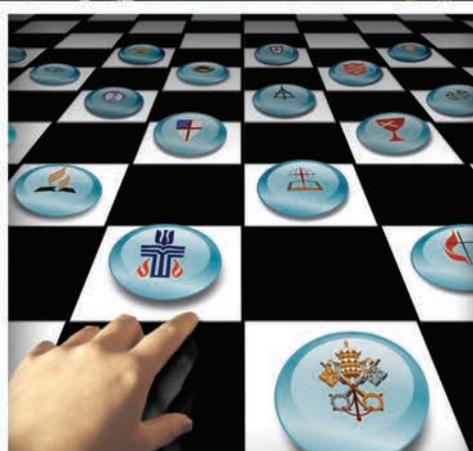


# TRUTH

MAGAZINE



**THEME: THE CHANGING FACE OF DENOMINATIONALISM**

IT'S A DIFFERENT WORLD – P.2

THE "CHURCH OF CHRIST" DENOMINATION – P.18

"NONES" AND "DONES"—THE RISE OF NON-RELIGIOUS RELIGION – P.30

## The Changing Face of Denominationalism

# It's a Different World

By Kyle Pope

When I first began preaching in the late 1980s, I picked up a book at a used bookstore entitled *Handbook of Denominations*, by Frank Mead. It was a helpful book that listed the major religious bodies in the United States at the time of its publication, with brief descriptions of their beliefs and history. While I didn't like that the book counted churches of Christ within its listing of "denominations," I appreciated that it explained under its entry, "They do not think of themselves as being denominational but 'rather desire to be as the church of the first century.'"<sup>1</sup> By my count the book listed 223 distinct groups among those who claimed a belief in Jesus.

What I didn't realize at the time was that the book, written in 1951 (and based on statistics going back as far as 1936), was describing conditions decades out of date by the time I purchased it. According to the Center for the Study of Global Christianity at Gordon-Criswell Theological Seminary, by 1970 worldwide there were 18,800 denominations, and by the year 2000 that number had risen to 34,200.<sup>2</sup> While

<sup>1</sup> Mead, Frank S. *Handbook of Denominations in the United States*. New York, Abingdon Press, 1951, 60.

<sup>2</sup> Johnson, Todd M., Gina A. Zurlo, Albert W. Hickman, and Peter F. Crossing. "Chris-

the book I purchased was only looking at groups in the United States, and the statistics from Gordon-Criswell reflect global numbers, the fact is that the religious picture of the world around us has become more and more divided and confused. As I write, according to estimates from that same study, the number has now grown to 45,000!

The chaos of an apostate world does not change the singular nature of the Lord's church. When the Lord's church was first established there was "**one body**" (Eph. 4:4), and those who abide in the word of Christ continue as disciples of Christ (John 8:31) and members of that "**one body in Christ, and individually members of one another**" (Rom. 12:5). It is important, however, for Christians in the twenty-first century to understand the changes that have affected the religious world around us in order to effectively call people out of error and confusion.

## What Has Changed?

Increasingly among those who consider themselves "Christians," more and more of these groups reject beliefs as fundamental as a belief in the inspiration of Scripture, the reality of hell as a punishment for sin, or even Christ as the sole author of salvation.

tianity 2015: Religious Diversity and Personal Contact." *International Bulletin of Missionary Research*. 39.1 (Jan. 2015) 28-29.



Kyle Pope

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In 1980 Mike Willis wrote an article in *Truth Magazine* entitled "Changes in Denominationalism." Willis observed at that time a growing ecumenical attitude that taught sincerity as the sole criterion for salvation and a willingness to condemn few doctrines or practices as sinful.<sup>3</sup> In the 35 years since Willis wrote, the religious world has not only advanced many of these same attitudes, but it has expanded to adopt practices and teachings far different from the traditional denominational views of the nineteenth and early twentieth centuries. Notable among these changes are some of the following developments.

## Changing Definitions of Denominationalism

Membership in many major denominations has declined in recent years. According to the US Census Bureau, from 1990-2008 membership in Methodist, Lutheran, Presbyterian, and Episcopalian churches all declined (61).<sup>4</sup>

<sup>3</sup> Willis, Mike. "Changes in Denominationalism." *Truth Magazine* 24.49 (Dec. 11, 1980) 787-789.

<sup>4</sup> "Table 75. Self-Described Religious Identification of Adult Population: 1990, 2001, and 2008." *Statistical Abstract of the United States: 2012*. Ed. U.S. Census Bureau. Washington, D.C.: U.S. Census Bureau, 2012.

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## Just Thinking Out Loud

# Face to Face with Christ My Savior

By Daniel H. King, Sr.

One of the most lovely statements in all of Holy Scripture is found in Philippians 1:23, “For I am hard-pressed between the two, having a desire to depart and be with Christ, which is far better...” Paul knew what he faced. Roman justice was swift and sure. And it was pitiless. A man who was a Roman citizen like himself and on trial for his life in a capital case, if the Imperial courts ultimately decided so, would be swiftly beheaded. He would have the opportunity to appeal his conviction, of course, but appealing it would not be likely to succeed. If the Roman authorities wanted you dead, then dead you would soon be.

And yet, in all of his treatment of this question in his writings, he never seemed bitter or aggravated that God had seen fit to allow these painful events to unfold around him, spiriting him off to the place where he now found himself, in jeopardy for his life, facing a possible death sentence. The reason this was so was evidently on account of his general view of death. He saw death differently than most people see it. It was not a frightening possibility, but a welcome friend. In fact, he expressed it as a “desire” of his. He saw himself not as entering a dark and foreboding future but rather as entering into eternal light. It meant being with Christ.

Whatever else it might mean, for a man whose life had been centered on pressing forward the cause of Jesus

Christ in this world whenever and wherever he could, it spelt departing from this world of sin and sorrow in order to be in the presence of the Savior. Rest and peace with God and Christ was not something to be dreaded, but a welcomed prospect. And so, the power of death and its perennial sting were blunted in the realization that death would take him to his friend, for whom he had lived and now might be forced to die: “For to me to live is Christ, and to die is gain” (1:21). He simply trusted the prayer/promise made to disciples of Christ by the Savior Himself: “Father, I desire that they also whom you gave me be with me where I am, that they may behold my glory, which you have given me: for you loved me before the foundation of the world” (John 17:24).

