

Truth

Magazine

Taking His hand, helping each other home. 

TM

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NEGLECTED COMMANDS

**“Heed instruction and be wise, and do not neglect it”
(Prov. 8:33, NASB).**



Truth Magazine

Taking His hand, helping each other home.  TM

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Neglecting God's Law

by Mark Mayberry

In his editorial, Mark discusses the dangers of misplaced priorities. May we avoid neglecting the weightier matters of God's word, and not disregard other duties that we might deem of lesser importance.

Denouncing the hypocrisy of the scribes and Pharisees, Jesus warned against their tendency of neglecting the weightier provisions of the law (Matt. 23:23; Luke 11:42).

Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cummin, and have neglected the weightier provisions of the law: justice and mercy and faithfulness; but these are the things you should have done without neglecting the others (Matt. 23:23).

But woe to you Pharisees! For you pay tithe of mint and rue and every kind of garden herb, and yet disregard justice and the love of God; but these are the things you should have done without neglecting the others (Luke 11:42).

If there are "weightier provisions" of the law, then one might ask, are some provisions "lighter" or "smaller" or "less important"? Yes and no. If Jesus identifies justice, mercy, faithfulness, and the love of God as profoundly important principles, then the meticulous tithing of garden herbs involve matters of less magnitude. Yet, this does not mean tithing of small things was insignificant: Jesus said, "These are the things you should have done without neglecting the others."

Misplaced priorities remain a potential pitfall. Therefore, let us consider the weightier (and the lighter) provisions of God's word, noting the dual problems of (1) majoring in minors, and (2) minoring in minors.

Majoring in Minors: Neglecting the Weightier Provisions of the Law

Referring to broader principles (such as justice, mercy, and faithfulness), Jesus said, "These things you should not have left undone." Some emphasize smaller requirements while neglecting the larger principles. This was a frequent failure of first-century Judaism. Some people render obedience in "small things" and rationalize that they are free of guilt in the larger things. Others seemingly want to buy their way into heaven, thinking, "If I give generously, I can live lustfully." When Jesus observed people casting money into the treasury, many who were rich put in large sums, but it did not represent a sacrifice because they gave of their abundance (Mark 12:41-44; Luke 21:1-4). The deceitfulness of wealth often chokes the word (Matt. 13:22), and riches easily become a barrier to entering the kingdom of heaven (Matt. 19:23-26).

Justice

We must pursue justice (Matt. 23:23; Luke 11:42). The Greek word *krisis*, translated "justice," communicates the concept of making good decisions and proper judgments. It describes the legal process of judgment involving either human courts or divine judgment, especially on the Last Day. It signifies personal morality—doing what is fair and right, acting with a sense of justice/righteousness.

Jesus Christ pursued justice for all, Jew and Gentile alike (Matt. 12:15-

21), thus fulfilling God's promise concerning His Servant: "I will put My Spirit upon Him, and He shall proclaim justice to the Gentiles" (Isa. 42:1-4).

God expects His people to pursue justice (Ps. 82:1-4; Col. 4:1). David, a man after God's own heart, reigned over all Israel, administering justice and righteousness for all his people (2 Sam. 8:15; 1 Chron. 18:14).

God gave His only begotten Son to save lost humanity, but many refuse this great gift. Those who love darkness rather than light are not pursuing justice (i.e., what is right) but fall under divine judgment (John 3:16-21, esp. v. 19).

Let us heed the injunction: "Judge with righteous judgment." How? By avoiding the snare of self-justification; by learning the truth, and living in harmony with its precepts; by making informed and rational decisions, and avoiding superficial, crowd-based judgments (John 7:14-24, esp. v. 24).

Justice and mercy must be balanced: "Judgment will be merciless to one who has shown no mercy; mercy triumphs over judgment" (Jas. 2:13). Recall Jesus' parable on forgiveness. Do we share in the riches of God's grace, enjoying the forgiveness of sins, but show a miserly spirit toward others (Matt. 18:23-35)?

In contrast with unreasoning individuals who revile things which they do not understand, let us learn from the example of Michael the archangel who was

reserved rather than reckless: “did not dare pronounce against him a railing judgment, but said, “The Lord rebuke you!” (Jude 8-10).

Mercy

God requires that we manifest mercy/kindness (Matt. 23:23). The Greek word *eleos*, translated “mercy,” refers to “kindness or concern expressed for someone in need” (BDAG). God has repeatedly shown compassion toward mankind; we should manifest the same attitude toward others.

Our salvation is based upon divine mercy, not human merit (Titus 3:5-6). With Christ as our intercessor, let us boldly approach God’s throne, “so that we may receive mercy and find grace to help in time of need” (Heb. 4:14-16).

The Lord expects His people to manifest mercy/kindness (Micah 6:8). Lacking compassion for the lost, the Pharisees criticized Jesus for eating with tax collectors and sinners, even though His purpose was to convert—not condone (Matt. 9:10-13, esp. v. 13). They cared more for credal conformity to human codes and ritualistic observance of divine requirements than in seeking to comprehend divine compassion (Matt. 12:1-7, esp. v. 7).

Mercy is evidenced as we actively love our neighbor as ourselves (Luke 10:30-37, esp. v. 37). Recall the warning of James: those who lack mercy will face divine judgment (Jas. 2:13). Compared to the demonic disorder oft displayed in this dark world, the wisdom that is from above is “full of mercy” (Jas. 3:14-18, esp. v. 17).

Faithfulness

We must be faithful (Matt. 23:23). Although the Greek noun *pistis* has a wide range of definitions, it primarily refers to either “faith” or “faithfulness.” It may be subjective, i.e., referring to *my faith* that God

exists, and that Jesus Christ, His only begotten Son, died for my sins. It may be objective, referring to *the faith*, i.e., the gospel of Jesus Christ—on which personal conviction is based.

We should manifest unswerving faith in God the Father and Jesus Christ His Son, and the Sacred Scriptures which are given by the inspiration of the Holy Spirit (John 8:24; Rom. 1:16-17; Heb. 11:6).

Let us manifest true piety and genuine devotion, showing fidelity to Christian teaching and faithfulness in our daily walk (Luke 12:42-43; 2 Cor. 5:6-8).

The Love of God

The importance of “the love of God” is reflected in Luke’s use of the phrase in his parallel account (Luke 11:42). Remember, the first and second commandments involve love for God and our fellow man (Matt. 22:34-40; Mark 12:28-34). Obedience demonstrates God’s love in our hearts; rebellion reflects the opposite (2 Thess. 3:4-6; 1 John 2:4-6).

Minoring in Minors: Neglecting the Lighter Provision of the Law

Sometimes, we minimize an act of weakness, disobedience, and sin by treating it as a small thing. For example, someone might ask, “I don’t have to obey God in every particular, do I? One sin is not going to cause me to be lost, is it?” God is merciful, but forgiveness is predicated upon repentance. The sin concerning which I refuse to repent is the sin that can condemn my soul (Rom. 2:4-11).

Looking with Lust

Others assert, “It’s okay to ogle women as long as you don’t act upon your lust.” Nevertheless, let us not forget Jesus’ warnings against the defiling nature of lust (cf. Matt. 5:27-28; 15:19-20).

Lying

Some assert, “Little lies are okay as long as they don’t hurt anyone.” Still, Paul said, “Do not lie to one another...” (Col. 3:9-10). Jesus reveals the doom awaiting “all liars” (Rev. 21:8).

Cursing and Vulgarity

Some claim, “As long as I avoid the most offensive forms of blasphemy, cursing, and profanity, a certain degree of crudeness is okay.” While cursing is characteristic of sinful humanity, such should not be part of a saint’s vocabulary (Rom. 3:13-14; Eph. 4:29; 5:3-4).

Forsaking the Assembly

Brethren occasionally ask, “Do I need to attend every service of the saints?” or assert, “If we are traveling, and away from home, it’s okay to skip worship services. We only have a few days of vacation, and I have to be back at work on Monday, so why waste a lot of time trying to find a place to worship?” Early disciples “continually devoted” themselves to spiritual fellowship (Acts 2:42). Paul planned his trip around assembling with the saints (Acts 20:6-7). We must not be neglectful of our assembling (Heb. 10:23-25).

Conclusion

How should we classify the commands of God? Some folks major in minors and minor in majors, but none of God’s commandments may be ignored (Ps. 119:160; Prov. 30:5-6). Misplaced priorities constitute a potential pitfall. **TL**



Mark Mayberry
Editor

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Love Defined

by Kyle Pope

By offering a detailed analysis of 1 Corinthians 13:4-8, Kyle helps us better appreciate the transformative characteristics of *agapē* love.

The apostle Paul, by the direction of the Holy Spirit, does us a great service in the thirteenth chapter of his first epistle to the church in Corinth. Though much of this section shows the relationship of love to spiritual gifts, in verses 4-8, he gives us a powerful definition of active love.

“Love”—The Greek word *agapē* is defined as “affection, goodwill, love, benevolence” (Thayer, 4), and also “love, generosity, kindly concern, devotedness” (Moulton, 2). The first three English translations (Tyndale: 1535; Great Bible: 1540; Geneva: 1562) all rendered this “love.” The two successive translations (Bishop’s Bible: 1602; King James: 1611) used “charity” instead. This may have been an attempt to bring out the subtle distinction that appears to exist between this word and the similar word in Greek, *philos*. Thayer writes about this distinction that *agapaō* (the verb form) “properly denotes a love founded in admiration, veneration, esteem,” while *phileō* “denotes an inclination prompted by sense and emotion” (653). Kittel writes, “*phileō* is never used for love of God, and neither it nor *agapaō* ever denotes erotic love” (Kittel, Abridged, 1263-1264).

“Suffers long”—The Greek here is *makrothumei*. This word is a compound of the Greek words for “long” and the word for “suffering” [or “passion”]. It is rendered “patient” three times in James 5:7-8, which reads: “Therefore be *patient*, brethren, until the coming of the Lord. See how the farmer waits for the precious fruit of the earth,

waiting *patiently* for it until it receives the early and latter rain. You also be *patient*. Establish your hearts, for the coming of the Lord is at hand” (NKJV)

If love is longsuffering (or patient), then it holds firmly through great difficulty. Even though it may face disappointment or dissatisfaction, the kind of love that Paul encourages in this text continues through such hardships. Romans 2:4 lists “longsuffering” as a quality God displays toward mankind as He grants to them the opportunity for repentance.

“And is kind”—The Greek for “kind” is *chrēsteuetai*, meaning “to show one’s self mild, to be kind, use kindness” (Thayer, 671). This is the only place in Scripture where this word is used. Paul is not saying that love never demands a “stern hand,” but rather, that even sternness must always possess a considerate disposition. Tyndale rendered this word “corteous” (i.e., courteous).

“Love does not envy”—The Greek used here for “envy” is *zeloi*, which means, “In a good sense, generous rivalry; noble aspiration; in NT, zeal, ardour in behalf of, ardent affection... In a bad sense, jealousy, envy, malice... indignation, wrath” (Moulton, 181). The King James Version renders this word zeal (6x), indignation (2x), envy (6x), fervent mind (1x), jealousy (1x) and emulations (1x).

While Paul here teaches that love “does not envy,” there are times godly love should be zealous. When Paul himself feared that the Corinthians

were turning from the truth, he used this word, writing, “For I am jealous for you with godly jealousy. For I have betrothed you to one husband, that I may present you as a chaste virgin to Christ” (2 Cor. 11:2). Sometimes love may stir zeal but never envy.

“Love does not parade itself, is not puffed up”—The Greek for “parade itself” is *perpereuetai*, meaning, “to boast one’s self” (A.V. vaunt one’s self) (Thayer, p. 507). The New American Standard Bible renders this, “Love does not brag.” The New International Version says, “It does not boast.” The second Greek word is *phusioutai*, meaning “to inflate, puff up; metaphorically to inflate with pride and vanity; passively to be inflated with pride, to be proud, vain, arrogant” (Moulton, 431) also to “put on airs” (BAGD, 869). Tyndale and the Great Bible put this “swelleth not.” The NASB has, “is not arrogant.” Vincent tells us that the distinction between these two characteristics is that the first word “denotes outward display” while the second describes a person’s “inward disposition” (3.264).

