

# Churches Need Shepherds

Weldon E. Warnock

Sheep need a shepherd, and, since the disciples of Jesus are sheep, they need a shepherd. Jesus said to Peter, “Feed my sheep” (John 21:17). Our Lord also said, “Other sheep I have which are not of this fold (John 10:16). Jesus is the chief shepherd (1 Pet. 5: 4). A chief shepherd implies subordinate shepherds. These shepherds are the elders of the local churches.

Paul told the Ephesian elders, “Take heed to yourselves, and to all the flock, over which the Holy Ghost hath made ye overseers, to feed the church of God which he hath purchased with his own blood” (Acts 20:28). Here, the elders are told to take heed to the flock and to feed (shepherd) the church of God. Peter, who was also an elder in the church, told fellow elders to “feed (shepherd) the flock of God among you” (1 Pet. 5:1-2).

Every congregation needs shepherds. When Paul returned on his first missionary journey, he ordained or appointed elders in every *church* (Acts 14:23). This was done in a matter of months after these churches were established. Churches go today for years and still no shepherds. Something is wrong, somewhere. Let us notice why churches need shepherds.

**1. To lead the flock.** Jesus said of the shepherd, “And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice” (John 10:41). The Lord, as a shepherd, leadeth beside the still waters (Ps. 23:2). Elders are leaders in the church. We read, “Obey them that have the rule over you” (Heb. 13:17). The word “rule” means “lead.” The New American Standard Bible renders this verse, “Obey your leaders.” Inept leaders have the flock grazing on the same barren territory forever. They never enter the green pastures. If such happens, it is by accident. Incompetent shepherds allow the church to get in the rut of just “keeping house for the Lord.”

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## The Factional Mindset (3)

Mike Willis

In this series of articles, I have been trying to call attention to the factional mindset that is sometimes creates division and dissension in the Lord's churches. In trying to identify factionalism, I am listing several characteristics of the factional brother. Factionalism is difficult for us to identify because it flies under beautiful banners — "standing for the truth," "defending the faith," or "opposing liberalism." Because none of us wishes to discourage loyalty to the truth, we sometimes are too tolerant of the factional man. By the time one recognizes the damage he is doing, the time may have already passed to stop his divisive ways. We hope that listing these attributes of the factional mindset will be helpful in identifying those who are dividing churches so that sinful division can be stopped.

**1. The factional man has no place in his thinking for any present day issues that fall into the category of Romans 14.** A factional man can usually correctly explain the meaning of Romans 14 and make correct application of the text to the issues described in Romans 14 and other New Testament issues (such as circumcision, forbidding to marry, etc.). However, he is not able to identify anything that he believes as a Romans 14 issue. Everything he believes is a matter of faith with which no one can disagree and be faithful to the Lord. Romans 14 was originally written to meet this very challenge.

**2. The factional man makes every judgment decision with which he does not agree tantamount to apostasy.** In areas of application, a factional brother tends to make every judgment issue a test of one's faithfulness to God. In a case where two brethren are united on a principle of truth but disagree over whether another man is a mistaken believer or a false teacher on the same point, the factional brother's judgment must be the correct one and all those who disagree are compromisers violating 2 John 9-11. Such a brother is willing to divide a church over his judgment about the other man because every one who disagrees with him is a liberal apostate.

**3. The factional man has trouble understanding that general authority is just as surely Bible authority for an action as is specific authority.** Certainly this has been true historically. Those who created dissension in the church over multiple containers, Bible classes, and located preachers were looking for a specific example of a church having a Bible class, using multiple containers, or a preacher working with

*See "Factional" p. 665*

# Divine Providence

Donald Townsley

The Bible doctrine of divine providence has been neglected by gospel preachers of our generation. In days gone by this subject was given a more prominent place in the preaching and writing of brethren. I believe we have reaped some tragic consequences because of our ignorance on this subject. Extremes have arisen and found fertile soil in which to grow because of the ignorance that exists. One example is the “direct operation of the Holy Spirit” movement. I do not believe false teaching on this subject would have found ready acceptance by some if they had understood God’s providential working. Another consequence of not understanding this subject is the gloom, depression and anxiety that afflict the hearts of so many of the children of God. If they could only understand this Bible doctrine and have the conviction that “*the Lord is at hand*” (near, Phil. 4:5) and that he really cares for us (1 Pet. 5:7), it would do away with the insecurity, fear, depression, and despair that exist in the hearts of so many.

In order to define what “divine providence” is, let us first point out what it is not. Divine providence is *not a miracle*. A miracle is an act of God superseding or suspending a natural law. A miracle was a visible sign which indicated to all men that a super-human power was at work in that particular thing. An example of a miracle is the Lord feeding five thousand people with five loaves and two fishes (John 6:8-14). Miracles were for the purpose of confirming the Word (Mark 16:17-20). The Word was given in its completeness and confirmed, then miracles ceased (1 Cor. 13:8-13).

Providence differs from a miracle in that its ends are brought about by means of the established laws of God through ordinary channels. Providence is the preservation, care, and government that God exercises over *all things that he has created* in order that they may accomplish the end for which they were created.

God’s providence does not eliminate following the word of God in every detail. God, through his word, brings about conversion and edification of his people (Rom. 1:16; Acts 20:32). This does not eliminate our using all the care, sense and skill that we can exercise. Neither does it eliminate the free-moral agency of man. God’s providence works with two kinds of wills — willing wills and opposing wills. Good men suffer many times at the hands of evil men — evil men meaning it for evil, but God in his providence can overrule it for the good of the inno-

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cent. Joseph, in the Old Testament, is a good example of God overruling the evil intent and actions of his brothers for good. Joseph said to his brothers: "But as for you, ye thought evil against me; But God meant it unto good, to bring to pass, as it is this day, to save much people alive" (Gen. 50:20). The psalmist said, "He (God) sent a man before them, even Joseph, who was sold for a servant" (Ps. 105:17). This example of Joseph is a good commentary on Romans 8:28: "And we know that all things work together for good to them that love God, to them who are called according to his purpose." This verse does not mean that everything that happens to a Christian is good within itself, but that God, through his providence, can ultimately overrule even the bad for our good. He did this for Joseph. Why deny he can do it for us?

Let us look at scriptural proof of divine providence: God makes the sun to rise and sends the rain and fruitful seasons (Matt 5:45; Acts 14:17); in God we live and move and have our being (Acts 17:28); God gives rain, makes the grass to grow and feeds the beasts and ravens (Ps. 147:89); God knows when a sparrow falls to the ground (Matt. 10:29; Luke 12:6); God knows every hair on our heads (Luke 12:7); God's eyes are over the righteous and his ears are open to their prayers (1 Pet. 3:12); God rules in the affairs of nations: "the most High ruleth in the kingdoms of men, and giveth it to whomsoever he will" (Dan. 4:25); John said that Christ was "the prince of the kings of the earth" (Rev. 1:5); Paul said, "For there is no power but of God; the powers that be are ordained of God" (Rom. 13:1). These verses should prove to any honest man that God is providentially working in the world today.

It is upon the belief in God's providence that prayer is founded. We pray because we believe that God will hear our prayers and that he has the power to grant our petitions through his providence. He does not answer our prayers with miracles, but through his providence — working through his established laws and ordinary channels. We pray for doors to be opened through which we can enter to preach the gospel (Col. 4:3; 1 Cor. 16:9; 2 Cor. 2:12), and God opens these doors through his providence in answer to our prayers. We pray for our daily food (Matt. 6:11); we labor with our hands (Eph. 4:28), and God will provide our needs through his providence. We pray for the sick (Jas. 5:14-18), and God heals the sick, providentially. We pray that we may not be led into temptation and for God to deliver us from temptation (Matt. 6:13; 1 Cor. 10:13; Matt. 26:41), and God, through his providence, will make a way of escape in answer to our prayer; but we must use the way of escape. God will not deliver a man from temptation unless that man wills him to do so. We, as God's people, need to have faith that the Lord is at hand, not afar off (Phil. 4:5, 6; Jer. 23:23-24), and that we in everything can make our requests known to God and he will providentially answer our prayers (1 John 5:14-15).

Jesus gives proof of divine providence to the Christian in Matthew 6:24-34. In verse 25 of this chapter he tells us to take no thought (or be not anxious) for our lives, about what we will eat, drink, or put on. He tells us that God, who gave us our lives and our bodies, will give us food and raiment. Jesus is not teaching laziness here; we are to work, doing our best (Eph. 4:28), then leave the rest to God. In verse 26 Jesus tells us to "*behold the fowls of the air,*" that God feeds them; we are of much more value than fowls, so God will feed and take care of us. In verse 7 Jesus says that worry *will not add one cubit to our stature*, so to worry about what we are going to eat, drink, or wear is needless because God will provide it through his providence. In verses 28-30 he shows how foolish it is to worry about raiment; if God clothes the lilies of the field he will most assuredly clothe us. In verses 31 and 32 he tells us that God knows we have need of food, drink, and clothing; so we are not to worry about them like the Gentiles do because we know that God will supply them. Jesus then gives the Christian the proper course to pursue in verse 33: "But seek ye first the kingdom of God, and His righteousness" and God, through his providence, will supply our temporal needs. He said, "Take therefore no thought for the morrow" (v. 34), because God will providentially care for us.

**Conclusion**

Friend, if we are Christians, faith in God's providential care will take the worry out of our lives. Those who walk by faith take God at his word, and sincerely believe that the things he has promised he is able to perform (Rom. 4:21). Do you believe that God works through his providence today? Too many Christians have "little faith" (Matt. 6:30) in God's providential care. We all need more faith that his eyes are over the righteous, and his ears are open to their prayers (1 Pet. 3:12); that he is near (Phil. 4:5), and that we can cast our cares upon him for he does care for us (1 Pet. 5:7).

*From Great Plainness of Speech, River Bend Church of Christ, Florence, Alabama*

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. . . much of the preaching that is being done today could be done in any denominational church without any change and it would be accepted.

## Distinctive Preaching

James Hahn

For some time I, and others, have expressed concern about the kind of preaching that is being done in many places today. In expressing this concern I have frequently said that much of the preaching that is being done today could be done in any denominational church without any change and it would be accepted.

Some have interpreted this concern as saying that our “difference from denominations” is the measuring stick for our preaching. No one that I know who has expressed this concern over the lack of distinctive preaching has suggested that this is the measuring stick for our preaching nor have they lamented over the lack of “church of Christ” doctrine in the preaching being done. In fact, the men I have heard expressing concern over the kind of preaching being done have been the ones who have spoken out against the denominational concept of the church and are the ones who emphasize the distinctive message of God’s word. They are the ones insisting that the word of God is the only standard of authority and that we must respect that authority. When this kind of preaching is done on a regular basis you will be teaching men and women what they must do to be saved; that Christ is *the* way and that he is the Savior of *the* church (Acts 2:38; John 14:6; Eph. 5:25). We are not talking about lessons from time to time that may deal with some Bible character or lessons from his life. We are talking about a compromising spirit on the part of far too many who will not preach what the word of God teaches on the plan of salvation, the church, the work of the church, the worship of the church, the organization of the church, or the truth on many other moral and doctrinal issues.

I am ready to affirm that when we preach the gospel in its purity and completeness that teaching will not be accepted by denominationalists, not because we have sought to “offend the denominations,” but because it is the truth. Brethren, don’t be deceived into thinking that the willing-

ness of denominations to accept certain lessons you may preach is an indication of their “closeness to the truth.” That acceptance is based on the fact that the particular lesson may be something with which they agree. For example, I could go to a Baptist Church and preach a lesson showing from the Scriptures that baptism is an immersion and every word I say be true and be accepted by them but that would not mean they were “close to the truth” on what the Bible teaches concerning baptism. They still deny the truth on baptism and its purpose.

We need to realize that when we seem to be closer to the denominations than we used to be it is not due to the denominations coming closer to the truth; it is due to our leaving the truth. It is a shame when men are criticized and misrepresented when they make an appeal to get back to preaching that will convict men and women of their sins and teach them what they must do to be saved. This kind of preaching will not be accepted by the denominations but it will be pleasing to God and that is what is of real importance.

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**“Render therefore to all their dues . . . honour to whom honour” (Rom. 13:7).  
“. . . he being dead yet speaketh” (Heb. 11:4).**

## James Rogers Cope, A Man For All Seasons, Has Crossed Over

James P. Needham

Our beloved and highly esteemed James Rogers Cope changed worlds on June 18, 1999. It is like the passing of an era. He was my beloved brother in Christ, and a true friend of many years. I first met Jim and Georgia Deane when I entered Freed-Hardeman College where he was teaching in the fall of 1948. Harold Trimble married a girl from my home congregation, and he and Frances had attended Freed-Hardeman under brother Cope. He was preaching for the Bemis church near Freed-Hardeman. Harold preached many times at my home congregation, and he took me under his wing and introduced me to James Cope. He advised me to take as many classes as possible under brother Cope. However, my studying under him was limited to one year, for at the end of my first year, he became president of Florida Christian College (Fall 1948). But, I profited greatly from his teaching in the classes I had with him. Several Freed-Hardeman students transferred to Florida Christian College with brother Cope. He asked me to come with him, but I had commitments that prevented it.

Through the years, however, our paths crossed and we developed a friendship that endured and grew stronger with the passing of time. We worked together in gospel meetings, and he was greatly responsible for my moving to work with the 9th Avenue church in St. Petersburg. At that time he was preaching for the Diston Ave. church in St. Petersburg. This afforded many opportunities for us to work together and deepen our friendship. He, some of the members at Diston, and I became fishing partners. Jim loved to fish, and we had some very fruitful and fun trips out on the Gulf of Mexico. Often when the pressure of his work became intense and he needed to get away, he would knock on our door with a paper sack in his hand containing his pajamas. When I would open the door, he would say, “I have come to spend the night and go fishing.”

Jim was an outstanding teacher. Very informal, yet a deep thinker. He had a wonderful mind. His classes were

open, and students were urged to participate. Students were impressed with his humble spirit; never reluctant to say “I don’t know,” and always ready to change his mind if found to be mistaken. He challenged his students to think for themselves, and not just accept without further investigation what they had always been taught. His textual study classes were unique. Sometimes we would spend days on a single verse. It would be explored from every angle. There were usually one or two in the class whose knowledge was much less than they thought it was. Brother Cope enjoyed toying with such, not to embarrass them, but to prod them to do more study and to think for themselves. It was really a tragedy when pressing administrative responsibilities took brother Cope out of the classroom. Many young minds were thus deprived of the influence of one of the ablest teachers I ever had.