The story is told of a missionary couple, R. W. Porteous and his wife, who in the spring of 1931 were taken as prisoners by Communist bandits in China. They were marched up to a solitary hill by the officer in charge. “This is the place,” the man said commandingly. Whereupon the couple was forced to kneel in front of the little group of soldiers for their execution. The executioner drew a long blade from its sheath and raised it menacingly over their necks, and certain death appeared imminent for the courageous couple. However, instead of cringing and begging for mercy, they began to sing a hymn:

*“Face to face with Christ my Savior,  
Face to face — what will it be?  
When with rapture I behold him,  
Jesus Christ who died for me.  
Face to face I shall behold him,  
Far beyond the starry sky;  
Face to face in all his glory,  
I shall see him by and by.”*

When the officer heard the words of the hymn, he could not give the order to kill them. The little band of soldiers marched off and left them alone. Subsequently, they returned to their homeland in England, and told others the story of the perfect peace which they had enjoyed in the face of certain death, and how a Christian hymn had touched the heart of a murderous villain.

A Christian man who was dying asked his Christian doctor, who was at his home in the days when doctors made “house calls,” what it would be like on the other side of death. The man’s dog had become agitated outside and had started to paw the door for his master. So, the doctor asked him, “Has that dog ever been in this house?” “No, he is an outside dog?” “You see,” the doctor replied, “He does not know what is on this side of that door, but he knows that his master is here, and that is all that matters. God and Christ are on the other side of death, and that is all that matters to us.”▶

It is indeed wonderful how this thought of “departing to be with Christ” is a truth which is able to transform the most ugly and frightening of all prospects into a happy and even joyous reality. The faithful Christian does not need to fear death! Recently my wife and I visited with a dear friend and fellow disciple of Christ who had been told that he had but a few short days left before his departure from this life. As I left that day, I knew that I would never see him again in this world, so I became tearful and had to leave the room so as not to break down in his presence. He told my wife afterward to assure me that he was ready to go and that he was not afraid to die. Of course, I knew this to be true, but the ache in my heart was on account of the fact that, as I left the room, I knew that I would never see him again on this side of the veil of tears.

A few days later he was gone. Tears fill my eyes as I write these words, for I miss my friend terribly. We shared so many good times together, and we thought so much alike, and that is truly a rare thing in this world today. While I am in this world I will always miss him. But I have every confidence that he is with the Lord. When you live for Christ, death is a gain, not a loss. My sorrow is not for him but for his loving and dedicated wife and for us his friends. I also know that I shall see him again, for my own clock is ticking down to my departure from this world of sin and death, and when I think of all the dear loved ones and friends in Christ who await me on the other side, I cannot but smile through the tears. What a glorious and joyous day that will be! God help us ever to live in such a way as to possess a like confidence to that which Paul had when he wrote that “to be with Christ is far better.” Nothing in this world is

worth the price of taking away from us that precious certainty! Please do not be so foolish as to barter it away for the pleasure of sin for a season. **T**

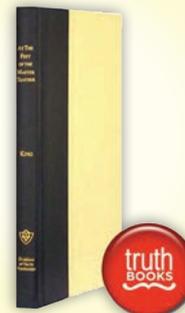


Daniel H. King, Sr.

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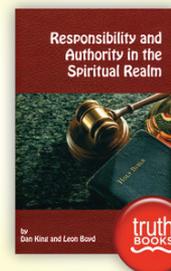
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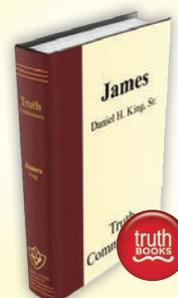
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## Christians Under 30

# Origins and Apocalypses

By Ethan Longhenry

**H**e hath made everything beautiful in its time: also he hath set eternity in their heart, yet so that man cannot find out the work that God hath done from the beginning even to the end (Eccl. 3:11).

How did we get here? What is going to happen to us at the end?

These two questions have loomed large over mankind throughout its existence. It seems mandatory for every culture to have some concept as to the origin of existence and humanity along with some type of expectation of the final events of world history.

These matters engage us and fascinate us to this very day. Both those who favor creationism and those who favor evolution can agree on the importance of having some understanding regarding from where humanity and all things come. Obsession over the demise of humanity remains a mainstay within our culture: consider the bleak scenarios presented in popular television shows and movies, the dire warnings about global warming, the expectation from the news media that we are always on the precipice of the end of civilization, and so on.

None of us was present when existence and humanity began; we cannot know for certain whether we will live to see the final apocalypse. So why do these matters so interesting and important to us?

Explanations of origins and apocalypses frame how people understand the reason for their existence and their purpose and direction in life.

The reasons we believe our universe exists and regarding our place within it shape how we feel about ourselves and our environment. If our creation story suggests that we are merely slaves of the gods working to provide them with food, as the Babylonian creation story said, it would be easy to find little value in life. If our creation story tells us that we are highly developed mammals in a universe that happened without cause or purpose, as is the case with the current scientific consensus, it is hard to find meaning in life and easier to act like animals. Because we accept the creation story as told in Scripture, how the Creator God made all things by His power and made man in His own relationship, we can accept our place in the creation and seek to live in conformity to the image of God (Gen. 1:1-2:3; Rom. 8:29).

Likewise, the expectations we have for the future shape how we feel about our purpose and where we are headed in life. If there is no real future hope, and all we think we can trust in is in this life, it is easy to develop the attitude of “let us eat and drink and be merry for tomorrow we die” (Isa. 22:13; 1 Cor. 15:32). Most who believe this will remain self-absorbed, satisfying their own desire with little concern for the welfare of other humans or the world at large. If we fall into the trap of believing certain events must first happen before the world ends, it is easy to get complacent

and not be ready for the Lord’s return (cf. Matt. 24:37-25:13).

But if our hope rests in Jesus’ resurrection, expecting our own resurrection and eternity in the “new heavens and the new earth,” we will understand how very important it is to reflect Jesus’ mentality, attitude, and deeds in this life (Rom. 8:29; 2 Pet. 3:9-13). We will understand how believers can begin to share in that new life and new creation now spiritually through the spiritual death and resurrection inherent in baptism, living as Jesus’ representatives in His Kingdom which shall never fail (Rom. 6:3-7; 2 Cor. 5:16-21).

Understanding our origins and understanding our final apocalypse are not idle matters; they represent our deep existential questions and help guide us in our understanding of who we are and where we are going. The answers gained from Scripture express both the dignity and challenges of mankind, explaining why we are here, the problems we have, why this life is so important, and how to obtain true life in the next.

Let us be conformed to the image of Jesus and share in His resurrection! 



Ethan R. Longhenry

Ethan currently works with the Venice church of Christ in Los Angeles, California; if you would like to discuss this article further, or have topics you would like to see in this column, please contact him at [deverbovitae@hotmail.com](mailto:deverbovitae@hotmail.com) or visit <http://www.deverbovitae.com>.