“Does not behave rudely”—The Greek word rendered “rudely” is *aschēmonei*, meaning, “to behave in an unbecoming manner, or indecorously; to behave in a manner open to censure” (Moulton, 58). The King James Version and the American Standard Version render this phrase, “Doth not behave itself unseemly.” The Septuagint used this word in five passages. One defines proper and improper corporal punishment of a

criminal (Deut. 25:3). Four refer to nakedness (Ezek. 16:7, 22, 39; 23:29). The Greek root is the *schema*, which means, “fashion, form; fashion, external show; guise, appearance” (Moulton, 394). This is talking about behavior that is not good form, or that does not maintain a good appearance. Behavior that is embarrassing to another person is not loving, nor is behavior that causes someone to be humiliated in the presence of others.

“Does not seek its own”—The Greek for “its own” is *ta heautēs*, which literally means “the things of herself (or itself).” In the Greek, *agapē* is a feminine noun as is brought out in the King James Version, which puts this, “seeketh not her own.”

There is an irony in this. When love is demonstrated unselfishly, it blesses the one who gives it the most! Selfish souls rarely find satisfaction in the love they receive. In some ways, the truth is, when love does not “seek its own things” (LO, YLT) it actually finds them! This is much like what Jesus taught: “Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the measure you use, it will be measured back to you” (Luke 6:38).

“Is not provoked”—“Provoked” in the Greek is *paroxunetai*, which means, “passively, to scorn, despise; to provoke, make angry, to exasperate; to burn with anger” (Thayer, 490). This word occurs only twice in the New Testament: here and in Acts 17:16 which reads, “Now while Paul waited for them at Athens, his spirit was provoked within him when he saw that the city was given over to idols.” Here (much like “envy” in verse 4) we see there are times when love “is not provoked” and times when it must be. The King James Version added a subtle qualifier in rendering this, “Is not easily provoked.” This may well be the idea in our text.

“Thinks no evil”—The Greek here rendered “thinks” is *logizetai*, and may be defined as “(1) to reckon, count, compute, calculate, count over; (2) to reckon inwardly, count up or weigh the reasons, to deliberate; (3) by reckoning up all the reasons to gather or infer” (Thayer, 379).

The earlier translations rendered this “Thinketh no evil” (Tyndale, Great Bible, Geneva Bible, Bishop’s Bible, and the KJV). More recent translations bring out another angle: “Taketh not account of evil” (ASV), “Does not take into account a wrong suffered” (NASB), and “It keeps no record of wrongs” (NIV). To love someone means that we are willing to set aside the wrongs they may have committed in the past, rather than keeping a tally of past disappointments.

“Does not rejoice in iniquity, but rejoices in the truth”—Godly love does not grieve, derive joy from, or welcome that which is wrong, but rather it rejoices with that which is true. “Truth” here includes not simply that which is true and honest, but it refers to revealed, divine truth. Love as the Holy Spirit is commanding it delights in the way of truth as revealed by a loving Creator.

The word for **“iniquity”** is the Greek word *adikia*, meaning, “wrongdoing... misdeeds...unrighteousness, wickedness, injustice” (BAGD, 17). This refers to acts that violate revealed truth and acts that fail to follow the truth (cf. Jas. 4:17). Godly love must reject such things that do not comply with His will and delight in all things that conform to the truth of God’s word.

“Bears all things”—The Greek for “bears” is *stegei*, which means, “to cover; (1) to protect or keep by covering, to preserve; (2) to cover over with silence; to keep secret; to hide, conceal; (3) by covering to keep off something which threatens, to bear up against, hold out against, and so to endure, bear, forbear” (Thayer, 586). Thayer notes that this phrase

in 13:7 “is explained by some, love covereth [so R.V. (i.e., ASV) in the margin], that it hides and excuses the errors and faults of others; but it is more appropriately rendered (with other interpreters) beareth” (ibid.).

“Believes all things, hopes all things”—The idea here is not that love is gullible, but rather that godly love hopes for and expects the best. Paul does not for a moment teach that Christians should literally believe all things as truth. This would be not only naïve but immoral. Rather, his emphasis is that just as love will not imagine evil intent on the part of another (“thinks no evil,” v. 5), it will try to assume that someone else has proper motives. This is the contrasting attitude one must have who does not assume the worst.

“Endures all things”—What is the difference between being “longsuffering” (in verse 4) and endurance in this verse? Findlay tells us that *hupomenei*, rendered “endures” in verse 7, “signifies patience in respect of adverse and afflictive circumstances” whereas “longsuffering” in verse 4 involves being “patient toward injurious or provoking persons” (2.899).

“Love never fails”—This simple phrase has been included at the beginning of a verse that turns the focus back to the broader subject of miraculous spiritual gifts that runs through chapters 12-14. Properly, however, it offers one final quality to help us define “love”—it “never ends” (ESV). A love that is grounded upon the principles described in these verses will endure. The love that God exemplifies toward us in the gospel of Jesus Christ will never come to an end. **■**



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Lessons from the Salmon Run

by Deborah Towles

In the spirit of Solomon, who oft observed parallels between the natural and spiritual realms, Deborah considers lessons from the lifecycle of salmon.

“O LORD, how many are Thy works! In wisdom Thou hast made them all...” (Ps. 104:24). Wisdom was beside God as a “master workman,” His “daily delight” and is manifest in the world around us (Prov. 8:12, 22-31). Solomon, the sage of men, spoke of the wisdom to be discovered in trees, animals, birds, creeping things, and fish (1 Kings 4:32-34). Insights gained from such recorded proverbs should whet our appetite for more.

Children love learning about animals! Life science is exciting to them, yet there are abundant and higher spiritual life lessons waiting to be discovered by exploring God's creatures.

Salmon are anadromous, meaning they are hatched in fresh water, live for a time in the ocean, and return to fresh water to spawn. Female salmon lay about 5,000 eggs in protective gravel nests in rivers and streams that flow to the sea. In the relative protection of these nurseries, small fry feed on plankton while camouflaged in the shadows, gradually moving downstream as they grow. When survivors arrive at the estuary that opens to the sea, they undergo significant changes in muscle tissue and scales in final preparation for life in saltwater. The location of their natal stream is imprinted in their sense of smell and direction. Salmon spend five to seven years in the ocean, evading predators, feeding and growing to peak condition before they begin their return trek. They may be in the sea temporarily, but that is not their home. Those who survive the dangers of the ocean undergo drastic changes to face the strong currents and powerful waterfalls of the upstream journey—only the strong can resist the flow. They stop eating and begin absorbing energy from scales, muscles, and fat so that *all* their energy goes into the single purpose of getting home to spawn, thus ensuring the survival of the species.

Many succumb to weakness, disease or predators—black bears who hunt unseen at night, swooping eagles, stealthy sea lions and otters, seagulls who pluck out the eyes of those exposed in the shallows. The smell of death hangs over the stream, a reminder of the fate of the weak. Eventual death awaits them, but a consuming purpose

drives their endurance. After spawning, their decomposing bodies feed the local environment, supporting and ensuring the survival of salmon and a host of other species. Their decline negatively affects the health of a whole ecosystem.

Salmon know where they came from, their purpose and where they are going! Their life is spent in preparation for going home. They undergo changes that help them succeed. With determination and perseverance, they endure dangers and swim against strong currents in pursuit of this consuming goal.

Do we know where we came from (Col. 1:16), our purpose, and where we are going (Eccl. 12:7)? Are we growing and strengthening ourselves for this quest (Eph. 4:15)? Do we realize that, while we live in the world, we are not of the world (John 17:14; Matt. 5:11-12)? Are we undergoing drastic changes to prepare for our homeward journey (Rom. 12:2)? Are we single-minded in our determination of purpose (Ps. 42:1-2; Phil. 3:12)? Are we alert to predators and the disguised dangers of our environment (2 Cor. 11:14; 1 Pet. 5:8), or do we succumb to disease, weariness or weakness along the way (Heb. 3:12,17-19; 12:3)? Do we, at times, need to come to our senses to find our way home (Luke 15:17)? Do we allow the strong currents of this world to push us back, or are we using every ounce of our strength to overcome (Heb. 12:1-2)? Do we contribute to the preservation of our families, congregations, and nation by pursuing righteousness (Gen. 18:22-32, Prov. 14:34)? Will we leave anything behind to strengthen and preserve the next generation (Heb. 11:4; 2 Tim. 1:5)?

As we explore the wonders of these amazing creatures through books or videos with our children, we should take time to search out and share the greater wisdom that so delights God! May this all-important goal become our delight, too! 🙌



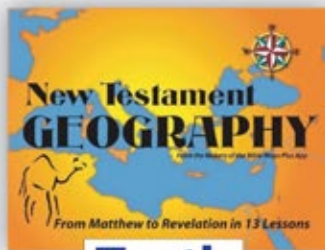
Deborah Towles

Deborah is the wife of Gale Towles who preaches for the State Line Church of Christ in Charlotte, NC. Gale and Deborah have been married 42 years. They have four children and nineteen grandchildren. She can be reached at dtowles419@gmail.com.

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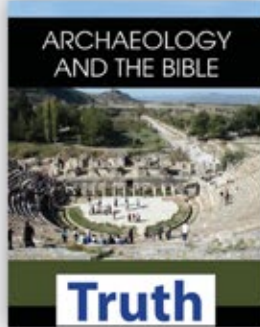
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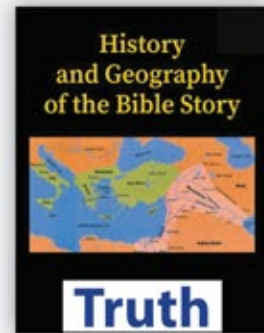
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The Sermon on the Mount: Choices

by David Flatt

We are creatures of choice who will be held accountable for our decisions. Accordingly, let us heed the admonition of Jesus in choosing the strait gate and the narrow way.

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it (Matt. 7:13-14, KJV).

The opening words of any sermon are critical. Preachers will either gain or lose the interest of their audience. Jesus most certainly captured the curiosity of His audience in speaking the strange line, “Blessed are the poor in spirit...” (Matt. 5:3). As He continued preaching, Jesus drew people in by challenging them to do something as unheard of as “Love your enemies” (Matt. 5:44). He also told them not to worry about life and to treat others how they would want to be treated (Matt. 6:25; 7:12).

Now, Jesus comes to His closing remarks. Conclusions are as important as introductions. After offering one shocking command after the next, the Lord tells His audience what they must do with His message. They must make a choice.

Making choices in life is often complicated. We approach major life decisions by weighing potential consequences. Sometimes we nearly drive ourselves crazy weighing our options. In spite of our planning, there are unforeseen and unintended consequences.

There are some things which no careful calculation can predict.

Surprisingly, Jesus narrows our choices to just two options. This sermon is an excellent example of His ability to simplify what we often perceive as complicated. Our Lord plainly states there are but two distinctly different paths in life we can choose to travel, leading in two different directions and having two different destinations. Yet, we must choose one or the other; there is no other alternative.

The Difficulty of Choosing

Jesus tells His audience to come to the kingdom through the strait gate. This sounds simple enough; however, Jesus describes the difficulty of choosing the straight gate. This is made difficult due to the temptation of the other path.

Jesus says there is a broad path. This road does not restrict one from swerving left to right. Regarding similar teaching, Jesus warned about the challenges the rich have in coming to the kingdom. He said,

Truly, I say to you, only with difficulty will a rich person enter the kingdom of heaven. Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God (Matt. 19:23-24).