Jim Cope was a handsome young man when I first met him, and a very popular teacher. He had recently married Georgia Deane Combs, a beautiful young Texan, and Connie, their first child, was born while he was teaching at Freed-Hardeman. Jim was not only a popular teacher, but he was the preacher for the College church which met in the college auditorium. He was an excellent preacher, and the auditorium was always filled to capacity. Brother L.L. Briggance, a long-time teacher at Freed-Hardeman and a grammarian of the highest order, once said, “Jim Cope has one of the best commands of the English language of anyone I have known.” Coming from L.L. Briggance, that was, indeed, a high complement especially in light of the fact that he had been associated for so many years with N.B. Hardeman who was known as “the prince of preachers.” Jim was well-known for his “long-winded” sermons. He dealt thoroughly with any subject he undertook.

While Jim was the president of Florida College and

an outstanding classroom teacher, he never ceased being a gospel preacher. He was dedicated to the preaching of the Word. He preached for many of the churches in the Tampa area and held gospel meetings all over the country. He preached quite a bit even after his short-term memory began to fail. He said, "I can still preach but I have to use copious notes and stay close to them." I heard him preach for the last time in 1994. I was working with the Palm River church in Tampa, and he was attending there. We asked him to preach. It was a good lesson.

Jim was a very effective speaker. He could move one to tears one minute and laughter the next. He was a tender-hearted man. He often wept while speaking of things that touched his emotion. While teaching at Florida College and being closely associated with him, I wrote him a lengthy letter telling of my high esteem for him and how he had influenced my life for good. I mentioned the tremendous contribution he had made to the cause of Christ, and that Florida College had "James R. Cope" written all over it. I never realized how this letter would touch his emotion. He mentioned it over and over, and said he frequently read it and wept. It was something he needed to hear at that stage in his life, and I am so thankful that I wrote it. It brought some joy to his life when he needed it most.

Brother Briggance's evaluation of his command of the English language was manifested vividly in Jim's writings. He was a prolific writer, a genuine word smith. He authored several tracts and booklets which received wide circulation. Brother Cope and others at Florida College began the *Preceptor* periodical in November of 1951. It carried many of Jim Cope's well-written articles. It became a very popular periodical, and was instrumental in clarifying many of the issues of the day. Brother Cope did much of his best writing in that magazine.

While I lived in St. Petersburg, Jim and I had opportunities to engage in many Bible studies. Members of the Diston church would sometimes have the Copes and the Needhams for dinner for a social occasion, but mainly to hear our studies of Bible subjects. We would sometimes continue until midnight. These were both enjoyable and profitable.

Jim had many "loves" in his life. He had an intense love for the Lord, his family, Florida College, education, and young people. He labored hard and long for the college. He struggled through the years with its financial problems which are quite common to all private schools. Because the school refused to accept money from churches, he and the college became the lightning rod for a liberal effort to arrest the college from his control. There were many battles, and at times it looked like the school would be lost to the liberals, but through Jim's hard work, wise ways, and the help of many brethren it was saved and became the only college operated by brethren that neither solicited

nor accepted subsidies from churches. Whatever good the school has accomplished stands largely as a monument to the life and labors of James R. Cope. Harry Pickup, Sr. worked for the college in public relations for many years. He once said, "James Cope is the most able administrator I ever knew."

Following Jim's retirement in 1982, his short-term memory began to deteriorate. It seemed to escalate following the death of his beloved Georgia Deane. During that time I taught at the college and saw Jim almost every day at chapel. We spent a good deal of time reminiscing of "the old days." His long-term memory remained well intact, and we talked of our days at Freed Hardeman, of L.L. Briggance, and other members of the faculty. We talked of N.B. Hardeman and Foy E. Wallace, Jr. and the major battle they waged over church subsidies to schools and other human institutions, and how this initiated the lengthy debate over benevolent societies, congregational cooperation, and other issues that led to a major division in the brotherhood.

Jim Cope was a country boy who did exceptionally well. He was raised on a farm, and wore his heritage well. I once heard him tell a young man, "Don't ever rise above your raising. That is, don't ever feel ashamed of where you came from. Keep the basic values you were taught by your parents." While keeping his country roots, Jim could mix with the humble and with men of distinction. He often did. When Roy Acuff ran for governor of Tennessee, Jim was chosen to introduce him on the steps of the court house in Henderson, Tennessee.

Jim's loss of short-term memory was thought to be the onset of Alzheimer's disease, and sure enough it was. His last days were spent in the Clare Bridge nursing home in Tampa with little or no knowledge of his past, or the people he had known. But Jim never forgot his interest in the souls of men, for even after he entered the nursing home, he held Bible classes with some of his fellow patients.

In the course of our earthly sojourn we meet many people who influence our lives — some for good and some not so good. Most of us can list five or ten persons who influenced us for good far above everyone else we chance to meet. Among those who have had a life-lasting positive effect on my life, I would have to put Jim Cope somewhere close to the top. Jim Cope left vivid and well defined footprints on the sands of time. The memory of his work and the imprint of his life will endure for generations to come. His influence will live on in the lives of the thousands he touched. May God bless his memory and his family in such a great loss. We hope to meet again.

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# Age of the Earth: Are There Biblical Parameters?

Mark Mayberry

**C**ould the Jews tell time? The same Moses who wrote the first 11 chapters of Genesis also wrote binding regulations regarding days, months, seasons and years. How can we say that all the time references in Genesis 1-11 are somehow different than those found in the rest of the Pentateuch?

## Introduction

Those who would attempt to harmonize the Bible and the theory of modern evolution must fit 15 billion years into the book of Genesis. They also must stretch the Genesis genealogies to accommodate an old earth demanded by evolutionists. Proponents of this viewpoint would argue that the mid-eastern concept of time is vastly different from our western mindset. Yet, it is false to say the Jews had no rational concept of time. People in Biblical times were at least as intelligent as modern man, and therefore, had the ability to comprehend time in a meaningful way. From the beginning, man has been governed by time. God said, *“Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs and for seasons and for days and years”* (Gen. 1:14). Therefore, as we reflect upon the issue of the age of the earth, let us examine various Scriptures that clearly indicate that the Jews could tell time.

## What About All Those Special Days, Weeks, Months & Years?

Could the Jews tell time? The Mosaic law contains numerous and specific time references. The Israelites were commanded to *“remember the Sabbath day and keep it holy.”* They observed monthly and yearly feasts at specific times. The day of Atonement was celebrated on the 10th day

of the seventh month. The Passover was celebrated on the 14th day of the first month. The Feast of Unleavened Bread began on the 15th day of the same month. The Feast of Purim was celebrated on the 14th and 15th days of Adar. The Feast of Tabernacles was observed on the 15th day of the seventh month. The Feast of Weeks was celebrated early in the third month on the 50th day after the offering of the barley sheaf at the Feast of Unleavened Bread. They celebrated the new moon. They also observed the Sabbatical year. They celebrated the Jubilee every 50th year after seven cycles of seven years, when specific instructions about property and slavery took effect. In view of these many examples, it is absurd to allege that the Jews had no logical, rational, or sensible understanding of time!

## When Is A Day Not A Day?

Could the Jews tell time? The same Moses who wrote the first 11 chapters of Genesis also wrote binding regulations regarding days, months, seasons and years. How can we say that all the time references in Genesis 1-11 are somehow different than those found in the rest of the Pentateuch? Those who argue for an old earth must contend that the seven days of creation are something other than seven literal, successive twenty-four hour days. But if their position is true, at what point did Moses switch gears from a symbolic to a literal usage of the term?



It is manifestly evident that Moses understood that God created the world in six literal, successive twenty-four hour days (Exod. 20:8-11; 31:14-17). This position is bolstered by Moses' use of the phrase "*the evening and the morning were the first . . . second . . . third . . . fourth . . . fifth . . . and sixth day*" (Gen. 1:5, 8, 13, 19, 23, 31).

**What About the Chronologies of the Hebrew Kings?**

Could the Jews tell time? Some might try to defend a loose understanding of time by saying, "What about the chronologies of the Hebrew kings?" Admittedly, the Jews had a somewhat different way of reckoning chronologies than we do. However, there was method to their madness. Furthermore, the oriental and occidental approaches toward time are not so alien to one another that cross-cultural understanding is impossible.

While they appear confusing at first, it is possible, with careful study, for us to harmonize the books of Kings and Chronicles. One key to arranging a consistent chronology of the Hebrew kings is to realize that a part of a year was often counted as a whole year. We also must factor in the practice of co-regencies. A king would often begin his reign while his predecessor was still alive, governing with him for several years before he died. For more information on this subject, see E.R. Thieles *A Chronology of the Hebrew Kings* (1977) and *The Mysterious Numbers of the Hebrew Kings* (1983). In summary, please consider the statement found in *Nelsons Illustrated Bible Dictionary*: "But even after recognizing all these dating problems, the Bible student can rest assured that the ancient Near Eastern scribes worked with great care and precision in passing on the Old Testament. They furnish the patient modern interpreter with information needed to gain a reliable picture of Old Testament history."<sup>1</sup>

**What About "The Sign of Jonah"?**

Could the Jews tell time? Some

might argue, "The sign of Jonah proves that the Jews had a different way of looking at time than do we." Well, "Yes" and "No." Jesus said, "For just as Jonah was three days and three nights in the belly of the sea monster, so will the Son of Man be three days and three nights in the heart of the earth" (Matt. 12:40). How long was Jesus in the tomb? Was it 72 hours or some lesser period of time?


**How Many Hours Did Jesus Spend in the**

**ally specified!** Thus the sign of Jonah gives no comfort to those who would lengthen the days of Genesis Chapter One into geologic ages!

Our Lord hung on the cross from the sixth hour to the ninth hour, i.e., from 12 to 3 p.m. (Matt. 27:45; Mark 15:33; Luke 23:44; John 19:14-18). Shortly thereafter, Jesus breathed his last, and yielded up his spirit. Then his lifeless body was removed from the cross and hastily buried, because the beginning of the Sabbath drew near (Mark 15:42; Luke 23:54; John 19:31).

According to Jewish reckoning, the old day ended and a new day began at sunset, or 6 p.m. At the most, Jesus was in the tomb only 2-3 hours on Friday. His body lay entombed a full 24 hours on Saturday, and no more than 11-12 hours on Sunday. Therefore, he could have been in the grave a maximum of 39 total hours. Yet, this is consistent with the Lord's statement regarding the sign of Jonah. Part of a day was reckoned as a whole day by the Hebrews. Jesus was in the tomb on part of Friday, all of Saturday and part of Sunday. Therefore, according to Jewish reckoning, he was in the tomb "*three days and three nights.*"

While Jesus was not in the tomb for 72 hours, he was in the tomb for approximately three days. There is some looseness in the phrase "*three days and three nights,*" but not unlimited elasticity. We are not at liberty to say he was in the tomb for three weeks, three months, three years, or three millennia! While I don't believe that

**What About Those Biblical Genealogies?**

Could the Jews tell time? In discussing the genealogical family lines of Genesis 4-5, 10, etc. we must acknowledge that the word "*beget*" does not necessarily refer to a direct father/son relationship. It can and perhaps often does mean "*descendant of.*" I agree there could be some generational gaps in the lineage. Yet, how many could there be? There must be some outer limit on the number of generations that were skipped, lest the entire genealogical concept become meaningless!

In tracing the genealogy of Christ through Joseph, Matthew lists 40 individuals from Abraham to Jesus (Matt. 1:1-17). In tracing the genealogy of Christ through Mary, Luke lists 75 individuals from Adam to Jesus. According to Luke, Abraham is 55 generations removed from Jesus, and Adam is another 20 generations removed from our Savior. In tracing the genealogy of Adam, Moses lists nine generations from Adam to Noah (Gen. 5:1-32). Jude acknowledges this chronology by speaking of Enoch as "*the seventh from Adam*" (Jude 1:14).

Was Enoch seven generations removed from Adam? Was he seventy

generations removed? Was he seven hundred generations removed? Was he seven thousand generations removed? The answer we give to such a question is significant!

Bishop Usher added up the genealogical lists in the Bible and concluded that Adam and Eve lived approximately 4,000 years before Christ. He made no allowance for any generational gaps in the lineages. My question is this: how many gaps could we allow before the whole concept of genealogy is lost?

If we allow an average of 100 years per generation, it would take 40 generations to go from Adam to Jesus. In fact, an average of 100 years per generation is too high, because we know that Luke includes 75 generations from Adam to Jesus. If we divide Usher's 4,000 years by Luke's 75 generations, we get an average of 53 years per generation. Nevertheless, for our purposes let's stick with an average of 100 years per generation because (1) it is generous and (2) it is easy to compute.

Current evolutionary thought allows a million or so years for human evolution. If you are trying to make room for 1,000,000 years since the evolutionist say man first appeared, you are now discussing 10,000 generations. If you say man has been around for 500,000 years, you are discussing 5,000 generations. If you say man has been around for 250,000 years, it would have taken 2,500 generations from Adam to Jesus. If you say man has been around for a mere 100,000 years, you are still assuming approximately 1,000 generations from Adam to Jesus.

For the sake of argument, let's be conservative and say that man has been on the earth for 100,000 years. Luke says there were 75 generations from Jesus to Adam. Where are you going to stick the extra 925 generations and have the Biblical genealogy make any sense at all? A line with that many gaps is no line at all!

Using this approach to genealogy, all of us could claim to be the direct descendants of George Washington (even though he had no children)! That which proves too much proves too little. If you tried to gain admission to the Daughters of the American Revolution based on such sketchy data, they would laugh you out of the room!

How does the Doctrine of Progressive Creation among non-institutional brethren, handle biblical genealogies? Here is an example: In a handout entitled *Genealogy and Chronology*, written by Hill Roberts and revised in 1994, he affirms that there is no question as to the date when Abraham lived: "By starting from events in the Bible which can be correlated to events which are well dated in secular history, historians are able to date the life of Abraham to within about a hundred years either side of 1900 BC."<sup>2</sup> Nevertheless, brother Roberts goes on to say that we can-

not accurately date such events as the construction of the tower of Babel, the flood, Cain and Abel, the fall of man, or the creation.<sup>3</sup>

How much time elapsed from Adam to Abraham? Bishop Usher, making no allowance for any generational gaps in the lineages, calculated that 2,000 years elapsed between Adam and Abraham. According to the Bible, twenty generations are under dispute. In the aforementioned handout, brother Roberts correctly points out that sometimes several generations are skipped in Biblical genealogical listings. In at least one instance, brother Roberts argues that a father/son generation is actually separated by 400 years.<sup>4</sup> Okay, how much time can one reasonable insert into these 20 generations? For the sake of argument, let's say that each of the 20 generations from Adam to Abraham is separated by 400 years. According to this timetable, 8,000 years would have elapsed from Adam to Abraham ( $20 \times 400 = 8,000$ ). Brother Roberts does not dispute the biblical dating from Abraham forward. He accepts that Abraham lived approximately 2,000 years before Christ, and that we live 2,000 years after Christ. Therefore, according to this method of calculation, Adam was created about 12,000 years ago ( $8,000 + 2,000 + 2,000 = 12,000$ ). Therefore, even if we grant that the first 20 generations of Bible history each cover over 400 years, this still does not help brother Roberts. Having bought into the standard evolutionary timetable, brother Roberts needs to make that 2,000 years become 100,000 to 250,000 years. Obviously, he has a problem. And we are not even touching the extra 4.5 billion years he has to get into the six days of creation.