By Bobby L. Graham

**QUESTION:** Some have said there is no difference, but I wonder if there is a difference between the use of a pitch pipe by a song leader and a piano used with the singing.

**ANSWER:** I remember a comment made many years later by a visitor in attendance at the Market Street Church of Christ in Athens, Alabama, during his youth in the 1930s and 1940s along this line: “There were no musical instruments, but the song leader did use a tuning fork.” I mention this statement made by one who thought the mechanical instrument was acceptable in the worship of God, because it is fairly representative of many, who think there is no difference between the pitch pipe/tuning fork and the piano/organ.

It should be pointed out that a pitch pipe or tuning fork serves only to give an initial pitch for the song, so that the leader and the other singers can make a more united effort in starting the song. It does not continue to be used during the singing, but plays the same part that announcing the name or number of the song plays. Neither is part of worship!

The same cannot be said of the use of the piano or organ during the singing; it forms part of the worship of the congregation. The difference between the pitch pipe and the piano is a large one, in that the former has no role in worship but the latter is part of it.

The pitch pipe then can be used, but it does not have to be used. Whether or not it is expedient (helpful) depends on the congregation. Is it truly helpful? Do the people understand how to use the pitch once it is given? Does the leader alone benefit from the pitch given by the pipe? Possibly this is the reason some leaders do not sound the pipe loud enough for the audience to hear.

Can a congregation start a song without a pitch pipe? Certainly such is possible, especially with a competent leader. Can a church worship God scripturally doing only what the Lord appointed for them to do, when the

pitch pipe is sounded? Yes, they can. The pitch pipe serves in the same role as the cups and plates employed in the Lord’s supper. All of them are simple aids, not additions to worship. Anyone should be able to understand this matter. Proper teaching needs to be done about this matter by men grounded in truth, so that local churches might also be thus grounded. If there are weak Christians who do not understand these matters, in some instances it might be inexpedient to use such an aid until the person can be adequately taught. Not all that is lawful with God is expedient with men (1 Cor. 6:12; 8:1-13; 10:23-33). **T**



Bobby L. Graham

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## Archaeology and the Bible



Adullam View from Inside.

The closing four chapters of 2 Samuel (21-24) are labeled by many students/authors as “appendix” material.<sup>1</sup> (Youngblood refers to this section as “miscellaneous” and dischronologized.”<sup>12</sup>) What we have in these chapters is supplementary material, a collection of events that happened at various points in David’s life.

One fascinating occurrence is narrated in 2 Samuel 23:13-17:

Then three of the thirty chief men went down at harvest time and came

<sup>1</sup> Waldron, Robert (2001), *Truth Commentaries: 1-2 Samuel*, Mike Willis (Ed.), (p. 964).

<sup>2</sup> Youngblood, R. F. (1992). 1, 2 Samuel. F. E. Gaebelien (Ed.), *The Expositor’s Bible Commentary: Deuteronomy, Joshua, Judges, Ruth, 1 & 2 Samuel* (Vol. 3, p. 1051). Grand Rapids, MI: Zondervan Publishing House.

# The Cave of Adullam, and Three Men Who Loved David

By Leon Mauldin

to David at the cave of Adullam. And the troop of Philistines

encamped in the Valley of Rephaim. David was then in the stronghold, and the garrison of the Philistines was then in Bethlehem. And David said with longing, “Oh, that someone would give me a drink of the water from the well of Bethlehem, which is by the gate!” So the three mighty men broke through the camp of the Philistines, drew water from the well of Bethlehem that was by the gate, and took it and brought it to David. Nevertheless he would not drink it, but poured it out to the LORD. And he said, “Far be it from me, O LORD, that I should do this! Is this not the blood of the men who went in jeopardy of their lives?” Therefore he would not drink it. These things were done by the three mighty men (NKJV).

The timing on the Philistines, usually a coastal people, being so far east to the central ridge at Bethlehem, would seem to fit in well with 2 Samuel 5, which records two instances of David’s battling the Philistines. David and thirty of his chief men were at the cave of Adullam

which he was using for a “stronghold” (v. 14). Adullam is thirteen miles west of Bethlehem. Note that the Philistines had a garrison posted in Bethlehem.

It was here at the cave that David’s men heard him verbalize how he would like a drink of water from the well of his home town Bethlehem. Bob Waldron writes, “David made an offhand remark how he would love a drink of water from the well of Bethlehem by the gate. He did not dream that anyone would take his wish as a command and go get water for him” (*ibid.*, 1031).

But no sooner had the words left David’s mouth than three of his mighty men left the cave to travel those thirteen miles to Bethlehem. Again, the immediate problem was that the Philistines had a garrison posted there. That did not matter. When they left on their mission it was very likely that all three would die. They knew the risks. All that mattered to them was that David wanted water from Bethlehem. They loved David so much, they were so devoted to him, that just to know his wish was enough. These men loved David so much that they were willing to risk everything, including their lives,

to do what they perceived that David wanted.

Those three left the cave and “broke through the camp of the Philistines, drew water from the well ... and took it and brought it to David” (v. 16). The Hebrew word rendered “broke” is *baqa'*, which means *to cleave, divide; to break or lay open*. Waldron writes,

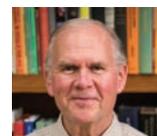
They fought their way, killing every Philistine who tried to stop them, until they got to the well. Drawing the water, they fought their way out, and made their way back to David and gave him the drink of water he longed for. We admire the love of these three men for David, and their devotion to him that made his wish their command (*ibid.*).

When the three warriors returned to David at Adullam, he was so overcome with emotion and gratitude that he could not drink it, but instead poured it out as a solemn offering to YHWH (vv. 16-17).

**Application.** All these men cared about was David. It was enough to know what he wanted, and they were willing to die to make it happen. What if we loved the Lord as much as they loved David? Is Jesus worthy of any less love and loyalty?

