

Truth

Magazine

Taking His hand, helping each other home.



TM

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DISTINGUISHING EXPEDIENTS FROM ADDITIONS

“Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth” (2 Tim. 2:15, NASB).



Truth Magazine

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■ CHURCH BENEVOLENCE (2)

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■ INSTITUTIONS (3)

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■ COOPERATION (5)

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■ COOPERATION (6)

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Alcohol and Social Drinking

by Mark Mayberry

Noting the differences between ancient wines and modern alcoholic beverages, Mark seeks to apply biblical principles to the question of social drinking.

While attending a wedding feast in Cana, Jesus demonstrated His power by changing water into wine. He converted one liquid into another that had an entirely different chemical composition. Many cite this passage as justification for social drinking and the consumption of modern-day alcoholic beverages.

When the New Testament discusses wine, the Greek word is *oinos*. BDAG indicates that *oinos* carries several distinct meanings: “(1) a beverage made from fermented juice of the grape, wine... (2) punishments that God inflicts on the wicked, *wine*, figurative extension of 1, in apocalyptic symbolism, to ‘drink’ as wine; (3) the plant that makes the production of wine possible, *vine* or *vineyard*, eventually the product wine, effect for cause (Rev. 6:6)” (BDAG, 701).

While Louw and Nida state that *oinos* frequently refers to “a fermented beverage made from the juice of grapes—‘wine’” (6.197), they also acknowledge that it can also apply to “newly pressed grape juice, unfermented or in the initial stages of fermentation—‘new wine, grape juice’” (6.198). In summary, *oinos* can refer to fermented wine, unfermented grape juice, and symbolically describes the wrath of God. Context helps us discern the difference.

John 2:6 states there were six stone waterpots present that were normally used in the Jewish purification rituals. When Jesus was

informed that they had run out of wine, He ordered that these pots be filled with water. Afterward, He said, “Draw some out now and take it to the headwaiter.” Note the response:

When the headwaiter tasted the water which had become wine, and did not know where it came from (but the servants who had drawn the water knew), the headwaiter called the bridegroom, and said to him, “Every man serves the good wine first, and when the people have drunk freely, then he serves the poorer wine; but you have kept the good wine until now” (John 2:9-10).

What kind of “wine” did Jesus create? While ancient wines could be fermented, not every biblical reference is definitive in this regard. Sometimes wine is symbolic of divine wrath (Isa. 63:3; Rev. 14:10). Clusters of grapes in the vineyard are also called “wine” (Isa. 65:8; Rev. 6:6).

Before we are confused by the headwaiter’s statement, note that he does not suggest that everyone present was in a state of staggering inebriation. How many bowls of ice cream can you consume and still experience the same pleasure that is associated with the first? After a while, it begins to taste the same. The law of diminishing returns applies to food and drink. Our taste buds become desensitized; our ability to perceive differences in quality is lost. This is true of wine, or grape juice, or even Blue-Bell ice cream. His statement means that the “wine” Jesus created

was remarkably superior in quality to that which had been previously served.

Consider also the quantity of “wine” that was served at the wedding feast in Cana: “Now there were six stone waterpots set there for the Jewish custom of purification, containing twenty or thirty gallons each” (John 2:6, NASB). Collectively, these pots held 180 gallons of liquid. If the crowd was huge, and individual guests only consumed a limited quantity of a weakly-fermented beverage, there would have been no problem. If Jesus made unfermented wine, i.e., fresh grape juice, there would have been no problem. However, would our Lord have contributed to widespread public intoxication? It is unthinkable that Jesus Christ, our Perfect Sacrifice, would have committed such a sin (Hab. 2:15-16).

Moreover, we must differentiate between modern and ancient wines. Many mistakenly assume that alcoholic beverages commonly consumed today were freely available in antiquity. Distilled beverages and fortified wines contain a much higher percentage of alcohol than those that were commonly consumed in Bible times.

Undoubtedly, people in ancient times consumed fermented wine. Consider the numerous warnings, in both the Old and New Testaments, against the effects of intoxication and drunkenness (Prov. 20:1; 23:29-35; Eph. 5:18; 1 Pet. 4:3). Note also Jesus’ illustration of the uniqueness of His

ministry: “Nor do people put new wine into old wineskins; otherwise the wineskins burst and the wine pours out and the wineskins are ruined; but they put new wine into fresh wineskins, and both are preserved” (Matt. 9:17; cf. Mark 2:22; Luke 5:37-38).

A wineskin (Greek: *askos*) refers to “a leather bag” (BDAG, 143) that was frequently made from whole animal hides. Fermentation causes the liquid to expand and the leather to stretch: “In the process of fermentation carbon dioxide gas is released, creating pressure within the container” (Bandstra, 1069). While new wineskins are pliable, older wineskins lose their elasticity. Accordingly, new wine (which is currently undergoing fermentation) is placed in new wineskins.

While many biblical references to wine imply fermentation, there is a significant difference between the alcohol content of ancient and modern wines. Today, wines start with approximately five percent alcohol content and go up to around seventeen percent. Beer and wine produced in ancient Palestine generally reached around five to eight percent alcohol content by volume, depending upon rainfall, soil quality, terrain, temperature, etc.—which limited the natural sugar content in grape juice and the malt that was used (Free, 352; cf. Deason, 2015 *ECL Conference on “Social Drinking”*).

Ancient wines were not served at full strength but were cut with water, often on the ratio of five parts water to one part wine. If you start with one gallon of wine containing eight percent (8%) alcohol and mix it with five gallons of water, the resulting six gallons will have a one-point three percent (1.3%) alcohol content.

On the day of Pentecost, while most observers were amazed by the miraculous signs, some critics mockingly said, “They are full of new

wine” (Acts 2:12-13). Peter responded, “These men are not drunk, as you suppose, for it is only the third hour of the day” (Acts 2:15). In other words, he said, “It’s nine in the morning!” Can a person imbibing today’s alcoholic beverages become intoxicated by 9 a.m. if he starts drinking at daybreak? Of course! Peter’s defense was twofold: First, the accusation was absurd. The inspired apostles spoke with clarity, while excessive alcohol slurs one’s speech, making it difficult for others to understand. Second, his statement, “It is only the third hour of the day,” implies the low alcohol content of typical first-century wines.

Equating wine from Bible times with modern wines is like comparing apples to oranges! Alcoholic beverages commonly available today are considerably stronger than those of antiquity. Modern fortified wines usually contain between 17-21 percent alcohol while ordinary unfortified wines contain from 14-17 percent or less. Distilled beverages have substantially higher percentages of alcohol. So, to speak of “wine” (without recognizing the difference between ancient and modern practices) leaves an erroneous impression.

How does Sacred Scripture identify wine that was at maximum strength? It is often called “strong drink.” The Hebrew word *shekar*, translated “strong drink,” derived from *shakar* (to be or become drunk or drunken), refers to “intoxicating drink, strong drink” (Thomas, 7941). Gesenius defines it as “strong drink, intoxicating liquor, whether wine, or intoxicating drink like wine, made from barley, or distilled from honey or dates” (823).

While strong drink could be poured out as a drink offering (Num. 28:7; Deut. 14:26), and offered to the dying and desperate (Prov. 31:6), the Old Testament consistently warns against its intoxicating effects (Ps. 69:12;

Prov. 20:1; Isa. 24:9). Indulgence in strong drink was frequent among false priests and prophets (Isa. 28:7; 56:12; Mic. 2:11), and of wicked and wayward Israel (Isa. 5:11, 22; 29:9). However, it was prohibited to faithful priests (Lev. 10:9), wise kings (Prov 31:4), and Nazarites (Num. 6:3; Judg. 13:4, 7, 14). Note the restraint of Israel and Hannah regarding such (Deut. 29:6; 1 Sam. 1:15).

That Bible wines were usually diluted with water is seen in John’s apocalyptic allusion to divine judgment: “He also will drink of the wine of the wrath of God, which is *mixed in full strength* in the cup of His anger” (Rev. 14:9-10). The Greek adjective *akratos*, here rendered “full strength,” refers to that which is “unmixed” (Thomas, 194). “Unmixed” *oinos* is descriptive “of God’s anger in full strength” (Rev. 14:10) (BDAG, 38-39). Louw and Nida say it pertains “to being pure in the sense of not being diluted and hence at full strength” (79.99). The *Greek-English Lexicon of the Septuagint* says it is descriptive of wine that is “unmixed, very strong.” The powerfully intoxicating effect of unmixed wine, i.e., wine at full strength, is seen in extra-biblical usage (3 Macc. 5:1-2; Ps. of Sol. 8:14-22), and in relevant Old Testament passages (Ps. 75:6-8; Jer. 25:15-18).

Conclusion

Here is the point: *If* strong drink is consistently condemned in Scripture, and *if* the full outpouring of divine wrath is likened to wine that is unmixed (i.e., full strength), and *if* typical were normally cut with water, so that the resulting beverage contained only a small percentage of alcohol, *then* how should Christians view the intoxicating beverages that are commonly available today? We should avoid them at all costs. We are deceiving ourselves if we argue that Jesus’ miracle at Cana justifies social drinking.

Continued on page 34

Remembering Irvin Himmel

by Frank Himmel

My father, Irvin Himmel, passed away on June 3, 2019. I appreciate Mark Mayberry asking me to write a few words about him.

Dad was born on a farm in the panhandle of West Texas just two months before the 1929 stock market crash. He said his family was poor in his early days, but so was everyone else.

My grandparents, Frank and Delma Himmel, had obeyed the gospel at Lorenzo, TX four years earlier. The church there provided Dad's first impressions of religion. He recalled that the building had no classrooms, just a couple of curtained-off corners at the front for children's classes—a less than ideal arrangement. Dad's first memory verse was John 11:35, "Jesus wept." From that smallest of beginnings, he went on to master hundreds more, all in the King James Version, which he used throughout his life. Dad liked the New American Standard Bible and New King James translations, but he said by the time they were published, he had memorized so much King James Scripture that he wasn't about to start over! To the end of his life, even when declining health often caused words to escape him, he still prayed beautifully in formal 17th-century English.

Dad was baptized in 1943 at Crosbyton, TX during a gospel meeting. Preachers moved a lot in those days,



Irvin Himmel: 1929 - 2019

and Crosbyton was occasionally "in between" preachers. During one of those times, Dad was asked to fill in on a Sunday evening. His first sermon, "What Shall I Do with Jesus?" was preached on August 4, 1946. During his high school years, Dad preached

here and there by appointment. That experience led him to decide that preaching, not farming, would be his life's work.

In the fall of 1947, he began college work at Freed-Hardeman College. The next summer, he preached at Dickens, TX. He contemplated returning to Dickens the following summer but learned of an opportunity to preach at Columbia, TN while Howard Parker, the regular preacher, held gospel meetings. That worked out well: he ended up marrying Brother Parker's daughter, Doris! They lovingly worked hand-in-hand for the next sixty-eight years.