### **What About "One Day Equals A Thousand Years"?**

Could the Jews tell time? When we attended a *Lord I Believe* Seminar several years ago, one of the most disturbing things we encountered was the instruction that our 4<sup>th</sup> grade son received. Our son's teacher said we cannot know how long the days of creation actually were because Peter said, "*with the Lord one day is like a thousand years, and a thousand years like one day*" (2 Pet. 3:8). This is an egregious misapplication of Scripture. These words have nothing to do with the chronological measurement of time; rather they describe the nature of God. Peter is not saying that there is some special time zone called "God Standard Time" where one God-day equals 1,000 human years. Rather, the inspired apostle is saying God is not limited by time and space. In contrast, man is a creature governed by time (Gen. 1:14). Therefore, the time references in Scripture are significant to man.

### **Conclusion**

If the Jews were culturally and ethnically incapable of a precise understanding of time, the man who picked up sticks on the Sabbath should have been declared innocent by reason of incompetency. Yet, he was held accountable for trespassing a clear and understandable law relating to

**Most do not know what should be done in religion so as to be saved eternally. They listen to just about anything, *except God's word!***

## Strong Delusion

Lewis Willis

The apostle Paul, writing to the church of the Thessalonians, spoke of iniquity which was working in their midst. He said it was "the working of Satan" as he exercised his power to deceive. He stated the cause of the catastrophe which would befall them when strong delusion came. Note what he said:

And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness (2 Thess. 2:10-12).

It is not unusual for God to be charged falsely. He is blamed for almost every evil thing that happens in this world. The lost would surely like to blame him for their damnation, for this would relieve them of responsibility for their fate. Those who think in this way cite the above passage as proof of their position. Does this passage make God responsible for those who are lost?

MacKnight (*Apostolical Epistles*, 430) gives this literal translation of the text: "And for this cause, God will send to them the *strong-working of error*, to their believing a lie." He then gives this paraphrase of the passage: "And for this cause, God, as a punishment of their wickedness, will

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one's conduct on the seventh day (Num. 15:32-36). Time mattered!

If the Jews were not interested in time in any traditional sense, why were they in such a hurry to remove Jesus and the two thieves from the hill of Calvary (John 19:31)? If they truly held such a loose view of time, "Why didn't they say, "What's the rush? Who cares if the bodies remain on the cross after sundown?" No, as much as the Lord's enemies had enjoyed seeing him hang on the cross, they decided to "call it a day" because the Sabbath drew near. Obviously they were not watching the second hand tick away on their wristwatches, but they were watching the sun set in the west. Time mattered!

There is absolutely no basis in saying that the Jews could not tell time. They had a very clear understanding of times and seasons, days and years. The only reason one would argue otherwise is to accommodate the proclamations of science regarding the alleged old age of the earth. Yet, as one considers the Sacred Text, it is apparent that the most straightforward understanding of the Genesis record

indicates that God created the heaven and earth in six literal, successive twenty-four hour days. Furthermore, the Scriptures point to a recent creation, not one that occurred billions and billions of years ago. Therefore, on this issue and all others, I am content to speak where the Bible speaks and remain silent where the Bible is silent.

### Footnotes

<sup>1</sup> *Nelsons Illustrated Bible Dictionary*, ed. Herbert Lockyer, Sr. (Seattle, WA: BibleSoft & Nashville: TN: Thomas Nelson Publishers, 1986), s.v. "Chronology, Old Testament."

<sup>2</sup> Hill Roberts, *Genealogy and Chronology*, Handout written by Hill Roberts, revised 1994, Paragraph 1, First Sentence.

<sup>3</sup> Hill Roberts, *Genealogy and Chronology*, Handout written by Hill Roberts, revised 1994, Paragraph 2, First Sentence.

<sup>4</sup> Hill Roberts, *Genealogy and Chronology*, Handout written by Hill Roberts, revised 1994, Sub-point: The Nature of Hebrew Genealogies, Paragraph 4, Last Sentence.

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permit the inworking of error in the minds of these false teachers, to lead them to believe a lie the most monstrous and pernicious that ever was invented.” He comments, “The verbs denoting action, are used to express, not the *doing*, but the *permitting* of that action . . . From this we learn, that, as a punishment of their sins, God suffers wicked men to fall into greater sins . . . by suffering them to fall into the belief of the greatest errors and lies.”

Albert Barnes (*Barnes Notes*, 2 Thess., 90-91), wrote on this passage,

The original reason then of their embracing and adhering to the system *was not an arbitrary decree on the part of God*, but that they did not love the truth. Hence, *he gave them up* to this system of error. If a man strongly prefers error to truth, and sin to holiness, it is not wrong to allow him freely to evince his own preference . . . It is not necessary here to suppose that there was any positive influence on the part of God in *causing* this delusion to come upon them, but all the force of the language will be met . . . by supposing that *God withdrew all restraint*, and suffered men simply to show that they did not love the truth.

Barnes continues,

This does not affirm that God wished them to believe a lie . . . nor that He exerted any direct agency to cause them to believe a lie. It means merely that He left them . . . to believe what was false, and what would end in their destruction.

A similar statement appears in Isaiah 66:3-4, signifying God’s permitting men to go their destructive ways.

. . . Yea, they have chosen their own ways, and their soul delighteth in their abominations. *I also will choose their*

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*delusions*, and will bring their fears upon them; *because* when I called, *none did answer*; when I spake, *they did not hear*: but *they did evil* before mine eyes, and *chose that in which I delighted not*.

Paul, writing to the Romans, spoke of the Gentiles who refused to glorify God. He said, “Wherefore God also *gave them up* to uncleanness . . . For this cause *God gave them up* unto vile affections . . . *God gave them over* to a reprobate mind” (Rom. 1:21-28). When these people became so wicked that they pushed God out of their lives, *God permitted them to do so*.

### The Cause of Delusion

Paul described in our text people who stopped loving truth, who did not believe truth, and found pleasure in unrighteousness. God will not force himself on such people as this. He will let them plunge themselves into delusion.

### The Result

Those who do not love truth, but find pleasure in unrighteousness, will believe a lie. God will permit them to turn aside to delusion and to damnation. Vine (290) defines the word *plane*, translated “delusion,” in this way: “A wandering, whereby those who are led astray roam hither and thither, is always used in the N.T., of mental straying, wrong opinion, error in morals or religion.” We are not left to wonder if such is possible, for delusion is everywhere about us. Human thinking and opinion will always get man in trouble. Man cannot direct his steps (Jer. 10:23). A way may seem right to him, but death is at the end of that way (Prov. 14:12).

Modern man is wandering hither and thither in the areas of morals and religion (as the definition suggests). Most do not know what should be done in religion so as to be saved eternally. They listen to just about anything, *except God’s word!* Morally, most seem to be traveling without direction, heeding every weird idea that comes down the pike. We are being told that people no longer know the difference between right and wrong. Strong delusion has led them to believe a lie, and they will lose their souls because of it. In the meantime, error continues to relentlessly drain life and goodness from the family, community, and religion.

Each of us should examine his heart, measuring the depth of his love for the truth of the gospel. Are we studying it, living it, teaching it, defending it — or, are we ignoring it? If we are ignoring truth, damnation is at our door, and we can only expect to be sentenced to Hell at the Judgment.

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## Individual Cups on the Table

I'm told the congregation was formed about 1911. It was the result of instrumental music being brought into the local "Christian Church." Some of my relatives had been charter members. Now several decades later I was preaching there two Sundays per month.

I understand that from the beginning, the Lord's supper had been served using two silver plates, a silver pitcher and two silver goblets. Since the fruit of the vine started out in one silver pitcher, some in the church thought that made them "scriptural one cuppers." Now after many, many years some were clamoring for individual drinking cups on the Lord's table.

It was rather interesting to watch as the single goblet was passed down each side of the auditorium. Being more mindful of sanitary conditions than their forefathers, as each person took the goblet, he or she would turn it just slightly before sipping, in a vain attempt to find a clean spot.

More and more the elders were urged to get the individual cups. This was an especially tough decision for the oldest of the elders. You see, one of his granddaughters had married a man with strong convictions that the "one cup" was a matter of faith. He had long declared that the day individual cups came in, would be the day he and his family would leave. Of course the old brother hated to think that his decision would cause his granddaughter and several great-grandchildren to go elsewhere. But finally, at the insistence of the other elders, a new communion set

was ordered with two trays of individual cups.

Then the fateful day arrived! Someone — I suspect one of the other elders, came early and set up the communion with the two trays of individual drinking cups. *What would happen?*

Shortly before time for the service to begin, the "one cupper" with his wife and children came in. It was a cold day and in those days no one had a coat room. Coats, hats, and mittens were just removed and stacked neatly on the bench beside each family. With this large family of three or four children, it took some time to remove all the coats and get everyone settled. All eyes were on them as the other members awaited the outcome. And then it happened! The man caught sight of the trays on the communion table. And true to his word, after a brief conference with his wife, they begin to hurriedly jerk the coats and hats back on and with a child under each arm they stormed out of the building to never return.

The old elder was bitterly saddened; but the rest of the congregation heaved a sigh of relief that an obstacle that had been there for years had finally been overcome. The individual cups were on the Lord's table to stay. And so it is till this day!

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# Marriage Arrangements Planned by Parents

Harry Persaud

My dear beloved brethren: I am indeed perplexed over a most ungodly condition which is very prominent in our nation today. For example, the rapid rate of increase in divorce, abortion, and premarital sex statistically is alarming.

We may well ask who or what is responsible for this deteriorating condition, which continues to create many problems? Is there no cure for these ills and solution to these problems? Will you kindly permit me to share with you some of my humble experiences while in Hinduism?

Seventy-five years ago I was born a Hindu in Georgetown, Guiana, now independent Guyana, South America. My ancestors came from India, being brought to Georgetown by the British people as immigrants to work in the sugar plantations.

At the age of twenty (February 1944), I was married to my wife, under the Hindu culture, and in keeping with Hindu tradition. My wife was thirteen years of age at the time. This beautiful and harmonious marriage has lasted for 55 years in which our family has grown to include one daughter, three sons and daughters-in-law and five grandchildren. The young age of marriage may be attributed to Hindu custom and tradition, the system being characterized strictly by parental arrangements and supervision by both sets of parents. In the best interests and in consideration of the best welfare, parents of both myself and my wife were seeking and choosing the wife and husband respectively. With this thought in mind, both sets of parents will investigate and examine thoroughly the background and history of each prospective husband and wife; sometimes requiring months of periodical meetings together between the parents before they finally decide upon the proper partners for marriage. The final decision in this important matter is based upon the findings and analysis of the parents. While all of

this investigation and study is being done by the parents, the boy and the girl do not even see each other. When the decision has been finalized by the parents agreeing for the son to marry the daughter, the parents of the son will then bring him to the girl's parents' home to meet the parents of his prospective bride. This is the first time the boy and girl have any knowledge that they are to become husband and wife. Thus, according to Hindu custom and tradition, the boy and girl have no choice but to respect the decision that has been made for them by their parents. They understand that, just as was the case in the lives of their parents and grandparents, they must live together "until death do us part." Under Hindu arrangements divorce, fornication, adultery, abortion, and things of this nature were relatively unknown. In fact, virginity was highly respected and honored and both husband and wife, under this arrangement, have the highest regard for each other, although neither knows God or Jesus Christ or the gospel.

The girl was brought up to understand and came to a realization that her husband was all she possessed for the rest of her life. She must serve him "till death do us part." This she has inherited from her Hindu culture.

I would now like to present some very interesting facts of the Hindu system which regulates the conduct of the prospective marriage partners. After the boy and girl have seen each other, they are not permitted any association with each other until after the marriage. Please note, that this rule does not imply a lack of trust, but I know it defeats the Devil in his devices to corrupt the prospective marriage partners before the marriage. During the waiting period before marriage, there is absolutely no love-making. In fact we did not know what love-making meant or was all about. We were simply following the rules and examples of our ancestors and this we understood that once married it was for all time and despite the hardships and trials they

stuck together till the end. Since it was not possible to visit or touch your future companion until after marriage, we were ignorant of romance — dating, love-making, courting, kissing, etc.

Although Hinduism is idolatry and it may be backwards in culture. with the prohibition of the contact between the prospective partners, the Devil has a difficult time exercising of his plan. We may not altogether agree with these Hindu principles or Hindu culture, but I believe we can see the wisdom in some of these principles. In Hinduism, young women are taught by their mothers and grandmothers to love, respect and serve their husbands till death. During the Hindu wedding ceremony, the garment of the bride and the garment of the groom are literally tied (joined) together. As they walk slowly forward, she follows behind him in symbolic recognition of her husband as her guide and leader and in humbleness of heart she never feels equal to him. This is in great contrast with the attitude of many (some Christians) today. Too many wives today have very little,

if any, regard for their husbands and this in a so-called “Christian nation.”

Now what is your estimation of the value of these Hindu principles. Please consider, if you will, that young people in our day and culture are most fortunate; living in a fully developed western civilization and “Christian” influences. They have the right or freedom of choice and decision. We are characterized by a society which professes to know God and his son, Jesus Christ, and yet we are besieged by the most degenerate prevailing conditions. The divorce rate is alarming, abortion may be had almost at will, and pre-marital sex is free on demand. Where are we lacking and who is responsible?

I do not recommend that in our culture marriages must be arranged by parents without the consent of their children as is practiced in Hinduism. But I humbly suggest we get back ~~to the Bible, the teachings of Christ will make us better.~~ — 5 Ebie Ct., South Orange, New Jersey 07079

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# The Length Of A Sermon

Johnie Edwards

Some are critical of those who preach short sermons! I for one, do not believe that a gospel preacher should be limited to the length of his sermon. This article takes a look at the length of a sermon.

## The Length of the New Testament

The New Testament I am using in the writing of this article has 248 pages. Not all that long, right? Ever thought about all the things the Lord said in 248 pages? His birth, earth-life, death, burial, resurrection, ascension are all recorded in a short essay. Of course there are other things Jesus did which are not written. “But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name” (John 20:30-31). The book of John that I read, has 23 pages, enough evidence to cause all to believe that Jesus is divine.