On one occasion when the beloved Irvn Lee was a guest on our Q&A radio program, a caller asked whether we could prove from the Bible that it is *essential* to be baptized to be saved. I took the call on the air, thanked the caller for this good question, and then moved the microphone toward brother Lee. His first words were, “I don’t like the question.” I almost fell out of my chair. I thought, “No, brother Lee, you don’t say that; you *thank* the caller and then go on to answer the question.” While I was recovering from my shock, brother Lee went on to say, “The Lord loves us so much, He died for us. If all I could show you in all the Bible was just one reference where Jesus said, ‘I just sort of wish you would be baptized,’ we ought

to JUMP to be baptized!” We went on to look at several passages which clearly show that baptism is a condition of gospel obedience, but that day I learned a lesson I will never forget. A lesson on how we should love the Lord, be wholly devoted to Him and committed to doing His will. Anything less falls short of what Jesus requires (Matt. 22:37; Luke 14:26-33; Gal. 2:20; Rev. 2:10). **11**



Leon Maudlin

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*Adullam view, eastward.*



## Women's Section

# Speak, O Lord

By Shereilyn Mayberry

God speaks to us through His inspired Word. Therefore, we must diligently study the Bible, seeking to understand what He means by His truth (2 Tim. 2:15). Holy Scripture is a lamp to our feet and a light to our path as we travel life's road (Psa. 119:105). Let us hide God's Word in our hearts that we might not sin against Him (Psa. 119:11).

Jesus is the Bread of Life. He offers food to nourish our spiritual lives. As we believe the Word, we learn of God and the eternal life He offers (John 6:48-51). This Word must be planted in our hearts, so we will grow and be molded in the likeness of Christ (Luke 8:11, 15). When this seed germinates in noble and good hearts, it bears fruit in keeping with God's Word.

Our faith is reflected by our works (James 2:14-17). Christ's light will be seen in our lives by the acts of love and kindness that we show to our fellow man. The Lord's purpose will be brought forth in our lives as we become His workmanship and, therefore, glorify God by obeying His Word (Eph. 2:10).

We learn full obedience by delving into the Lord's Word and applying it to our lives. Reverence and true humility lead us to realize that God knows best. I must bend my will to His (Rom. 12:2). Allowing His Word to speak to me, I will be transformed by what is good and acceptable and perfect. I must examine my heart and mind, determining whether I am reflecting the purity of His life in mine.

God's love for us led Him to send His only begotten Son so we might have hope of salvation (John 3:16). Because of His eternal purpose that was conceived

before the world began, the Lord has full authority over me (Eph. 1:3-6). Through Christ's sacrifice I can have redemption and become an adopted child of God. I should allow the Truth to guide me for it is the power of God unto salvation (Rom. 1:16). If I put on the whole armor of God, unbelief will be conquered and faith will grow (Eph. 6:11, 14-17).

As we listen to God's Word, we are renewed in our minds (Eph. 4:20-24). We become new creatures in Christ Jesus. Putting off the old man of sin, we are clothed with true righteousness and holiness. Christ has plans for us and we are strengthened by Him (Phil. 4:13).

Jesus is the Word and He became flesh and dwelt among us (John 1:1, 14). The truths that He exemplified in word and deed have been delivered unto us and, like the Father, are unchanging. They will resound through all eternity. Standing upon God's promises, we trust His grace will be bestowed on the faithful through the ages (Acts 2:38-39).

As we walk with God, He will draw near to us and our faith will be strengthened (James 4: 8). The Lord's church will grow as we lean on Him and His glory will be evident to the whole earth (Psa. 72:19). Like Samuel of old, our attitude should be, "Speak, Lord, for your servant hears" (1 Sam. 3:9).

Note: This article is adapted from "Speak, O Lord," #277 in PHSS. 



Shereilyn Mayberry

Shereilyn is the wife of Mark Mayberry, who labors with the Adoue Street congregation in Alvin, TX as an evangelist and elder. She can be reached at [shereilynmayberry@live.com](mailto:shereilynmayberry@live.com).

## 277 • Speak, O Lord

1. Speak, O Lord, as we come to You  
2. Teach us Lord, full o - be - di - ence.  
3. Speak, O Lord, and re - new our minds:

To re - ceive the food of Your ho - ly word.  
Ho - ly rev - er - ence, true hu - mil - i - ty.  
Help us grasp the heights of Your plans for us,

Take Your truth; plant it deep in us;  
Test our thoughts and our at - ti - tudes  
Truths un - changed from the dawn of time,

Shape and fash - ion us in Your like - ness  
In the ra - di - ance of Your pu - ri - ty.  
That will ech - o down through e - ter - ni - ty.

That the light of Christ might be seen to - day  
Cause our faith to rise; cause our eyes to see  
And by grace we'll stand on Your prom - is - es:

In our acts of love and our deeds of faith.  
Your ma - jes - tic love and au - thor - i - ty.  
And by faith we'll walk as You walk with us.

Speak, O Lord and ful - fill in us  
Words of pow'r that can nev - er fail,  
Speak, O Lord, till Your church is built

All Your pur - pos - es for Your glo - ry.  
Let their truth pre - vail o - ver un - be - lief.  
And the earth is filled with Your glo - ry.

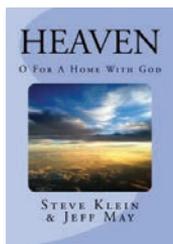
Hymn by Keith Getty and Stuart Townend.

## Book Reviews



By Chris Reeves

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### **Heaven: O For A Home with God**

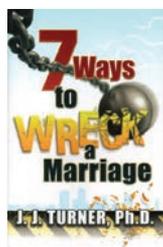
Steve Klein and Jeff May

Privately Published, 2014.  
135 pages, softback.

ISBN: 978-0692-325704

Nearly nine out of ten people in the United States say they believe in heaven, according to a recent ABC News poll. But, what exactly do people believe about heaven and what do they believe a person should do to get there? Contemporary beliefs about an afterlife and a place of reward are numerous and conflicting. Often they do not represent Bible truth. In a recent book by Steve Klein and Jeff May (both members of the church and gospel preachers), the subject of heaven is given a thorough treatment from God's word. Klein and May are not interested in modern beliefs, theories, and suppositions about heaven. They are interested in Bible truth. In *Heaven: O For A Home With God*, Klein and May open with a discussion of God's home in heaven (Chapter 1) and who Jesus Christ is who prepares the way for us to go to heaven (Chapter 2). Several chapters follow that examine man and what he needs to do to be right with God, live right, and go to heaven (Chapters 3-8). Two chapters consider the help we get from heaven to live right while on earth and some hindrances that we need to overcome to get to heaven (Chapters 9-10). The final three chapters look at the Bible's description of heaven and what the saved will do there with God (Chapters 11-13). In Chapter 11, the authors offer a good Bible exegesis of Revelation 21 as it relates to God's people in heaven. While there are many books on the market today covering the topic of heaven, this book by Klein and May is different. First, it is biblical and not full of fanciful imagination and speculation about the afterlife. You are getting God's

truth on the subject, not the opinions of two authors. Second, Klein and May lay down the Bible plan of salvation for man to go to heaven. They discuss *both* the reward (heaven) and the work necessary to get the reward. Discussion questions are also included at the end of each chapter. Klein and May have done a great service to believers. Their new book will encourage you and remind you of your ultimate goal in life – heaven!