Dad completed his education at what was in those days Florida Christian College, graduating in 1951 with a Bachelor of Science degree. In the following years, he preached at Deland, FL (1951-1952), Jacksonville, FL (1952-1955), Richmond, VA (1955-1959), St. Louis, MO (1960-1968), Temple Terrace, FL (1968-1986), and Decatur, AL (1986-1997). Dad retired from full-time preaching at the end of 1997, shortly after being diagnosed with Parkinson's disease, but continued to serve as an elder. According to his meticulous records, he preached well over 5,000 sermons, plus nearly 1,500 lessons on radio and television.

In addition to preaching and teaching classes, Dad published a weekly bulletin everywhere he lived, doing much of the writing himself. That was quite a chore in the days of typewriters and mimeograph machines, devices which are largely unknown to modern readers. He also edited a monthly magazine called *Apostolic Doctrine* during the decade of the 1960s. It was a first-principles paper that included various articles exposing religious error. Dad was a staff writer for *Truth Magazine* for several years, and he also wrote the commentary on Jonah for the *Truth Commentary* series.

Dad loved books. In college, he would take the money his mother sent him to buy clothes and instead buy books. He made arrangements to sell religious books to subsidize *Apostolic Doctrine*. There was little profit in that, but long after he discontinued the paper, he kept up the book business, selling mostly to preacher students at Florida College at significant discounts. Dad left behind a considerable library. If you are interested in something from it, let me know! He would be pleased that others continued to benefit from that part of his legacy.

My father was a humble man, never calling attention to himself or his work. He did not hold in high regard preachers who do otherwise. He was an excellent Bible student, particularly in Old Testament history. He believed sermons should be biblical and straightforward. He seldom used personal illustrations; he preferred biblical ones, “killing two birds with one stone,” by illustrating his point while getting in a little teaching about some other Bible character or event. His favorite preaching text was Acts 8, Philip and the eunuch.

Preparation was one of Dad’s hallmarks. He thoroughly prepared for any presentation—even announcements! He was polished

and articulate. He possessed a broad vocabulary, yet not the kind that required a dictionary to understand what he was saying. He smiled a lot. Moreover, he was not afraid to say, “I don’t know.”

Dad had practical wisdom when it came to preaching and churches. His calm, common sense manner served him and his brethren well. He was a steadying influence when congregations passed through troubled times. His wisdom was also valuable to our family. When I was in my early teens, Dad was offered an invitation to go work in a situation in which he would hold a number of meetings. He declined, in no small part, due to the effect that being gone too much might have on his teenage children.

Dad also had a keen wit about him. He was no “cut-up,” but he interjected timely humor, sometimes with a biblical frame of reference. Often when the subject of preacher “tryouts” came up, He would chuckle and say, “It doesn’t take Solomon to figure out what they didn’t like about the last fellow!” That sense of humor helped him be a good patient, graciously living with Parkinson’s for over twenty years.

I consider myself blessed to have grown up in the home of Irvin and Doris Himmel. So does my brother, Jeff, who preaches in Plant City, FL, and my sister, Sylvia, who has done much to care for Mom and Dad the last few years. A worthy woman’s children rise up and bless her (Prov. 31:28). We, likewise, salute our godly parents and thank them for the spiritual heritage they provided. **T**

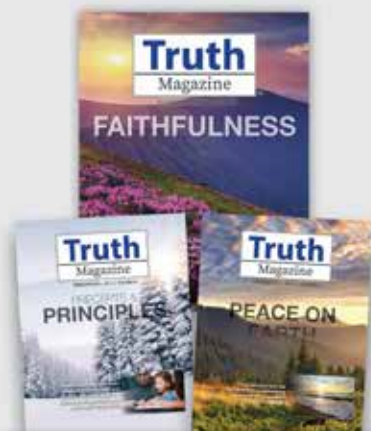


Frank Himmel

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Nearer, Still Nearer

by Sherelyn Mayberry

Sherelyn draws lessons from the hymn, "Nearer, Still Nearer," written by Lelia N. Morris in 1898. When her eyesight began to fail, her son constructed a 28 ft. long blackboard with oversized staff lines so she could continue to compose.

In the song "Nearer, Still Nearer" (PHSS #325), we learn of our purpose for life. Drawing closer to God gives us goals for daily living and life in eternity. We yearn for security and hope which is provided by our Lord and Savior. How do we grow closer to God? By being drawn and taught by God, we can learn of Him and be raised on the last day (John 6:44-45).

Safe in the Arms of Jesus

Jesus provides strength as He envelops us in His love. Evidencing our faith in God, we believe that He sent His Son to save us, and we thus seek Him (Heb. 11:6). The comfort that Jesus provides draws us closer to God. Refuge in the shelter of His wings brings joy and favor (Ps. 5:11-12; 61:4). Jesus lamented over Jerusalem because they killed the prophets and stoned those who offered them hope. He "wanted to gather your children together, the way a hen gathers her chicks under her wings" but they refused to draw near to Him (Matt. 23:37; Luke 13:34). Will we reject Jesus, like Jerusalem, or by hiding under His shelter in the day of trouble, will we behold the beauty of the Lord and meditate on His word (Ps. 27:4-5)?

Mercy, Not Merit

Realizing that we have sinned, we understand that there is a barrier between us and God (Isa. 59:2). As we repent with a contrite heart, we can "draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need" (Heb. 4:16). As we renounce our shameful deeds, we do not lose heart (2 Cor. 4:1-2). By God's mercy, our bodies can be a living and holy sacrifice, acceptable to God (Rom. 12:1). Those who draw near to God through Christ's shed blood have the hope of eternal salvation because Christ intercedes for them (Heb. 7:25). We are saved, not based on our deeds of righteousness, but by divine grace and mercy poured out by the washing of Christ's blood (Titus 3:5).


Dead to Sin, Alive to Jesus

Being dead in our trespasses, we formerly lived in the lusts of the flesh, indulging the desires of the flesh and the

mind. God, in His mercy and love, made us alive to Jesus by grace. Through Jesus' sacrifice on the cross, we are raised from death in sin to life in Christ, not by works of merit, but through faith and works in Christ (Eph. 2:4-10). We can draw near to God having our hearts sprinkled clean, holding fast the confession of our hope of salvation (Heb. 10:22-23). Humbly cleansing our hands of unrighteousness, we draw nearer to God, and He will draw near to us (Jas. 4:8).

Casting Our Anchor with Jesus

This hope of eternity with God and Jesus is an anchor of our soul. It is both sure and steadfast (Heb. 6:19-20). Knowing that the Lord's lovingkindness never ceases, we hope in God's great faithfulness. He is good to those who seek Him (Lam. 3:22-25). As Stephen faced martyrdom, "He gazed intently into heaven and saw the glory of God, and Jesus standing at the right hand of God" (Acts 7:55-56). Being anchored to the Lord, as Stephen died, he asked the Lord to receive his spirit. Have I believed in the Son leading to eternal life with Him, or am I disobedient, thus incurring God's wrath for eternity (John 3:36)?

We, also, must be anchored to the Lord's instructions so that we will not forget His law and will keep His commandments (Ps. 119:60-61). Jesus has the words of eternal life, so we may come to know God and draw ever nearer (John 6:68-69). Being anchored to Jesus and freed from sin through repentance, we experience sanctification, and the outcome is everlasting life (Rom. 6:22). While the unrepentant and stubborn will face God's wrath, the righteous will receive glory, honor, and immortality (Rom. 2:5-8). Therefore, let us build our faith and pray, keeping ourselves in the love of God, so that we can stand in His presence, near to Him, blameless and with great joy for ages to come (Jude 20-21, 24-25). 



Sherelyn Mayberry

Sherelyn is the wife of Mark Mayberry who labors with the Adoue Street congregation in Alvin, TX as an evangelist and elder. She can be reached at sherelynmayberry@live.com.

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TOPIC:

**Institutionalism with focus
on the question of expediency**

WRITTEN DISCUSSION:

The October 2019 issues of *Truth Magazine* and *Gospel Advocate* contain articles on this topic by Kyle Pope (evangelist at Olsen Park church of Christ, Amarillo, TX) and Doug Burleson (associate professor at Freed-Hardeman University, Dickson, TN).

[SEE PAGES 22-33]

PUBLIC DISCUSSION:

On Friday, November 15, 2019, at 7 pm, brothers Burleson and Pope will continue their discussion in person at the Freed-Hardeman University Renaissance Center, 855 TN-16, Dickson, TN 37055. **This meeting is open to the public and all are invited to attend.**

The Sermon on the Mount: The Invitation

by David Flatt

In concluding the Sermon on the Mount, Jesus invites us to obey Him. Are we willing to accept this challenge?

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it (Matt. 7:24-27).

Jesus expects His message to be lived. In concluding this sermon, Jesus makes clear the difference between hearing and doing. To make this point further, Jesus described two men who each built a house. There was little difference between the two men as Jesus described them. Both men built a house. Both houses faced a storm. One man's house withstood the storm, while the other was destroyed.

About the Parable

Parables were relatable illustrations that Jesus used to convey profound spiritual truth (Matt. 13:10-17). Due to their simplicity, we may think they do not require much attention. Nonetheless, when we do not pay much attention to Jesus' teaching, we miss what He is trying to communicate.

What Jesus describes in this parable is strange. Notably, someone building a house on sand is strange

and unusual. Who in his right mind would build a house on sand? People do not knowingly build a house on sand; yet, one of the men in Jesus' parable did just that. The outcome of the parable is not surprising. A storm came to both houses. The man whose house was built on a rock weathered the storm, while the man whose house was built on sand was destroyed.

Of course, this parable was not literally about building houses. This parable was about building our lives. We all work to build a life for ourselves. What makes the difference in our lives is the foundation upon which we build. We can choose to build our lives on rock or sand.

Jesus as Our Rock

Foundations are essential and basic to any structure. Jesus wants us to use Him and His word as the foundation for our lives. While this sounds simple, we often struggle to do this.

Rather than making Jesus our foundation, we may try to use other footings. Like the old song, "Some build their hopes on the ever drifting sand; some on their fame or their treasure or their land."

We can build our lives on the foundation of Jesus or the foundation of self. We can build our lives on the foundation of the gospel or the foundation of worldly wisdom. We can build our lives on the foundation of the kingdom of heaven or the foundation of this world. The choice

is ours. However, be sure of this—our foundation will be tested.

Storms on the Horizon

Like the two men in Jesus' parable, we all experience storms in life. As I write this, a hurricane is devastating the Bahamas. Of course, Jesus was not speaking about actual weather events. Instead, He referred to experiences in life which test our foundation—events which test our faith.

Many events in life can shake us to our foundation: sickness, financial hardships, employment issues, church problems, or facing death. In such times, our faith is tested and our foundation is exposed.

Some people can pick up the pieces of their lives and rebuild, while others cannot. Some can move forward in life; some are stuck in the malaise of the past. Some curse God and die; others refuse such hateful denial. What makes the difference? The foundation!

No one gets through life without experiencing storms. There are hardships everyone must face. There are some circumstances in life which are unavoidable and inescapable. There are some situations we must endure. Recognizing this reality, Jesus offers us a way to weather the storm. Through faith in Jesus and His word, we find strength, comfort, and hope in the fiercest storms. If we spend our lives building on sand, all our efforts will have been for nothing. As Solomon wrote, "Except the Lord build the

house, they labor in vain that build it..." (Ps. 127:1). A vain life will result in a lost soul. Let us be wise and choose Jesus as the rock of our foundation.