## Few Words

Paul penned, “How that revelation he made known unto me the mystery: (as I wrote afore in few words” (Eph. 3:3). They mystery referred to here is the uncovering or revealing of the gospel of Christ, that men might read and

understand. Paul said what he did in few words! I know of nothing that God wanted us to know that Paul left out, do you? Because a man speaks few words does not mean that he is not bold. Paul said he was “bold” (2 Cor. 11:21). Just because a man speaks few words does not mean that he does not condemn sin. Read what Paul said of sin in Galatians 5:19-21 and 1 Corinthians 6: 9-10.

## Bible Sermons Were Short

All agree that Acts 2:22-36 contains the first gospel sermon as recorded on Pentecost. That sermon contains the facts, commands and promises of the gospel. This gospel sermon saves, Paul said (1 Cor. 15:1-2). Some say, “Well, Peter exhorted with many other words.” True, but this was after the sermon was preached (Acts 2:40). Folks don’t listen very long; that’s just the way it is! One reason some sermons get so long is that the preacher repeats every thing two, three or maybe four times. Or, a lot of the preaching time is used to talk about unrelated sermon matters. In our preacher training program, we call that “chasing rabbits.” Many preachers lose their audience way before they get finished, in that the points of the sermon are not parallel and have nothing to do with the sermon topic at hand.

## Short Servings

The preaching of a short sermon does not mean that the preacher is not interested in the disobedient and that he does not preach on needed issues facing the Lord’s people. If a man can preach a sermon in a brief time, due to study and good organization, he should not be faulted for such.

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# “Do Ye Not Hear the Law?”

P.J. Casebolt

“Tell me, ye that desire to be under the law, do ye not hear the law? For it is written . . .” (Gal. 4:21, 22).

The Galatians had already heard the message of Christ and him crucified (Gal. 3:1), and Paul marveled that they had been “so soon removed . . . unto another gospel,” which was not really another gospel, but a perversion of the true gospel (Gal. 1:6, 7). Like Israel of old who had left “the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water” (Jer. 2:13), the Galatians had forsaken the law of Christ, the Spirit of Christ, and the grace of Christ for bondage under “the weak and beggarly elements” of the old law (Gal. 4:9).

When people make a comparison of two completely different ideas, and choose the one of lesser value, about the only alternative we have left is to show them the folly of their choice. Paul did this by challenging the Galatians to “hear the law” which they had chosen, even a law which was inferior to the law of Christ.

For different reasons, many religious people, including some in churches of Christ, journey back into the fulfilled, abolished law of Moses for sundry religious practices. As a general rule, these same people do not even hear what that law says about their favorite doctrine or practice. As a result, they are left without any authority or encouragement in their futile efforts from either the law of Moses or the law of Christ. In addition, such advocates are branded by both the law of Moses and the law of Christ as workers of iniquity,” or lawlessness (1 Sam. 15:22, 23; Matt. 7:23).

There are those who use mechanical instruments of music in worship because they like them, not because God likes them. Having no authority in the New Testament by way of command, approved apostolic example, and therefore not even a necessary inference, these “workers of iniquity” (lawlessness), return to the “weak and beggarly elements” of the Mosaic law in an attempt to justify the use of their mechanical instruments of music.

In their journey back to the Old Testament, passing efforts may be made to use the Greek term *psallo* or the symbolic language of Revelation to justify mechanical music in the worship of the church, but when they are faced with the conclusion that every worshipper (not just the piano player) has to *psallo*, and that the symbolic language of Revelation will also admit different colored horses and other beasts, birds, thunder and lightning into the worship of the church, these defenders of mechanical music generally end up saying, “David did it.”

“Tell me, ye that desire to be under the law” (of Moses) with respect to your mechanical instruments of music in worship, “do ye not hear the law?”

The law of Moses specified that *certain* instruments of music be used by *specified* men among the *Levites*, at *specified* times (Lev. 23:23-25; Num. 10:1-10; 1 Chron. 16:4-6, 40-42; 23:3-6, 30-32; 2 Chron. 29:21ff). On many of these occasions, burnt offerings and sacrifices and the observance of sabbaths and other feasts were also enjoined in conjunction with the instruments of music. Also, these things were obligatory to the Jews “for an ordinance for ever throughout your generations” (Num. 10:8).

Some of these instruments of music were invented by David. God permitted (or suffered) their use as he did other practices under the Mosaic dispensation, but all such practices ended with the Jewish generations along with the law itself (2 Chron. 29:25-28; Amos 6:1-6; Eph. 2:15; Col. 2:14-17). Even while David and others were using specified instruments of music at specified times/seasons, by specified Levites (Ps. 81:1-4), David said, “I will praise the name of God with a song, and will magnify him with thanksgiving. This also will please the Lord better than an ox or bullock that hath horns and hoofs” (Ps. 69:30, 31). God had no pleasure in these “burnt offerings and sacrifices for sin,” and the Lord said, “Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second” (Ps. 40:6-8; Heb. 10:5-10).

As Paul said to the Galatians concerning their departure

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# For Such A Time As This

Irvin Himmel

The ten-tribe kingdom (Israel) had been destroyed by the Assyrians and its people taken into exile. The Babylonians afterward had defeated the Assyrians, emerging as a world power. The two-tribe kingdom (Judah) had been taken captive following Babylon's rise to power. Now Babylon had lost its dominance and the Persians were ruling.

A lovely Jewish woman known as Esther had become the queen through the providence of God. A wicked man named Haman had persuaded the king to issue a decree, which, if carried out, would result in the extermination of the whole Jewish race.

Mordecai, a relative of Esther, urged her to speak to

king Ahasuerus. Admittedly, it was dangerous for anyone, including the queen, to speak to the king uninvited. He had the power of life and death. People normally waited until they were called by the king before attempting to discuss any matter with him. But this matter was of utmost urgency! Esther seemed to be in the best situation of anyone to talk to the king about Haman's plot.

Mordecai said to Esther, “. . . Who knoweth whether thou art come to the kingdom for such a time as this?” Mordecai was thinking that perhaps the very reason Esther had been made queen was so God could use her to preserve his people from utter destruction (Esth. 4:14).

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from Christ back to the “weak and beggarly elements” of the law, I say unto the users and defenders of mechanical instruments of music in the worship of the church, “Tell me, ye that desire to be under the law, do ye not hear the law? For it is written . . .” (Gal. 4:21).

Having heard what “the law” said about instruments of music in worship, and having seen that the advocates of that practice do not even conform to the law in the use of their instruments, let us hear the law on similar subjects, such as the Sabbath, polygamy, divorce and remarriage.

The Sabbath pretenders of our day not only return to “the law” for justification of Sabbath keeping, but they compound their error by dividing asunder the very law which they pretend to honor. Sabbatarians claim that the Ten Commandments constitute the law of God, and that the statutes/judgments/ordinances which Moses wrote in a book constitute the law of Moses; that the law of Moses was abolished at the cross, but that the Ten Commandment portion (including the Sabbath commandment), remains.

The terms “law of Moses” and “law of the Lord” are used interchangeably in the Scriptures (Luke 2:22-24; John 7:19). When Jesus died on the cross, he fulfilled and abolished the entire law, not just part of it (2 Cor. 3; Eph.

2:15; Col. 2:14-17); he took away the first law/covenant, including Sabbath observance (Deut. 5:2, 3, 15), “that he may establish the second” (Heb. 10:9; 9:15-17). No one observes the Sabbath today as it was given, and no one is stoned to death for failure to observe the Sabbath. “Tell me, ye that desire to be under the law” with respect to instrumental music, Sabbath observance, polygamy, divorce and remarriage, “and such like” (cf. Gal. 5:21), “do ye not hear the law?”

When children of God attempt to justify themselves by “the law,” they fall from grace (Gal. 2:21; 3:11; 5:4). And let those who reject the law of Christ for the law of Moses, then refuse to hear the very law which they claim to honor remember this one thing: you will not escape with just the penalty of death by stoning for despising “Moses' law” (Heb. 10:28). There is a “much sorer punishment” awaiting those who have forsaken the cleansing fountain of the blood of Christ and have returned to “broken cisterns” which can no longer hold even the blood of animal sacrifices (Heb. 9:13, 14; 10:29).

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The story of the book of Esther is of absorbing interest. It turned out that Esther was in the right place “for such a time as this.” She courageously spoke to the king and saved her people.

The time in which we live may be one of crisis, opportunity, challenge, or difficulty. Whatever the case, “for such a time as this” (our own day), there are needs to be met.

**This is a time when many younger people do not respect elders in the church.** For such a time as this, a young person can have a good influence on others by setting the example of working respectfully and harmoniously with the elders. Remember Peter’s exhortation, “Likewise, ye younger, submit yourselves unto the elder” (1 Pet. 5:5).

**This is a time when women’s rights are being discussed and championed.** For such a time as this, young women who are Christians can show their faith in the word of God by remaining in subjection to their own husbands (Eph. 5:22; 1 Pet. 3:1) and by complying with the restrictions of 1 Timothy 2:12. Older women can teach the younger women “to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed” (Tit. 2:3-5).

**This is a time when many are indifferent to their responsibilities as christians.** For such a time as this, the faithful should renew their efforts to show zeal, enthusiasm, and fervor of spirit. “Not slothful in business; fervent in spirit; serving the Lord” (Rom. 12:11). Others can be admonished and encouraged.

**This is a time when certain self-appointed critics are downgrading gospel preaching as a “tradition” that needs discarding.** For such a time as this, we need people who will stand flatfooted on such passages as 1 Corinthians 1:21 and 9:16. Let us say with Paul, “I am ready to preach the gospel.”

**This is a time when immorality among teenagers has become an accepted lifestyle.** For such a time as this, a teenager who is a Christian needs to keep himself pure. “Everybody is doing it” does not justify wrong. Paul urged the young preacher Timothy to “keep thyself pure” (1 Tim. 5:22). There are some teenagers who have committed themselves to moral purity and are keeping their resolve.

**This is a time when material things have become an obsession and people are too preoccupied to think about their souls.** For such a time as this, a truly spiritually-minded person stands tall like a giant. The Scriptures teach, “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth” (Col. 3:1, 2).

**This is a time when religion has become a tangled network of endless confusion.** For such a time as this, the New Testament points us to the simplicity of the apostolic order of things. Cultism, denominationalism, sectarianism, and humanism are perversions. The Word of God shines brightly to illuminate one’s pathway.

**This is a time when “political correctness” has distorted the thinking of the public mind.** For such a time as this, God’s people must continue to speak out against lying, adultery, fornication, homosexuality, pornography, gambling, and all other such evils. Some who know the judgment of God against wickedness, not only do wicked things, “but have pleasure in them that do them” (Rom. 1:32).

**This is a time of competition, tension, and hurrying to and fro.** For such a time as this, we need the Good Shepherd to calmly lead us beside still waters. Jehovah said through the psalmist, “Be still, and know that I am God” (Ps. 46:10). Concerning matters beyond our control, let us relax and trust in the Lord. The same Master who calmed the troubled waters of Galilee can bring serenity and tranquillity to our lives. Our anxieties only add to the complications. One’s life can be powerful without being a raging storm.

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# Have Sinned . . . And Repented Not

Dan King, Sr.

We cannot assume that the forgiveness of our sins is immediate and automatic, just because we enjoy a relationship with Jesus Christ. Many people today behave as if this were so. It is worthwhile therefore, to examine this important question.

Forgiveness for the alien sinner results from compliance with the will of God: (1) Faith in Christ (Acts 15:9 — “cleansing their hearts by faith”); (2) Repentance regarding past sins committed (Acts 2:37, 38 — “What must we do? Repent . . .”); (3) Confession of faith in Christ (Rom. 10:9, 10 — “with the mouth confession is made unto salvation”); and, (4) Baptism into Christ for remission of sins (Acts 2:38; 22:16). The consistency of all biblical examples of response to the gospel of Christ gives us the definite impression that there is a pattern for acceptance of the grace of God by the alien sinner. When those requirements are met by the submissive penitent, then God grants forgiveness of sins. This is what is sometimes referred to by Bible students as the “first law of pardon.”

In similar fashion, forgiveness of sin for the Christian results from compliance with the will of God for him or her: (1) Repent of the particular wickedness committed (Acts 8:22 — “Repent therefore of this thy wickedness . . .”); (2) Prayer for forgiveness (Acts 8:22 — “and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee . . .”). This passage assumes that there exists a pattern delivered to us by the apostles for access into the forgiveness of sin for the child of God also. Some Bible students have called it a “second law of pardon.”

Consistent with this pattern is John’s discussion of “walking in the light” and the momentary failures which may occur in our lives: “If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness” (1

John 1:6-9). This passage demands that we confess our sins, and so put them behind us. Making a clean break with sin is most important to the process, for otherwise we have not met the terms of pardon set by God in his word.

I believe that it is this situation which is described by Paul in his second letter to the Corinthians, when he wrote:

For I fear, lest by any means, when I come, I should find you not such as I would, and should myself be found of you such as ye would not; lest by any means there should be strife, jealousy, wraths, factions, backbitings, whisperings, swellings, tumults; lest again when I come my God should humble me before you, and I should mourn for *many of them that have sinned heretofore, and repented not* of the uncleanness and fornication and lasciviousness which they committed (12:20-21).

Evidently these church members were guilty of sin which they had “swept under the rug,” feeling that because they had ceased committing the wrongs, they were therefore forgiven by God. Paul’s stern rebuke is clear evidence that one cannot merely “forgive himself/herself” by such personal fiat. This is the same thing as “pronouncing oneself forgiven!” More is assuredly required.

*Behavior of this kind assumes that sin is against one’s own self, whereas the Bible says sin is against God.* Sin is principally an offence against the nature of our Holy God. It does denigrate the human spirit and diminish one’s estimation of himself, but that is not the point of forgiveness. Sin insults the holiness of God: “Against thee, thee only, have I sinned, And done that which is evil in thy sight; That thou mayest be justified when thou speakest, And be clear when thou judgest” (Ps. 51:4).

*It also assumes that forgiveness takes place in one’s own mind, whereas the Bible says forgiveness takes place in the mind of God.* David begs for God’s pardon, recognizing that he (God) is the offended party, and so, the one who must forgive: “Purify me with hyssop, and I shall be clean: Wash me, and I shall be whiter than snow. Make me to hear joy and gladness, That the bones which thou hast broken may

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# Revisionism — 1999

Sherrel A. Mercer

Revisionism was once a recognized characteristic of the propaganda machine of the international Communist Party. One only needed to read or hear a few sentences to know that the facts of history were changed, twisted, and restated to further the peculiar political aim of the Party. It was very common to read descriptions of the United States as a colonial, imperialist power, bent on gathering any and every foreign possession under its flag. Never mind that the quest for freedom for the oppressed dictated much of American foreign policy the last two hundred years. It was also very common for a ruler in Soviet Russia, for example, to be so disgraced that his name was removed from streets, buildings, and cities, as if he never existed!

