, only the Lord’s Supper itself. (The closest Paul comes in 1 Corinthians 11:23 is mentioning the night in which the Lord was betrayed.) The Lord’s Supper was neither a part of the Passover meal nor an extension of it. From Jesus’ standpoint, the Lord’s Supper was a “new” memorial looking forward to the coming kingdom (Matt. 26:29; Mark 14:25; Luke 22:18), not looking back to the Passover.

Second, the Passover meal itself was not a common meal, but a meal for the Jews regulated by the OT Scriptures (Exod. 12; etc.). Progressives take a regulated meal, the Passover, argue that it is like a common meal, and then try to attach this common meal to the Lord’s Supper. However, they do not even want to be limited when it comes to the Jewish Passover meal (a year old male lamb, etc.). The Lord’s Supper was a regulated observance that *followed* (the cup came “after supper” [Luke 22:20; 1 Cor. 11:25]) another regulated meal—the Passover. If progressives want to add a meal to the Lord’s Supper, let them add the actual Passover meal and leave it at that. But, they are not content to do that.

Third, if the Passover meal is authority for a common meal to be added to the Lord's Supper, do Christians today sin who *do not* partake of the Lord's Supper with a common meal? Are Christians just missing out on a good thing (a common meal), or, are they sinning when they do not include a common meal with the Lord's Supper? Which is it? Please tell us.

Fourth, since progressives tie the Lord's Supper to the Passover meal, here is something to consider. Was the Passover a daily meal or a yearly meal? Or, is the Lord's Supper to be eaten, like the Passover, only once a year? Progressives take the meal part of the Passover and connect it to the Lord's Supper, but do not consider the time element. "Consistency, thou art a jewel."

Argument 2: The "Lord's Supper" is just that, a "supper." A "supper" is an evening meal and should have more than just unleavened bread and the fruit of the vine. According to progressives, it is the Lord's "supper," not the Lord's "snack." Answer: Yes, "supper" (Greek *deipnon*) in the NT means an afternoon or evening meal. (Will progressives limit the taking of the Lord's "supper" to the afternoon or evening? I doubt it.) However, what is eaten in the "supper" is regulated by the context. The "feast of the Passover" was not a common meal (with all kinds of food and drink); rather, it was a special feast regulated by the OT and is called a "supper" in John 13:1-4. Similarly, the "Lord's Supper" is not a common meal. It is a special observance regulated by the NT even though it is called a "supper" in 1 Corinthians 11:20. The Lord's "supper" (1 Cor. 11:20) is different from one's own "supper" that can and should be eaten at home (1 Cor. 11:21-22). It is rightly called a "supper" because it is something we "eat" and "drink" (1 Cor. 11:27-29, 33). Additionally, Paul's "table of the Lord" in 1 Corinthians 10:21 is not a reference to a "table" with a common

meal on it, but it refers back to the "bread" and the "cup" (1 Cor. 10:16-17).

Argument 3: Paul did not forbid a common meal in 1 Corinthians, only how they ate the common meal. Answer: This is the same argument that institutional brethren have made for years attempting to justify the church-sponsored "fellowship hall." Some brethren refuse to admit what Paul said. Paul said that there is eating and drinking (a common meal) that is to be done in "houses" (1 Cor. 11:22), and physical hunger should be satisfied "at home" (1 Cor. 11:34). (A similar distinction is found in Acts 2:42 and 2:46.) Paul's concern is not only that the Corinthians would "wait" for each other, but that they would not be eating and drinking (a common meal) while they were assembled to eat the Lord's Supper. (Progressives who come from an institutional background simply want to eat the common meal with the Lord's Supper *during the service in the auditorium*, that years before they ate *after the service in the "fellowship hall."*)

Argument 4: There were "love feasts" in the first century. Answer: Again, this is the same argument that institutional brethren have made for years to justify the church-sponsored "fellowship hall." The "love feast" is mentioned in just one place, Jude 12 (cf. 2 Pet. 2:13). However, we do not know conclusively what these "love feasts" were. We do not know if they were spiritual feasts (teaching) or physical (common meal). We do not know if they were another name for the Lord's Supper or if they were common meals. We do not know if they were eaten by individuals at home or by the entire local church in the assembly. We do not know if they were paid for by individuals or from the church treasury. The most that can be said is that first century Christians would feast with love, that's all. When brethren today make arguments about "love feasts," they do so from silence, from church history,

or from modern-day scholars. They are not able to make a sound argument from this one Scripture in defense of a so-called "Lord's Supper meal."