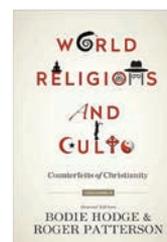
### **7 Ways to Wreck A Marriage**

J.J. Turner, Ph.D.

Publishing Designs, Inc.,  
2014. 118 pages, softback.  
ISBN: 978-0-929540-92-4

The once-stable marriages that made up the fabric and foundation of our society are on the decline in our culture. The divorce rate in our nation has climbed to 50%. "Till death do us part" has been exchanged for "as long as we feel like it." Marriage is a part of our modern world of change and the tsunami of change is sweeping our nation. Many modern families are being swept away and spouses and children are found among the casualties. What can we do to resist this change? What can we do to keep from being swept away in the current of change? In *7 Ways to Wreck a Marriage*, author J.J. Turner give a clarion wake-up call to the many marriage foes we face today. The Devil wants to wreck your marriage and Jesus wants to build up your marriage. You have to decide who you will follow. And what are the 7 ways to wreck your marriage? Turner says they are: encourage Satan (Chapter 1), open mouth and close ears (Chapter 2), let "I do" become "I don't" (Chapter 3), leap before you look (Chapter 4), hold the checkbook hostage (Chapter 5), maintain control through abuse (Chapter 6), and rip apart what God has joined (Chapter 7). There is a lot of good

material in Chapter 7 on divorce cause and effect, and divorce prevention. *7 Ways to Wreck A Marriage* is a good book! This would be a good book to give to someone who may be headed for a divorce or to study with others in a married-couples class. Questions and marriage exercises for couples are given at the end of each chapter.



### **World Religions and Cults: Counterfeits of Christianity, Volume 1**

Bodie Hodge & Roger Patterson

Master Books, 2015.  
ISBN: 978-0-89051-903-5

Christianity competes with counterfeits every day. Believers who are members of the true, New Testament church live along side millions of people who are a part of some man-made religion. These religions are numerous and multiplying rapidly. In *World Religions and Cults*, authors Hodge and Patterson compare and contrast their understanding of Biblical Christianity (according to their particular denominational slant) with such world religions as Roman Catholicism, Greek Orthodox, Islam, and Mormonism. The origin and beliefs of thirteen different religions are discussed in this book. The value of this book is found in its basic overview of each religion. The Christian who reads this book will have a better understanding of some of his religious neighbors around him. He can better defend his faith and he can better prepare himself to discuss the Bible with those who do not follow Jesus Christ. **T**



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# A Letter to Children of Divorce from a Child of Divorce

Anonymous

**D**ear sister and brother:  
I have heard the news that your parents are getting a divorce. I don't know your family, but I felt compelled to write to you. I want to let you know that you are not alone and that other children in the Lord's church have lived through the pain that divorce brings.

I am one of those children, a child of divorce. I come from a family of gospel preachers. Before the divorce, it was beyond my ability to imagine that divorce would ever occur in my family. After all, my daddy was the preacher. That kind of thing just did not happen in my family, I thought. But, it did happen. I struggled for years and fell away from the church for a time. I lost my faith in God, in love, and in the goodness of others. I was so angry. I eventually worked through those feelings and regained my faith and I learned some things during my struggles. I have listed them below in hopes that they might be helpful to you.

- You are you. You are not your parents. You are not responsible for their decisions – they are.
- Most people mean well. Yes, it is irritating when they look at you with pity or say the wrong things when trying to comfort you. Try to look beyond their words and appreciate that they care and are making an effort to help (even if it is a clumsy, awkward effort).
- You do not have to answer for your parents' decisions. If anyone asks you about the divorce, refer them to your parents for information. You are not required to relive the trauma of your parents' divorce just because someone is curious or feels a need to know. If they really need to know, they can ask the people directly involved – your parents. Simply tell them that they will need to contact each of your parents for more information and give them each parent's phone number.
- Do not let your parents' divorce define you. You can and will make your own decisions. Any trauma in your life will affect you but it cannot control you unless you let it. Do not let it. Let God's word guide you instead.
- Do not be a private investigator. If there is irrefutable evidence, work to accept it, but if not, trying to investigate details of the divorce will just make you crazy and consume your life. It is not beneficial. Work towards accepting that you may never know the details. Pray to God to help you accept this.
- Respect both your parents. No matter what. This is going to be a hard one. Respecting your parents does not mean that you must approve of their actions. It does not stop you from getting angry with them. Remember Ephesians 4:26, "Be angry and do not sin."
- Do not turn away from God. This will make it so much worse. Satan will make sin look very desirable to you during this time. But beware – Satan does not love you. He is trying to deceive you. He is working hard on your family right now. He wants to destroy you. Don't fall for it.
- Forgive where you can and keep working on forgiving. Holding on to anger and bitterness is like drinking poison and expecting your enemy to suffer. Pray to God to help you with this.

The Lord has given you sisters and brothers in Christ to help you through this. Please take advantage of that blessing and lean on your spiritual family especially those who have endured similar trials. I would be more than happy to talk with you. If there is any way that I can help, please contact me. You are in my thoughts and my prayers.

In Christian love,

*Beth*

*Epizas05@gmail.com*

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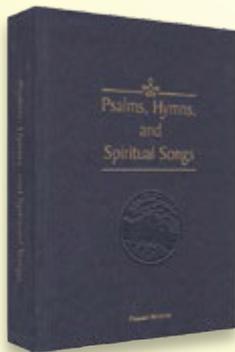
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bleed through, yet light, with no sheen. It has literally been "weighed in the balances" on a scientific scale in a laboratory, and is one of the lightest of the hymnals currently available. The dimensions give it the feel of a "handbook," literally – it fits the hand well. Good use of white space, as in a book of poetry, and the hymn selection, a mix of old and new, is marvelous.

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## The Changing Face of Denominationalism

# The “Non-Denominational” Denomination

By Shawn Chancellor

Over the past several decades there has been a growing dissatisfaction with the status quo among religious people. Among the denominations, this dissatisfaction has resulted in a multitude of people leaving and forming new groups often referred to as nondenominational churches. Like the churches of Christ, who have used that term to describe themselves, these churches have laid aside any formal allegiance to creed or convention, along with many of the traditions that have defined the denominations since their inception.