For a large caravan to enter the gate of the city, people would have to unload their camels. While there were large city gates, the gates had smaller, narrower doors which would be opened for people entering the city. Jesus uses this symbolism to describe the unloading and sacrificing of selfishness required for the rich to come to His kingdom. He seems to be making a similar point in the Sermon on the Mount.

People traveling the broad path do not surrender selfishness. They do not give up the vain pursuit of satisfying lustful desires. The wide road does not require sacrifice, but the narrow road does. Sacrifice is not a challenge unique to the rich. This is a challenge for everyone. The Bible says, “Lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us” (Heb. 12:1). Few are willing to sacrifice sin so that they might enter the kingdom.

Additionally, choosing a path to travel in life can be difficult due to popularity. Many choose the broad path in life. We tend to find security in large groups. The popularity of a possible option often becomes the justification for the choices we make in life. Our society frequently functions by popular vote, i.e., majority rule. Justice, morality, and ethics are often decided through the democratic

process. Jesus is warning about the dangers of the majority. He taught, “Many are called, but few are chosen” (Matt. 22:14). Majority opinion and behavior is not the method for determining what God does and does not approve. We must be cautious regarding superficial methods of evaluation, such as popularity.

The Broad Road

What do these pathways look like today? What are some of the attitudes, behaviors, and worldviews we might find on the wide road? First, the broad way is filled with materialistic individuals whose sense of purpose and value comes from their possessions. In this sermon, Jesus has already warned about the dangers of being materialistic (Matt. 6:19-24). God does not measure us based on our possessions but by the character of our heart (1 Sam. 16:7).

Second, the broad road is filled with people who have a skewed view of the family. Today, our corrupt culture is redefining family. In the beginning, God established marriage between a man and a woman as being the foundation for the family. Adam and Eve brought children into the world through this relationship (Gen. 1:26-28). Today, marriage is being redefined. Instead of this relationship consisting of one man and one woman, marriage is offered to members of the same sex. While homosexuality is a minority practice, acceptance of homosexuality is common.

Additionally, marriage itself is declining. Without citing all the detailed research, according to the *Centers for Disease Control's* “National Center for Health Statistics,” a majority of married couples today have cohabitated in the past. An estimated range as high as 70% of adults today will cohabitate before marriage. Many are delaying marriage and family life to pursue college and careers. In the meantime, many will live with

a boyfriend or girlfriend outside of marriage. For my children’s generation, they will be expected to cohabitate before marriage. If they do not, they will be in the minority at best and considered unwise at worst. Yes, young people are going to be pressured in choosing which road to travel.

Third, the broad path is filled with unbelievers. Fewer people today believe in the existence of God. Even among those who claim to be “Christians,” a growing percentage reject any teaching relating to the supernatural. For them, the Scriptures are considered uninspired, miracles were not real, and Jesus was not raised from the dead. Each of these beliefs can be traced back to a rejection of the Genesis account of Creation.

Today, many traveling the broad path have an evolutionary worldview. While some have outrightly rejected the existence of God, others have tried to incorporate evolution into the biblical account of Creation. This is becoming the de facto position of people claiming to be “Christians.” However, altering the Genesis account of Creation leads to other problems. This inconsistent interpretive approach to the Bible leads people to reject whatever teaching they do not find scientifically or socially palatable. This is why many reject biblical teachings regarding inspiration, miracles, morality, and the resurrection. For those holding this worldview, the Bible becomes a mythical novel containing some good advice.

The Narrow Road

What kinds of attitudes, behaviors, and worldviews might we find on the narrow road? First, we find sinners. We see the poor in spirit. We see people humbly seeking the mercy of God. The narrow road is often misrepresented as a path for the perfect. Hardly! The narrow road is only for the brokenhearted (Ps. 34:18).

Second, faith is found on the narrow road. Those who travel this path trust Jesus to lead them to eternal life. They believe the historical account of Creation documented in Genesis. They believe the evidence of the resurrection presented by eyewitnesses like the apostle Paul (1 Cor. 15). Those on the narrow road believe and obey the gospel (Eph. 1:13). When temptation, adversity, and uncertainty swirl around those on the narrow road, they rely on the hope of their resurrected Savior (Rom. 8).

Third, help is on the narrow road. While fewer choose to travel it, they will find fellow travelers. We will find people who are poor in spirit and faithful. We will find people who share a common love for Jesus and His kingdom. We will find those who will encourage us when we struggle. This road may be the road less traveled; yet, we will never be alone (Heb. 13:5).

Destination Points

The two roads identified by Jesus have different destinations. Jesus said the broad road leads to destruction. The lives of many today are being destroyed by idolatry. Such idolatry finds expression through specific acts of sin. Instead of serving the Creator, they are covetous, vainly serving lust and pride, and thus bring pain into their lives as well as the lives of others.

For some, they do not feel pain. They have misused their minds, and their hearts have gone dark (Rom. 1:21). They have become hardened to the shame and suffering of sin (Eph. 4:17-19). They see no reason to change direction in their life. Many today are living in this dangerous condition. As far as they are concerned, life is good, and there is no reason to change anything. Everyone they know thinks and lives just like them. In reality, whether people feel the pain of their sin or not, they are a signpost pointing toward eternal destruction.

Thankfully, our lives do not have to end in destruction. God sent us Jesus, our Savior. Comparing Himself to a good shepherd, Jesus described how He can give us a good life. He said, “I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture. The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly” (John 10:9-10).

Jesus offers us a new life, providing us with the life that He originally intended us to live. This is a life which seeks to experience God’s goodness. It seeks to avoid all that is painful and poisonous to the human experience. The abundant life that Jesus offers reflects the glory of God. This bright, hopeful life that invites others to share in His glory (Matt. 5:16; Phil. 2:12-16).

Conclusion


Sometimes, when presented with choices in life, we are indecisive and never move beyond the evaluation process. This is often done to avoid

making a choice. We cannot do this with Jesus. There is no middle ground with Him. If indecision is our choice, by default, we find ourselves on the broad road.

When the Lord returns, there will only be two outcomes for the vast sea of humanity. The apostle Paul described these two outcomes when he wrote the saints at Thessalonica:

This is evidence of the righteous judgment of God, that you may be considered worthy of the kingdom of God, for which you are also suffering—since indeed God considers it just to repay with affliction those who afflict you, and to grant relief to you who are afflicted as well as to us, when the Lord Jesus is revealed from heaven with his mighty angels in flaming fire, inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus. They will suffer the punishment of eternal destruction, away from the presence of the Lord and from the

glory of his might, when he comes on that day to be glorified in his saints, and to be marveled at among all who have believed, because our testimony to you was believed. To this end we always pray for you, that our God may make you worthy of his calling and may fulfill every resolve for good and every work of faith by his power, so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ (2 Thess. 1:5-12).

When Christ returns, we will either suffer eternal destruction or share in His glorious victory. The end that we experience will be the result of the road we chose to travel in life. To which future is your life pointing? Which road will you choose? 



David Flatt

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Cultivating Manliness in Our Sons

by Robert Harkrider

Contemporary culture rails against manliness, partly because false definitions have become widely accepted. Robert renews the emphasis on spirituality, moral virtue, and living with a heavenly focus.

When David admonished his son, Solomon, “Prove yourself a man” (1 Kings 2:1-3), he did not have in mind wearing the right cologne or being a star athlete, not even being a “ladies’ man.” Many males have been persuaded by the propaganda of TV commercials and the printed media to think that these are the standards by which to measure manhood. By contrast, when Samuel was sent to the house of Jesse to anoint a king over Israel, he thought the first one, Eliab, was surely the Lord’s anointed. However, God said to Samuel, “Do not look at his appearance or his physical stature, because I have refused him. For the Lord does not see as man sees, for man looks at the outward appearance, but the Lord looks at the heart” (1 Sam. 16:7). Many examples in the Bible illustrate why the characteristics that men think are most important are not the qualities for which God looks.

Failures in Manliness

Physical Strength

Samson is remembered as the strongest man. Children are fascinated to read of his mighty works as he killed a lion with his bare hands and defeated the Philistines. Yet, the allurements of sexual immorality drew Samson to Delilah, a Philistine woman with whom he had no right to cohabit. When she learned his secret, his hair was cut, and he lost his strength, for

the Lord departed from him (Judg. 14; 15; 16). Would anyone really want to be like Samson whose immoral lust led to his shame and death?

Handsome and Rich

The Bible says of Absalom, David’s son, “In all Israel there was no one who was praised as much as Absalom for his good looks. From the sole of his foot to the crown of his head there was no blemish in him” (2 Sam. 14:25). Not only was Absalom handsome, he was the son of the king! However, selfish greed caused him to turn against his father and seek the position of king in his place. He stole the hearts of the men of Israel by implying that his father did not care for them. Absalom gathered an army and pursued after David to have him killed. It was during this encounter that Absalom was himself slain (2 Sam. 18:9-14). Of what value were his good looks or his wealth when his heart became filled with greed?

Position of Power

When Saul was anointed the first king of Israel, he was so humble and shy that he hid among the equipment (1 Sam. 10:22-23). As time passed and the Lord blessed his endeavors, Saul became proud of his position, and this led him to think his decisions would always be what God would approve. This caused his downfall

and rejection by God to be the king. Pride changed Saul’s attitude from the time “when you were little in your own eyes” (1 Sam. 15:17). The Lord sent him to destroy the Amalekites utterly, but he spared the king and the best of the sheep and oxen. His excuse for sparing these was to sacrifice to God, but Samuel reminded him, “Behold, to obey is better than sacrifice” (1 Sam. 15:22). “Pride goes before destruction, and a haughty spirit before a fall” (Prov. 16:18).

In contrast to these, what are the characteristics which God seeks?



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Successes in Manliness

Spiritual

As a young Jew in Babylonian captivity Daniel was given a unique opportunity to serve the king of the strongest empire on earth at that time. For three years, he was given the best education and ate the best of foods. However, this “opportunity” caused him to face what some would think was a difficult choice: follow God’s law and die or follow the king’s law and live (Dan. 1:4-5, 10). He could compromise by reasoning that it was only for a brief period, or it might give him an opportunity to be of greater service to the Jews if he obeyed the king. The thought of choice never seemed to enter his mind. Obey God was first! “Daniel purposed in his heart that he would not defile himself ...” (Dan. 1:8). Is it any wonder that when we read about Daniel approximately seventy years later, King Darius gave him a position of great importance? “Then this Daniel distinguished himself above the governors and satraps, because an excellent spirit was in him, and the king gave thought to setting him over the whole realm” (Dan. 6:3).

Moral Virtue

At age seventeen Joseph was sold into slavery by his brothers. He must have surely thought that his father, Jacob, would rescue him. However, this did not happen because his brothers caused Jacob to believe that his son was dead. Joseph could have felt sorry for himself and turned against God for allowing him to be mistreated. Nevertheless, Joseph remained faithful to God. Even when tempted by Potiphar’s wife “day by day” to commit adultery with her, Joseph refused. His moral character built by faith in God gave him the strength to resist. The strength was not fear of Potiphar should he be found guilty, but it was toward God even in secret places. His protest to Potiphar’s wife was, “How then can I do this great wickedness, and sin against God?” (Gen. 39:9).

Farsighted

Moses was raised as the son of Pharaoh’s daughter and was “learned in all the wisdom of the Egyptians” (Acts 7:22). As a king’s grandson, he could have had the best wheels, the latest fad of clothing, or the girl of his choice. Instead, “by faith Moses, when he became of age, refused to be called the son of Pharaoh’s daughter, choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin” (Heb. 11:24-25). Had the writer stopped at this point, we might wonder, “why?” Why would Moses choose suffering over physical pleasures of sin? The text continues: “esteeming the reproach of Christ greater riches than the treasure in Egypt: for he looked to the reward.” A real man of God has his goal set for eternity!