The Reaction

And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: For he taught them as one having authority, and not as the scribes (Matt. 7:28-29).

As Jesus finished teaching, He left His audience in amazement. In one sermon, Jesus distinguished Himself from other teachers of His day. Specifically, Matthew notes Jesus' authority as being what impressed the people.

Jesus was not just giving His take on the Law of Moses. The faith that He authored was not a religion of self-help and good advice. Jesus boldly declared how everyone needed to be living if they wanted to become part of God's kingdom. Jesus commanded the people as He commands us today.

Jesus' authority must not be taken lightly. If we want to become part of His kingdom, we must submit to His rule. Submission is offered by living Jesus' message. In the aftermath of the Sermon on the Mount, Jesus had several encounters with people (Matt. 8). Each of the people who sought Jesus appealed to His authority. Each time, Jesus did something life-changing for them. If we appeal to the authority of Jesus in our lives, He can transform us.

In light of this sermon, we would be wise to consider our reaction. Everyone reacts in some way to Jesus and His message. It matters what we do with Jesus and His teaching. We cannot render the teachings of Jesus inconsequential through indifference or rejection. Some react with hostility. As proven by His resurrection, neither violence nor death can blunt the force of Jesus' teaching. Some respond with skepticism. Jesus invites investigation. For those with questions, Jesus has answers. Let

us evidence a desire to obey. For honest seekers of the kingdom, Jesus promises that He can be found.

Self-Evaluation

The best sermons are ones that challenge us—calling us to action. Without question, Jesus challenges us and calls us to action in this sermon. He challenges our morals and ethics. He challenges our modern understanding of discipleship. He challenges our motivations. He challenges our hearts. If we read these three chapters in Matthew, and are not challenged in our attitudes and behaviors, we have not been reading closely enough. Honest, self-evaluation is required. We would be wise to ask ourselves some questions.

- Are we exceeding the righteousness of the Pharisees through our moral and ethical conduct (Matt. 5:20)? Our welcome to God's eternal kingdom depends on this.
- Instead of being judges of the world, are we trying to be ministers of mercy to the broken-hearted (Matt. 7:1-5)? Too often, Christians view their work as judges of the world. Kingdom work involves both identifying sin and offering salvation.
- Are we treating others how we would want them to treat us (Matt. 7:12)? Our treatment of others, even our enemies, is evidence of what is or is not in our hearts.
- Are we sacrificially living to get on the narrow path that leads to life? Or, have we been deceived into thinking we can "have it all" on the wide path which leads to death (Matt. 7:13-19)? As Americans, we are often deceived into thinking we do not have to sacrifice anything in life.
- Are we doing the will of the Father? Alternatively, do we mistakenly believe that good works can earn our salvation (Matt. 7:21-23)? Many today are civically engaged in their communities but are not obedient to the will of the Father. We are

saved by grace through faith, not by our good deeds (Eph. 2:8-9). The Sermon on the Mount is an excellent place to start to learn the will of the Father.

- Are we doers of the word or hearers only? Upon what are we building our lives—the Rock or sand (Matt. 7:21-27)? Once we learn the will of the Father, we must obey. Jesus does not offer blessings to people who merely know the will of the Father, but to people who *do* the will of the Father.

Conclusion

Yes, Jesus challenges us in the Sermon on the Mount. Will we accept His challenge? Let us look deeply within our hearts to see if Jesus is reigning. Is He guiding our motives and governing our actions? If there is something amiss in our hearts, are we willing to use the precepts of the Master Teacher to make the needed corrections? For the sake of Jesus, His kingdom, and our citizenship, I hope and pray that we are so willing.

As we bring this two-year series to a close, I want to thank Mark Mayberry for allowing me the opportunity to consider this most transformative of sermons in *Truth Magazine*. I have grown in my appreciation for Mark and the good work he does in the kingdom. I am also grateful to Howard Colvin, Mike Willis, and Howard Whittlesey for their help in the production of these articles. Of course, I want to thank all of you who have read this series. I hope these articles have renewed your interest in the Sermon on the Mount, challenged your thinking, and encouraged your determination to grow the kingdom by glorifying its King. May God bless us as we seek to bring Him glory. 🙏



David Flatt

David and his family began laboring with the Fry Road Church of Christ in Houston, TX in 2019. The church website is fryroad.org. He can be reached at dflatt85@yahoo.com.

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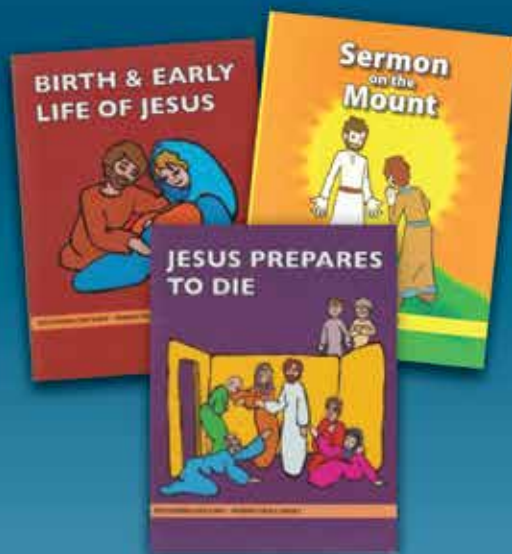
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Cultivating Distinctiveness in Our Children

By David Dann

We help our children develop into distinctive people of God as we teach, guide, and shape them through the instruction of His word while setting a godly example for them to imitate.

God's people are to be distinctive. "Distinctiveness" is defined as: "Something which distinguishes something from anything else" (definitions.net). The apostle Paul instructed the Christians in Corinth, saying, "Therefore Come out from among them and be separate, says the Lord. Do not touch what is unclean, and I will receive you. I will be a Father to you, and you shall be My sons and daughters, says the LORD Almighty" (2 Cor. 6:17-18).

God's plan is for His people to raise children who will obey the gospel and live in a way that is different and distinct from the ways of the world (Eph. 6:4). If we want our children to reach heaven, then we have to cultivate this distinctiveness in them so that they will follow the Lord instead of following the world (Rom. 12:2). As those who have been transformed by the gospel, we can develop distinctiveness in our children through teaching them, through modeling the right example for them, and through directing them to make the right choices in life.

In Religion

When it comes to spiritual matters, we need to teach our children that there is one God who created the world and that there is only one way of salvation (John 14:6). We also need to teach them that one church is not just as good as another, but that

there is "one body" over which Jesus is the Head (Eph. 4:4). We need to make sure they know that faith alone will never save anyone, but that "He who believes and is baptized will be saved; but he who does not believe will be condemned" (Mark 16:16). When it comes to worship, we must ensure they understand that "God is Spirit, and those who worship Him must worship in spirit and truth" (John 4:24), instead of allowing them to develop the impression that we can invent our own ways to worship. Our children need to be taught to respect the authority of God's word so that they might remain distinct as people of God amid a sea of religious error and confusion (2 Tim. 1:13).

Are we teaching them that they need to worship in spirit and truth, but then forsaking our responsibility to assemble with the saints? Are we teaching them that they need to have a relationship with God through Christ to go to heaven, but then they never see us praying to God or studying the Bible at home? Do they hear us say there is only one true church and that sinners must be baptized into Christ to be saved, but then they never see us trying to teach our friends and neighbors in the world who are caught up in denominational error and false doctrine? Do we tell them that we need to submit to the authority of God's word in everything and then attend

a church that promotes error and engages in unauthorized activities? We should be the distinctive people of God that we want our children to become. We must make right choices so that they learn to put God first (Josh. 24:15). Eventually, our children will grow up and have to make decisions for themselves in spiritual matters. Yet, while we are training and guiding them, we need to direct them down a very distinctive path.

In Morals

When it comes to matters of conduct and behavior, we need to teach our children to follow the instruction of God's word. We need to make sure they understand and live by the principle: "And just as you want men to do to you, you also do to them likewise" (Luke 6:31) instead of treating others in ways that are selfish and destructive. We need to teach them to "Flee sexual immorality" (1 Cor. 6:18) instead of allowing them to receive their teaching about sexuality from the world. We need to make sure they understand what God ordained regarding marriage as a union between one man and one woman so that their view of marriage is distinct from that of the world (Mark 10:6-8). We also need to ensure that they are not deceived when it comes to the popular sins of our day, such as fornication, homosexuality, and drunkenness (1 Cor. 6:9-10). To remain distinct people in the midst of a society

filled with perversion, ungodliness, and immorality, our children need to be taught, “Flee also youthful lusts; but pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart” (2 Tim. 2:22).

Do we expect them to treat others properly while we lie to our neighbors or take advantage of others in our business dealings? Are we telling them to flee sexual immorality while we’re committing adultery? Are we teaching them the truth concerning what God’s word says about marriage while failing to live up to our marriage vows and responsibilities? Are we warning them to flee from youthful lusts while we’re quietly viewing pornography? We need to make sure that we are examples of the distinctive people of God that we want our children to become. As parents, we have to make the right choices and the hard choices when it comes to helping our children to be morally distinct from the world. We also have to be willing to stand up and say “no” when our children expect to engage in the morally harmful activities in which “everyone else” is seemingly involved.

In Attitude

When it comes to matters involving attitude, we should instruct our children to follow the Bible’s teaching in always acting out of love for God and others (Mark 12:30-31). Let us help them understand that “Love does no harm to a neighbor; therefore love is the fulfillment of the law” (Rom. 13:10) and teach them to develop the “fruit of the spirit” (Gal. 5:22-23). To help them to remain distinct people in the midst of a culture that focuses upon all the wrong things, we need to teach them not to love the world or the things in it (1 John 2:15-17).

Are we teaching them to love God with all their hearts while we selfishly push Him down the list of priorities in our own lives? Are we teaching them

to have an attitude of love that seeks the best interests of others while we harbor ill-will and resentment toward those around us and curse them? Do we tell our children that the Bible says they should be kind and forgiving while we lash out in anger and hold bitter grudges toward those who have wronged us? Do we tell them not to love the things of the world while we are consumed with materialistic greed? We need to make sure that we are living the example of the distinctive people we want our children to become. We have to make the choices for them that will help them to lay up treasures in heaven instead of following the covetous ways of our culture. Eventually, our children will grow up and make decisions for themselves when it comes to the attitudes that will drive their actions. Yet, while we are training and guiding them, we need to direct them down a very distinctive path.

Conclusion

Remember, as the people of God, we are not supposed to be like everyone else (1 Pet. 2:9-10). We need to make sure that we are living our lives like we are God’s special, distinct people, and we also need to make sure we are developing that same distinctiveness in our children. Don’t be content to follow the world. There is too much at stake! 📖


Sources

“Distinctiveness.” *definitions.net* <https://www.definitions.net/definition/distinctiveness>.



David Dann

David has labored with the Hebron Lane Church of Christ in Shepherdsville, KY since 2016. He and his wife, Cynthia, have been blessed with six children. The church website is hebronlane.com. He can be reached at ddann1@hotmail.com.