Argument 5: The Lord's Supper was a "fellowship meal." Answer: Like the two previous arguments, institutional brethren frequently made this argument to justify church-sponsored "fellowship halls." When they see or hear the word "fellowship," they think meal. However, the word "fellowship" (Greek *koinōnia*), found twenty times in the NT, is never used to refer to a common meal. It is used twice in 1 Corinthians 10:16 to refer to the Lord's Supper which is not a common meal.

Progressive brethren are going to do what they want to do instead of what the Scriptures teach. Hicks, for example, is fond of telling others what he "likes," what he "prefers," and what he "thinks" concerning the Lord's Supper. The fundamental issue at stake here is the matter of limits. Progressive brethren do not want to be limited by what is properly exegeted from Scripture. They read into the text (*eisegete*) many things to broaden their applications of the text and justify their new practices. They appeal to what "scholars" say and what they "think." They interpret the text of Scripture with words like "presumably," "possibly," "seems likely," "perhaps," "appears to have been," "apparently," etc. This opens the door to many unauthorized practices which some brethren are more than happy to walk (or even run) through.

Brethren, let us be content to observe the Lord's Supper simply according to what is taught in the New Testament pattern, nothing more, nothing less. Here are the Scriptures, study them for yourself: Matthew 26:26-30; Mark 14:22-26; Luke 22:14-20; Acts 2:42; 20:7; 1 Corinthians 10:16-22; and 11:20-34.

Continued on page 33

In Memory of Ronald Chaffin

by Jonathan Chaffin and Siblings

Solomon said, “A good name is better than a good ointment, and the day of one’s death is better than the day of one’s birth” (Eccl. 7:1). Jonathan Chaffin and his siblings honor their father on both counts: brother Ron Chaffin had a good name and lived a good life.

Obituary

Ronald David Chaffin, also known as Husband, Dad, Grandpa, and Great-Grandpa, received a call he could not refuse on Sunday, March 18, 2018, at the young age of 77.

Dad was born in Detroit, MI on June 7, 1940, to Vestal and Willie Chaffin. When he was sixteen, the family landed in Charleston where he found himself playing basketball and belting out tunes on the trombone in the marching band at Stonewall Jackson High School. After graduating from high school, he continued his short basketball career at Florida College in Temple Terrace, FL. After college graduation, he returned to Charleston, and married Rosemarie Fouts in 1960.

For our entire lives, Dad served as a minister with the Church of Christ. We moved around quite a bit, including living several years in South Africa, as Dad spread the Good News. He also had a tenure with the U. S. Post Office, retiring as the Nitro Postmaster.

Dad enjoyed woodworking, sleeping through Sunday afternoon football, a nightly snack of popcorn, sightseeing, and hunting. Most of us appreciated his hunting skills as they never resulted in him bringing home a deer!

Family was important to Dad. Before his first wife and our mom, Rosemarie, passed away, she was the ringleader of family get-togethers. Dad was sure to be at these family events, usually making home-made ice cream.

Reflections

Jonathan, son of Ronald Chaffin, and faithful evangelist of the Lord Jesus adds the following:

The uncertainty of riches is like the uncertainty of life. Like his father (Vestal Chaffin) before him, my father spent the majority of his life preaching the gospel. The number of faithful Christians who were converted from this teaching reaches beyond the borders of this country. He inspired young and old men alike to preach the gospel of Jesus Christ. Staying true to God’s Word was Dad’s goal in this life. He dedicated his life to helping others see the blessings of living a faithful life to God. I would often go to

him for advice on various things. He would always have a biblical answer to whatever it was showing me that he truly believed that God had the answer. He taught me that there was no situation or circumstance in life for which God does not have the answer. “Seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence” (2 Pet. 1:3).

Upon hearing of his stroke, I received many, many messages from South Africa offering prayers on his behalf. Many of those were from men who Dad had taught the gospel who have continued preaching in their countries. He lived by the words that the apostle Paul wrote to Timothy, “The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also” (2 Tim. 2:2). Dad did this with all diligence and desired that others make the same commitment.

On March 18, 2018, Dad finished his race in this life always encouraging others to run their race with patience (Heb. 12:1). Although we love him and will miss him as we continue our journey in this world, he left a lasting impression on many lives. I am confident in his reward and look forward to the day when I can be with him as we are among the host surrounding the throne of God. 🙏



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Improving Church Safety

by Michael R. (Mike) Gentry

Considering the violent nature of our culture, and recent cases where gunmen have entered houses of worship, Mike Gentry (chief of police in Harker Heights, TX and an elder of the Leon Valley congregation in Temple, TX) counsels brethren on ways they can improve church safety.