Shade for Our Children

You may ask, “how can we cultivate these characteristics in our sons?” An old Chinese proverb says, “One generation plants the trees and another gets the shade.” The life you live affects your children and later your grandchildren. Do your sons see these characteristics in you? Children walk in our shoes when little, and we laugh, but they will walk in our footsteps when grown.

You cannot lead your child closer to God than you are yourself. Develop a well-defined life of faith and follow it. Know what you believe and why. Be single-minded about putting God first. Guard your life against hypocrisy. Maintain a loving relationship with your wife. We must plant these kind of trees to cultivate manliness in our sons and shade them from the blistering heat of the anti-God values so prevalent in our world today. **T**



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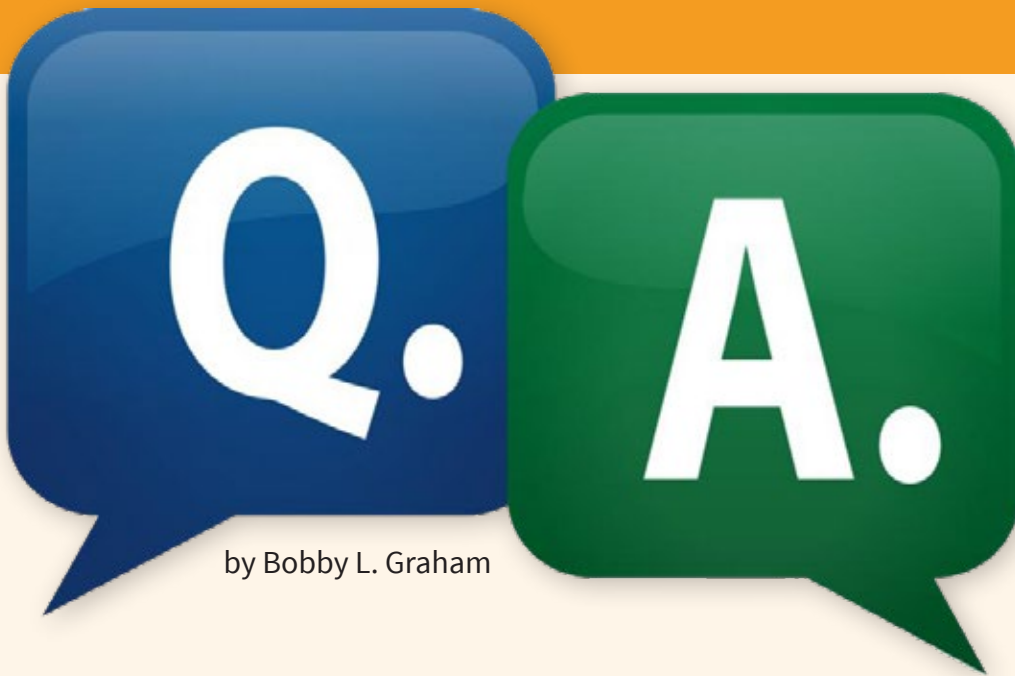
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QUESTION:

Is it right to say, “Rest In Peace” (R.I.P.)?

Answer:

Is it right to express one’s hope for a deceased person by the use of “Rest in Peace” (R.I.P.)? I recently received this question in a much longer form, but I have here condensed it for inclusion in this column.

While it is understandable that we would want to give comfort to families losing a loved one to death, it is also wise to consider the spiritual state of the one who died. I personally would not use the R. I. P. for a person unless I were convinced that he was faithfully serving the Lord according to God’s will. I would try to use some other means of comforting those families that lose loved ones who are questionable to me. In making such a decision, I try to be just, but at the same time judge righteous judgment (John 7:24). I would also follow the same reasoning and practice in posting comments to a public forum like Facebook or a website.

What does the Bible teach about the spiritual condition of people at death? It teaches the same thing about their condition at death as it teaches about their condition in life. In other words, as death overtakes one, so shall the judgment find him (Heb. 9:27). Saying something like this might seem too blunt or candid for some, but there is no way to smooth it over to make it more acceptable. According to the Scriptures, there will be no time or opportunity after death to prepare to meet God. Each will then give account to God for himself based on things done in this life, i.e., “the things done in the body” (Rom. 14:12; 2 Cor. 5:10). No extra time for conversion in the millennium, no

other time for repentance ever, are what the Bible teaches. While we might not like this idea, we can never change it!

We must remember that Jesus came to separate those willing to believe in Him and follow Him from others who reject His candid teaching (Matt. 10:21-22, 34-39; Luke 14:26-27). Jesus used “hate” in this passage to mean “love less,” as can be seen by comparing the two accounts of Matthew and Luke. He does not encourage hatred in the sense of detesting or abominating, but in placing less value/worth on family relationships than on one’s connection with the Lord Jesus Christ. The priority of Jesus Christ is absolute; but relationships to others, even family, vary according to the will of Christ.

When all is said and done with the teaching in the Bible, it becomes clear that we must make some judgments (Matt. 7:1-6; John 7:24). Oh, I know that many use the teaching of Jesus in Matthew 7 to assert that no one has the right to judge; but a close study of the passage reveals that He offers instruction on how to judge (fairly, righteously, considering our frailties) and how not to judge (hypocritically, hypercritically, neglecting our faults). In other words, He really teaches that we *must* judge, not that we must not judge. Verse 6 even requires that we judge concerning who qualifies as a “dog” or “swine” in order not to waste time on those lacking appreciation for the “pearls/holy things” of God.

Righteous judging, however, must take place by all servants of God. Sometimes we must judge who is prepared for judgment, according to our limited knowledge, realizing that final judgment belongs to the Lord. According to my understanding of Bible teaching, those who have never placed their faith in Jesus Christ and demonstrated such

in their repentance, confession of faith, and baptism into Christ are unprepared to meet the Lord (Matt. 28:19-20; Mark 16:15-16; Luke 24:46-47; Acts 2:38). I could not express hope for their souls by using “R.I.P.” because to do so would certainly encourage people in the mistaken notion that obedience to the gospel of Christ is not necessary. **11**

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Simple Steps

by Barry Britnell

The highlight of visiting the ancient city of Caesarea Maritima, located on the coast of north-central Israel, is not just in seeing the marvelous architectural remains but in remembering what happened there.

After Paul's third missionary journey, he made his way to Jerusalem. Some of the Jews, not happy to see him in the temple, had him falsely accused and arrested. Upon learning that Paul was a natural-born Roman citizen, the military commander transferred him to the city of Caesarea, which was the Roman administrative center for that region of the world.

Paul waited two years before he had the opportunity to state his case before the Roman leaders. During his testimony, Paul used his rights of Roman citizenship and appealed his case to Caesar. Shortly thereafter, Paul was led from where he was being held to the massive harbor at Caesarea.

King Herod built the harbor at Caesarea in the first century BC. The coastline in Israel does not have a natural harbor, so construction of any harbor in this region would be difficult at best. Precisely how King Herod pulled off such a mammoth project is still debated, but the most logical explanation is that he created massive, wooden, water-tight rectangular frames that could float. Once in place, large amounts of a concrete-type mortar were poured into the frames. When the top of the mortar reached above sea level, the frames would be disassembled, rebuilt, and reused. The resulting foundation stretched far out into the sea. When completed, this harbor ranked as the largest artificial harbor in the open sea.

The sea opening to the harbor was built facing north on the northwestern corner. King Herod placed the opening here on purpose. Currents in this area of the Mediterranean Sea flow from south to north. By placing the sea opening facing the north, he assured that the harbor would not fill with water.

In reality, the harbor at Caesarea consisted of an inner harbor and an outer harbor. Because of its overall size, travelers would board smaller vessels which would then transport them out to the larger ship that would be used to travel across the Mediterranean Sea.

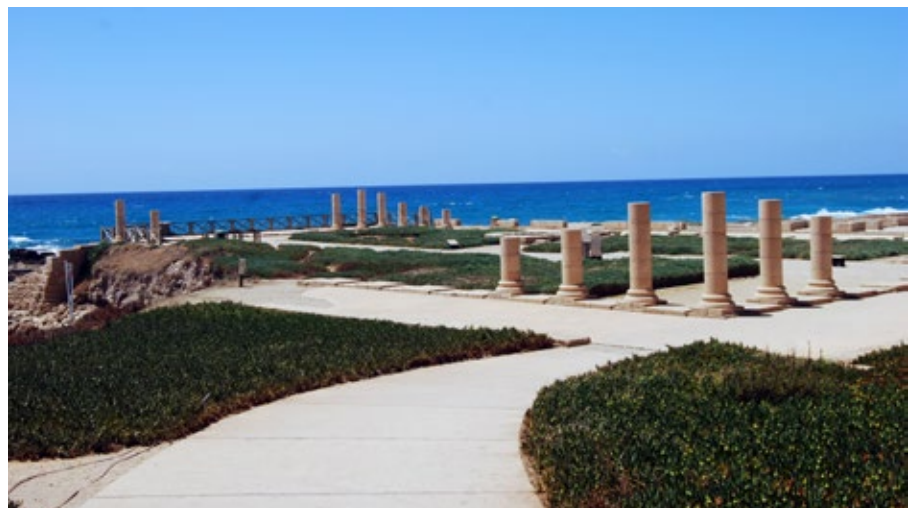
When the apostle Paul came here, bound and headed for Rome, he undoubtedly traversed a similar path. Walking along the boardwalk

of the inner harbor, he would have boarded a small boat and then floated to the outer harbor.

Alongside this article, you will see a picture of some of the steps to the inner harbor. Whenever I see these steps, I think about Paul and what he was probably thinking the last time he walked down these steps.

- He had used this harbor before in his travels and probably thought about the last time that he was here. Having just finished traveling to various cities throughout Asia Minor and Greece, he had preached to hundreds and hundreds of people telling them of the salvation that had come to all through Jesus Christ.

- He probably also thought about his brothers and sisters in Christ



The remains of King Herod's palace at Caesarea.



The waves of the Mediterranean Sea crash along the shoreline of Caesarea.

who were in Jerusalem. Most likely, he had not seen many of them in a few years. Also, because of the direction he was going, he would probably never see them again.

- He probably thought of his family in Tarsus. No doubt, the path that he was now following would take him in a direction far from his childhood home.
- He also probably thought about all the ways that he had suffered for the cause of Christ. Having been beaten, stoned, jailed, and left for dead, he had devoted his life to the goal of helping as many as he could to learn about Jesus.
- Finally, he was probably thinking about the possibilities that lay ahead of him. Would there be

opportunities to teach others on the boat? Would there be opportunities for him to teach when they docked at different ports? Would there be opportunities to teach when he reached Rome? I am sure that Paul anxiously awaited answers to those questions.

The harbor at Caesarea is a beautiful place to visit. I love taking groups of people there to see this magnificent site. However, it is even more wonderful to pause and remember the apostle Paul and how he used this harbor to help spread the blessed message of Jesus Christ. **T**



Steps of the inner harbor. During Biblical times, these steps would have given passengers access to smaller boats in the harbor.



Barry Britnell

Barry Britnell is the founder of Exploring Bible Lands, LLC (www.exploringbiblelands.com) and leads Bible study tours to the land of Israel. He also works with Appian Media (www.appianmedia.org) to produce Biblically-sound videos used

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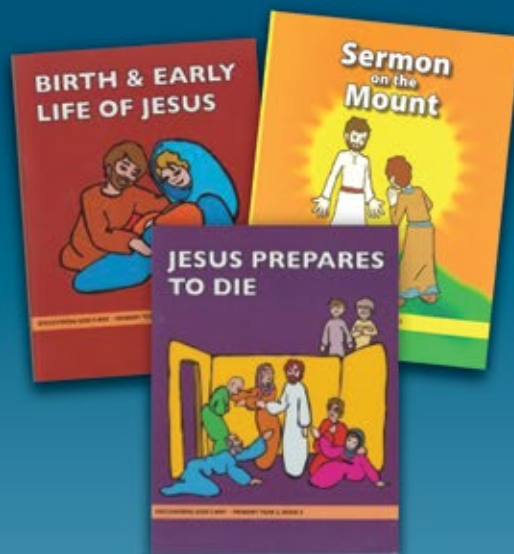


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Christian Negligence

by Marc W. Gibson

Introducing the theme of “Neglected Commands,” Marc offers an overview of the perils of neglect and points us to the divinely prescribed solution.