The Lord's church has a fight on its hands now with revisionists. The list of subjects is growing; we could

consider marriage/divorce as a bellwether, with error of every kind being found on every front. That which was once sacred has been redefined in terms to better suit the ear, the audience, or the untrained conscience. A sermon today on marriage, from some revisionist preachers, does not even sound like a sermon on the same subject from the same Scriptures preached thirty or forty years ago.

A common denominator of the revisionist preaching today is an individual spokesman who is personally affected or afflicted by the plain truth on a specific subject. Matthew 19:9 is suddenly rethought and retaught in the light of the son, daughter, brother, sister, or whomever, that is disciplined by the plain truth of that Scripture. The fact that the plain truth condemns an action causes the truth to be redefined in a way so as to soften its effect.

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rejoice. Hide thy face from my sins, And blot out all mine iniquities. Create in me a clean heart, O God; And renew a right spirit within me" (Ps. 51:7-10).

A few years ago a major tax case was settled with the Internal Revenue Service by a country music star. He owed millions to the IRS, and the Tax Service eventually settled for significantly less than was actually owed. He was forgiven of a rather large sum of money owed to the government in the form of taxes, interest, and fines. Note, please, that this forgiveness could never have been granted to him by his own "blotting it from his mind" or simply "forgetting about it." The terms of repayment and forgiveness were set by the IRS. He met the conditions and was absolved from payment of the remainder. God does the pardoning, and sets the conditions of our pardon, just as the IRS did for him!

*Finally, it assumes that we may set our own pattern of pardon, whereas the Bible teaches that God sets the terms of pardon and has left us a pattern for receiving forgiveness*

*in Scripture.* As Paul put it in rebuke of the Corinthians for setting their own standards of right, "What, came the word of God out from you? Or came it unto you only?" (1 Cor. 14:36). We must follow the divine patterns: "So then, brethren, stand fast, and hold the traditions which ye were taught, whether by word, or by epistle of ours" (2 Thess. 2:15).

Sin must be renounced and repented of to be forgiven. We ought not to want any unpleasant surprises at the Final Judgment. Jesus says there will be some (Matt. 7:21ff). Make a clean break with any sinful practice in your life now by repenting and confessing it to God if it is of a private nature, and to God and your Christian friends if it is publicly known. Do not make a small matter of it by simply considering it a part of the past, though, for the stakes are far too high! When God blots it out his book of remembrance, then and only then, may we dismiss it from our minds, forget about it, and go on with our lives.

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ist and begins to teach something other than Genesis 1 and 2 as the authoritative answer to the origin of the world.

One of the preachers we supported has become a revisionist about creation. Whatever the reason, he is not teaching what he taught before, and he is not teaching the simple truth of Genesis. He no longer sounds the clear teaching of creation in six twenty-four hour days. Please do not misunderstand me: a revisionist can be taught, and he can be returned to the simplicity of the scripture. Much effort has been made to try to right his ship. But it is often difficult to restore such a one, especially if (1) he begins to blame others for his obvious doctrinal predicaments, (2) he begins to attack the messengers of truth, and (3) begins to defend himself or his own position instead of defending the truth. Having determined to our own satisfaction that the mentioned preacher had fallen into all three of these weaknesses, we elders had no choice but to suspend our support for that preacher.

The apostle Paul was once chastised by Festus, who told Paul, “Much learning doth make thee mad.” (Acts 26:24) Much learning did not make Paul mad, but it seems to make preachers revisionists today. There are those who value learning and education so much that any pronouncement from any scholarly source becomes truth, without the need for any scrutiny. And if the scholarly pronouncement conflicts with the revelation of Scripture, the revisionist rewrites the Scripture, instead of demanding the proof of the pronouncement.

Our position as elders has always been to support *preaching*, not *preachers*. There is a great difference. Our responsibility, locally or afar with the men we support, is to know the individual well enough to know if we are supporting truth or supporting a man. If we are simply supporting a man, we have missed the point of the scriptural pattern.

The biblical account of creation is a good example. There is absolutely no reason to doubt that God could and did create the world, including man, in six days. There is absolutely no reason to require periods of billions of years for any thing that is made to have been made. And there is absolutely no reason to place blind faith in evolution or the big-bang theory, simply because that modern learning teaches it dogmatically for the truth. Any time evolution has to stand the test of scientific scrutiny by minds that are intellectually honest, evolution fails miserably to explain the origin of the world we know.

We strongly believe that godly men everywhere, serving as elders, need to reinforce their responsibilities toward the defense of truth. After all, the church is the pillar and ground of the truth. But if local leadership acquiesces in the idea that a preacher is the spiritual leader of the congregation, or in the idea that a preacher has the benefit of the most learning and must therefore lead the elders, then the divine pattern is destroyed.

Some Christians want to revise Genesis 1 and 2 to fit evolution, and they end up as theistic evolutionists. But they can find very little comfort from Scripture for such a position. Others simply must have long periods of time for God to do his creative work. Such a requirement destroys the step-by-step relationships defined from day one to day six of the creation week. It simply limits God. Others try to find a fit by saying that the living part of this world was an instantaneous product of divine creation, after several eons of time had transpired with nothing alive — plant or animal — occupying the earth. This position claims “inorganic evolution” as dogma, and allows God a last-minute presence. Somehow, I cannot relegate God to a last-minute bit part.

Is there any wonder why there is trouble in Judah?

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## Encyclopedia of Bible Difficulties

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I am saddened greatly by the posture taken by informed Bible teachers when confronted with the modern-day scientific learning of their children. If the parent is not to be considered hopelessly out of touch with current ideas, or if the parent does not want to be relegated to less than usefulness by the children, the parent becomes a revision-

## “Shepherds” continued from front page

**2. Know the flock.** A good shepherd knows his sheep. Jesus said, “I am the good shepherd, and know my sheep, and am known of mine” (John 10:14). He even knows them by name. “To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out” (John 10:3).

Elders in the church must know every member. They must be aware of their weaknesses, shortcomings, strengths, and abilities. They need to know when they are absent and why they are absent. Elders must not operate as an executive board of some business, but as loving shepherds of the flock. When a sheep goes astray a good shepherd “leaves the ninety and nine in the wilderness and goes after that which is lost, until he finds it” (Luke 15:4). When a member errs from the way, elders, with a sense of urgency, must go and find them and bring them back to the safety of the fold.

**3. To care for the flock.** Paul wrote, stating the qualifications of elders, “For if a man know not how to rule his own house, how shall he take care of the church of God” (1 Tim. 3:5)? Faithfully caring for the church is acting as a good steward. Paul calls an elder “a steward of God” (Tit. 1:7). A steward is a caretaker of another’s property. The church is the possession of God. The Bible calls the church the flock of God (Acts 20:28; 1 Pet. 5:2). Peter calls the church, “God’s heritage” (1 Pet. 5:3). Hence, the church does not belong to the shepherds to lord over it, to do always as they please without ever considering the wishes of the church. The church does not belong to the preacher, or a few members in the church.

Caring for the church involves providing for the needs of the church. This would entail feeding, encouraging, and developing, both collectively and individually.

**4. Watch the flock.** There are always impending dangers facing the church. Elders need to be vigilant and alert, watching or guarding the flock. Paul said to the Ephesian elders, “For I know this, that after my departing shall grievous wolves enter among you, not sparing the flock . . . therefore watch” (Acts 20:29-31). Shepherds should know current heresies, and the trends leading in that direction. No perverter of the gospel must ever be allowed in the pulpit or in the classroom to corrupt the minds of the brethren from the simplicity that is in Christ. Factionists and trouble makers must be marked and avoided (Rom. 16:17-18; Tit. 3:10). This is why elders are to be apt to teach, holding fast the faithful word that he may be able by sound doctrine both to exhort and convince the gainsayers (Tit. 1:9).

The author of Hebrews writes that the elders (leaders, shepherds) watch for our souls. “Obey them that have the rule over you, and submit yourselves: for they watch for

your souls, as they that must give account, that they may do it with joy, and not with grief” (Heb. 13:17). When members miss services, are overcome by temptation, plan questionable marriages, attend improper places, or are filled with animosity and hostility toward others, the shepherds must deal with these things promptly, prudently, and patiently. Sheep without a shepherd are prone to be scattered about. When Jesus “saw the multitudes, he had compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd” (Matt. 9:36). There are some shepherds, unfortunately, who have not the flock at heart. “Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord” (Jer. 23:1).

### Business Meetings as Substitutes

Business meetings of the men are sometimes substituted for shepherds (pastors) in the church. In a few places even the sisters sit in on the business meetings to help make the decisions for the church. The women take too much upon themselves when they exercise such authority (1 Tim. 2:12). And when there are men qualified to be elders, the men take too much upon themselves to use so-called business meetings as a replacement for God’s ordained plan of elders in every church.

There is nothing wrong with business meetings in the church when there are no elders. This would be a necessity to expedite the work of the church. But this arrangement should be only temporary. Of course, in a small congregation there may be no men who can qualify, and the church could go on for years without elders. But many times brethren just do not want elders, although there are two or more men who qualify. One of the basic reasons for this is so the men who don’t qualify will not have to surrender control to two or three of the men who become elders. The unqualified brethren don’t seem to mind to be a part of a group of men in business meetings who make decisions that they refuse to surrender to two or three men who are far more wise, able, and devoted to Christ.

In business meetings there are men of various ages, from perhaps a sixteen year-old to whatever. There may be new converts, those who are ignorant about the Bible, the carnal minded, the fickle, the frivolous, the extremists, and the pessimists, who may sit in these business meetings to lead the church in its great and glorious work. For example, one young, misguided brother who was taking an untenable position in a business meeting, said in response to an older brother, who had quoted a statement from the apostle Paul, “Who do you think Paul was, the Pope?” Fortunately, most business meetings have wise and level-headed brethren in them who steer them in the right direction. However, under the most favorable circumstances it is very difficult, or nearly impossible, to take care of the spiritual needs of the members of the church in these kinds of business meetings.



Brethren, God knew what he was doing when, in his wisdom, he ordained that each local congregation have shepherds. Paul left Titus in Crete that he might appoint elders in every city (Tit. 1:5). The churches in Judea had elders (Acts 11:30), the Jerusalem church is said to have elders (Acts 15:4), the churches established on Paul's first missionary journey (Acts 14:23), the Ephesian church (Acts 20:17), the church at Philippi (Phil 1:1) and those churches to whom Peter addressed his first epistle (1 Pet. 5:1) all had elders.

Yes, the churches of our Lord need shepherds!

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### “Factional” continued from p. 2

a church with elders. General authority in these areas was not judged adequate.

**4. The factional man can justify sinful conduct under the banner of “standing for the truth.”** Everyone would agree that such things as envying, strife, and division are works of the flesh (1 Cor. 3:3). All would agree that “hatred, variance, emulations, wrath, strife, seditions, heresies” are works of the flesh (Gal. 5:20). However, these sinful behaviors can be obviously practiced in the heat of pressing one's opinion to the point of dividing the church and all of them be justified under the banner, “He was standing for the truth.” Standing for the truth does not produce sinful fruit. If strife, seditions, and heresies are occurring in the local church, those who are guilty are not “standing for the truth,” without regard to the issue before them. Where the fruit of one's “stand for the truth” is a refusal to speak to one's brother, driving brethren into parties, destroying elderships, destroying men's desire to serve as elders and preachers or even be a Christian, and such like things, one can rest assured that this is not “standing for the truth.” Jesus taught that one should judge a tree by its fruits (Matt. 7:15-16). These are not the fruit that the truth produces.

**5. The factional man majors in minors and is out of balance (Matt. 23:23).** Regarding the Pharisees, Jesus said, “Woe unto you, scribes and Pharisees, hypocrites! For ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone” (Matt. 23:23). Factional men tend to develop telescopic vision — all that they see is the one issue on which they are focused. A man may be a godly brother who studies his Bible daily, has raised a godly family, serves in the local church in every capacity he can, and otherwise devotes himself to the Lord. All that the factional man sees is that he disagrees with him on this one issue, which he impatiently and dogmatically demands be resolved to his

personal satisfaction. The efforts of elders, preachers, and other mature members to address the problem are ignored or belittled as “compromise.” With a bulldog mentality, the factional brother charges everyone with “sin” who does not embrace his agenda and his campaign against the brother with whom he differs. He will press that issue to the point that he runs off from the local congregation such God-fearing men. His pet opinion means more to him than his brother does, so he will sacrifice the fellowship of his brother to elevate his opinion.

**6. The factional man acts morally superior.** Because of his evaluation of his opinion as the test of all righteousness, the factional man will look upon himself as morally superior to his brethren who disagree with his pet opinion. Regarding this attitude, Paul warned, “Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know” (1 Cor. 8:1-2). If such a man knew anything about the Scriptures, he would not destroy his brother for whom Christ died by his opinions. Of course, this man can rationalize what this Scripture teaches by convincing himself that his opinion is “what the Scriptures teach,” not “opinion.”

**7. The factional man exalts his opinions over righteousness, peace and joy (Rom. 14:17).** Paul wrote, “For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost” (Rom. 14:17). For the factional man, his opinion with reference to his pet theory, is worth destroying the peace and joy of the local church.

**8. The factional man refuses to receive those whom God receives (3 John 9).** John described the conduct of Diotrephes saying, “I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church” (3 John 9-10). Factional men are long on emphasizing 2 John 9-11 but have virtually no understanding of the teaching of 3 John 9-10. Elsewhere Jesus said, “And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea” (Matt. 18:5-6). The offence under consideration in this text is the unwillingness to receive one of Christ's little ones. In another text, this incident is reported:

And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me. And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part (Mark 9:36-40).

The sin that the disciples were guilty of was refusing to receive one of God's children. The factional man commits this sin every time he draws a line of fellowship against one of God's children that God has not drawn.

**9. The factional man is legalistic in his approach to salvation.** He believes salvation and fellowship with God and other brethren are conditioned upon perfect knowledge and obedience to a selective set of standards which he determines (selective because his own failures must be rationalized). The factional mindset makes one's salvation conditional upon perfect understanding of and perfect obedience to everything in God's word, ignoring the vital distinctions between matters of faith and of personal conscience, between absolute commands and relative areas of growth, between a process of rejection of truth and a process of growth and maturity, and similar truths. He may deny that he believes in perfectionism, but he surely cannot have an on-going fellowship with a sincerely mistaken brother who disagrees with him about his opinion on a particular point. Regardless of all other scriptural considerations, the mistaken brother is regarded as a false teacher who must be driven from the fellowship of the local church.