As a 40 year law enforcement professional with a background in tactical and high risk operations, it is not my intention to create panic or undue concern. However, I believe a bit of honest discussion and pre-planning is beneficial. This article is written with the intention of giving local churches some food for thought and provide a framework for reacting to an active shooter incident. The recommendations contained herein are recognized in the field and are congruent with the way law enforcement officers and civilians are being trained nationwide.

As an elder, I also hope to remind us that our first responsibility is to attend to the scripturally authorized work of the local church. We invite strangers to attend our worship services and we should always be a welcoming group of Christians anxious to teach the truth of God's word to whoever will hear it. As a result, we must never abandon our spiritual service of worship for the sake of security. We should also study God's word so as to be well-trained and knowledgeable on scriptural truth regarding our decisions to physically defend ourselves. Not intending to write this article as a Bible study on those issues, I would leave it to elders and preachers to provide the appropriate and relevant biblical teaching.

Moreover, we should remember that these events are statistically rare. Only a very few violent acts have occurred

at churches of various denominations. It is important not to lose our perspective and be unnecessarily fearful, paralyzed, or overly suspicious of people we meet. We must not lose sight of the blessings that we enjoy and cower in fear of things that will likely never occur. Instead let us be reasonably attentive to our environment, and be recognize the need for some level of preparedness.

Environmental Concerns

Generally speaking, church buildings are not designed for security; rather, they are designed for aesthetics and usability. Building and fire codes normally contain certain restrictions so as to provide for ease of ingress and egress. Doors, even when locked, are required to be openable from the inside without a key. Emergency exits should be easy to find and allow the quick evacuation of the building through multiple locations.

Chokepoints where people are likely to bunch up when moving as a group should be identified and preferential exits assigned based on where people are normally located. Occupants should be instructed to move to the nearest, safe exit in an emergency. Some rooms such as classrooms should be lockable from the inside.

Preventative Measures During Assemblies

Reasonable control of the building and observation capabilities during

assemblies are beneficial. Consider locking external doors during assemblies and providing individuals to unlock doors as needed for late comers or deny access to those seeking to do harm. Some groups make "foyer duty" assignments during assemblies so one or two people can monitor those doors while still participating in the worship services or classes. If law enforcement officers or those licensed to carry weapons are members of the congregation, they would be appropriate people to rotate through that duty.

Human Tendencies

In a 2008 book by Amanda Ripley entitled *"The Unthinkable: Who Survives When Disaster Strikes—and Why,"* the author identifies the predictable response patterns by people when confronted with dangerous circumstances. She argues that most will first experience "denial," then "deliberation" and finally "decisive action." Pre-planning provides us the ability to hasten the process by moving quickly through denial, deliberating more efficiently, and understanding quick and effective action is beneficial. Without pre-planning and left to our own instincts we tend to flee, fight, or freeze. In these situations, circumstances will determine whether the best option is to flee the danger or fight against it. Freezing in place is deadly and therefore we must move to decisive action as soon as possible.

Hide and Hope

Almost without exception, people tend to think their best option is to hide in place. This is not true unless access by the shooter can be denied. In past examples of active shooter incidents, some have laid low, hoping that the threat would pass. At the Columbine High School massacre, a teacher in the library called 911 and was told to lock the library door to block the shooter's entry. Stating that she was afraid to do so, this teacher elected to attempt to hide in the unprotected library with a large number of children. Because the shooters were able to enter the room, ten of the twelve children killed that day were killed in the library. At the Sutherland Springs Baptist Church in 2017, members hid among the pews and thereby allowed the shooter unfettered access as he moved about the room, resulting in twenty-six being killed with another twenty injured.

Response

Congregations will benefit from understanding that research has shown this three step response significantly improves survivability in these events.

Avoid

Flee quickly out of harm's way. The more people who get out the better.

Know exits and get out of them. A moving target is harder to hit and fatal wounds are less likely. Assist others and move quickly to nearest safe exit away from the shooter.

Deny

The second option is to deny the shooter access. Hide behind a locked or heavily barricaded door. Turn off lights and stay silent, remaining until someone you trust comes to get you. Normally, these criminals are attempting to cause as much harm as possible in a short period of time and they would prefer to find easily accessible victims.