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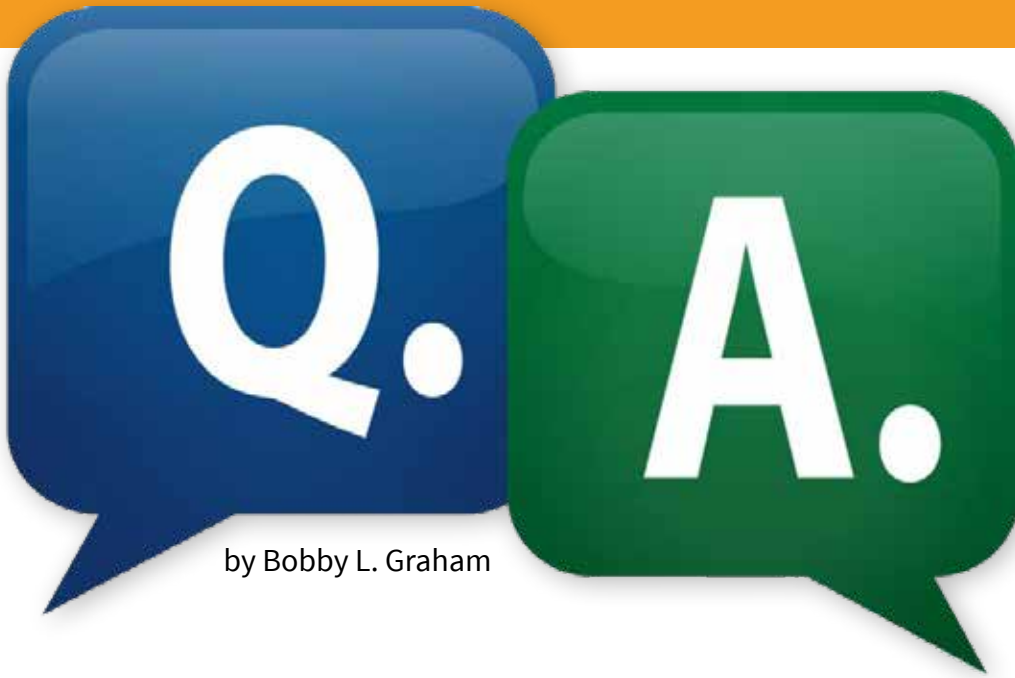
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Bobby L. Graham

Bobby actively participates in fill-in preaching, Belize trips, teaching an hour each day at Athens Bible School, and in gospel meeting work. He and his wife, Karen, have three children: Richard, Mary Katherine Winland (Darren), and Laura Paschall (Jeremy). He can be reached at: bobbylgraham@pclnet.

QUESTION:

Is it sinful to have thoughts about things that are sinful when done (i.e., harming someone, homosexual/heterosexual attractions, other forms of lust)?

Answer:

Perhaps this question from a young person represents a broader concern than we might think. There is little doubt that many people act upon their desires in these areas. If we can help even some of them so that they not so act, and also guard their hearts, this effort will be successful.

Let us remember the following principles of truth found in God's Word:

It is possible to be tempted without sin. Jesus was tempted in all points like we are, but He never sinned (Heb. 2:18; 4:15; 1 Pet. 2:22). If temptation is equal to sin, then Jesus was a sinner. The presence of temptation in one's life does not have to mean that sin follows.

Temptation is the result of the enticing of one's desire (lust). Notice that the desire in itself does not rise to the level of sin, but allowing enticement to work on that desire brings temptation (Jas. 1:12-15).

If desire (lust) is allowed to continue through the process of conception (feeding, nurturing, encouraging, growing the

desire), then sin is the offspring. The full-grown outcome of sin in one's life is death (Jas. 1:12-15).

To summarize, it should be clear that the presence of a thought/idea of sin is not sinful; but one must be careful to keep that thought/idea from growing and thriving so that sin actually happens, either in thought or in deed. Sin can happen even in the heart as a thought. Is that not what our Lord said in Matthew 5:28? A thought of evil harbored and encouraged by looking to lust is as wrong as the act of adultery, according to Jesus. All who do this sin, and all who act, speak or dress to stir up lust, also sin.

Perhaps this is an excellent opportunity to warn all about our thoughts. "But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts" (Rom. 13:14). Do we make provision for the flesh by seeking occasions to speak, hear, admire, perpetuate wrong in our hearts and lives? Do we make sin's presence easier by our choices? If we do, then we sin, even though we have not acted out the sin.

On the other hand, we ought to be careful about our eyes, ears, lips, hands, and feet (Job 31:1; 2 Pet. 2:14). What we sang as children should continue to ring in our hearts as adults! The more childlike we stay in heart, the more mature we become in wisdom for living as God wants us to live (1 Cor. 14:20). There is a difference between allowing the birds

to fly over your head and allowing them to nest in your hair. All of us sometimes have them flying overhead (thoughts about evil coming to mind), but none of us should allow them to nest in our hair (permitting such thoughts to linger, then feeding them). We must chase them away before they start a nest. **TL**



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A Woman from Shunam

By Barry Britnell

According to the biblical text, the Shunammite woman was content with what she possessed. Yet, understanding a little about the geography of the area helps us to appreciate her even more.

One of the reasons why I love to travel to Israel is to learn more about the contours of the land. Small differences in elevation and terrain are not immediately recognizable when you look at a map of the area; nor are they immediately evident as you read the Scriptures. Yet, having a solid understanding of the land helps you to perceive small nuances in these wonderful Bible stories. Let me give you an example.

In 2 Kings 4, we read of a woman from Shunam. Verses 8-13 state:

One day Elisha went to Shunem. And a well-to-do woman was there, who urged him to stay for a meal. So whenever he came by, he stopped there to eat. She said to her husband, "I know that this man who often comes our way is a holy man of God. Let's make a small room on the roof and put in it a bed and a table, a chair and a lamp for him. Then he can stay there whenever he comes to us." One day when Elisha came, he went up to his room and lay down there. He said to his servant Gehazi, "Call the Shunammite." So he called her, and she stood before him. Elisha said to

him, "Tell her, 'You have gone to all this trouble for us. Now what can be done for you? Can we speak on your behalf to the king or the commander of the army?'" She replied, "I have a home among my own people."

There are so many things about this woman that I love. First, she recognized that there was something that she could do for Elisha. She could feed him. As Elisha came through this area, he would require food. This woman recognized this need and took care of him.



The hill of Moreh from the tel at Jezreel.



The Hill of Moreh from Mount Carmel.

She recognized that there was even more that she could do for Elisha. She and her husband decided to build a room onto their house for Elisha to use as he traveled through the area. Not only did they construct this room, but furnished it with the things that the prophet would need to be comfortable.

She did not want anything in return. When asked by Elisha if there was something that he could do for her (including representing her to the king), she said, “I have a home among my own people.” In other words, she was content with where she was in life.

This final item is what I especially love about this woman. Also, knowing a little bit about the geography of the area helps you appreciate what was going through her mind when she said it.

The city of Shunam sits at the base of the Hill of Moreh near the junction of the Jezreel and Harod valleys. About five miles to the south of Shunam, the terrain of the land

rises dramatically from the flat floor of the Jezreel Valley to the hills of northern Samaria. The city of Jezreel sat in these hills overlooking the western end of the Harod Valley.

While Ahab was king of the northern kingdom of Israel, he reigned in Samaria (1 Kings 16:29). However, he built a palace in Jezreel (1 Kings 21:1). Because of the location of the city of Jezreel, King Ahab could use this palace as not only a place to visit and get away from his capital of Samaria, but also as a location to keep an eye on the east-west trade routes through the land.

From his palace in Jezreel, Ahab could look down into the valley and see the city of Shunam. Conversely, the woman from Shunam could easily look up and see the city of Jezreel and the beautiful palace contained within it. Probably a day did not go by in which she did not do this.

As she did, she probably wondered how the inside of the palace would look. She probably

wondered what kind of foods or luxurious appointments were inside. She probably thought about what she would say to the king if she had the opportunity.

Elisha had now given her that opportunity. In gratitude for all that had been done for him, Elisha was now offering the chance for a kind word to be said to the king on her behalf. Nevertheless, she declined. Despite looking up at that palace every day, she was content with what she had and where she was—a simple woman, who looked for opportunities to help others. **TL**



Barry Britnell

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

in teaching others about the Bible. Barry and his wife, Tabatha, have three children, live in Athens, AL, and worship with the Capshaw church of Christ.

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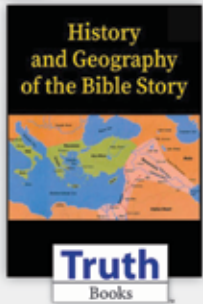
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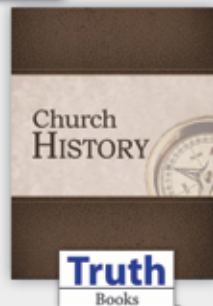
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Church Benevolence (1)

by Kyle Pope

In the opening article of this discussion, Kyle explores the question of whether the responsibility of the individual and the church differ in matters of benevolence.

The mid-twentieth century saw division within churches of Christ over issues concerning benevolence, support of human institutions, and cooperation. In October 2017 I had the privilege of first meeting brother Doug Burleson in a constructive discussion between brethren differing on these issues in Cullman, Alabama.¹ Since then, additional discussions have led he and I to agree to this six-part exchange on the issue of expediency. I am thankful to brother Burleson for his willingness to enter into this study and have come to love and appreciate him for his love for the Lord and fair-minded willingness to listen to those with whom he differs.

The Church's Responsibility in Benevolence

Scripture records that the early church was known for its willingness to help those in need. This included meeting immediate needs after Pentecost for those who remained in Jerusalem after their conversion (Acts 2:44-45; 4:34-35), regular support of widows (Acts 6:1-3), and relief during times of famine (Acts 11:27-30). Yet, it is also clear that this help was not unrestricted. By the time Paul gave instruction to Timothy, he commanded that only qualified widows were to be taken into the number of those

¹ This discussion is posted online (<http://www.eciconference.com>, 2017 archive) and has also been printed (<https://www.amazon.com>, *Pursuing the Pattern*, Jim Deason editor, 2017).

receiving regular support. These qualifications included not only the age of the widow, but also her past conduct, and whether she had family who could help her (1 Tim. 5:9-11). In writing to the saints in Thessalonica, Paul commanded that those unwilling to work were not to receive aid. Some of the strongest teachings on church discipline are directed at those guilty of this practice. They were said to “walk disorderly” (2 Thess. 3:6-11, NKJV). As shocking as it might seem, the record of Scripture is that collective church benevolence (i.e. help provided from the collection taken upon the Lord’s Day) was always given only to Christians. This is seen from the examples recorded in Scripture—there is no example of church benevolence to non-Christians—but also in the name for this collection—it is the “collection for the saints” (1 Cor. 16:1-2).