What exactly does it mean to be negligent? According to the *Merriam-Webster Dictionary*,

To be negligent is to be *neglectful*. Negligence is an important legal concept; it's usually defined as the failure to use the care that a normally careful person would in a given situation. Negligence is a common claim in lawsuits regarding medical malpractice, auto accidents, and workplace injuries. But you can be negligent about answering your email, or negligent in the way you dress. (The original garment called a *negligee* was worn by women who had neglected to get fully dressed.) The legal meanings of *negligent* and *negligence*, however, tend to be the ones we most often encounter nowadays.

Just as someone's negligence in the workplace can cause injury or death, the spiritual negligence of a Christian can have serious consequences, for himself and others. Neglecting spiritual considerations to pursue the things of this world is why many lose their souls (Matt. 16:26).

What Things Do Christians Neglect?

Obedience to God. Knowing and obeying God's will is essential. We were created for good works and will be judged on the things we do (Eph. 2:10; 2 Cor. 5:10). Therefore, we must be careful not to neglect any command of God knowingly.

Jesus rebuked the scribes and Pharisees for neglecting the “weightier matters” of the law in their zeal to attend to less weighty matters (Matt. 23:23). Those separated on the left hand at the judgment day were condemned for being negligent in their concern and care for their fellow man (Matt. 25:41-45). Neglecting one's spiritual growth and obedience increases the danger of falling away (2 Pet. 1:9-11; 3:17-18).

Abilities/Talents. Each person is blessed with abilities and talents that can be used in service to God (Rom. 12:3-8). Paul admonished Timothy, “Do not neglect the gift that is in you...” (1 Tim. 4:14). Probably, this was a spiritual gift that was given to Timothy, like the rest of the verse would suggest (cf. 2 Tim. 1:6). Paul did not want Timothy to be negligent in using his gift in the service to God. In the same way, we should use our abilities in the service of God, as was the case for the servants in the parable of the talents (Matt. 25:14-30). The one-talent man neglected to use what had been given him and was condemned. If we refuse to develop and use our talents for spiritual service in the kingdom of Christ, we will answer for our negligence in the judgment day.

Discipline. Carrying out discipline in the home and the church are not joyous activities. Discipline involves the stern rebuke of wrongdoing. This is the reason many are negligent in practicing discipline. They find it easier to ignore the problem, hoping it will

fix itself or just go away. Nonetheless, it is a command of God designed to keep the church pure and to bring the sinner to repentance (1 Cor. 5:1-8; 2 Thess. 3:6-15). Discipline in the home is necessary for the successful upbringing of children (Prov. 22:15; 19:18). Self-discipline is essential in one's effort to remain faithful to God (1 Cor. 9:27). Neglectfulness in church discipline will encourage sinful rebellion against God.

Salvation. There are those who hear the gospel and understand their need for obedience, yet neglect to do so for a variety of reasons. Like Felix, they wait for that elusive “convenient time” when they will finally give attention to the necessity of being reconciled to God (Acts 24:25). Such neglect and delay can be spiritually fatal.

We are speaking mainly of Christian negligence, and a Christian can neglect his need to “work out [his] salvation with fear and trembling” (Phil. 2:12). Being raised from the waters of baptism is only the beginning of our new life in Christ. Diligent attention must be given to learning and growth (Eph. 5:17; 2 Pet. 3:18). The author of Hebrews was very concerned that believers give “the more earnest heed to the things we have heard, lest we drift away... how shall we escape if we neglect so great a salvation?” (Heb. 2:1-3). The constant danger of drifting away from God through spiritual neglect should be a primary concern of every Christian. The devil will devour us if we neglect our salvation in Christ (1 Pet. 5:8).

Preaching the Whole Counsel of God. It is God's great wisdom and pleasure to save those who believe the "foolishness of the message preached" (1 Cor. 1:18-25). This is why Paul was determined to preach Jesus Christ and Him crucified (v. 23; 2:2). He remained ready to preach the gospel which is the power of God unto salvation (Rom. 1:15-16). He instructed others to "preach the word" (2 Tim. 4:2) and was not negligent to declare the "whole counsel of God" (Acts 20:27).

Every gospel preacher should resolve to declare "the whole counsel of God," but not all fulfill this charge. Some are experts in neglecting the negatives, that is, accentuating the positive and eliminating the negative from their preaching. While we should exhort hearers in many positive aspects of godly living, there is also the need to reprove and rebuke sin (1 Tim. 4:2). The devil and his false doctrines are too pervasive in our world to neglect our constant duty to warn of the dangers of evil. Jesus taught his disciples to love one another and help those in need (John 13:34-35; Matt. 25:34-40), but he was not negligent to reprove their selfish ambitions and openly expose the error of the Pharisees and scribes (Matt. 20:24-28; 23:1-36). Paul expressed his joy for his brethren at Thessalonica (1 Thess. 2:19-20), but also warned them about being deceived by false teaching and affirmed the need to withdraw from brethren who were walking disorderly (2 Thess. 2:1ff; 3:6ff).

It is a serious breach of responsibility for one to neglect preaching the whole counsel of God, whether the reason is to avoid upsetting someone or the fear of losing a job. Many don't want to rebuke specific sins or expose denominational error and false teachers. It almost seems as if they find such preaching more repugnant than the error itself! Until preachers and brethren in general realize how offensive such error is to

our God, they will never feel the need to oppose it with the fervor and boldness observed in the Scriptures. Let every evangelist resolve never to be negligent to "Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching" (2 Tim. 4:2).

Why Are Christians Negligent?

Ignorance. God said about Israel, "My people are destroyed for lack of knowledge" (Hos. 4:6). This was a significant reason why Israel failed to keep the law of God. They did not seek the Lord and were not taught by their leaders. Knowledge is always better than ignorance: "The fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction" (Prov. 1:7). The ignorant will not understand how to fear God and keep His commandments (Eccl. 12:13). Thus, our great need is to "be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

Laziness. In Jesus' Parable of the Ten Virgins (Matt. 25:1-13), the five foolish virgins neglected to bring additional oil with their lamps and were unprepared when the bridegroom was delayed. Perhaps they were too lazy. Laziness is a reason people fail to make proper preparations. The lazy person avoids doing what requires time and effort. God calls us to be conscientious workers in His kingdom. Lazy neglect is a sure prescription for failure (Prov. 10:4). Let us, therefore, remain diligent in our personal growth and spiritual service (Heb. 4:11; 6:11; 2 Pet. 1:10).

Distraction. It is easy to be negligent if we become distracted from what we should do. The seed sown among thorns represents those whose spiritual growth is choked with "cares, riches, and pleasures of life" (Luke 8:14). Worship services are often neglected for sleep, vacation, school

activities, sports, etc. Personal Bible study is neglected for television, a favorite novel, or hours of gaming. While the devil has many distractions to throw at us, we must stay spiritually alert and remain focused on things above (1 Thess. 5:6; Col. 3:1-2).

Short-sightedness. Peter taught that we are to grow and abound in faith, virtue, knowledge, self-control, perseverance, godliness, brotherly kindness, and love (2 Pet. 1:5-8). Those who are neglectful and lack these things are shortsighted (v. 9). They are caught up in the here and now, and do not possess a clear view of the goal of entering God's eternal kingdom (v. 11; Phil. 3:13-14; Matt. 25:34). That is why Peter urged Christians to be "even more diligent to make your calling and election sure [i.e., firm, secure]" (v. 10).

Conclusion

The wise man wrote, "Heed instruction and be wise, and do not neglect it" (Prov. 8:33, NASB). Negligence is a subtle sin that will slowly but surely destroy the life of a Christian. What is the solution? Let us "be doers of the word, and not hearers only, deceiving yourselves" (Jas. 1:21-22). When Nehemiah and the people of Israel made a covenant to be obedient to God's law, they declared that they would not "neglect the house of our God" (Neh. 10:39). Let us likewise resolve not to neglect our own house (Josh. 24:15) or the house of God today, "which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:15). **TL**

Sources

"Negligent." *Merriam-Webster*. <http://www.merriam-webster.com/dictionary/negligent>.



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Neglecting Hospitality

by Chris Reeves

What role should hospitality (i.e., the “cordial and generous reception of or disposition toward guests or strangers”) play in Christian faith and practice?

When I was a young Christian, I remember my parents being very hospitable to others, especially members of the church traveling from Mexico. After school, when I saw a car with a Mexico tag pulled up in our driveway, I knew that Mom was going to make some good Mexican food for supper! After I got married, I was around my in-laws, Charles and Vernita Goodall, who were very hospitable. Through the years, they fed and housed many Christians who attended the Florida College Lectures. I have been blessed by these positive examples of hospitality which have influenced both my wife and me to be hospitable to others as we have the opportunity. However, I wonder if many Christians are neglecting hospitality. It seems that many brethren today are too busy with their personal lives to be hospitable to others. Are you hospitable?

What is hospitality? Many understand hospitality to mean having friends or family over to their house for a meal. As we shall see, biblical hospitality involves much more. Our English word “hospitality” comes from the Latin *hospitale* meaning “a house or inn” used to care for guests. Hospitality, then, is simply the friendly and generous entertainment of guests.

In the New Testament, several Greek words are used for the act of hospitality. There is the “*xeno*” family of words: (1) *xenia* meaning

“lodging” (Acts 28:23; Phile. 22); (2) *xenizo* meaning “to entertain; receive as a guest; to lodge” (Acts 10:6, 18, 23, 32; 21:16; 28:7; Heb. 13:2); (3) *xenodokeo* meaning to “lodge, or receive strangers” (1 Tim. 5:10); and (4) *xenos* meaning “stranger” (Matt. 25:35, 38, 43, 44; Rom. 16:23; 3 John 5).

Next, there is the “*philo*” family of words: (1) *philoxenia* meaning “love of strangers” (Rom. 12:13; Heb. 13:2); (2) *philoxenos* meaning “to exhibit hospitality” (1 Tim. 3:2; Titus 1:8; 1 Pet. 4:9); (3) *philagathos* meaning “lover of good” (Titus 1:8); (4) *philanthropia* (Acts 28:2) and *philanthropos* (Acts 27:3) meaning “love toward men;” and (5) *philophronos* meaning “courteous” (Acts 28:7).

Finally, there are two other Greek words: (1) *hupolambano* meaning “to receive, welcome, or entertain” (3 John 8); and (2) *sunago* meaning “take in, or receive hospitality” (Matt. 25:35, 38, 43).

What concepts about hospitality are conveyed from these original Greek words? First, there is an *attitude* of hospitality: a hospitable person is a lover of good, courteous, welcoming, and generous. Second, there is an *action* of hospitality: a hospitable person will feed, rest, entertain, lodge, or shelter someone else. Third, there is an *audience* of hospitality: a hospitable person will show hospitality toward a guest, friend, neighbor, stranger, the poor, and his brethren in Christ.

How was hospitality practiced in Bible times? Here are some examples of hospitable people in the Old Testament: Abraham (Gen. 18:1-8), Lot (Gen. 19:1-11; cf. Judg. 19:22ff), Rebekah (Gen. 24:15-27), Ruel (Exod. 2:16-22), the Israelites (Deut. 10:13-19; 15:11), Manoah (Judg. 13:15), the Shunammite woman (2 Kings 4:8-13), Nehemiah (Neh. 5:17ff), Job (Job 31:16-23, 31-32), and the worthy woman (Prov. 31:20).