Defend

If it is not possible to avoid the danger or deny access, be prepared to fight. Two or three determined individuals can disarm a person. Attack quickly and don't fight fair. Use improvised weapons, tackle the person, and take away his initiative. This is a frightening concept but remember you have a legal right to defend yourself and others. These criminals are comfortable being in control but tend to be confused and surprised when confronted. Most kill themselves or flee when they realize the police are closing in upon them.

Other Thoughts

Remember that in most cases shooters were not ambiguous regarding their intentions. Many were obviously dressed for the job. They wore odd clothing, masks, or gloves, and were obviously carrying firearms, extra ammunition, or bags that contained such things. Their unusual demeanor, language, and appearance were warnings in themselves.

After the event, be prepared for the arrival of the police. Remember they do not know who you are or exactly what has occurred. Don't display weapons. Show surrender and follow instructions. There will be time for explanations later.

By thinking ahead and having a plan, average people can be better prepared. It is certainly our prayer that such threatening situations will not occur. 🙏



Michael R. Gentry

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

Continued from page 29

Notes

¹ Smith, F. LaGard. *Radical Restoration: A Call for Pure and Simple Christianity*. Nashville, TN: Cotswold Pub., 2001.

² *Come to the Table: Revisioning the Lord's Supper*. Abilene: Leafwood Publishers, 2002. See also Hicks' "Churches of Christ and the Lord's Supper: Twentieth-Century Perspectives" (*Stone-Campbell Journal* 13 [Fall 2010])

163-176) and the various articles by Hicks on his website: johnmarkhicks.com.

³ For a good critique of Hick's "home meal" practice, see Ron Halbrook's recent lecture, "Sweet Communion, Not A Common Meal" in *When We Meet in Sweet Communion*. Mark Mayberry, Editor. Athens: Truth Publications, Inc., 2017.

⁴ "A Lord's Supper Home Meal—A Method." *John Mark Hicks*. July 24, 2012. Accessed March 28, 2018. <http://johnmarkhicks.com/2012/07/24/a-lords-supper-home-meal-a-method/>.

⁵ "Intinction, the Lord's Table and Sacramental Efficacy." *John Mark Hicks*. December 26, 2011. Accessed March 28, 2018. <http://johnmarkhicks.com/2011/12/26/intinction-the-lords-table-and-sacramental-efficacy/>. 🙏



Chris Reeves

Chris preaches for the Warfield Blvd church of Christ in Clarksville, TN. His website is TheGoodTeacher.com. He can be reached at chrishreevesmail@gmail.com.

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John Humphries (334) 306-4172

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Charles Martin: (334) 283-2983

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Worship 10:30 P.M., Wednesday Summer 7 P.M.
Wednesday Winter 6 P.M.
Evangelist: Aaron Andrews
(256) 574-1603 or 575-2664

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Evangelist: Bruce Reeves, Bldg: (501) 336-0052

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Eastside church of Christ
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www.conwaychurchofchrist.org

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rlb612@aol.com

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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

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

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

SAINT LEON, IN

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

SALEM

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

TRAFALGAR

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

KANSAS

TOPEKA

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

KENTUCKY

AUSTIN

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

BEAVER DAM

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

BRANDENBURG

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

CAMPBELLSVILLE

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

CANEYVILLE

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

HODGENVILLE

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

LEITCHFIELD

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

LOUISVILLE

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

LOUISIANA

GONZALES

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

MANY

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

STONEWALL

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

MARYLAND

SEVERN

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

MAINE

PORTLAND

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

MICHIGAN

CEDAR SPRINGS

W. Michigan church of Christ
Sr. Citizen Center, 44 Park Street
(Grand Rapids Area)
Worship 11 A.M., Bible Study 12:30 P.M.
Wednesday 7 P.M.
Evangelist: Joseph Gladwell, (616) 975-2778
westmichcof10@yahoo.com

MINNESOTA

DULUTH

church of Christ
4401 Glenwood St.
Bible Study 9 A.M., Worship 10 A.M.
Bible Study 5:30 P.M., Wednesday 7 P.M.
Evangelist: Taylor Ladd (218) 728-3233

ST. CHARLES

church of Christ
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

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

BRANSON

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 2 P.M., Wednesday 6 P.M.
Minister: Philip North (417) 239-1036
Email: primrosenor@suddenink.net
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