The Individual's Responsibility in Benevolence

In contrast to the church’s responsibility, the record of Scripture is that individual Christians are to do good to all, yet even this has its limits. Paul told Christians in the region of Galatia, “as we have opportunity, let us do good to all, especially to those who are of the household of faith” (Gal. 6:10). The word “opportunity” translates the Greek word *kairos*, meaning “due measure, proportion” (LSJ) and is often applied to a measure of time. We all have a limited amount of time and resources. No one can feed

and clothe the world, but when we have occasion and ability we should help others. The question arises, is Paul instructing the church collectively, or individual Christians? Either way, we should note that he contrasts “all” with those who are “of the household of faith.” Regarding the latter, the well-doing is to be directed to them “especially.” Does the context tell us whether this instructs congregations or individuals? The epistle is directed “to the churches of Galatia” (Gal. 1:2), but before his instruction in chapter six he urged restoration of one “overtaken” in sin (Gal. 6:1a), and cautioned against temptation on the part of the one seeking the restoration (Gal. 6:1b). He cautioned against self-deception (Gal. 6:3), urging self-examination (Gal. 6:4), charging each to “bear his own load” (Gal. 6:5). He charged “him who is taught” to share with “him who teaches” (Gal. 6:6), warning that “whatever a man sows, that he will also reap” (Gal. 6:7). In this context, Paul’s charge to “do good to all” does not seem to describe what a congregation does, but what each member of the Lord’s church does as an individual.

This kind of benevolence requires individual work and planning. The thief was taught, “Let him who stole steal no longer, but rather let him labor, working with his hands what is good, that he may have something to give him who has need” (Eph. 4:28). This is not an instruction to the church collectively, but to the individual. The Holy Spirit teaches here that part of the

reason we work is to be able to help others. However, the first direction this help should go is to help our own families. In discussing support of widows, Paul told Timothy, “But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever” (1 Tim. 5:8). This clearly sets some bounds on our benevolence. Unrestricted benevolence would lead to neglect of our own families. Unrestricted giving, even in the “collection for the saints,” would do the same. While generosity is a virtue, undisciplined giving could make one guilty of the same spirit Jesus condemned in the Pharisees—neglecting care for parents by claiming our resources were “Corban,” i.e. dedicated to God (Mark 7:11-13). That doesn’t mean we enrich and spoil them, but our primary responsibility is to our families.

Patterns and Expedients

If our commitment to follow the patterns of Scripture is truly what governs our actions we must be consistent in following the examples we find within its pages (cf. Phil. 4:9). If something is authorized, but the exact mechanism to accomplish it is not specified we may consider something an expedient if it helps us accomplish the thing authorized. In this issue, if a congregation built and stocked a food pantry, ran a soup kitchen or women’s shelter, or operated benevolent institutions to help the needy, could such things be considered expedients? No, we would first have to prove that the church is actually charged with performing these works. There is no such proof in Scripture.

Sadly, emotion has often shaped our rationale in these matters. Let’s go back to the instructions Paul gave regarding widows. He concluded this section writing—“If any believing man or woman has widows, let them relieve

them, and do not let the church be burdened, that it may relieve those who are really widows” (1 Tim. 5:16). There were few conditions in the ancient world that were as desperate as being a widow. Yet, the Holy Spirit placed restrictions on when the church could and could not help, lest “the church be burdened.” What does that mean? Clearly, the church could not do what it was charged to do if its resources were exhausted by works it was never commanded to do. If this was true of aid to widows, it would certainly be true of aid to others the church was never instructed to help.

Am I saying we should ignore those in need? No, the Parable of the Good Samaritan teaches that we must not pass by “on the other side” when we see those in need—but we should note, the Samaritan acted as an individual, not through a church, synagogue, or institution (Luke 10:30-37). The question is, how can we act within the authority of Scripture in all things?

Unlike Paul’s words to Timothy not to *burden* the church, individuals have liberty to use our money to help others as we judge best. After Ananias lied about his money and property, Peter asked, “While it remained, was it not your own? And after it was sold, was it not in your own control?” (Acts 5:4a). Individuals can choose to help those we think worthy of help on our own or through support of a benevolent institution, so long as in doing so we do not act in ways that share in sins (1 Tim. 5:23; 2 John 11), support false doctrine and error, or neglect other responsibilities in the process.

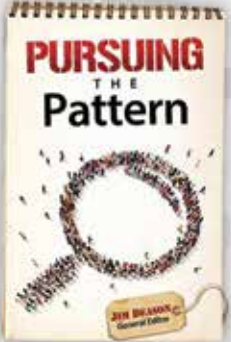
When the needy request help from a congregation, while there is no authority for the church to help from the “collection for the saints,” where I preach we ask two members to visit with the person making the request. They then report to any interested in helping so we can

responsibly determine to help or not. In most cases we help individually. In other cases, if fraud, dishonesty, or sinful behavior has been revealed we decline the request. Either way, we are acting within the authority of Scripture and avoid burdening the church with works that move it away from its purpose as the “pillar and ground of the truth” (1 Tim. 3:15). ■



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Church Benevolence (2)

by Doug Burluson

In the second article, Doug discusses how the benevolent nature of God must impact conclusions we draw regarding the benevolent work of the church.

Many words have been exchanged between members of the churches of Christ on the discussion of the means, beneficiaries, and purpose of Christian aid. I am aware of many of the things that have been written in the *Gospel Guardian*, the *Gospel Advocate*, and *Truth* magazines and in other settings and know that brethren still differ with regard to how Christians should benevolently care for others. Sadly non-benevolent attitudes have been exchanged between some brethren, yet many others throughout the years have been respectful in this endeavor. If you hold a non-institutional perspective I respect you and consider you my brother or sister. This applies to brother Kyle Pope whom I have come to know and appreciate over the last two years. I appreciate his conviction and courage to engage in this discussion without anonymity. We do not agree on everything, but do agree on *most things*. We both love the truth and desire to honor the Lord. I am especially excited about the opportunity to reflect on how we can work together as one body without having to compromise our convictions.

The Consistent Nature of God's Benevolent and Generous Kindness

God has spoken and has also acted with kindness and love for all humankind. God has done this with incredible generosity from the beginning (Titus 3:4; cf. Rom. 2:4; Eph. 2:7). Generally speaking could we

imagine a created world where the sun only shined on Christians or where the rain only fell on the faithful (Matt. 5:45)? Specifically with regard to God's covenants, aren't we thankful that God's covenant with Israel included corporate provisions and protections for the foreigners and strangers that sojourned among them (Lev. 19:9-10, 33; Deut. 10:18-19)? Don't we love how Jesus and His apostles ministered to those outside "the lost sheep of the household of Israel," including the daughter of a Syrophenician woman (Mark 7:24-30), the citizens of Decapolis (Mark 5:9-20), and the centurion whose servant was sick (Luke 7:1-10)? Isn't it interesting to consider the reputation that Christians gained in Jerusalem for their service and sacrifices for the sake of brethren and their dependents (Acts 2:47; 4:32-37)? What does this trajectory of God's benevolent activity and call for His people to be generous indicate? There is no doubt that God loves humanity and has demonstrated that love to an incredible measure. When did that love first appear? In Titus 2:11 we read "the grace of God appeared" and that appearance brought the hope of salvation to all people. Certainly Jesus' atoning work and benevolent care was not limited! The same work and care could also be seen in His church. What the Spirit did in Jesus' ministry in Luke, the Spirit also did in the ministry of the church in Acts. Benevolence is not limited only to what God said, but also includes what God has shown us with great consistency throughout His Word. God's generous

desire is that all people be saved and come to knowledge of the truth (1 Tim. 2:4), a desire that is evident both in the words and works of God.

Case Studies in God's Concern for All: Galatians 6:10

Volumes have seemingly been written on the content and nature of Galatians 6:10. I would begin with some notes about my disappointment with the way this has traditionally been discussed. First, I do not think this discussion wholly depends on whether one considers the Galatians 2:10 contribution to be referring to the "Great Collection." Unlike Gibson, I date Paul's Galatians to around AD 49, early in the apostle's ministry before the Jerusalem council.¹ If the council of Acts 15 had already happened when Galatians was written, the apostle Paul could have simply pointed to that event as the solution of the problem that prompted Galatians in the first place! In addition to this I would also suggest that the private visit of Paul, Barnabas, and Titus to the "pillars" of the Jerusalem church in Galatians 2 parallels Paul's "Jerusalem famine" visit of a similar nature in Acts 11:29-30, not Acts 15. While I agree that congregations cooperated in supporting those struggling in Jerusalem, including at the least their children and households

¹ Steve Gibson, *Galatians 6:10 and the Great Collection: A Critique of the "Saints Only" Doctrine*. Taylor, TX, 1990.

(slaves, dependents), I do not think that one must associate the collection of Galatians 2 with the Jerusalem collection mentioned in Romans 15:27-31 or 2 Corinthians 9:13. Secondly, much that has been written about individual vs. corporate responsibility in Galatians 6 superimposes a post-Enlightenment milieu of individualism back into a predominantly group-oriented Greco-Roman setting. The patriloal, group-oriented first-century context of the NT writers is far-removed from a context where individualism is primary in the mind of most post-Enlightenment readers. Finally, given the nature of Greek number and syntax any conclusion that suggests the context of Galatians 6 could *only* be for congregations or individuals is tenuous. The plural pronouns and verbs of Galatians 6 could be applied to individuals and congregations as indicated by a number of parallels in both Septuagintal and Greek NT contexts. This false dichotomy ignores the ambiguous nature of the plural pronouns or verbs, which also appear in 1 Corinthians 11. Paul wrote the letter of Galatians to Christians scattered throughout southern Galatia because of the apostasy of some as they moved towards the false doctrine of the Judaizing teachers. This was a corporate problem that had impacted many individuals to which the author responded by telling his own story (Gal. 1-2), comparing their experience to Abraham's (Gal. 3-4), and showing the results of God's activity (Gal. 5-6). In this context the corporate problem that had impacted many individuals cannot then be viewed as individual only in Galatians 6. After connecting v. 10 back to the previous context by means of the particles "therefore" (*oun*) and "then" (*ara*), Paul refers to "the appointed time" at hand (*kairos*) as he had in the eschatological context of v. 9. Then using the hortatory subjunctive, Paul urged his readers in the congregations at Lystra, Iconium, Derbe, and Pisidian

Antioch to "do good" (*ergadzōmetha to agathon*) "to all" (*pros pantas*). This letter was likely read to the congregations in a single hearing and then left for all to share. Though some have offered delimitations to Paul's usage of "doing good" in Galatians 6, it is tied in context to bearing one another's burdens and even sharing good things (*en pasin agathois*) with those who taught them (vv. 2, 6). Every individual and/or congregation was to universally do good to all people, it was also particularly or "especially" (*malista*) to do good to those of "the household of faith" (*tous oikeious tēs pisteōs*). The exegete who wants to separate the individual from corporate responsibility in Galatians 6:10 must do so arduously without the support of the Greek grammar, syntax, or the social-setting of Paul's Mediterranean context.

How Can We Seek to Work Together?


If we cannot agree on how to interpret Galatians 6:10 can we agree to still seek to find common ground? Can we work together to support Christians in need? Perhaps this could involve relieving the saints in the aftermath of disasters and crises or serving alongside one another in agreeing to "remember the poor" (Gal. 2:10)? Even if we disagree with regard to whom Galatians 6:10 applies, we can certainly agree that Christians should be given priority ("especially"). Perhaps we could even find cooperation in our efforts as individual members of the body? Christians who differ on Sunday school organization or communion cups likely do not do these things together in the assembly due to conscience, but could they pray together, sing together, or study the Word together? We have historically made a hard break in an area that ought to be viewed as important to our faith and practice, but as a result have formed "parallel universes" of fellowship.