**10. The factional man is self-righteous.** Closely associated with the legalistic approach to salvation is his self-righteous attitude. Such a person cannot have fellowship with those who disagree with him about his opinion. He cannot invite such people into his home or participate in the various collective activities in the local church with one who disagrees with him about his opinion. Doing this would be tantamount to violating 2 John 9-11 in his mind. Therefore, he draws an ever-narrowing circle of people with whom he can legitimately have fellowship.

**11. The factional man is inconsistent.** Despite his best efforts to be consistent, the factional man cannot consistently apply his factional beliefs. Inevitably he will find a way to fellowship those involved in some mistaken beliefs but not to have fellowship with others who have other mistaken beliefs. Somehow he will rationalize in his mind the reason why he can fellowship those who are guilty of holding some wrong beliefs but cannot fellowship those who are mistaken about his pet opinion.

**12. The factional man works to line people up with his view.** He will work the phones or go out to lunch with various members of the church and express his concern about serious problems in the church of which he is a member. Soon he has contacted and influenced such a significant group in the local church that he has created a faction. His group is lined up against another group. He has created schism in the body of Christ that will probably lead to division.

### Conclusion

A factional brother may not portray every one of these character traits and there may be other character traits that I have omitted. However, one cannot deny that, as a body of Christians, we have trouble with factionalism from time to time. We need to address the problem, in the pulpit, in Bible classes, and in journals such as this. If this series stirs others to study what the Scriptures say about the problem of factionalism and begin preaching about it, its purpose will have been served. Perhaps we can stop needless and destructive factionalism from destroying another congregation.

### A Word of Caution

Let me add an important word of caution. False teachers may quote some part of this series on factionalism out of context in an effort to find comfort for their liberal-minded departures from the truth, in a bid for peace at any price, or in an effort to counteract our past opposition to their error. In the first century, false teachers used the same tactics. Let this serve notice to those who may do so that we are as firm today in our affirmation of every truth and our denial of every false doctrine as we ever have been. We are as determined now as ever before to "fight the good fight of faith," to be "set for the defense of the gospel," and to uproot error and bring "into captivity every thought to the obedience of Christ" (1 Tim. 6:12; Phil. 1:17; 2 Cor. 10:5).

The point of this series is this: we are as set to defend the truth of the gospel against factionalism as much as against liberal-minded departures, or any other form of sin. "Preaching the kingdom of God" means preaching "all the counsel of God" so that we may receive "an inheritance among all them which are sanctified" (Acts 20:25-32).

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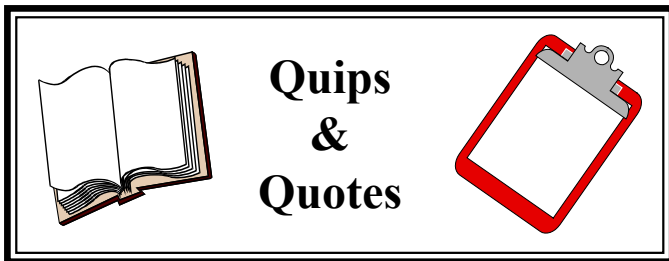
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## Preachers Needed

Beaufort, South Carolina: The Hwy 170 church of Christ in Beaufort, SC is searching for a full-time minister. Beaufort is a beautiful coastal community and the congregation, though very small is happy, self-supporting and anxious to work with a motivated, positive-minded minister. The starting salary is \$30,000+. Please send a resume to 170 Robert Smalls Pkwy., Beaufort, SC 29902 or fax to 843-525-6363. E-mail: htimpearce@islc.net

Merritt Island, Florida: The Merritt Island church at 512 S. Plumosa Ave. is in need of a full-time gospel preacher. The congregation has an average attendance of 25 to 30 on Sundays. They can supply \$250 per week plus a three-bedroom house and utilities. If you are interested, please contact James Winton (407-452-4752, evenings) or Cloyce Walden (407-636-8255).



### Jewish Leaders Upset With Baptists

"New York — Official relations between Judaism and America's largest Protestant denomination, the Southern Baptist Convention, are the worst they have been in decades, a Jewish leader says.

"The rift widened when the convention's 1996 annual meeting issued a resolution urging Baptists to 'direct our energies and resources' to evangelism among Jews, said Rabbi A. James Rudin, the interreligious affairs director of the American Jewish Committee.

"More recently, Jewish leaders were angered when the Baptist foreign mission board issued a guide asking church members to pray for conversion of Jews to Christianity during this month's High Holy Days of Rosh Hashanah, the Jewish new year, and Yom Kippur, the Day of Atonement.

"Other U.S. Christian denominations have downplayed or repudiated such evangelism. . . .

"The prayer call was 'an arrogant way of denigrating the Jewish religion and the sacredness of our High Holy Days,' Abraham Foxman, national director of the Anti-Defamation League,

said in a letter to the Rev. Paige Patterson of Wake Forest, N.C., president of the Southern Baptist Convention.

"Foxman said such efforts invite 'theological hatred' of the sort that characterized Europe for centuries and prepared the way for the Nazi Holocaust" (The Indianapolis Star [September 30, 1999], A9).

(Editor's Note: By reading the newspaper's account of the conflict between the Jews and the Baptists one can see how far modern Christianity has moved away from the gospel of Jesus Christ that men are alarmed that Christians would try to convert men from Judaism [or any other religion] to Christianity. The Great Commission sent men into all the world to preach the gospel to every creature, including those among the Jewish religion [see Mark 16:15-16]. The newspaper account is correct in stating that most of the mainline denominations have "downplayed or repudiated such evangelism," and that is a greater reflection on these denominations than anyone else.

When men who profess to be Christians reach the conclusion that one can attain whatever salvation God makes available to man without faith in Christ, they have certainly moved away from the revealed word of Christ. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" [John 14:6]. "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins" [John 8:24]. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" [Mark 16:15-16].)

## Harmony in the Home

by Mike Willis

This workbook is a study of the New Testament's teaching pertaining to the development of one's moral

character, showing the value of applying that teaching in the home.

13 Lessons —

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# DIRECTORY OF CHURCHES

*The following congregations have paid for advertising in Guardian of Truth. Inclusion of churches in this list is not an attempt by Guardian of Truth to certify their faithfulness to God. We do believe that you will find the vast majority striving to uphold the word in faith and practice.*

<p>KENNETT, MO Church of Christ 703 Harrison St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (573) 888-6778</p>	<p>BEATRICE, NE Church of Christ 7th and Bell Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:30 P.M. 233-4102 or 228-3827</p>	<p>Heights Church of Christ 7801 Zuni Road, S.E. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Dee Lancaster 266-7577 or 293-5635</p>	<p>Harris Blvd. Church of Christ 5424 E.W.T. Harris Blvd. Worship 8:30 A.M. Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. Evangelists: Various members of local congregations Don Moeller (704) 532-9242</p>	<p>Old Hwy. 64 at Warne Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (704) 389-6892 or 389-3097</p>	<p>Church of Christ 409 McNaughton Rd. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. 868-1375 or 866-4535</p>
<p>LILBOURN, MO P.O. Box 270 211 Benton St. Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Shane Williams (573) 688-2234 or 748-5204</p>	<p>PORTSMOUTH, NH Church of Christ Anchorage Inn, 417 Woodbury Ave. (Rt.1 Bypass at I-95, Traffic Circle) Bible Study 10:00 A.M. Worship 11:00 A.M. Bible Study 12:00 Noon Jeff Swan — Call for more information (603) 323-9333 or 1-800-841-7857</p>	<p>ALBUQUERQUE, NM Westside Church of Christ Sequoia Plaza 3320 Coors Blvd., NW Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (505) 839-9880</p>	<p>DALLAS, NC Deepwood Forest Church of Christ 2002 Lineburger Rd., Hwy. 275 (Between Dallas &amp; Stanley) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Louis Woollums (704) 922-8985</p>	<p>LAS VEGAS, NV Vegas Dr. Church of Christ 3816 Vegas Drive Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: John Robertson (702) 648-4827</p>	<p>DAYTON, OH Church of Christ 300 Haynes St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Wayne S. Walker 256-6647 or 256-0127</p>
<p>MARSHFIELD, MO Brentwood Church of Christ Hwy. 38 East, South on Elm St., 1/2 mile Bible Study 9:45 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M. Evangelist: Norman Cass (417) 859-5166</p>	<p>MT. LAUREL, NJ Mt. Laurel Church of Christ in the Philadelphia Area Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. (609) 665-2496</p>	<p>AZTEC, NM Aztec Area Church of Christ 304 N. Main St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 1:00 P.M. Wednesday 7:00 P.M. (505) 334-0874 or 334-3913</p>	<p>FAYETTEVILLE, NC West Fayetteville Church of Christ 5272 Butternut Dr. Bible Study 9:30 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Phillip Arnold (910) 424-5162</p>	<p>BEDFORD, OH Columbus St. Church of Christ 512 Columbus Road Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Harry Rice Building: (216) 232-2231 Home: (216) 232-9068</p>	<p>DAYTON, OH West Carrollton 23 W. Main Street Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mike Grushon 856-5162 or 434-3090</p>
<p>RAYMORE, MO Raymore Church of Christ 107 N. Woodson St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mark Wadlington (816) 322-0042 or 318-0838</p>	<p>PISCATAWAY, NJ 258 Highland Ave. Bible Study 9:15 A.M. Bible Classes 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. Evangelist: Gary P. Eubanks (732) 463-1323</p>	<p>BUFFALO, NY Greater Buffalo Church of Christ P.O. Box 808, W. Seneca Bible Study 2:00 A.M. Worship 3:00 A.M. Tuesday 6:30 P.M. Evangelist: Roy Diestelkamp (716) 627-6546 E-Mail address: edgibson@juno.com</p>	<p>FRANKLIN, NC Westside Church of Christ 156 Old Murphy Road Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Mid-Week 7:00 P.M. Evangelist: John Gurtler (704) 369-5186 or 369-8216</p>	<p>CANAL WINCHESTER, OH Eastside Church of Christ Southeast side of Columbus 7 1/2 N. High St. Worship 9:30 A.M. Bible Study 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (614) 837-8859</p>	<p>DAYTON (Beavercreek) OH Knollwood Church of Christ 1021 Welford Drive Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Keith Greer 426-1422 or 426-3325</p>
<p>ST. JAMES, MO Church of Christ 400 E. James Blvd. (P.O. Box 308) Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Larry Morris (573) 265-8973 or 265-8628</p>	<p>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR</p>	<p>HUDSON, NY Church of Christ P.O. Box 573, Hudson Bldg: 86 Main St., Philmont Worship 9:30 A.M. Bible Study 10:45 A.M. Wednesday 7:00 P.M. (518) 828-2923, 329-3833, or 672-4904</p>	<p>GRANITE FALLS, NC Church of Christ 24 Park Square Between Hickory &amp; Lenoir Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:00 P.M. (704) 396-8107 or 294-6878</p>	<p>CINCINNATI, OHIO Blue Ash Church of Christ Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evang: Russell Dunaway, Jr. 891-3174</p>	<p>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR</p>
<p>ST. JOSEPH, MO Church of Christ 2727 County Line Rd. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (816) 233-2463 or 279-4737</p>	<p>VAUXHALL, NJ Church of Christ Milbourn Mall Suite 6 2933 Vauxhall Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Harry A. Persaud (973) 378-8999 or (908) 964-6356</p>	<p>ASHEVILLE, NC Church of Christ Holiday Inn East (Please call for directions.) Bible Study 9:30 A.M. Worship 10:30 A.M. Evangelist: Joe Hickman (828) 254-7332 or 684-3111</p>	<p>SALISBURY, NC Salisbury Church of Christ 1037 Faith Road Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. (704) 639-1135 or 279-4324</p>	<p>CINCINNATI, OH Lockland Church of Christ 419 W. Wyoming Ave. Exit 121-75 - W. 2 blocks Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Mid-Week 7:00 P.M. Evangelist: Calvin Schabach 821-0410 or 733-3187</p>	<p>FREMONT, OH Church of Christ 3261 W. State St. 1 mi. West of Fremont on U.S. Rt. 20 Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (419) 849-3340 or 849-3686</p>
<p>ST. JOSEPH, MO Prairie Hills Church of Christ 14273 County Rd. 307 (7 mi. E of Intersection I-29 &amp; Hwy. 169) Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Kyle White (816) 233-6485</p>	<p>ALAMOGORDO, NM 25th &amp; Hawaii Church of Christ P.O. Box 2065 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Boyd Jennings (505) 439-9810 or 430-0494</p>	<p>CARY, NC Walnut St. Church of Christ (Raleigh) 217 Walnut St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: (919) 467-0012 Jeff Archer: 319-1757</p>	<p>SANFORD, NC West Sanford Church of Christ 202 Westover Drive (1 blk. from US 1 and NW 42W) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Nay Rieber (919) 775-5107 or 774-6935 Tom Gray, 776-0373</p>	<p>HAMILTON, OH Westview Church of Christ 1040 Aael Ave. Bible Study 9:00 A.M. Worship 10:35 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: David A. Stansberry (513) 868-9988</p>	
<p>SPRINGFIELD, MO Southside Church of Christ 1517 E. Cherokee St. Bible Study 9:45 A.M. Worship 10:40 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Tim Glover (417) 881-3131 or 886-5304</p>	<p>ALBUQUERQUE, NM Albuquerque Church of Christ 1908 Sunshine Terrace SE Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (call to confirm time) 764-9277</p>	<p>CHARLOTTE, NC Charlotte Church of Christ 5327 S. Tyrone St. Worship 9:00 A.M. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. Evangelist: Wendell Powell (704) 525-5655 or 522-9971</p>	<p>WINSTON-SALEM, NC Church of Christ 2800 S. Main St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening (call 336-784-5058) Wednesday 7:30 P.M. (336) 998-4002 or 785-2475</p>	<p>CLEVELAND, OH Lorain Ave. Church of Christ 13501 Lorain Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 7:00 P.M. Wednesday 7:30 P.M. (216) 476-0660, 651-1689 or (330) 725-3960, 723-0111</p>	<p>HUBER HEIGHTS (Dayton), OH Northern Heights Church of Christ 5430 Fishburg Rd. SW cnr. of Rt. 201 &amp; Fishburg Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Bible Study 7:00 P.M. (513) 236-7611</p>
<p>ALBUQUERQUE, NM</p>	<p>ALBUQUERQUE, NM</p>	<p>CHARLOTTE, NC</p>	<p>WARNE, NC Warne Church of Christ</p>	<p>COLUMBUS, OH Laurel Canyon</p>	<p>HILLIARD, OH Church of Christ</p>