By reading these examples, you will see why these individuals were hospitable. For the most part, they lived in a nomadic culture where people moved around, and travel inns were rare. Those showing hospitality provided their traveling guests with bread, water, meat, curds, and milk. They washed their feet, anointed their heads with oil, and gave them rest. They provided their guests with accommodations, protection, asylum, and food and water for their animals.

Here are some examples of hospitable people in the New Testament: Matthew (Luke 5:29-32), the good Samaritan (Luke 10:30-35), Simon the tanner (Acts 10:5-6, 23), Cornelius, Lydia, and the jailor (Acts 10:48; 16:15, 34, 40), Philip and Mnason (Acts 21:8, 16), the barbarians and Publius (Acts 28:1-10), Philemon (Phile. 22), and Gaius (Rom. 16:23; 3 John 5-8).

By reading these examples, you will see why these individuals were

hospitable. They fed their friends, family, and the poor. They provided a place to stay for persecuted Christians who had been scattered, for itinerant preachers, and the poor. Inns in the first century were of low standards, and so it was much safer to stay with hospitable brethren. They provided food, care for the body, and lodging (see Gr. *kataluma*, inn, guest room; Luke 2:7; 22:11; and Gr. *pandokion* in Luke 10:34-35).

Who is to be hospitable? Elders should be hospitable (1 Tim. 3:2; Tit. 1:8), and also widows who are on the church role (1 Tim. 5:10). All Christians are to be hospitable (Matt. 25:35, 40; Rom. 12:13). The work of hospitality is the work of the individual, not the work of the local church (Acts 2:46; 1 Cor. 11:22, 34). No one is exempt from showing hospitality! Brethren should show hospitality one to another (1 Pet. 4:9), to strangers (Heb. 13:2), and the poor (Luke 14:12-14). In contrast, no social hospitality is to be shown to the unrepentant Christian (1 Cor. 5:9-13), the idolater (1 Cor. 10:14-22), or the false teacher (2 John 9-11; 1 John 4:1ff).

What attitude should Christians manifest in practicing hospitality? They should be given to (pursuing) hospitality (1 Pet. 4:9). They should do it with love and without murmuring or complaining (Rom. 12:9; Heb. 13:1; 1 Pet. 4:8), or without looking for some earthly recompense (Luke 14:12-14). They should do it in their homes and outside their homes (Luke 10:35; Matt. 25:35-36).

Why are some today not willing to practice hospitality? Maybe they are prejudiced and unwilling to associate with certain kinds of people. Maybe they are unloving, uncompassionate, and unwilling to care for the needs of others. Perhaps they are selfish and unwilling to sacrifice time, money, or energy to serve others. Maybe they are greedy and unwilling to be generous.

Maybe they are cynical and unwilling to trust anyone, especially strangers. Perhaps they are unwilling to be available and connected with others. Maybe they want to have personal family ties only. Maybe they let the following get in their way of showing hospitality toward others: work, school, hobbies, sports, etc. Maybe they spend so much money on the following that they don't have anything left over for hospitality: cable TV, cell phones, computers, video games, iPads, movies, vacations, restaurants, etc. Maybe their "life in the fast lane" keeps them from having the time to be hospitable.

What are some excuses that people make for not being hospitable? Are there any solutions? For example, some say, "I can't cook." Well, you can buy a meal. Are you shy or timid? Have others present. Do you have a small house? Start with a few people. Are you single? Entertain a mixed group of people. Are you married to a non-Christian spouse? Go out and entertain with other Christians. Do you feel ashamed or embarrassed about what you have? Don't worry; God sees your heart, not your house.

So, how can we be better at providing hospitality? We can set some goals. We can plan, purpose, and pray about it. We can set some specific dates and create occasions to be hospitable. Involve our children. Determine to serve *all* the church members when possible and visitors (also visiting gospel preachers, non-member visitors, new converts, foreign evangelists, etc.). We can save up and send money or supplies to poorer brethren in other countries. We can go when invited by others. We can provide encouragement, support, needs, and refreshment to others around us. We can reflect on our stewardship and be willing to give away what God has given to us. We can fulfill the New Testament command to be hospitable.

Yes, we can be hospitable to others! We don't have to neglect hospitality like so many people (and brethren) around us do. Let's show our faith and love to others (Jas. 2:15). Remember, in serving our brethren, we serve Jesus himself (Matt. 10:40; 25:40; Luke 24:29-31). Such acts of hospitality will be rewarded in the judgment day (Matt. 25:31-46; Luke 14:14). **IT**



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Neglecting Encouragement

by Daniel Mayberry

While our schedules are filled and often hectic, may we encourage one another by fully participating in the life of our local congregations, and by associating with brethren who worship elsewhere.

The Scriptures speak of many things that Christians can and should do for “one another.” Encouraging “one another” is at the top of the list.

Today, as we look around us, lots of things may be discouraging. Consider the downward trend of society: our nation and the world seem to be rushing headlong into all kinds of sinful activities. There is so much around us that would pull us away from God, things that can destroy our minds, hearts, and souls. We witness this each time we choose our entertainment. Many movies, television shows and commercials are filled with immorality; others that promote materialism and greed. Music may have lyrics that suggest sinful situations and self-centeredness. The internet, so easily accessed through our computers and cell phones, contains immense dangers. Each of these provides ideas and images that are driven continuously into our thinking. If we are not careful, we can become desensitized toward various sinful activities.

We can also be discouraged by everyday events in daily life—things breaking around the house, transportation issues, sickness and pain and accompanying on-going daily struggles. Some face family or relationship issues, and we will all at some time suffer the loss of a loved one. In the Scriptures, we

observe those who struggled with discouragement: Elijah, David, Paul, and many others. Sometimes it was the result of their sins, but often it came from the surrounding society or simply the process of daily living. Whatever the case, people of God are not immune to discouragement. If left unchecked, it can result in spiritual injury, and ultimately lead one to forsake the Lord and experience spiritual death.

So what can we do? First, we gain comfort and strength by having a healthy relationship with God and turning to His word for instruction. In the New Testament, the Greek word *parakaleo* is commonly translated “to exhort” or “to encourage.” Thayer describes it also, “to address, speak to, which may be done in the way of exhortation, entreaty, comfort, instruction, etc.” So, what does the word of God teach us about encouraging one another?

Considering this topic, the following verses, while not an exhaustive list, give us a place to start. First, Paul commanded the Thessalonians to “encourage one another and build up one another” (1 Thess. 5:11, 14). This is a regular activity: we are instructed to “encourage one another day after day” (Heb. 3:13). Older women are to encourage the younger women (Titus 2:4-5). Consider the example of Barnabas: “When he arrived and witnessed the grace of God, he rejoiced

and began to encourage them all with resolute heart to remain true to the Lord” (Acts 11:23). Likewise, Paul sent his companions to various areas to aid the brethren (Col. 4:8; 1 Thess. 3:2).

Also, consider the strength and renewal of spirit that we can enjoy with our brethren (Heb. 10:19-26). Note that the author instructs Christians on “holding fast,” “drawing near,” and considering how to “stimulate one another.” One way of making certain that these goals are met is through the assembling of the saints. One key benefit of assembling is the encouragement or the exhorting of one another (v. 25).

Each of us has a sense of what we find encouraging. I offer a few that quickly come to mind, and you can probably add to the list. One thing that I find encouraging is when people come to the assembly of the saints. In smaller congregations, when anyone is absent, they are sorely missed. The entire experience is enriched when we are all present.

Part of this is the participation we all have in the worship given to God. We can encourage one another by lifting our voices in song. An enthusiastic song service is encouraging, not only to the one leading but also to all participants. As Ephesians 5:19 suggests, singing not only praises God, it also offers significant benefit to those who are present.

We can also encourage one another by actively participating in Bible classes. As a teacher, I find it very encouraging when others have an interest in the word of God and are prepared to share their knowledge and understanding with others. We should thank our teachers and speakers, providing them with positive feedback and appreciation.

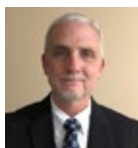
Encouraging words can uplift the brethren (Prov. 16:24; 12:25). Can we be the one who expresses kind and healing words, and engages in good words? Do we take the time to speak to visitors and members? Do we seek to develop such relationships? Sharing a relationship with someone involves knowing them. As a physical family, it has been shown that spending time together is necessary. Do we do that with our brethren? Do we find or *make* time to be together? This is essential if will build encouraging relationships with our brethren and know each other.

This can also be done outside our local assemblies as well. Here in middle Tennessee, we are blessed to have many congregations within an hour's drive. I encourage you, wherever you are, to ask another family to ride with you to a gospel meeting or a special song service. This offers us an opportunity, not only to learn more of God's will through sermon or song but also to get to know each other better. It also encourages brethren at other congregations as they strive to do their work in the kingdom. If you have children, it also shows them the priority you place on worshipping God and engaging in spiritual activities.

It is vital that we appreciate one another. We need this in our physical families: parents to children, children to parents, parents to their parents. As Christians, we are a spiritual family that should express our appreciation one for another. Do we thank our instructors after they teach a class or present a

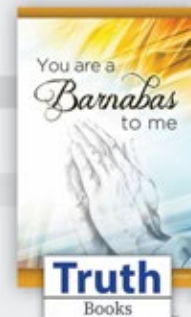
lesson? Do we teach our children to do the same? Do we encourage our young people when they lead a song or a prayer as they are stretching and developing their talents? Take time to encourage the elderly that make every attempt to be present. Some deal with pain and discomforts that we cannot imagine, yet they try to attend every time the doors are open. This should encourage us to see their love for God and the brethren, and we should express our appreciation to them.

All these things build upon one another if we are committed to the family of God, if we spend time together cultivating that relationship, and if we work to have open communication where issues can be discussed, and problems can be solved. We can be a healthy family of God. We can give and receive encouragement from our brethren. Let's follow the instruction in Hebrews 3:13, which says, "Encourage one another day after day, as long as it is still called 'Today,' so that none of you will be hardened by the deceitfulness of sin." Let us go out today, and encourage those around us. **TT**



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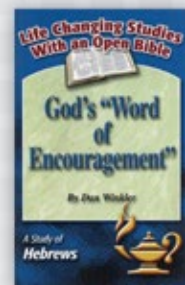
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Neglecting the Purpose of the Commandment

by Joe R. Price

Sometimes we lose sight of what is truly important. Joe emphasizes the goal toward which divine commandments are directed, namely “love from a pure heart and a good conscience and a sincere faith.”

God’s commandments are not beyond our ability to know and obey, nor are they mysterious nor oppressive. Moses said to Israel, “For this commandment which I command you today is not too mysterious for you, nor is it far off. It is not in heaven, that you should say, ‘Who will ascend into heaven for us and bring it to us, that we may hear it and do it?’ Nor is it beyond the sea, that you should say, ‘Who will go over the sea for us and bring it to us, that we may hear it and do it?’ But the word is very near you, in your mouth and in your heart, that you may do it” (Deut. 30:11-14, NKJV). Jesus said, “But why do you call Me ‘Lord, Lord,’ and not do the things which I say?” (Luke 6:46). We can know and obey God’s commands (Eph. 5:17).

The commandments of God are for our good. The Lord revealed the purpose of His commands to Israel when Moses said, “And now, Israel, what does the Lord your God require of you, but to fear the Lord your God, to walk in all His ways and to love Him, to serve the Lord your God with all your heart and with all your soul, and to keep the commandments of the Lord and His statutes which I command you today for your good?” (Deut. 10:12-13). When Israel carefully obeyed God’s commandments, they thrived in His blessings. Yet, the nation fell into trouble and suffered disintegration when it rebelled against

His word (Deut. 28-29; 30:15-20; 2 Kings 17:5-23; 2 Chron. 36:15-21).

Now, as then, a fear of the Lord is the basis for obeying His commands (Deut. 10:12; Phil. 2:12). Reverent regard for God is foundational to faithful obedience. Without it, one will not walk in His ways, love Him, or serve Him with the whole heart (Mark 12:30).