I am saddened by that reality and, while persuaded benevolent aid offered to non-Christians is not sinful, refuse to allow this to become a wall that completely divides the Lord's people in areas in which we can work together. I do not want anyone to be "quarantined," but would prefer that we find a way to reflect the trajectory of God's kindness and Christian behavior, finding ways to benevolently work together in serving the saints. 🙏




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Institutions (3)

by Doug Burluson

The third article expands the discussion to consider institutions, as Doug examines whether different conclusions regarding church support of institutions justify division.

To a certain extent every Christian is an “institutionalist.” Scripture affirms that God ordained three institutions: the home (Gen. 2:18-24), the government (Rom. 13:1-7), and the church (Matt. 16:18; Acts 2:37-47). In his first article, Kyle correctly noted this distinction when he appealed to the examples of Christian widows being supported by their families and in some situations the church (1 Tim. 5:3-16). This example also highlights the fact that these institutions not only co-exist, but also overlap in their work at times. When appealing to 1 Timothy 5, one must note that there are responsibilities given to families if certain criteria apply and other responsibilities given to congregations (as a form of spiritual kinship) if different conditions exist. Congregations could provide daily care if the widow was over 60, had been the wife of one husband, had no family to provide for her, and had been faithful to the Lord in her service. Unless these conditions were met it would have been the responsibility of families to care for her, not the local body. Those in the home have the primary responsibility to care for members of the family (1 Tim. 5:8), but the government (1 Pet. 2:14) and church (Acts 6:1-7) can also act benevolently.

In my first article I introduced the historical and theological contexts in which benevolence is discussed in Scripture. While no post-Enlightenment distinctions are maintained between groups and individuals, there is a

trajectory that shows God’s benevolent concern not only for His people, but for all people. Kyle correctly noted that appeals to “emotion” in this discussion have not always been avoided, yet it’s difficult to avoid when one is told that he or she as a member of the body cannot minister to others in the same manner that the Head of the body ministered to others.

Authorization for the Congregational Care of Christians and Non-Christians

It should be noted that every New Testament epistle was written to congregations, with the exception of four and even those had implications for the body of Christ. The church of God’s intent reflected God’s benevolent outreach towards their own members and those outside the flock as well. In 2 Corinthians 9:12-13 Paul indicated that the Christians in Jerusalem used the funds that other Christians shared with them not only to supply “the needs of the saints,” but also would lead to others praising God for their liberal giving and the ways that the contribution was shared with the Christians and “to all.” These Christians reflected the indescribable gift of God in the way they shared with others (v. 15)! Chad Ramsey has correctly pointed out that these prepositional phrases (*eis pantas, epi pantas*) are used elsewhere in the New Testament to include “all” who heard a particular

report or participated in a certain activity (Acts 5:11; 1 Thess. 3:12; 5:15).¹

The oft-cited examples of Galatians 6:10 and James 1:27 should also be considered when discussing the scope of Christian benevolence. As introduced in my first article, the claim that only individual Christian responsibility is in Paul’s mind in Galatians 6:10 or in James’ mind in James 1:27 cannot be supported by the full or immediate context of either epistle. The language, structure, and context do not lead one to make this distinction between individuals and congregations clear. While congregations might choose to “do benevolence” differently in their autonomous function, no congregation can neglect the widows, orphans, or suffering in their communities on the basis of these passages. Personally if members of a particular congregation choose to do this individually rather than from the “church treasury” that is their decision to make, but to call sharing in the benevolent work of aiding both Christians and non-Christians from the “treasury” unauthorized cannot be substantiated from the text of Scripture. The trajectory of God’s care, Christ’s example, and the above-mentioned passages all

¹ Chad Ramsey, “The Scope of God’s Benevolence.” Pages 131-46 in *Pursuing the Pattern: A Careful Examination of New Testament Practices* (Ed. Jim Deason. CreateSpace Independent Publishing Platform, 2017).

point to the problem of opposing congregational aid to non-Christians.

Supporting Educational Institutions

Historically there are reasons to be concerned about the nature and direction of educational institutions associated with the churches of Christ. Putting the question of financial support aside, one can observe that many educational institutions associated with the churches of Christ are not teaching what they once did. A careful study of the Restoration Movement will easily show a sad trajectory that many have taken in the name of “Christian education.” But many readers would point to either Florida College or Freed-Hardeman University as examples of where we believe the truth is taught (depending on their perspectives on the discussion at hand) and where young people can benefit from being academically prepared. Thus, the primary question is not whether these institutions should exist, but should they financially be supported out of the church treasury. Despite Wallace’s claim years ago, Christian educational institutions have not been hired out to do the work of the church, but rather to give opportunity to individual Christians to study and advance in knowledge in a setting where God’s Word will be respected and studies can happen in a God-honoring setting.²

I respect the autonomy of the local congregation under the oversight of an eldership (Acts 11:30; Titus 1:7). This was and is God’s plan for the organization of the local congregation. There is no authority in Scripture for anyone outside a local congregation to presume authority over that congregation. The American Christian Missionary Society played

² Pages 241-58 in *Wallace-Ketcherside Debate* (Longview, WA: Telegram Printing Company, 1953).

a divisive role in the history of the American Restoration Movement. Particularly during the Civil War, they held meetings of representatives who in turn sought to control somewhat the autonomous congregations they represented. No so-called “Christian university” controls the church or any congregation for that matter. Congregations can choose to support a school or not, but the “institution” has no say in what the local congregation does under the oversight of a local eldership. I have attended schools associated with the churches of Christ since I was a child and know firsthand that these “institutions” do not control the church and congregations do not control the “institutions.”

If my non-institutional brethren want to support Florida College they can easily do so. A representative from the College will speak at the congregation, perhaps then inviting members who are interested in supporting the work of that institution to a home or restaurant where more details will be shared. The members can then choose whether or not they want individually to support the school. What if those same members decided to pool their resources and send one check? How many individual Christians would constitute congregational support? Would it require payment being rendered by means of a check with the name of a congregation on it? Would it require that a decision be made by the local eldership (the same eldership that likely invited the speaker in the first place) to support that work? That congregation can pay the preacher and other members to attend the Florida College Lectures, yet cannot support the College out of its treasury. Much of the discussion on this question has been tied to where the funds were collected, how they were gathered, or how the money was exchanged. While some effort has been made through the years to carefully distinguish between what constitutes individual support

versus congregational support, these lines (as presented by advocates of both sides of the issue) have been fluid at best. In short the passages that speak to the usage of church funds by local congregations do not disqualify support being given to sound organizations that the church leaders believe to be doing God-honoring work (Acts 11:28-30; 1 Cor. 16:1-3; 9:11, 14; 2 Cor. 8:4, 8; 11:7-8; Phil. 4:15, 18; 1 Tim. 5:17-18). Does a congregation have to support an educational or benevolent institution out of the treasury? Of course not, but this is not forbidden in Scripture and should not be forbidden by the Lord’s people either. While there are other things that could be said along these lines I would again ask if these questions are significant enough to divide the Lord’s body? 📖



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Institutions (4)

by Kyle Pope

In article four, Kyle asks if conclusions interpreting these issues as expedients are consistent in light of conclusions we draw on other issues.

Analysis

Brother Burleson is correct that we are in agreement on *most things*. That is exactly why I believe discussions like this are important if we are to be united “in the same mind and in the same judgment” (1 Cor. 1:10, NKJV). Some brethren, over the years, have argued that viewing biblical silence as prohibitive, or looking to what Scripture *says, shows, or implies*¹ for biblical authority are modern inventions, unknown in the first century. I was pleased to learn in 2017, that Doug does not believe that. He affirmed confidence in the prohibitive nature of biblical silence (58-66) and wrote, “All of Scripture must be read in the context of commands, examples, and inferences being made as a result of God’s gracious pursuit of an erring people whom He desires to save (1 Tim. 2:4)” (70).² In these points we fully agree.

¹ Brother Doy Moyer offers this powerful simplification of the terms “command, example, and necessary inference,” arguing that all communication relies on these concepts (see *Mind Your King: Lessons and Essays on Biblical Authority*, Birmingham, AL: Moyer Press, 2016).

² Doug Burleson, “Bible Authority,” *Pursuing the Pattern: A Careful Examination of New Testament Practices*, Ed. Jim Deason. CreateSpace Independent Publishing Platform, 2017, 55-74.

I ask, however, is it not making the same faulty argument from the past to argue that distinctions between individual and congregational responsibilities are “post-Enlightenment” thinking contrary to a “group-oriented Greco-Roman” mindset? Let’s test that. In addressing 1 Timothy 5, Doug acknowledged that, “there are responsibilities given to families if certain criteria apply and other responsibilities given to congregations . . . if different conditions exist.” Is that a “false dichotomy”? Doesn’t that show distinctions between collective and individual (or at least family) responsibilities are not a modern construct, but biblical principles?

In the issue of collective benevolence to non-Christians, brother Burleson has essentially argued that if God can do good to “the just and the unjust” (Matt. 5:45), God’s actions grant authority for what the church does collectively. Certainly, we are to be “imitators of God” (Eph. 5:1), but how far can we take that? God can make laws—can the church? No, “there is One Lawgiver” (Jas. 4:12). God can carry out capital punishment (cf. Acts 5:1-10)—can the church? No, withdrawal of social contact is the only punishment authorized for the church (cf. 2 Thess. 3:6, 14; 2 Cor. 2:6).³ Obviously, there

³ These examples are extreme, but there have been those in history who have presumed these works for the church. The very fact that we view them as extreme demonstrates ▶

are limits to the sense in which we imitate God. So clearly, not all of God’s actions are generic authority for what the church does collectively.

Are These Expedients?

Our task in this discussion is to determine if these issues are generically authorized and may thus be considered expedients, or if they are additions for which the Scriptures grant no authorization. Brother Burleson has made the case that the example of God and instructions like Galatians 6:10 authorize the church collectively to offer benevolence to non-Christians. Our friends who believe in the use of mechanical instruments of music make a similar case. They assert, “If instruments are used in heaven we can use them in the assembly.” Or, “Since we are told to praise God, instruments are an expedient to do that.” Now brother Burleson and I both reject those conclusions, but why? In part, because we both believe that approved examples are binding. There is no example of collective worship to God on earth with a mechanical instrument in the NT. If this conclusion is valid, the same principle must determine our views on these issues. If there is no approved example of collective benevolence to non-Christians (or support of human institutions) in the NT, the same approach to biblical authority that leads us to mutually reject the instrument should lead us

that we recognize the limits of our imitation of God.

in unity to mutually rejecting these practices as additions, not expedients.