According to a recent survey published by Pew Research Center, if viewed as a whole, the nondenominational churches form the second largest branch of Protestant denominations in the United States. The Baptist churches represent 15.4% of the total population of the country, the nondenominational churches 6.2% and the Methodist churches 4.2% and this trend is accelerating. In the period between 2007 and 2014 only the nondenominational churches showed any significant growth, rising 1.7% while the Baptist churches declined 1.8% and the Methodist 2%.<sup>1</sup>

1 “America’s Changing Religious Landscape,” Appendix B (May 12, 2015 <http://www.pewforum.org/2015/05/12/appendix-b-classification-of-protestant-denominations/>). It is important to note that for the purposes of this survey all groups of a similar tradition were viewed as a whole, for example the Southern Baptist ►

This trend seems to be an outgrowth of the evangelical movement, which is highly focused on the emotional experience of worshipping God and emphasizes the concept of a personal relationship with Jesus Christ. In order to further these goals, the evangelicals moved away from discussions about the need for baptism, the significance of the Lord’s Supper, the role of women in public worship, etc. By intentionally avoiding issues that might be considered divisive, these churches lack the restrictive feel that many felt had come to define the traditional denominations. With an emphasis on acceptance and an intensely emotional worship service, these churches have found a growing niche in today’s rapidly evolving millennial driven culture. Many offer multiple services with their own peculiar flavor, from traditional Protestant style worship services to more “contemporary” worship with elements intentionally designed to appeal to the young.

Their localized church government allows for rapid and seemingly limitless adaptation. Much of this growth should be attributed to the commercialized approach taken by many, especially the larger nondenominational churches. While some of these churches seem like

Convention, American Baptist Churches USA, National Baptist Convention, etc. were grouped together under the heading “Baptist.” The Nondenominational churches were viewed in similar fashion combining evangelical, charismatic, fundamentalist, etc.

mirror images of the denomination from which they departed, many present unique blends of Baptist, Pentecostal, and prosperity theology. A greater emphasis is placed on the worship experience than the doctrine presented. A typical Sunday worship program will include professionally produced, focus-grouped, “music services,” large format video boards projecting professional quality presentations from well-known personalities, and one new trend is “sermons illustrated by movies scenes” in which clips from popular movies are played in order to illustrate the sermon all in the name of reaching and engaging new people.

Doctrinally many of these churches reflect a Baptist background mixed with a heavy charismatic influence (26% of congregations employ tongue speaking and 27% utilize prophecy).<sup>2</sup> While the majority of members state that the sermons they hear are biblically centered, one has only to visit a sampling of websites to find that, in reality, the trend is toward an ecumenical, social gospel, which is carefully marketed to a group that has become dissatisfied with the traditional denominations. While the fact of God’s offer of salvation is a frequent topic, a deep discussion on the means of that salvation will be difficult to find. Instead the cross becomes a means to speak about more “practical” things such as satisfaction in the workplace while steering away

2 “Nondenominational Congregations Today” ([http://www.hartfordinstitute.org/cong/nondenom\\_FACT.html#worship](http://www.hartfordinstitute.org/cong/nondenom_FACT.html#worship)). ►

from clear denunciation of any sinful activity or a need for true repentance. The carefully choreographed worship experience distracts one from the lack of substantive preaching and the failure to connect the Bible story to the life of the worshiper.

This ecumenical mentality is of course in direct conflict with the approach of the church in the first century. In Paul's two letters to Timothy, we see clear instruction to teach on many of the issues deemed too divisive among the nondenominational churches, such as gender roles, qualifications of leaders, and regulations for benevolent work. Furthermore, in 1 Timothy 4 he admonishes Timothy to deal directly with issues that would divide brethren going so far as to say that "in pointing out these things to the brethren, you will be a good servant of Christ Jesus" (v. 6, NASB).

It is essential that we recognize the connection between the doctrine of the Gospel and the practice of the church. In 1 Timothy 3:15 Paul says, "I write so that you will know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of truth." This drawing together of faith and practice continues throughout both letters in such a manner that it is often difficult to distinguish between the two. For example, in 1 Timothy 4:1-5, he warns of the coming practice of forbidding marriage and advocating abstinence from certain foods, and in v. 6 he tells Timothy that in pointing out the error of these practices he will be **"constantly nourished on the words of the faith and of the sound doctrine..."** One cannot innovate regarding practice without impact on doctrine. The denominations showed this with their sacraments, which became the "means of grace," and their creeds, which became sources of authority. Certainly the nondenominational churches, in their effort to eliminate any uncomfortable controversy, have altered

not only the work of the church, but the doctrine which it is charged to support.

Another issue that the nondenominational churches bring to the forefront is the result of a shallow theology. In her book entitled *Almost Christian*, Kenda Creasy Dean draws from the *National Study of Youth in Religion* (a research project conducted by the University of Notre Dame), in which over 3000 adolescents were interviewed, and found that many teenagers today "enact and espouse a religious outlook that is distinct from traditional teachings of most world religions," which she calls "moralistic therapeutic deism." Dean defines this as a religious view that "helps people be nice, feel good, and leaves God in the background" (21).<sup>3</sup> She noted that the majority of teenagers they spoke to were "incredibly inarticulate about their faith, their religious beliefs and practices, and its meaning or place in their lives" (18). Many of these teens could not describe their religious beliefs at all, either claiming not to have any or describing views deemed heretical by their particular denomination. She goes on to say, "Perhaps young people lack robust Christian identities because churches offer such a stripped-down version of Christianity that it no longer poses a viable alternative to imposter spiritualities like Moralistic Therapeutic Deism" (36). In light of this trend it should come as no surprise that the nondenominational churches are struggling to keep members age 30-49, showing a 7% decrease from 2007-2014, as did the Baptist church.

Whether we are speaking of the Baptist church and the youth group movement, the Methodist church and the focus on Social Justice, the hyper-emotionalism of the Pentecostal churches, or the come-as-you-are-stay-as-you-came adaptability of the nondenominational churches, the failure to present the Gospel as a mold by which

<sup>3</sup> Dean, Kenda Creasy. *Almost Christian: What the Faith of Our Teenagers is Telling the American Church*, Oxford University Press, 2010.

we must shape our lives leaves people unprepared to face the harsh realities of life in a sin corrupted world. The anemic faith that such teaching produces is often the first victim.

What should we take away from this trend? Should churches of Christ continue to use the term "nondenominational" to describe local churches? Some may call for a change in our language so that people do not connect our congregations to these secular institutions. Which term should we abandon, "nondenominational" or "church"? This may sound facetious, but what would such a change actually accomplish? We might adopt terms such as "anti-denominational" or "pre-denominational" but the issue is not language but practice. Rather than giving up good terminology, we may be better served to use the opportunity to speak about why we differ from the other nondenominational churches in town.