# DIRECTORY OF CHURCHES

<p>4640 Cemetery Rd. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (614) 876-4089</p>	<p>386 N. Edgewood Drive Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Randy Yerby</p>	<p>Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: J.T. Smith 627-5670 or 664-6629</p>	<p>Worship 10:30 A.M. Evening 6:00 P.M. Friday 6:30 P.M. (803) 553-4970 or 553-4346</p>	<p>Bible Study 9:15 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Mid-week 7:00 P.M. Evangelist: Ken Weliever 388-6811 or 381-7401</p>	<p>Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Ken Green (615) 868-6078 or 662-8200</p>
<p>HELP</p>	<p>SALEM, OH Church of Christ</p>	<p>TULSA, OK Woodland Hills Church of Christ</p>	<p>COLUMBIA, SC Lower Richland Church of Christ 3000 Trotter Rd. Bible Study 10:00 A.M.</p>	<p>COLUMBIA, TN Mooreville Pike Church of Christ 417 Mooreville Pike (.8 mi. N. of Hwy. 50/Jas. Campbell)</p>	<p>MARYVILLE, TN Smoky Mt. Church of Christ 2206 Montvale Rd. Bible Study 9:30 A.M.</p>
<p>VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR</p>	<p>484 Georgetown Rd. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (330) 337-6113</p>	<p>9119 E. 61 St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Mike Pittman (918) 252-1220 or 258-2720</p>	<p>Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: J. David Powlas (803) 783-6059 or 776-0754</p>	<p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Kevin Maxey (931) 388-5828 or 380-1226</p>	<p>Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. C.H. Buld (423) 984-4708 Harold Tabor (423) 977-4230 Gary Kirtley (423) 981-1885</p>
<p>MANSFIELD, OH Eastside Church of Christ 326 Grace Street Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 6:00 P.M. Evangelist: James Bond 526-2868 or 526-4739</p>	<p>UHRICHSVILLE, OH Church of Christ 638 Parrish Street Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 7:00 P.M. Mid-week 7:00 P.M. (614) 254-4066, or (216) 339-3032</p>	<p>AVONDALE, PA Avondale Church of Christ Glen Willow Rd. P.O. Box 421 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Daniel Gatlin, Evangelist (610) 268-2088, 869-2194</p>	<p>SUMTER, SC Woodland Church of Christ 3370 Broad St. Extension Bible Study 9:30 A.M.</p>	<p>DIXON SPRINGS, TN Dixon Springs Church of Christ Old Hwy. 25 (between Hartselle &amp; Carthage)</p>	<p>MCMINNVILLE, TN West End Ave. Church of Christ P.O. Box 8060, Zip 37110</p>
<p>MANSFIELD, OH Southside Church of Christ 687 Mansfield-Lucas Road Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 6:00 P.M. Evangelist: Leon Bond (419) 525-3684 or 522-8982</p>	<p>WAVERLY, OH 4th &amp; Mullins Church of Christ Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. (614) 947-7122 or 947-1718</p>	<p>CARLISLE, PA Walnut Bottom Rd. Church of Christ 2637 Walnut Bottom Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Tim Hawk (717) 776-6122</p>	<p>TAYLORS, SC (Greenville Area) Taylors Church of Christ 400 E. Main St. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Bill Mosely (864) 268-5224 or 877-2728 www.taylors church of christ.com</p>	<p>ERWIN, TN Church of Christ N. Erwin Hwy. Bible Study 10:00 A.M.</p>	<p>MEMPHIS, TN Burlington Church of Christ 3825 S. Germantown Rd. Bible Study 9:00 A.M.</p>
<p>MARIETTA/RENO, OH Jct. St. Rt. 7 &amp; County Rd. 20 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Mid-week 7:00 P.M. Wed. - 2nd, 3rd, 4th &amp; 5th weeks Thurs. - 1st week 614-374-9827</p>	<p>ALTUS, OK Southeast Church of Christ 1105 Navajo Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (580) 535-4767</p>	<p>EXTON, PA Exton Church of Christ 217 N. Whitford Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. 363-8042</p>	<p>WARRENVILLE, SC (Aiken/Augusta Area) Warrenville Church of Christ P.O. Box 98 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (803) 648-9451 or 649-0439</p>	<p>FRANKLIN, TN Cedarport Church of Christ Arno Rd. &amp; Hwy. 96E (P.O. Box 682042) (1 mile East of I-65 South) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jim Gambill (615) 790-2075</p>	<p>MEMPHIS, TN Rocky Pt. Road Church of Christ 516 E. Rocky Point Rd., Cordova Bible Study 9:00 A.M.</p>
<p>NEW CARLISLE, OH Church of Christ 235 Funston Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jim Lee (937) 235-2470</p>	<p>MIDWEST CITY, OK Fifth St. Church of Christ 6512 SE Fifth St., Box 30544 (Near Tinker AFB) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Robert Bond (405) 737-5858 or 737-8272</p>	<p>PHILADELPHIA, PA Church of Christ 45 W. Durham St. P.O. Box 4985 Bible Study 10:15 A.M. Worship 11:15 A.M. Tues. night 8:00 P.M. Evangelist: James H. Baker, Jr. (215) 248-2026 or 753-1362</p>	<p>WEST COLUMBIA, SC Airport Church of Christ 4013 Edmund Hwy. (Hwy. 302) Bible Study 10:00 A.M.</p>	<p>GOODLETTSVILLE, TN Millersville Church of Christ 1158 Louisville Hwy. Bible Study 9:00 A.M.</p>	<p>MEMPHIS, TN Hunters Run Church of Christ 6590 Stalene Road (west of Germantown Rd. Ext.) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Julian R. Snell (901) 853-6726 or 363-9133</p>
<p>NEW LEBANON, OH Church of Christ 1973 W. Main St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Glen Murphy, Jr. 687-2985</p>	<p>OKLAHOMA CITY, OK Broadview Heights Church of Christ 3536 NW 38 St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: James B. Lusby 946-6301 or 728-3058</p>	<p>VANDERYRIFT, PA Church of Christ 156A Farragut Ave. Worship 9:00 A.M. Bible Study 10:30 A.M. Thursday 7:30 P.M. (412) 337-4488</p>	<p>RAPID CITY, SD Church of Christ 1302 E. Fairmont Blvd. Bible Study 9:30 A.M.</p>	<p>JACKSON, TN Old Hickory Church of Christ 841 Old Hickory Blvd. Bible Study 9:30 A.M.</p>	<p>MURFREESBORO, TN 663 Compton Road (1 mi. E. of VA Hospital) Bible Study 9:00 A.M.</p>
<p>HELP</p>	<p>PURCELL, OK Jackson &amp; Green Ave. Church of Christ 407 Jackson Street (Mailing address - Rt. 1, Box 80A) Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. 527-3538 or 872-3596</p>	<p>BEAUFORT, SC Church of Christ 2107 King St., P.O. Box 4 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Paris Island, 8:00 A.M., Sunday Evangelist: Ronald Nelson (843) 524-4400 or 524-4652</p>	<p>CHATTANOOGA, TN North Hixson Church of Christ 5484 Old Hixson Pike Bible Study 9:30 A.M.</p>	<p>JOHNSON CITY, TN Brookmead Church of Christ 2428 Lakeview Drive Bible Study 9:30 A.M.</p>	<p>MURFREESBORO, TN Northfield Blvd. Church of Christ 2091 Pitts Ln. at Northfield Blvd. Bible Study 9:30 A.M.</p>
<p>NORTHWOOD, OH (Toledo Area) Church of Christ 4110 Frey Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Donald Jarabek 893-3566 or 691-0688</p>	<p>STILLWATER, OK East 6th Ave. Church of Christ 2417 E. Sixth Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Ron Eppler (405) 743-2603, 377-2847</p>	<p>BEAUFORT/BURTON, SC Church of Christ 170 Robert Smalls Pkwy. (Hwy. 170) Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (803) 524-4281 or 525-1483</p>	<p>CLEVELAND, TN Highway 64 Church of Christ 111 Durkee Rd. Bible Study 9:30 A.M.</p>	<p>KNOXVILLE, TN 7604 Chapman Hwy. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 7:00 P.M. Wednesday 7:30 P.M. Evangelist: Roger D. Williams (423) 573-6638</p>	<p>MURFREESBORO, TN South Ridge Church of Christ 488 Barfield-Crescent Rd. (Exit 81 off I-24, south 1 1/2 miles on 2315, turn right) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. (615) 848-0303 or 893-5070</p>
<p>NORWALK, OH Church of Christ State Rt. 250 &amp; 13 North</p>	<p>TULSA, OK Church of Christ 1702 S. Memorial Dr. Bible Study 9:30 A.M.</p>	<p>CHARLESTON HEIGHTS, SC Ashley Heights Church of Christ 2605 S. Oakridge Cir. Bible Study 9:30 A.M.</p>	<p>COLUMBIA, TN Jackson Hts. Church of Christ 1200 Nashville Hwy., Hwy. 31N</p>	<p>MADISON, TN Church of Christ Kemper at Tuckahoe Dr. (10 min. from Opryland) Bible Study 9:00 A.M.</p>	