To attain this unity, I must convince Doug that there are no such examples. He has appealed to 2 Corinthians 9:12-13 as an example of collective support for non-Christians. For this to be true we would have to understand the phrase “needs of the saints” to stand in contrast to needs of *non-saints*, but that’s not what it says. The Corinthians’ help supplied the saints “needs,” Gr. *hustrēma* “deficiency, that which is lacking” (Thayer), “but also” was “abounding through many thanksgivings to God” (2 Cor. 9:12b). The contrast is between *needs* that were lacking, and *thankfulness* that was “abounding”—not different recipients of the giving. The word translated “sharing” (NKJV, NIV), “contribution” (NASB, ASV, ESV), or “distribution” (KJV), also helps us understand the scope of this gift. It is the familiar word *koinōnia*—usually translated “fellowship” (YLT, GLT). In the previous chapter, Paul described the same gift as the “the fellowship (*koinōnia*) of the ministering to the saints” (2 Cor. 8:4). Only two chapters before this Paul wrote:

Do not be unequally yoked together with unbelievers. For what fellowship (*koinōnia*) has righteousness with lawlessness? And what communion has light with darkness? And what accord has Christ with Belial? Or what part has a believer with an unbeliever? (2 Cor. 6:14-15).

Certainly, context determines the meaning of any word, but are we to conclude that Paul prohibits *koinōnia* with unbelievers, only to commend it three chapters later? Paul is reporting the results of, “the generosity of the fellowship toward them [i.e. the saints in Jerusalem] and toward all (*eis pantas*) [i.e. likely other saints in Judea (cf. Acts 11:29—“relief to the brethren dwelling in Judea”)]” (2 Cor. 9:13, GLT).

“All” is still speaking of “saints,” but includes those outside of Jerusalem.

We noted in our first article the name for this first day of the week collection of the church—it is “the collection for [*eis*, lit. “unto”] the saints” (1 Cor. 16:1, NKJV). This is not the only time it is described that way. When Paul told the Romans about this type of gift he spoke of “going to Jerusalem to minister to the saints” (Rom. 15:25), explaining, “For it pleased those from Macedonia and Achaia to make a certain contribution (*koinōnia*) for the poor among the saints who are in Jerusalem” (Rom. 15:26). Does that explain what “remember the poor” actually means (Gal. 2:10)? Further, it was called “the gift and the fellowship (*koinōnia*) of the ministering to the saints” (2 Cor. 8:4). Paul’s teaching on giving that spans 2 Corinthians 9:1-15 begins with reference to the “ministering to the saints” (2 Cor. 9:1). Does this mean nothing? If the collection is intended for broad general distribution to any poor, or to any good cause why is it said to be “for the saints”?

Let’s go back to 1 Timothy 5. Unqualified widows were not to be “taken into the number” (1 Tim. 5:9) of those receiving regular support from the church. God cares for all widows (Deut. 10:17-18), but the church collectively was not to assume this work. Their family was to assume that duty (1 Tim. 5:16a), but for unqualified widows the church was not to be “burdened, that it may relieve those who are really widows” (1 Tim. 5:16b). Let’s note several things about this. First, the church collectively is not responsible for some things. Second, to assume things outside of its responsibility prevents it from carrying out its work. Third, the church cannot care for all in need (John 12:8, “the poor you have with you always”), but it is capable of carrying out relief for the “needs of the saints.”

Human Institutions

In this round our discussion expands to include the topic of “institutions.” Doug is right that God established the home, civil government, and the church, but this very fact demonstrates the issue at hand. Most non-institutional brethren do not oppose the existence of human institutions—any cooperative effort that isn’t the home, the church, or civil government is a human institution. The issue is do the Scriptures authorize the church to operate, support, or promote *any* human institution—whatever its work?

I will address Doug’s points in my final article, but let me end this study with some practical challenges. We stand before a denominational world challenging them to reject human additions and follow biblical patterns for church organization. Consider how entanglement with human institutions compromises that appeal. If the church is authorized to do a work, Scripture describes congregations doing that work themselves. Where is authority for accomplishing that work vicariously through a separate organization? If it is an institution comprised of people outside of a congregation can elders truly be said to “watch out for” the souls of those who are not under their oversight (Heb. 13:17)? Where is authority for such oversight to begin with? How can we call on the world to reject their unscriptural innovations while clinging to our own? **11**



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Cooperation (5)

by Kyle Pope

In the fifth article, as the discussion shifts to include questions of cooperation, Kyle offers his last study considering the bearing that cooperative efforts have on scriptural organization.

In our final round we include the topic of congregational cooperation. To begin, let's start with some principles regarding the NT church and its work. Among the different terms the Holy Spirit used to describe God's people, Jesus used the potent word *ekklēsia*, generally translated "church." *Ekklēsia* was a Greek political term used in Hellenistic culture for the representative assembly of citizens and in the Greek OT for the formal assembly of Israel. Roy Ward explains, "It was familiar both to Gentiles by political usage and to Greek-speaking Jews through the LXX . . . Its Greek history associated with it a certain dignity with possible ideals of freedom and equal-membership playing a part" (169).¹ In Scripture it is used in three distinct senses:

1. A Universal Sense, of all souls belonging to Christ living and dead (Matt. 16:18; Heb. 12:23). Of this assembly, Christ is the sole Head (Col. 1:18) and God alone adds souls to it upon obedience to the gospel (Acts 2:47).

2. A Local Sense, of Christians in a given location (Acts 13:1; Rom. 16:1; 1 Cor. 1:2). These assemblies are led by qualified elders and deacons appointed over and from among these congregations (Acts 14:23; 20:28; Phil. 1:1; 1 Tim. 3:1-13). Elders do not oversee multiple congregations—

there is no organization higher than eldership, but lower than the headship of Christ.² Since only God knows those who are truly His (2 Tim. 2:19), and the Lord's church includes the faithful dead, we cannot conceive of the universal church as comprised of the sum total of local congregations. Local churches are comprised of those who identify with one another, but it is God who "searches the hearts" (Rom. 8:27).

3. The Local Church Assembled. One is added to the Lord's church upon obedience to the gospel. He or she then identifies with a sound local church (Acts 9:26), but that does not mean that one is "in the church" (i.e. in the assembly of the church) from the moment of conversion or the point of identification with a local body.

Scripture prohibits or proscribes works and actions for the church assembly that it does not prohibit or proscribe at all times. For example, a woman is not to be silent from the time of her baptism, or identification with a local church, but in the assembly of a local church, "it is shameful for women to speak in church" (1 Cor. 14:35). Eating together for hunger is good outside of the assembly (1 Cor. 11:22a, 34), but to do it "as a church" (NKJV) or

literally "in the church" (1 Cor. 11:18, KJV, ASV), beyond eating the "Lord's Supper" (1 Cor. 11:20), is to "despise the church of God" (1 Cor. 11:22b).

Analysis

In brother Burleson's discussion of institutions he posed the scenario of a representative from a college speaking to a congregation about the college. In Scripture, collective worship involved teaching (Acts 20:7), prayer (1 Cor. 14:14-19), singing (1 Cor. 14:26), and on the first day of the week the Lord's Supper (Acts 20:7), and the "collection for the saints" (1 Cor. 16:1-2). Where is authority for a presentation "in the church" (i.e. in the assembly of the church) for promoting any human institution? Doug asked if a group of Christians wanted to pool resources to support an institution, "How many individual Christians would constitute congregational support?" Here is where much of the confusion and division rests. Does any act that members of a church do constitute acting as a church, or "in the church"? No. We are Christians at all times, but if a group of Christians goes shopping, camping, starts a business, or goes to the movies are they doing these things "as a church"? No. What's the difference? The stated purpose of the assembly.

In following the restoration plea, we call people to be united in contentment with the primitive practices and teachings of the NT church. We ask our Catholic friends to reject the burning of incense in worship because

¹ Ward, Roy Bowen. "Ekklesia: A Word Study." *Restoration Quarterly* 2.4 (1958): 164-179.

² The authority of the apostles was an exception to this (Eph. 2:20), but there are no modern day apostles (Acts 1:21-22). Their authority is only demonstrated through the doctrine they taught as revealed in Scripture (Acts 2:42; Luke 22:30).

it wasn't done in the first century. We tell our Baptist friends the Southern Baptist Convention is unscriptural because its not taught in Scripture. Brother Doug mentioned how the American Missionary Society became a divisive issue within the Restoration Movement, but I would ask, was their move to exercise control over congregations the only problem with this arrangement? No. It was wrong because it is not taught as a work of the church in Scripture. Sadly, now there are congregations who still consider themselves "churches of Christ" (Rom. 16:16), and were actually first started in the days of these divisions, but have actually established, operate, and support their own evangelistic institutions. Why was it wrong at the turn of the 20th century, but it's acceptable in the 21st century?

Doug did not appeal to a Scriptural example of collective support of an institution, but wrote, "In short the passages that speak to the usage of church funds by local congregations do not disqualify support being given to sound organizations that the church leaders believe to be doing God-honoring work (Acts 11:28-30; 1 Cor. 16:1-3; 9:11, 14; 2 Cor. 8:4, 8; 11:7-8; Phil. 4:15, 18; 1 Tim. 5:17-18)." Let's test that. Acts 11:28-30 describes "disciples" (11:29a) in Antioch (11:27) sending "relief to the brethren dwelling in Judea" (11:29b) to "the elders" (11:30a), "by the hands of Barnabas and Saul" (11:30b). In the same way, 1 Corinthians 16:1-3 and 2 Corinthians 8:4, 8 speak of congregations by means of their collection sending direct relief to saints in Judea. 1 Corinthians 9:11, 14, and 2 Corinthians 11:7-8 speak of churches directly supporting preachers—something which Philippians 4:15, 18 exemplifies, describing Philippi sending support directly to Paul by one of its members. 1 Timothy 5:17-18 describes churches supporting elders who labor in the

word. Where do any of these passages speak of human institutions?

Brother Doug asked, "Does a congregation have to support an educational or benevolent institution out of the treasury?" Then answered, "Of course not, but this is not forbidden in Scripture and should not be forbidden by the Lord's people either." I would ask, if this is not a proscribed activity, is it worth dividing the Lord's church to engage in it? Further, how can we say it "is not forbidden in Scripture" if its practice is not demonstrated in Scripture? Again, this is the same argument advocates of instrumental music say—"It's not forbidden in Scripture!" For a practice to be an expedient it must be generically authorized in Scripture. Vicarious work through human organizations has no such authorization, and is therefore an addition. How can unity ever be attained if we follow some unscriptural practices, while condemning others?

Finally, how do the Scriptures teach that local churches may cooperate in the Lord's work? Doug affirmed his respect for congregational autonomy. I agree that the Bible describes churches operating independently, but concurrently in the cause of Christ. Sadly, many efforts that have brought division have sought to either activate the universal church, or compromise congregational autonomy. If we maintain consistency in following NT patterns this will not happen. The Bible reveals different patterns for benevolence and for evangelism. In Scripture, churches sent relief to other churches directly (Acts 11:28-30)—not through a separate organization or another church. For evangelism, however, the pattern in the NT is churches sending support directly to sound preachers (Phil. 4:15-18), not to a separate organization, or even to another church to distribute that support. When congregations follow these patterns they act with Scriptural

authority and are cooperating in the cause of Christ. To alter these patterns is not to use expedients, but to bring in unscriptural additions.³

Conclusion

Let me end by thanking Mark Mayberry (editor of *Truth Magazine*) for first asking Doug and I to engage in this discussion. I thank both Mark and Greg Tidwell (editor of *Gospel Advocate*) for agreeing to publish this exchange concurrently. My warmest thanks goes to brother Burleson for agreeing to participate in this study, especially with all of the responsibilities he has on his plate. Doug, my prayer is that you receive my words in the spirit of love and brotherly kindness in which they are intended and that our God may be glorified by the efforts we have put forth. 🙏

³ For more on this, see my lecture, "Church Government and Cooperation," *Pursuing the Pattern: A Careful Examination of New Testament Practices*, Ed. Jim Deason. CreateSpace Independent Publishing Platform, 2017, 89-104, or the audio: [http://www.eciconference.com/resources/2017---Pursing-the-Pattern/03ChurchGovernmentAndCooperation\(KPope\).mp3](http://www.eciconference.com/resources/2017---Pursing-the-Pattern/03ChurchGovernmentAndCooperation(KPope).mp3).