Secondly, we must recognize that the denominational mindset is not limited to those associated with a traditional denomination. A denominational church is any church that demonstrates a willingness to change the pattern of Scripture in either doctrine or practice, which is why we have referred to the "Non-denominational Denomination." This is the core issue that every church must guard against. In order to accomplish this, it is essential that each successive generation is able to identify areas of liberty and areas of doctrinal importance.

Furthermore any change in tradition that is made must be carefully considered. Local churches need to ascertain what led to a particular practice and, if it is determined to be a mere tradition, there needs to be an understanding of what principle of Scripture may have been upheld, defended, or clarified through its practice. Underlying all of these things there must be an emphasis placed on spiritual education within local churches. There must be a concerted ►

... Continued from page 15

effort within local churches to encourage individuals to have a deeper understanding of God's word, to make the connection between theology and godly living, to have a greater understanding of hermeneutics and to grasp the "why" behind the "what" that we might retain that pattern of sound words. To pretend that this trend of cultural conformity and the rapid change it requires is a problem existing only outside of churches of Christ is to ignore our own history and the tremendous strides the more liberal institutional churches have taken away from the Divine pattern. It must be acknowledged that we live in a culture that denies any objective standards of right and wrong and the nondenominational denomination is certainly proving that such thinking can and will have incredible impact on churches. Local churches of Christ must take a proactive stand if they are to have any hope of standing fast. **II**



Shawn Chancellor began located work in Bradley, Arkansas in 2005. In

2010 he began working with the 46th Street church of Christ in Fort Smith, Arkansas. Currently he preaches for the South Georgia church of Christ in Amarillo, Texas. He and his wife Bonnie have one daughter, Colby. [chancellorshawn@gmail.com](mailto:chancellorshawn@gmail.com).

# Joseph Never Knew

By Donald P. Ames



Donald P. Ames

The story of Joseph is a fascinating story of triumph over trials, temptations, and discouragement. It begins with the fact he was his father's favorite (Gen. 37:3), a fact that did not set well with his older brothers. Then, his father made him a special coat of many colors. These two factors caused great hatred amongst Joseph's brothers (Gen. 37:4). Then, to add insult to injury, Joseph had a dream of the sheaves of all the rest of his family (including his father's and mother's) bowing down to his. Then he had yet another dream of the sun, moon, and eleven stars also bowing down to his star. When he talked about the dreams, the reaction of his brothers was that of even more hatred (Gen. 37:8). This "spoiled brat" was really becoming an "annoying pest."

One day Jacob sent Joseph (now seventeen years old, Gen. 37:2) to check up on his brethren who were watching the sheep in Shechem (Gen. 37:14). Seeing him alone in this deserted place played right into their hands, and they plotted his death to get rid of this "brat." Thanks to Reuben, he was instead cast into a pit, and then later sold by his own brethren as a slave to a caravan on its way to Egypt. His coat was torn to shreds and covered with blood to deceive Jacob into believing Joseph had been killed by a wild beast (Gen. 37:33). Thus, their jealousy had motivated them to break the heart of Jacob, "permanently" get rid of Joseph, and be free of the favoritism that was shown him. This act would cause them many regrets (as usual, when it was too late, Gen. 42:21-22).

Time passed rapidly as Joseph, now presumed dead, spent his time in Egypt.

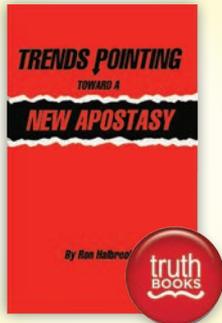
He soon realized his father would not be coming to his rescue, and from there things progressed downward – from slavery, to false accusations, to prison, interpreting the dreams of the butler and baker, and then forgotten completely after they were gone. Finally, Pharaoh himself had a dream no one could interpret, and Joseph was then remembered (three years after the butler's promise to get him out). He has now reached the age of thirty (Gen. 41:46). He was called to interpret Pharaoh's dream, and then made ruler of all Egypt (Gen. 41:41) to oversee the seven years of plenty, followed by plans to oversee and supervise efforts to survive the seven years of famine that God had revealed also in Pharaoh's dream.

Several years into the famine period, Jacob sent his sons to Egypt to get desperately needed food, having heard there was food available there. As they bowed before Joseph (now about forty years of age), they did not recognize he was their younger brother whom they had sold about twenty-five years before as a slave and faked his death. (How much would *you* have changed during that time frame – and *ruler* of Egypt?) In Genesis 42:9, the Bible says "Then Joseph remembered the dream which he had dreamed about them." God had made known His plans about twenty-five years ago, but Joseph had forgotten all about them in his day-by-day struggle to survive. He did not remember them, nor did he hold them before him as a reminder God had not forgotten him. His faith in God was based on his personal confidence that no matter what happened, God would somehow get him through it (cf. 1 Cor. 10:13). Despite all that had befallen him, he never lost his faith in God, so God was able to fulfill His plans in Joseph's life. Now, for the first time, Joseph begins to see that God had been "in control" all the time (Gen. 50:20)!

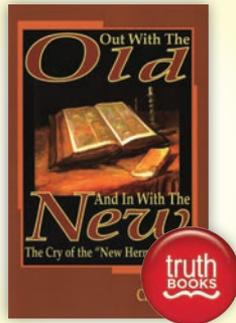
When adversity hits in our lives, we need to remember God is "in control." He may not take things the direction we want but, if we are faithful, He will safely bring us through it all too! Don't give up your faith in God's wisdom – say a prayer, buckle down, do your best, and trust in God for the rest! Remember Joseph! **II**

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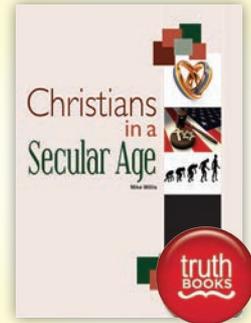
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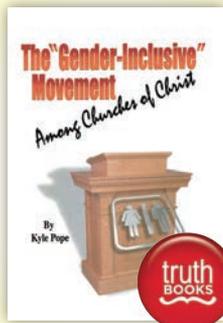
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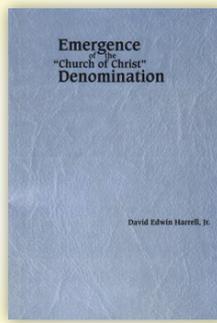
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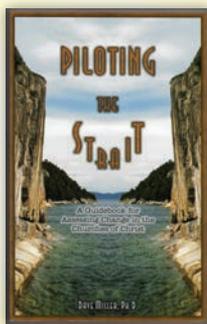
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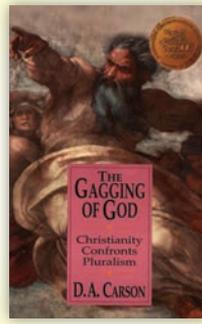
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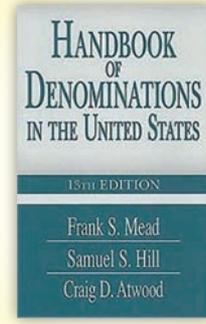
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## The Changing Face of Denominationalism