LILBOURN

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

RAYTOWN

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

ST. JAMES

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

ST. JOSEPH

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

NEBRASKA

BEATRICE

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

NEW JERSEY

VAUXHALL

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

NEW MEXICO

ALBUQUERQUE

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

NEVADA

RENO

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

NORTH CAROLINA

CHARLOTTE

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

CINCINNATI

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

CLEVELAND

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

COLUMBUS

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

DAYTON

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

FRANKLIN

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

FREMONT

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

HAMILTON

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

HILLIARD

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

MANSFIELD

Southside church of Christ
687 Mansfield-Lucas Road
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 5 P.M., Wednesday 5 P.M.
James Bond: (419) 526-2868
Leon Bond: (419) 525-3684
church: (419) 522-8982

NEW LEBANON

New Lebanon church of Christ
1973 W Main Street
Bible Study 9:30 A.M., Worship 10:30 A.M.,
Evening 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

OREGON

SWEET HOME

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

PENNSYLVANIA

PHILADELPHIA

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

SOUTH CAROLINA

COLUMBIA

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

SUMTER

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

WEST COLUMBIA

Airport church of Christ
4013 Edmund Hwy. (Hwy. 302)
**OUR WEB SITE DISPLAYS OUR
CURRENT ASSEMBLY SCHEDULE.**
Evangelist: Seth Mauldin, Bldg. (803) 834-6978
<http://airport-church-of-christ.com>

TENNESSEE

COLUMBIA

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

COSBY

Cosby church of Christ
4894 Hooper Hwy., 37722
(15 mi. E. of Gatlinburg on Hwy. 321)
Bible Study 10A.M., Worship 11 A.M.
Evening 5 P.M., Wednesday Bible Study 6:00 P.M.
Evangelist: Olie Williamson
(423) 487-5540 or (423) 748-0844

JACKSON

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

JOHNSON CITY

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

JONESBOROUGH

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

KINGSTON SPRINGS

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

MT. PLEASANT

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

KINGSPOURT

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

MARYVILLE

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

MEMPHIS

Rocky Pt. Road church of Christ
516 E. Rocky Point Rd., Cordova
Bible Study 9 A.M., Worship 10A.M.
Wednesday 7 P.M.
rockypointchurch@gmail.com
www.rockypointchurch.org

MURFREESBORO

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

MURFREESBORO

Northfield Blvd. church of Christ
2091 Pitts Ln. at Northfield Blvd.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: David Bunting (615) 893-1200

NASHVILLE

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

NASHVILLE

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

SHELBYVILLE

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

SHELBYVILLE

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

TEXAS

ALLEN

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

ALVARADO

I-35 church of Christ
E. Service Rd. off I-35, N. of Alvarado
Bible Study 10:00 A.M., Worship 11 A.M.
Evening 6:00 P.M., Wednesday 7:00 P.M.
(817) 295-7277 or 790-7253

ALVIN

Adoue St. church of Christ
605 E. Adoue 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 & 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

CLEVELAND

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

CORPUS CHRISTI

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

DICKINSON

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

DALLAS

Methodist Street church of Christ
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

DUNCANVILLE

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

EDNA

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

EL PASO

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

HOUSTON

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

IRVING

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

LANCASTER

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

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

LUFKIN

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

MANSFIELD

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

NACOGDOCHES

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

PLANO

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

SAN ANTONIO

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

SAN ANTONIO

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

SHERMAN

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

TEMPLE

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

WACO

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

THE WOODLANDS

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

VIRGINIA

CHESAPEAKE

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

CHESTER

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

NEWPORT NEWS

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

RICHMOND (METRO)

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

RICHMOND

Forest Hill church of Christ
1208 W. 41st Street
Bible Study 10 A.M., Worship 11 A.M.
Evening 6:00 P.M., Wednesday 7:00 P.M.
Evangelist: Jack Bise, Jr. (804) 233-5959

RIDGEWAY

church of Christ
2970 Old Leaksville Road
Bible Study 10 A.M., Worship 11 A.M.
Evening 5:30 P.M., Wednesday 7 P.M.
(276) 956-6049
www.churchofchristatridgeway.com

ROANOKE

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

VIRGINIA BEACH

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

WASHINGTON

BELLINGHAM

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

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
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
www.orcoc.org

CLARKSBURG

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

FAIRMONT

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

GLADESVILLE

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

MOUNDSVILLE

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

PARKERSBURG

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

WYOMING

RANCHESTER

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

CANADA

CALGARY, AB

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

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**2018
TRUTH LECTURES**

now re-scheduled for

JUNE 25TH - 28TH

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