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Cooperation (6)

by Doug Burluson

Doug ends the discussion with an analysis of interpretive principles that must be utilized in establishing authority for any practice considered in this discussion.

Regarding the division over congregational cooperation, Bill Humble concluded fifty years ago that this “is the most serious division, numbers-wise, that churches of Christ have suffered” (74). He added, “Whether the division is final [...] is yet to be determined.”¹ While this discussion reaches back earlier, Harrell noted it was after the economic boom of the 1950s that it “reached [a] schismatic dimension” (567).² Any discussion of cooperation begins with historical awareness, including what we’ve inherited as readers of Scripture. For example, brother Kyle has correctly noted that the post-Enlightenment distinction between groups and individuals does not nullify the usage of singular or plural parts of speech in Scripture. In the context of 1 Timothy 5 (a letter written to an individual with applications for the church) the individual-group, family-congregation distinctions are clear, but in Galatians 6 and James 1, passages Kyle did not address in his last two articles, this distinction cannot be exegetically maintained.

¹ Bill Humble. *The Story of the Restoration*. Fromm International, 1969.

² David Edwin Harrell, Jr. “Noninstitutional Movement.” Pages 567-69 in *The Encyclopedia of the Stone-Campbell Movement*. Eds. Douglas A. Foster, et. al. Grand Rapids: Eerdmans, 2004.

I have pointed to the trajectory of Scripture, along with the examples of the households/dependents of Christians in Acts, Galatians 6:10, James 1:27, and 2 Corinthians 9:13-14 as places where these distinctions cannot be maintained. Kyle suggested that the use of the word *koinōnia* in 2 Corinthians 9:13 as paralleled in the same letter (6:14; 8:4; 13:14), delimits the generosity of Corinthian brethren to Christians alone. Paul later describes God’s work in Romans 15:8-9 as something that would lead Gentiles in Rome, Spain, and beyond to glorify God. This work would not only build up the fellowship of the saints, but caused all to benevolently benefit. Also it seems that either the Jerusalem congregation served as a “sponsoring congregation” by receiving funds first for its members and then distributing them or that the church used the funds to relieve both saints and non-saints.

Interpretive Principles

As Kyle quoted, I do believe in the prohibitive nature of biblical silence and that “Scripture must be read in the context of commands, examples, and inferences,” but I’d urge readers to read the rest of the article he quoted. I also wrote, “readers of Scripture need to understand the commands, examples, and inferences in the historical, theological, and literary context of that world” (70). I certainly believe that silence may be prohibitive, but it may also be that God either hasn’t spoken on a matter (Deut 29:29) or

that His silence is incidental, which is where expedients and additions are differentiated (58-66).³ It would be a mistake to say that silence is permissive, but also to conclude that silence is *always* prohibitive (this was the context in which my statement about Scripture not forbidding the practice was written). Thus, as I have shown in these articles, any biblical statement must be set in the framework of the historical, literary, and theological context of Scripture.

I was disappointed that Kyle so quickly dismissed the application of theological context. While God makes laws and eternally punishes, he also desires that Christians reflect His holiness. The trajectory of Scripture with regard to God’s benevolence speaks as clearly as any of the passages we have referred to in these articles. God says it and shows it. Should we believe that because we are not sovereign that nothing from God’s character is helpful for Christian faith and practice? Cannot the same

³ Doug Burluson, “Bible Authority,” *Pursuing the Pattern: A Careful Examination of New Testament Practices*, Ed. Jim Deason. CreateSpace Independent Publishing Platform, 2017, 55-74. For a similar distinction see Earl D. Edwards. Protecting “Our Blind Side:” *A Discussion of Contemporary Concerns in churches of Christ*. Henderson, TN: Hester Publications, 2007 (page 224).

God who says what He desires for us to do with regard to the poor, the orphans, and widows (Gal. 6:10; James 1:27; et. al) also show that concern with consistency throughout both testaments? God has called us to “be holy as He is holy” (Lev. 11:44-45; 19:2; 20:7; Deut. 23:1; 1 Pet. 1:15-16), while Christ instructed that we “love one another” as He first loved us (John 13:34-35)? Where is this holiness or love better manifested than in service to others, including the non-Christian? This is not just about asking “what would Jesus do,” but it’s also about making note of “what Jesus did do.”

With regard to the work of the church, I understand the purpose of the assembly and the nature of the assembly (*qahal, ekklesia*). Where in these articles have I urged that the work of the church be farmed out to institutions? I have never believed it is the primary work of the church to promote human institutions, but would agree with what Pres. L. R. Wilson, the first president of Florida Christian College, said in his inaugural address, “The primary purpose [...] will be to educate and develop Christian character” (202).⁴ Even when a representative of a non-institutional institution speaks to a congregation and avoids appealing to the church for funds, he is sometimes invited because of his ties to a particular school and introduced as a graduate or representative of the school. It would be a mistake to try to separate the influence of many non-institutional and institutional brethren from the church-affiliated institutions at which they trained. It’s ironic that a speaker can be invited because of his affiliation with an institution, introduced as a graduate or representative of an institution, and invited to many events

⁴ M. Norvel Young. *A History of Colleges Established and Controlled by Members of the Churches of Christ*. Kansas City: Old Paths Book Club, 1949.

hosted by the institution and yet any official connection between the institution and congregation be denied. Kyle wants to draw parallels to the argument for instruments based on its advocates’ argument that God’s silence is permissive, but I am asking how his claim that “any cooperative effort that isn’t the home, the church, or civil government is a human institution” can allow for Athens Bible School or Florida College to exist? Could this possibly lead to the educational work of the church being accomplished “vicariously through a separate organization” or is the question one of whether congregations can oversee the work or support it out of the treasury?

A Plea for Biblical Unity

With regard to cooperation let me be clear. We ought to love one another as brethren in word and deed. If one has been taught that every “institutionalist” is a liberal who has forsaken biblical authority and now believes that manmade institutions are the lifeblood of the church, then he or she has not been taught the truth about many of the “I brethren” I know. If one has been taught that every “non-institutionalist” is a legalist who has failed to love the poor or orphans and thus should be shunned, he or she has not been taught the truth about many of the “NI brethren” I have come to know. In his last paragraph Kyle suggested that the “unscriptural additions” of institutional brethren make cooperation difficult. Given where this discussion has been and how some brethren still view these issues, I understand his remarks. While our differences are evident, I am thankful that some are already finding ways to converse and cooperate.

My challenge would be to have conversations with brothers or sisters in your community who disagree with you on the questions Kyle and I have been discussing. For too long we have

operated in parallel universes, huddling in our own conferences, writing in our own journals, operating our own homeschool co-ops, and sometimes talking *about* brethren who disagree on these issues rather than talking *to* those brethren. Kyle, my prayer is that you also receive my words in the spirit of brotherly kindness, that our God may be glorified, and that one day we will be truly one in Christian unity and fellowship. I respect the editors of *Truth Magazine* and *Gospel Advocate* for their courage in inviting Kyle and me to participate in this series. May this be a step towards the sharpening of a desire to study with one another that the world might be reached with the gospel of Jesus Christ through the precious institution established in Acts 2, the church of Christ. 📖



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Finally, consider the repeated apostolic admonition, “Be sober” (1 Thess. 5:6, 8; 2 Tim. 4:5; 1 Pet. 1:13; 4:7; 5:8). The Greek word *nēphō*, translated “be sober,” also means “to abstain from wine” (Thomas, 3525). BDAG says it is used figuratively in the NT, signifying that believers should “be free from every form of mental and spiritual ‘drunkenness,’ from excess, passion, rashness, confusion, etc. *be well-balanced, self-controlled.*” The consumption of contemporary alcoholic beverages serves as a barrier and a stumbling block to the fulfillment of this inspired injunction. **■**

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(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 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: J. Wiley Adams (478) 922-1158

COLUMBUS

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

CONYERS

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

PINE MTN. VALLEY

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

SAVANNAH

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

VALDOSTA

church Of Christ
4313 North Valdosta Rd.
(Located 1 mile E. of Exit 22 off I-75)
Worship 9 A.M., Bible Study 10 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

OOITIC

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

PEKIN

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

PLAINFIELD

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

SAINT LEON, IN

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

SALEM

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

TRAFALGAR

Spearsville Rd. church of Christ, 6244 S. 500W.
(1.2 mi. S. of Hwy. 135)
Bible Study 10 A.M., Worship 11 A.M.
Evening 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: B.J. Sipe (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 5 P.M., Wednesday 7 P.M.
(318) 256-9396

STONEWALL

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

MARYLAND

SEVERN

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

MAINE

PORTLAND

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

MICHIGAN

CEDAR SPRINGS

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

MINNESOTA

DULUTH

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

ST. CHARLES

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

MISSISSIPPI

BOONEVILLE

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

CLINTON

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

MERIDIAN

Grandview church of Christ
2820 Grandview Ave.
Bible Study 10 A.M., Worship 11 A.M.
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.
Wednesday 4:30 P.M.
James Bond: (419) 564-3878
Mr. Kim Walton: (419) 651-3488
church: (419) 522-8982
www.mansfieldcoc.com

NEW LEBANON

New Lebanon church of Christ
1973 W Main Street
Bible Study 9:30 A.M., Worship 10:30 A.M.,
Evening 5 P.M., Wed. Bible Study 7 P.M.
Evangelist: Bruce Hastings (937) 687-7150
or (937) 478-0367

MARIETTA-RENO

Marietta-Reno church of Christ
80 Sandhill Road
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6:30 P.M., Wednesday 7 P.M.
Daniel Ruegg: (740) 222-9160 or
Steve Foutty: (740) 473-9028

NORTHWOOD

Frey Road church of Christ
4110 Frey Rd. (Toledo Area)
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Donald Jarabek
(419) 893-3566, (567) 694-5062

UHRICHSVILLE

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

OKLAHOMA

MCALESTER

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

OKLAHOMA CITY

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

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

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

COSBY

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

JACKSON

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

JOHNSON CITY

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

JONESBOROUGH

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

KINGSTON SPRINGS

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

MT. PLEASANT

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

KINGSFORT

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

MARYVILLE

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

MEMPHIS

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

MURFREESBORO

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

MURFREESBORO

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

NASHVILLE

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

NASHVILLE

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

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

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

EL PASO

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

FORT WORTH

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

GRANBURY

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

HOUSTON

Fry Rd. church of Christ
2510 Fry Road (77084)
Bible Study 9:30 A.M., Worship 10:20 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
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.springwoodschurhofchrist.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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