Love Motivates Obedience

Love motivates reverent obedience. Love is described as our motive to obey when Jesus said, “If you love me, keep My commandments” (John 14:15). “Love does no harm to a neighbor; therefore love is the fulfillment of the law” (Rom. 13:10, 8).

At the same time, love itself is a command of God. God commands us to shape and mold love in our hearts for Him and our fellow man (Matt. 22:36-40; Col. 3:14). Obeying God’s commandments is how we develop love in our hearts and lives. The apostle John explained, “Whoever keeps His word, truly the love of God is perfected in him. By this, we know that we are in Him” (1 John 2:5). Love is made whole by keeping God’s commands. Obedience expresses our faith in God that His way is right and that He blesses us when we diligently seek Him (Heb. 11:6). Loving God does not give us the right to lay aside the commands of God. Just the opposite is true: “This is love, that we walk

according to His commandments. This is the commandment, that as you have heard from the beginning, you should walk in it” (2 John 6).

The Purpose of God’s Commandment

The gospel of Christ reveals the purpose or goal of God’s commandment. 1 Timothy 1:5, says, “Now the purpose of the commandment is love from a pure heart, from a good conscience, and from sincere faith.” The Greek word *telos*, rendered “purpose,” means “to set out for a definite point or goal... the conclusion of an act or state (termination...result)” (Strong, 5056). Scripture says the purpose of God’s commandment is love. Although men attempt to pit law (commands) and love against each other, God inseparably links them. For instance, careful obedience of commands is loving the Lord (Josh. 22:5). God’s law is the object of love and daily meditation (Ps. 119:97). Loving God’s law brings “great peace” and the hope of salvation because of our obedience to it (Ps. 119:165-166).

God is love, and His commands are aimed at instilling love in our lives. Love (*agape*) is active goodwill toward its object (1 John 4:7-11). In 1 Timothy 1:5, Paul explains the nature of the love that is the goal of the commandment.

Love from a Pure Heart

The heart is the seat of one's will, intentions, emotions, and motives (Heb. 4:12). Without question, our words and deeds reflect our heart (Prov. 23:7; Matt. 12:34-35; Jas. 3:13-16). The pure in heart are blessed by God (Matt. 5:8). The pure-hearted call on the Lord and draw near to God (2 Tim. 2:22; Heb. 10:22). God's commands guide us in purifying our hearts so we can love Him and others properly. He commands, "Cleanse your hands, you sinners; and purify your hearts, you double-minded" (Jas. 4:8). Purification of the soul comes by obeying the truth (1 Pet. 1:22). Obeying God purges our heart of sin's impurities and implants His word within us so we can love as we have been loved (Jas. 1:21-22). Love from a pure heart is fervent (1 Pet. 1:22). A pure heart expresses the motives and character of love (1 Cor. 13:1-8). Keeping God's commands shows this love, and assures our hearts before Him (1 John 3:16-23).

Love from a Good Conscience

The conscience should serve as a moral compass. To operate dependably, the conscience must be calibrated to God's word as its true north. The commands of God train our conscience in truth and love, rendering it useful. When trained by obeying God's commandments, the conscience becomes a reliable monitor of our thoughts, words, and deeds, helping us remain faithful to the Lord (John 8:9; Acts 23:1; 24:16; 2 Tim. 1:3). When we keep God's commands, we will carefully maintain a good conscience (1 Tim. 1:18-19).

Love from Sincere Faith

Faith is the expression of our trust in God. It is an active response to His word in our lives. Without obedience, faith is profitless, dead, unseen and barren (Jas. 2:14-20). Genuine love proceeds from an unfeigned, unhypocritical faith. Such faith dwelt

first in Timothy's grandmother, Lois, and his mother, Eunice (2 Tim. 1:5). Timothy was to teach others that God's commandment cannot be kept (it cannot fulfill its purpose of love) when faith is held in pretense and hypocrisy. Christ often addressed and rebuked hypocritical attempts at obedience because many displayed hearts void of genuine faith (Matt. 6:1-18; 15:7-9; Matt. 23:1-36). Without sincere faith in the heart, obedience becomes a display of self-righteousness (Luke 18:9-14).

Conclusion

The goal of God's commandment is not to enslave and oppress, but just the opposite. When we abide in the word of Christ, we are freed from sin's bondage to live in the love of God (John 8:31-36; 14:21, 23-24). Being careful to keep God's commands is not evidence of self-righteousness, nor is it an attempt to earn one's way to heaven. Rather, we obey Christ as loyal servants doing our duty (Luke 17:10). We must commit ourselves to God's truth. Obeying His commands fulfills His will, showing that we love Him with all our being and our neighbor as ourselves.

God knows our hearts (Luke 16:15). He knows whether our obedience expresses love from a pure heart, a good conscience, and a sincere faith. Let us not neglect to obey God. The goal of His commands is love from a pure heart, a good conscience, and a sincere faith. In faithful obedience, may we fulfill the purpose of the commandment of God. **TT**

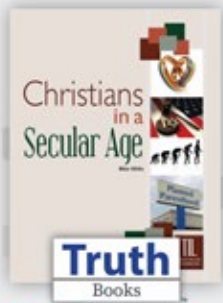
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Joe Price

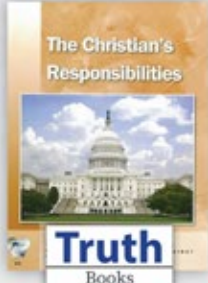
Joe has preached the gospel for over forty years, working the last twenty-three years with the Mt. Baker church of Christ in Bellingham, WA. His teaching material is available at bibleanswer.com and swordtips1.wordpress.com. He can be reached at joerprice@mail.com.



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Neglecting Personal Work

by Steve Wallace

Through sharing the good news of salvation with those who do not yet enjoy it, and reaching out to those who have strayed from the truth, we can save precious souls from spiritual death.

History testifies to the spread of the gospel in the first century as recorded in the Acts of the Apostles. It further witnesses the results of the efforts of the restorers of the 1800s who, during one period, brought about the fastest growing religious movement in the United States. Things are much different today. Churches still have gospel meetings, and place pertinent tracts in their tract racks. Many place ads on Facebook, maintain web sites, use digital signs, set up booths at county fairs, and the like, attempting to reach the lost. All of these methods are commendable, but they cannot make up for what can be lacking among some of God's people today.

Personal evangelism of the kind commonly found among Christians of bygone years is sometimes absent among God's people today (Acts 8:26-39; 16:29-34; 18:24-26). There is a danger that saints (who pray and study their Bibles regularly are spiritually active at home and faithful in their attendance at services) may fail to show interest in the lost souls they encounter from day to day.

For preachers doing the work of an evangelist (2 Tim. 4:1-5), such neglect may include failing to follow up on contacts that come via members or as a result of visitors who attend worship services. They may accomplish much but have nothing in their weekly schedule dealing with personal

evangelism. Some local churches may be fruitless in the area of personal work but satisfied with the fact that they have a preacher and perhaps are even supporting one in another work.

What Can Cause Such Neglect?

Materialism causes us to be more concerned about the things of this world than the souls of the lost (Matt. 19:16-22; 2 Tim. 4:10). When one seeks acceptance by men more than God's approval, he will neglect to talk to others about their lost state before God (Matt. 23:5; 6:1; John 12:42,43; Acts 10:35; 2 Cor. 5:9). When one fears man more than he fears God, he will seek to please men rather than try to bring them into a right relationship with God (1 Pet. 3:14-15; Matt. 10:28). The responsibility that new converts can bring may cause us to avoid seeking studies with the lost. If Peter had not preached to the Gentiles, it would have spared him and others the varied fallout that followed his efforts (Acts 11:1-17; 15:1-31; 1 Cor. 8-10). Lack of growth in Christ may cause one not to carry out his responsibilities to the lost (Heb 5:11-13). While other reasons could be given, this writer hopes that those listed above will stir the consciences that need stirring.

What Can Cure Such Neglect?

Being One with Our Savior

It was His mission "to seek and to save that which was lost" (Luke

19:10). He desires that all would hear the gospel and be saved (Mark 16:15-16). This includes people that we regularly encounter. Let us carry out Jesus' will in our lives.

Being an Example to Others

If you are in a congregation where personal evangelism is lacking, start making it a point to do what you can to reach the lost around you. In doing so, you join with the faithful of all generations in carrying out the "Great Commission" (Matt. 28:18-20; Mark 16:15-16; Luke 24:46-47). You are also setting an example for fellow Christians who may learn of your efforts. Remember, all can and should do their best in reaching out to the lost around us (Acts 8:4).

Not Letting the Times Deter You

It seems this world is becoming more and more godless. Let us remember that, even in seemingly godless Athens, Paul found souls who hearkened to the gospel (Acts 17:34). Our Lord has called His people to be faithful unto death (Rev. 2:10). A crown of life in the home of the soul is worth more than anything this world can offer.

Knowing that the Stats Are with Personal Workers

The following Barna stats are the result of responses from those referred to as "Christians" across

the spectrum of the religious world. Nonetheless, they are encouraging.

...Among Christians who embraced Christ before their teen years, half were led to Christ by their parents, with another one in five led by some other friend or relative. Comparatively few accepted Jesus in response to a minister's personal prompting (7%)...

Among people who accepted Christ when they were age 13 through 21, the process was much more diverse. One out of five credited a friend...

Adults who accepted Christ as their Savior generally responded to different stimuli than did younger people. The most common precipitant was a friend (19%)...

Will churches or individuals be blessed by the Lord, who died for *the sins of the world*, if they neglect the part that He gave them to play in spreading the news of His plan?

Conclusion

In writing to the Corinthians about his great concern for their response to his first letter, Paul included the following:

Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened to me by the Lord, I had no rest in my spirit, because I did not find Titus, my brother; but taking my leave of them, I departed for Macedonia (2 Cor. 2:12-13).

Paul had an opportunity to preach the gospel at Troas. That said, it is surprising to note that he did little or nothing in response to an opportunity that, under normal circumstances, he would have gladly accepted. He showed greater concern for the situation with the erring Christians at Corinth than he did with regards to the lost at Troas. Further, there were saints at Troas, and they could have responded to the open door there (Acts 20:6-7).

When we consider the various abilities and responsibilities of Paul, as well as other first-century saints, it would be a mistake to say that Christians should forsake all work in the kingdom for evangelism, whether personal or involving public preaching. There may be those who do less personal evangelism than others because of their efforts in other areas in service to Christ.

Brother Irven Himmel once wrote,

Openings for effective service come into every life. For example, the opportunity to teach someone the truth may come to a Christian at work, at school, in a home, while traveling, or in a variety of other circumstances. These occasions may never arise for anyone else in the exact manner that they come to one particular individual. These opportunities are either used or neglected (p. 1).

Therefore, let us heed the admonition of Paul, "But let each one examine his own work, and then he will have rejoicing in himself alone, and not in another" (Gal. 6:4). **II**

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Neglecting Church Discipline

by Steve Monts

Discipline is essential in successful living, establishing functional homes, maintaining an orderly society, and also in preserving faithful churches of Christ.

As our society becomes more tolerant of sinful living, it becomes less tolerant of those who rebuke sinners living in it. Furthermore, to withdraw from sinners is deemed even less acceptable in our society. Therefore, like a visit to the doctor, we avoid it. Although we understand it is actually for our good, we keep putting it off. We must realize that, by tolerating sin, we are harming ourselves as well as the erring Christian. Withdrawing from sinners is a neglected command today and has been for some time.

Recently, I was telling a friend of our need to withdraw from someone who had quit attending where I preach. Our patience had extended for nearly a year in trying to restore her, yet I felt that might have been too long of a period. In the discussion, my friend stated that many congregations may allow absences for several years before finally acting. I was shocked and saddened to learn of his experiences. Too often, the command for a church to withdraw is neglected. So, why is it neglected? I can think of at least four reasons.