# DIRECTORY OF CHURCHES

<p style="text-align: center;"><b>ALLEN, TX</b></p> <p style="text-align: center;">Church of Christ 303 E. Main St.</p> <p>Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Foy W. Vinson 424-5766</p>	<p style="text-align: center;"><b>ALVARADO, TX</b></p> <p style="text-align: center;">I-35 Church of Christ (E. Service Rd. of I-35, North of Alvarado)</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (817) 783-6308 or 790-7253</p>	<p style="text-align: center;"><b>CLEBURNE, TX</b></p> <p style="text-align: center;">Church of Christ 404 South Caddo St.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (817) 645-3588</p>	<p style="text-align: center;"><b>DUMAS, TX</b></p> <p style="text-align: center;">Central Church of Christ 424 E. First St.</p> <p>Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: David M. Bonner (806) 935-5363 or 935-6883</p>	<p style="text-align: center;"><b>HOUSTON, TX (Southwest)</b> Murphy Rd. Church of Christ</p> <p>2025 Murphy Rd., Missouri City Worship 9:30 A.M. Bible Study 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Gene Mabry (281) 265-8071 or 261-5216</p>	<p style="text-align: center;"><b>P.O. Box 165</b></p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Bobby Holmes (817) 277-9186 or (972) 262-3818</p>
<p style="text-align: center;"><b>NASHVILLE, TN</b></p> <p style="text-align: center;">Bell Road Church of Christ 1608 Bell Road</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Bill O'Neal (615) 833-4444 or 941-1134</p>	<p style="text-align: center;"><b>ALVIN, TX</b></p> <p style="text-align: center;">House St. Church of Christ 516 W. House St.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Harry R. Osborne (713) 331-4953 or 331-9305</p>	<p style="text-align: center;"><b>CLEVELAND, TX</b></p> <p style="text-align: center;">Church of Christ 310 E. Houston</p> <p>Bible Study 9:00 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Raymond Meaux 281-592-1581</p>	<p style="text-align: center;"><b>EDNA, TX</b></p> <p style="text-align: center;">301 South Robison</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (512) 782-5506 or 782-2844 Elders: S.A. Mercer &amp; S. Wilson Evangelist: Boyd Jennings Web Page <a href="http://kycc.com/cofc/">http://kycc.com/cofc/</a></p>	<p style="text-align: center;"><b>HOUSTON, TX</b> Spring Woods Church of Christ</p> <p>9955 Neuens Rd. at Witte Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Church Phone (713) 973-6667 Elders: 468-4753, 461-2222, or 863-1927</p>	<p style="text-align: center;"><b>MESQUITE, TX</b> (East Dallas)</p> <p>Westlake Church of Christ 427 Gross Rd., 75149 Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: David Haley (972) 285-1610</p>
<p style="text-align: center;"><b>NASHVILLE, TN</b></p> <p style="text-align: center;">Hillview Church of Christ 7471 Charlotte Pike</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jim Mickells (615) 356-7318 or 952-3433</p>	<p style="text-align: center;"><b>ANGELTON, TX</b></p> <p style="text-align: center;">Kiber St. Church of Christ P.O. Box 1162</p> <p>Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Rick Moore (409) 849-6246</p>	<p style="text-align: center;"><b>CLUTE, TX</b></p> <p style="text-align: center;">Church of Christ 343 S. Main</p> <p>Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Ron Lloyd 265-5283 or 265-2933</p>	<p style="text-align: center;"><b>EL PASO, TX</b></p> <p style="text-align: center;">Eastridge Church of Christ 3277 Pendleton Road</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Ken Looper (915) 821-1084 (915) 855-4327</p>	<p style="text-align: center;"><b>HUNTINGTON, TX</b> Church of Christ</p> <p>P.O. Box 858 One block north of U.S. 69 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (409) 422-4623</p>	<p style="text-align: center;"><b>NACOGDOCHES, TX</b> Mound &amp; Starr Church of Christ</p> <p>1439 N. Mound St. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Randy Harshbarger</p>
<p style="text-align: center;"><b>NASHVILLE, TN</b></p> <p style="text-align: center;">Perry Heights Church of Christ 423 Donelson Pike</p> <p>Bible Study 9:00 A.M. Worship 9:55 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Daniel H. King (615) 883-3118 or 366-5009</p>	<p style="text-align: center;"><b>AUSTIN, TX</b></p> <p style="text-align: center;">Cedar Park Church of Christ Brushy Crk. Rd. &amp; Mustange Cedar Park, Texas</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Jim Everett (512) 259-0924 or 219-6816</p>	<p style="text-align: center;"><b>COLLEGE STATION, TX</b></p> <p style="text-align: center;">Church of Christ 810 Southwest Pkwy.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Wayne Moody 764-6562 or 693-1758</p>	<p style="text-align: center;"><b>FORT WORTH, TX</b></p> <p style="text-align: center;">Woodmont Church of Christ Altamesa at Landview ("at the overpass")</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Tom M. Roberts 292-4908 or 294-9706</p>	<p style="text-align: center;"><b>IRVING, TX</b> Westside Church of Christ</p> <p>2300 W. Pioneer Dr. (closest to D/FW Airport)</p> <p>Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mark Roberts 258-8527 or (214) 986-9131 <a href="http://www.flashnet/~westside">http://www.flashnet/~westside</a></p>	<p style="text-align: center;"><b>ODESSA, TX</b> Crescent Park Church of Christ</p> <p>1415 Royalty Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Paul Smith (915) 362-1777 or 366-5071</p>
<p style="text-align: center;"><b>NASHVILLE, TN</b></p> <p style="text-align: center;">Riverside Dr. Church of Christ 1530 Riverside Dr. (Close to Opryland and new stadium)</p> <p>Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Wilson Adams (615) 262-0241</p>	<p style="text-align: center;"><b>AUSTIN, TX</b></p> <p style="text-align: center;">Wonsley Dr. Church of Christ 507 E. Wonsley Dr.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jeff Smith (512) 990-7158 or 836-8532 Wonsleycoc@aol.com</p>	<p style="text-align: center;"><b>COLUMBUS, TX</b></p> <p style="text-align: center;">West Oaks Church of Christ 214 FM 806</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Herbert Thornton Jr. (409) 732-3001</p>	<p style="text-align: center;"><b>FORT WORTH, TX</b></p> <p style="text-align: center;">West Side Church of Christ 6110 White Settlement Rd. 76114</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Stan Cox (817) 738-7269</p>	<p style="text-align: center;"><b>LANCASTER, TX</b> Dallas Avenue Church of Christ</p> <p>601 N. Dallas Ave. Bible Study 9:30 A.M. Worship 10:25 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Charles Boshart (972) 227-2910 or 227-1119</p>	<p style="text-align: center;"><b>SPRING CREEK CHURCH OF CHRIST</b></p> <p>2100 W. Spring Creek Pkwy. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (972) 398-3221 or 231-3748</p>
<p style="text-align: center;"><b>ROCKWOOD, TN</b></p> <p style="text-align: center;">Post Oak Rd. Church of Christ 1227 Post Oak Valley Rd.</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 6:00 P.M. Evangelist: Glen Moore (423) 354-9416 or 354-0489</p>	<p style="text-align: center;"><b>BAYTOWN, TX</b></p> <p style="text-align: center;">Pruett and Lobit Church of Christ 701 North Pruett St.</p> <p>Bible Study 9:45 A.M. Worship 10:40 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Larry Hafley (281) 422-5926 or 421-7367</p>	<p style="text-align: center;"><b>CORPUS CHRISTI, TX</b></p> <p style="text-align: center;">Hwy. 9 Church of Christ 5853 Leopard St.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Clyde Carter (512) 777-0606, 241-0818, 289-1559, 853-8637 or 289-1439</p>	<p style="text-align: center;"><b>HARLINGEN, TX</b></p> <p style="text-align: center;">Church of Christ 1625 Morgan Blvd.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Earl Dale (956) 423-4690 or 423-6225</p>	<p style="text-align: center;"><b>LANCASTER, TX</b></p> <p style="text-align: center;">Pleasant Run Church of Christ 831 W. Pleasant Run Rd. 4302 SW Loop 410</p> <p>Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (972) 227-1758 or 227-2598</p>	<p style="text-align: center;"><b>SAN ANTONIO, TX</b></p> <p style="text-align: center;">Church of Christ in Valley Hi (Near Lackland AFB)</p> <p>4302 SW Loop 410 Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (210) 674-4188 or 628-1018</p>
<p style="text-align: center;"><b>ROCKWOOD, TN</b></p> <p style="text-align: center;">Church of Christ Highway 70 East</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (423) 354-2557</p>	<p style="text-align: center;"><b>BAYTOWN, TX</b></p> <p style="text-align: center;">East Side Church of Christ 2100 James Bowie</p> <p>Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Tony Mauck (281) 427-8729 or 837-9259</p>	<p style="text-align: center;"><b>DALLAS, TX</b></p> <p style="text-align: center;">College Park Church of Christ 701 Centennial Blvd. Richardson, Texas</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Rickie G. Jenkins (972) 783-9777</p>	<p style="text-align: center;"><b>HOUSTON, TX</b></p> <p style="text-align: center;">Fry Rd. Church of Christ 2510 Fry Road (77084)</p> <p>Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Mark White (281) 578-1897</p>	<p style="text-align: center;"><b>LUFKIN, TX</b> Church of Christ</p> <p>4th &amp; Groesbeck 401 E. Groesbeck Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (409) 632-1771 or 634-7515</p>	<p style="text-align: center;"><b>SAN ANTONIO, TX</b> Pecan Valley Church of Christ</p> <p>268 Utopia (H 37 S.E.) Exit Pecan Valley) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Byron Gage (210) 337-6143 or 662-9336</p>
<p style="text-align: center;"><b>SHELBYVILLE, TN</b></p> <p style="text-align: center;">El Bethel Church of Christ Hwy. 41-A North</p> <p>Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Donnie V. Rader (615) 685-1113 or 684-9099</p>	<p style="text-align: center;"><b>BEAUMONT, TX</b></p> <p style="text-align: center;">Dowlen Rd. Church of Christ 3060 Dowlen Road</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Max Dawson &amp; Edwin Crozier (409) 866-1996</p>	<p style="text-align: center;"><b>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$95.00 PER YEAR \$25.00 PER QUARTER</b></p>	<p style="text-align: center;"><b>HOUSTON, TX</b></p> <p style="text-align: center;">Bellaire Church of Christ 8001 South Rice Ave.</p> <p>Worship 9:30 A.M. Bible Study 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: David O. Lanius, Jr. (713) 668-4810</p>	<p style="text-align: center;"><b>LUFKIN, TX</b> Timberland Dr. Church of Christ</p> <p>912 S. Timberland Dr. Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Harold Hancock James W. Adams 634-7110 or 632-7070</p>	<p style="text-align: center;"><b>SAN MARCOS, TX</b> San Marcos Church of Christ</p> <p>2660 Hunter Road P.O. Box 669 Bible Study 9:45 A.M. Worship 10:45 A.M. Afternoon 2:00 P.M. Wednesday 7:30 P.M. Evangelist: George W. Slover (512) 396-2399 or 353-0364</p>
<p style="text-align: center;"><b>WAVERLY, TN</b></p> <p style="text-align: center;">Eastside Church of Christ 1412 E. Railroad St.</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (931) 296-5217 or 296-4657</p>	<p style="text-align: center;"><b>BEAUMONT, TX</b></p>	<p style="text-align: center;"><b>DICKINSON, TX</b></p>	<p style="text-align: center;"><b>HOUSTON, TX</b> Church of Christ</p>	<p style="text-align: center;"><b>MANSFIELD, TX</b> Northside Church of Christ</p>	<p style="text-align: center;"><b>SHERMAN, TX</b></p>

# DIRECTORY OF CHURCHES

OGDEN, UT Westwood Village Church of Christ	OGDEN, UT Ogden Church of Christ	RICHMOND, VA West End 4909 Patterson Ave.	VANCOUVER, WA Church of Christ	VANCOUVER, WA Greenbay Road Barrio Colon	VANCOUVER, WA Greenbay Road Barrio Colon
<p>Church of Christ 314 N. Tolbert Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Fred Watkins (903) 868-2809, 893-3637</p> <p>TAYLOR, TX South Loop Highway 79</p>	<p>910 23rd St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (801) 394-1397 Bilingual English and Spanish</p> <p>ANNANDALE, VA Annandale Church of Christ</p>	<p>4909 Patterson Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: Michael W. McLemore (804) 358-7933, 320-3948 or 750-2873</p> <p>RIDGEWAY, VA Church of Christ (Rd. 750)</p>	<p>Temp. at Sara J. Anderson School, 2215 N.E. 104th St. P.O. Box 2488, Zip 98668 Worship 10:00 A.M. Bible Study 11:00 A.M. (360) 687-9196 (360) 263-2168</p> <p>HELP</p>	<p>Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jeremy Joy (304) 292-3276 or 296-9793</p> <p>MOUNDSVILLE, WV Church of Christ 210 Cedar St.</p>	<p>Bible Study 10:30 A.M. Worship 11:15 A.M. Evening 6:00 P.M. Wednesday 8:00 P.M. (54) 51-561645 or 219123 Evangelist: Carlos Gatti</p> <p>CANADA Calgary, Alberta Northside Church of Christ</p>
<p>Church of Christ Route 2, Box 136B Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: John H. Crow (512) 365-7058</p> <p>HELP</p>	<p>Washington, D.C. Area 4709 Ravensworth Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Contact: Floyd Chappellear 256-5543 or 830-0164</p> <p>CHESAPEAKE, VA Tidewater Church of Christ</p>	<p>2273 Old Leaksville Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 7:30 P.M. Wednesday 7:30 P.M. Tom Knight - 956-3637 Webster Ford - 956-3093 Jamie Hinds - 956-4651</p> <p>ROANOKE, VA Blue Ridge Church of Christ</p>	<p>VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR</p> <p>YAKIMA, WA W. Washington Ave. Church of Christ</p>	<p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Mid-week 7:30 P.M. Evangelist: Brian Price (304) 845-2820, 845-4940</p> <p>MOUNDSVILLE, WV Roberts Ridge Church of Christ Rd. 2 - Box 368-A</p>	<p>805 - 20th Ave. N.E. 12E 1st Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Derek Chambers (403) 276-8088 Services in English and Spanish</p> <p>CANADA Jordan, Ontario, Loriso Jordan Church of Christ</p>
<p>VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR</p> <p>TEMPLE, TX Leon Valley Church of Christ</p>	<p>217 Taxus St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Steve Schlosser (757) 479-5658 or 436-6900</p> <p>CHESTER, VA Chester Church of Christ</p>	<p>Blue Ridge Mall, Unit 16 9 mi. E. of Roanoke, Rt. 460 Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:30 P.M. Call: Larry Powell (540) 992-5912 or Building (540) 977-1277</p> <p>STAFFORD, VA Ruby Church of Christ</p>	<p>902 W. Washington Ave. Conservative Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (509) 248-8190 or 248-5614</p> <p>BECKLEY, WV Church of Christ 100 Carriage Dr.</p>	<p>Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Sam Wood (304) 845-2202 Ray Crow (304) 845-8098</p> <p>HELP VACATIONING</p>	<p>2863 Regional Road 81 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (905) 562-4739, 685-3896</p> <p>CANADA Hamilton, Ontario 33 Highcliffe</p>
<p>4404 Twin City Blvd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Joe Stroud (254) 939-0682 or 774-7551</p> <p>TEMPLE, TX Southside Church of Christ</p>	<p>12100 Wintree St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Evangelist: Charles Crowder 796-2374 or 530-2285</p> <p>CHESTER, VA Rivermont Church of Christ</p>	<p>5 mi. S. of Stafford US Rt. 1 - P.O. Box 1524 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (540) 373-9466 or 972-2598</p> <p>VIRGINIA BEACH, VA Virginia Beach Church of Christ</p>	<p>Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: Weldon E. Warnock (304) 252-8108 or 255-1136</p> <p>HELP VACATIONING CHRISTIANS</p>	<p>CHRISTIANS FIND YOU PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR</p> <p>PARKERSBURG, WV Marrtown Church of Christ 825 Marrtown Road</p>	<p>Bible Study 10:00 A.M. Worship 11:00 A.M. Monday 7:00 P.M. Closest Church to Toronto Steve Rudd, Evangelist (905) 575-8437</p> <p>JAPAN Okinawa, Japan Mid-Island Church of Christ</p>
<p>2003 S. 5th Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Bill Haynes 773-0931</p> <p>HELP</p>	<p>2316 E. Hundred Rd. (2 mi. W. of Hopewell on Hwy. 10, 5 1/2 mi. E. I-95, exit 61A) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Robert S. Swain (804) 530-1764</p> <p>NEWPORT NEWS, VA Harpersville Rd. Church of Christ</p>	<p>Recreation Building 4452 Hinsdale St. P.O. Box 8693 (23450) Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (804) 486-6639 or 486-6245 www.vb-churchofChrist.com</p> <p>BELLINGHAM, WA Northside Church of Christ</p>	<p>Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. (304) 346-2112</p> <p>CHARLESTON, WV Church of Christ 522 Daugherty St.</p>	<p>Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 7:00 P.M. Wednesday 7:30 P.M. (304) 861-0342 or 422-7458</p> <p>RAVENSWOOD, WV Church of Christ 1101 Gallatin St.</p>	<p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Call 645-6334, 622-5163 for information</p> <p>WEST GERMANY Kaiserslautern Area Ramstein Church of Christ</p>
<p>VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER MONTH</p> <p>WEST COLUMBIA, TX</p>	<p>315 Harpersville Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: Aaron Burleson (757) 877-6264 or 838-5374</p> <p>POUND, VA</p>	<p>5201 Northwest Rd. Bible Study 10:00 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Joe Price (360) 354-7867 or 384-1807</p> <p>BREMERTON, WA</p>	<p>CHARLESTON, WV Church of Christ 873 Oakwood Rd.</p>	<p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Rick Christian 273-0261 or 273-3267</p> <p>MILWAUKEE, WI Metropolitan Church of Christ</p>	<p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (06371) 17049 or 44529</p> <p>HELP VACATIONING</p>
<p>Church of Christ 306 E. Jackson Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: David Weaks (409) 345-3818</p> <p>THE WOODLANDS, TX Woodlands Church of Christ</p>	<p>Church of Christ U.S. 23, 3 mi. S. of Pound Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Daniel Holloway (703) 796-5767</p> <p>HELP</p>	<p>Church of Christ 500 Pleasant Drive Bible Study 9:30 A.M. Worship 10:50 A.M. Evening 5:00 P.M. Elders: Howard Reagan Harold Trimble, Otto Spieth, Scott Saario 377-5622</p> <p>HELP</p>	<p>Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (304) 342-5637</p> <p>CLARKSBURG, WV Westside Church of Christ Davison Run Road</p>	<p>1029 S. 58th St., P.O. Box 14187 Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:30 P.M. Evangelist: David Girardot 257-3035 Church: 258-8520</p> <p>ARGENTINA, Cordoba Iglesia de Cristo Pasaje Alicante 2431</p>	<p>CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR</p>
<p>P.O. Box 7664-77380 3987 Wellman Road Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. 367-2099 or 367-1235</p> <p>KAYSVILLE, UT 137 S. Flint St.</p>	<p>VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER QUARTER</p> <p>RICHMOND, VA Forest Hill Church of Christ</p>	<p>VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR</p> <p>TACOMA, WA Manitou Church of Christ</p>	<p>Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (304) 782-2132</p> <p>FAIRMONT, WV Eastside Church of Christ 934 East Park Avenue</p>	<p style="text-align: center;"><b>ADVERTISING RATES</b> On Church Ad Pages Rates on the church ad pages are \$25 per quarter or \$95.00 per year (when paid in advance). The ads are run once each month — 12 times a year. Billing is done quarterly. Would the church where you worship like to be listed on the church ad pages?</p>	
<p>Bible Classes 9:30 A.M. Worship 10:45 A.M. Wednesday 7:30 P.M. For info, call (801) 544-1401 or 451-4582</p>	<p>1208 W. 41st St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Jack Bise, Jr. (804) 233-5959</p>	<p>4806 So. 66th St. (P.O. Box 7523, 98407) Sunday 9:30 A.M. Wednesday 7:30 P.M. (253) 759-7875 (425) 557-9242 Voice Mail: (253) 752-5616</p>	<p>Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (304) 366-4523 or 449-1495</p> <p>MORGANTOWN, WV Glen Oaks Church of Christ</p>		