Lack of Urgency

It is neglected because we don't want to act too quickly; thus we forgot to act at all. Perhaps we start with the right doctrine and the right motives. We know the truth concerning discipline. Paul makes it clear by saying, "We command you, brethren, in the name of our Lord Jesus Christ, that you withdraw from every brother who walks disorderly" (2 Thess. 3:6). We

also know that withdrawal is the last resort to restore a person. Therefore, we want to give plenty of time for faithful individuals to reach out and seek to help those who have strayed, study with them, and express their concern to them. We seek to hold off as long as we can before taking the next step. However, that next step can become a forgotten step—especially when no one wants to be the "bad guy" by bringing it up to the elders or in the business meeting. As the months begin to pass, we become involved in other aspects of life. Meanwhile, the feel of urgency fades away until it is merely an unpleasant memory. As the years pass, we completely forget until someone says, "What ever happened to so-and-so?" Then for a moment—just a moment—our conscience strikes us by reminding us that we have failed to be faithful to God *and* the erring Christian.

Lack of Responsibility

It is neglected because we feel that after someone has left us, there is nothing left to do. This "dodge" is sometimes brought up by those that hope to avoid the uncomfortable matter altogether. I believe this is a symptom of how our tolerant society is affecting us and molding us after its image. We try to "find a way out" of having to do some unpleasant thing God that would have us to do.

Some ask, "But how can you withdraw from the withdrawn?" Easy answer—you *just do it*. In Ephesians 5:11, Paul commanded, "Have no

fellowship with the unfruitful works of darkness"—indicating there was something that they could do, namely stop their fellowship with those in sin. We forget that fellowship is a two-way street. When one seeks to join a local church, the church also gets to decide if they will extend fellowship to them (See Acts 9:26-27 in the case of Paul seeking to join the church in Jerusalem.) Why is it so hard to see that it also takes two parties regarding the removal of membership? When a person joins the army but later believes that military service no longer is for him, can he just get up and leave? If he no longer showed up for work, would the army throw up their hands and say, "There is nothing else we can do?" No, they would begin the process of a *dishonorable discharge*.

What about soldiers of Christ? A brother or sister may go "absent without leave" (AWOL), desiring never to return, join a denomination, or begin attending an erring church. This doesn't mean that, as the army of Christ, there is nothing that we can do. God's word still says, "Withdraw from every brother that walks disorderly." Is it not disorderly when members go AWOL? Did Paul add an exception in 2 Thessalonians 3:6, "...provided they did not withdraw from you first, because then there is nothing you can do..."? No. Despite what is written, this is a reason why many churches neglect the command to withdraw.

Lack of Reverence

Discipline is also neglected because we often fear men more than God. Why would we neglect this command? Why hold back? We often fear people more than we fear God. People can give us nasty looks. People can decide to leave or attempt to split the church. People can threaten to sue us individually or collectively. People can tell lies and misrepresent the church in the community. People might think badly about the church. People related to the sinner might resent us or leave the church too. We see the immediate results among people and, thus, fear them. However, since we cannot see God nor feel His displeasure, we may become a people that *walk by sight and not by faith*—contrary to Scripture (2 Cor. 5:7).

The Bible clearly teaches that, if we desire to have a hope of heaven, we must have obedient faith: “For without faith it is impossible to please Him” (Heb. 11:6). We are to walk by this faith—*not by sight*. We should fear God’s displeasure and judgment *by faith* knowing that He has asked the church to practice discipline. “Do not fear those that can kill the body but cannot kill the soul. Instead, fear the One who is able to destroy both the soul and body in hell” (Matt. 10:28). We know that verse and use it often, but do we apply that verse to this command?

Sometimes, we think more highly of ourselves than we ought. We think we will stand against physical persecution because “we will not fear those that will destroy the body,” but will we really? Why do we have this assurance when we avoid discipline in an attempt to prevent much milder forms of persecution?

Lack of Faith

Lastly, we neglect it because we don’t believe it will work. This, again, simply reflects a lack of faith. What

if the army of Joshua lacked faith to march around Jericho? What if Naaman never went to dip seven times in the river Jordan? These stories teach us that success will never occur if it is not pursued. One thing is for sure: If we never discipline, *then discipline will never have the chance to work*. It can’t work if we don’t implement it. It is true that one who has fallen into sin may not always return. However, this is not the only reason why God asks us to withdraw. It is also performed to keep the church pure (1 Cor. 5:6). It helps instill healthy fear in the members to keep on keeping on (Acts 5:11, 1 Tim. 5:20). It is necessary for us to continue in fellowship with God (See Revelation 2, and 3 where Christ held it against churches that neglected withdrawing from the unfaithful). It shows our love for God (John 14:15). It shows that we trust that God’s ways are for our good always (Deut. 6:24). So, by faith, whenever we withdraw from an erring Christian, *it always works*, because these other goals are accomplished regardless of whether or not the lost soul returns.

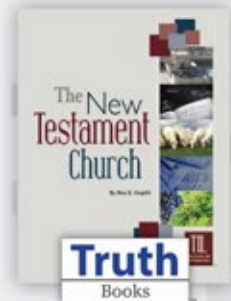
Conclusion

Churches that neglect this command will inevitably grow weaker and sow the seeds of their undoing. In the future, many won’t even be recognizable as churches of Christ as sin enters the camp. As churches increasingly “look the other way” and “leave sin alone,” weak members realize that they can also transgress without facing discipline. Neglect allows such sinful attitudes to spread. Let us neglect withdrawing no longer. Churches may have to repent and turn unto the Lord’s plan for discipline. Let us do so before it is too late. 🙏



Steve Monts

Steve has labored with the 31-W North church of Christ in Franklin, KY for seventeen years. The church website is 31wchurchofchrist.com. He can be reached at stevemonts@hotmail.com.



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7:30 p.m. Evening Lecture			
DAY LECTURES	TUESDAY	WEDNESDAY	THURSDAY
8 a.m. Authority	<i>The Need for Authority in the Church</i> By Jon Quinn	<i>The Need for Authority in the Home</i> By Jason Garcia	<i>The Need for Authority in Our Individual Lives</i> By Lance Taylor
9 a.m. Helping Each Other in the Church	<i>Starting Right as a Disciple</i> By David Deason	<i>Achieving Spiritual Growth in the Church</i> By Mike Richardson	<i>Overcoming Conflict in the Church</i> By Robert Harkrider
10 a.m. Helping Each Other in the Home	<i>Starting Right as a Family</i> By Shane Carrington	<i>Achieving Spiritual Growth in the Home</i> By Shawn Chancellor	<i>Overcoming Conflict in the Home</i> By Kevin Maxey
11 a.m. (Men's Track): Helping Each Other with Individual Issues	<i>Overcoming Addictions</i> By Art Adams	<i>Overcoming Depression</i> By Steve Wolfgang	<i>Maintaining Focus</i> By Mark Mayberry
11 a.m. (Women's Track): Helping Each Other with Individual Issues	<i>Overcoming Addictions</i> By Colleen O'Steen	<i>Overcoming Depression</i> By Bette Wolfgang	<i>Maintaining Focus</i> By Tammy Woodward

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Wednesday Bible Study 7 P.M.
Evangelist: David Posey
(530) 676-9514 or (916) 608-4866
www.folsomchurch.com

LONG BEACH

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

OCEANSIDE-VISTA

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

COLORADO

FORT COLLINS

Poudre Valley church of Christ
126 West Harvard St., Suite 6
Bible Study 9:30 A.M.
Worship 10:30 A.M. and 1:30 P.M.
Evangelist: Richie Thetford
www.poudrevalleychurchofchrist.org

GRAND JUNCTION

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

MONTROSE

San Juan church of Christ
1414 Hawk Parkway, Unit C
Worship 11 A.M., Bible Study 2 P.M.
Evening 1:30 P.M., (970) 249-8116
sanjuanchurchofchrist.org

DELAWARE

MILTON

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

FLORIDA

DESTIN

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

FORT LAUDERDALE

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

FORT MYERS

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

FROSTPROOF

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

GENEVA

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

KEY LARGO

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

MARY ESTHER

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

MIAMI

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

MIAMI

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

MIAMI

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

OCALA

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

ORLANDO

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

ORLANDO

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

ORLANDO

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

PALMETTO

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

PANAMA CITY BEACH

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

SEFFNER

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

GEORGIA

CENTERVILLE

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

COLUMBUS

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

CONYERS

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

PINE MTN. VALLEY

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

SAVANNAH

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

VALDOSTA

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

IDAHO

BLACKFOOT

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

IOWA

DES MOINES

church of Christ
1310 N.E. 54th Ave.
Bible Study 9:30 A.M., Worship 10:40 A.M.
Wednesday 7 P.M., (515) 262-6799

GRINNELL

church of Christ
1402 Third Ave.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Wednesday 7 P.M.
(641) 521-6485, (641) 236-3883
www.grinnellcoc.com

ILLINOIS

CHICAGO

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

DOWNERS GROVE

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

GLEN ELLYN

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

MATTOON

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

SOUTH HOLLAND

Southeast church of Christ
16224 S Vincennes Ave.
Bible Study 9 A.M., Worship 10 A.M.
Evening 4 P.M., Wednesday 7 P.M.
Evangelist: Donald Hawkins, (708) 339-1008
www.southeastchurchofchrist.com

INDIANA

CLARKSVILLE

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

GREENWOOD

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

HOBART

church of Christ
300 N. Liberty Street
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 5 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

OOBITIC

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

PEKIN

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

PLAINFIELD

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

SAINT LEON, IN

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

SALEM

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

TRAFALGAR

Spearsville Rd. church of Christ, 6244 S. 500W.
(1.2 mi. S. of Hwy. 135)
Bible Study 10 A.M., Worship 11 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Charles Wright
(317) 878-5969 or (317) 300-8790
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: Jerid Gunter
(270) 274-4451

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., Wednesday 7 P.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Steve Monts, (270) 776-9393
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 6 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
westmichcof1@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.
Wednesday 6:30 P.M.
Ron Cooper: (601) 934-3675
roncooper@bellsouth.net
Ricky Ethridge: (601) 737-5778
ricky-marsha@bellsouth.net

MERIDIAN

7th Street church of Christ
2914 7th Street
Sunday Mornings:
Bible Study 9 A.M., Worship 10 A.M.

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
Preacher: Nolan Glover
www.westsidechurchofchrist.us

LILBOURN

church of Christ
211 Benton Street
First Worship 9 A.M., Bible Study 10 A.M.,
Second Worship 10:45 A.M., Wednesday 7 P.M.
Evangelist: Ben Lawrence, (501) 470-5390

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: Justin Berss
(816) 356-3096 or (270) 320-6157
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

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 church of Christ
1031 Welford Drive
Bible Study 9:30 A.M., Worship 10:20 A.M.
and 3 P.M., Wednesday Bible Study 1 P.M.
For Adults and 7 P.M. all ages.
Evangelist: Heath Rogers
(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 5 P.M., Wednesday 7 P.M.
Evangelist: Donald Jarabek
(419) 893-3566, (567) 694-5062

UHRICHSVILLE

church of Christ
638 Parrish Street
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 6:30 P.M., Mid-week 6:30 P.M.

OKLAHOMA

MCALESTER

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

OKLAHOMA CITY

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

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: Terry W. Benton, Bldg. (803) 834-6978
<http://airport-church-of-christ.com>

TENNESSEE

COLUMBIA

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

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

KINGSFORT

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

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 5 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.
Evangelist: Terry Starling
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: Ronald Stringer

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

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

SEQUIM

Sequim church of Christ
American Legion Hall
7 W. Prairie St. at Sequim Ave.
Bible Study 10 A.M., Worship 11 A.M.
Wednesday night Bible study 7 P.M.
Evangelist: Jerry MacDonald
(360) 808-1021 or biblepage@att.net
www.churchofchristinsequim.com

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.
oakwoodrdcoc@suddenlinkmail.com
www.orcoc.org • (304) 342-5637

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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