# The “Church of Christ” Denomination

By Andrew Dow

There has always been a substantial portion of humanity that has defied God and insisted on doing things their own way. Perhaps no clearer picture of this exists than the one we find in Exodus 32-34. The newly freed Israelites had just agreed to enter a covenant with the Lord, twice stating, “All the words which the Lord has spoken we will do!” (Exod. 24:3, 7, NASB). At the Lord’s command, Moses hiked up the mountain and received the instructions for the Tabernacle – the place where God would dwell among His people and, consequently, where His people would come to worship Him. While God was providing the instructions for this magnificent structure the people became antsy, threw together an idol, and worshipped that idol. The scene at the foot of the mountain was profoundly pathetic, and yet it is the picture of all men and women when they agree to worship and serve God but turn around only to disregard His direction.

This scenario is repeating itself among many of today’s “Christians.” We live among people who openly proclaim, “All the words which the Lord has spoken we will do!” and yet they ignore His commands regarding salvation, they reject His expectations in regards to personal conduct, and they dismantle the design of His church. God has handed down a pattern, which if followed, will grant us fellowship with Him. The so-called “Christians” around us have rejected this pattern and have instead substituted their own form of worship.

The above paragraph describes the denominational world around us, but this type of total disregard for the instructions of God is becoming increasingly more common among those who once broadcasted the “just Christians” mentality. David Edwin Harrell wrote a twenty-eight page booklet in 1962 in which he explained that, at that time, “a large segment of the church of Christ [was] well on the path toward denominational status” (*Emergence of the “Church of Christ” Denomination*, 23). A former Pepperdine University and Abilene Christian University professor, Richard T. Hughes, described the early twentieth century as the time in which he believes the “Church of Christ” Denomination came to fruition (*Reviving the Ancient Faith*, 137).

Some “Churches of Christ” now proudly proclaim themselves to be denominational. For example, a “Church of Christ” that is uniting with Baptist, Methodist, and Presbyterian churches wrote on their website, “We believe this partnership between denominations is a powerful witness to our city...” (<http://www.amarillocentral.org/#!4-amarillo/c1t8t>). Other “Churches of Christ” claim to be non- (or un-) denominational, but in reality cannot be differentiated from the denominations around them. This is the case when congregations support various para-church organizations (papers, schools, etc.), utilize women in public leadership roles, or offer fellowship to anyone who claims to be “a Christian.” Both of these unfortunate

situations make it difficult to convince the world that true “churches of Christ” (Rom. 16:16) are in no way a part of a denomination. It is for this reason that we would do well to consider a few things regarding what some have referred to as the “Church of Christ” denomination.

### This Shouldn’t Surprise Us!

It may be that we look around at the current conditions of local “churches of Christ” and are shocked to find denominational tendencies sneaking into these groups. Perhaps we see things changing in our own congregations that clearly indicate a shift toward denominational attitudes in the church. Do not allow these things to catch you by surprise!

God’s Word teaches us that apostasy will take place. Apostasy was a recurring theme in Paul’s letters to Timothy. “Remain on at Ephesus,” he told the young preacher, “so that you may instruct certain men not to teach strange doctrines.... For some men, straying from these things, have turned aside...” (1 Tim. 1:3-7). Shortly thereafter Paul wrote, “In later times some will fall away from the faith” (1 Tim. 4:1-5). In another epistle Paul wrote words that eerily reflect our own society, “Difficult times will come. For men will be lovers of self, lovers of money, boastful... lovers of pleasure rather than lovers of God, holding to a form of godliness, although they have denied its power...” (2 Tim. 3:1-9). ▶

Lest you think these warnings of apostasy are confined to one portion of Scripture, consider Paul's words to the shepherds over the flock in Ephesus – "I know that after my departure savage wolves will come in among you, not sparing the flock; and from among your own selves men will arise, speaking perverse things, to draw away the disciples after them" (Acts 20:29-30). Jude spoke with the same conviction and concern when he said, "Certain persons have crept in unnoticed... ungodly persons who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ" (Jude 4).

There are certainly other passages we could point to that contain these same types of warnings (e.g. Gal. 1:6-10; 2 Pet. 2:1-3; Titus 1:10-16; etc.), and we could spend much time discussing the correct historical application of each of these warnings. But what is there for us to learn from all of these warnings? As long as God has given laws for man to live by, man has found ways to disobey those laws. In the same way, we will encounter those today who have deserted God's pattern for the church in favor of man-made patterns. Don't be surprised that these things are happening; they have always happened and will continue to happen. Instead, know God's Word so that you can identify error and react appropriately.

## Why Is This Happening and What Can We Do?

With the remainder of my allotted space, I'd like to consider these two questions: "Why are once sound churches becoming more like denominations?" and "What can we do about this change?" Accurately answering the first question will help us effectively answer the second. Allow me to offer just two of my own observations on the matter.

**1. Denominations Appear Successful.** In fact, one might say that, from a worldly perspective, denominations are incredibly successful! Denominations seem to attract great numbers of people, and receive great sums of money. It's not hard to understand why – from a worldly

perspective, what is more appealing? Reverently praising God or a rock-n-roll concert? Remaining holy as God is holy or being accepted despite your worldly lifestyle? You see, denominations employ flashy and fleshly tactics to get people in their doors, and it works! Is it ever the case that we desire to have the same kind of worldly success that denominations enjoy?

Scripture reveals a sharp contrast between man's perspective and God's. You may recall that, having seen Jesse's firstborn son Eliab, Samuel thought, "Surely the LORD's anointed is before Him" (1 Sam. 16:6). The Lord responded, "Do not look at his appearance or at the height of his stature, because I have rejected him; for God sees not as man sees, for man looks at the outward appearance, but the LORD looks at the heart" (1 Sam. 16:7). While man looks at outward, physical, observable characteristics to determine success, God's measure of success is not so carnal. Just as God revealed through the prophet Isaiah, "My thoughts are not your thoughts, nor are your ways My ways," declares the LORD" (Isa. 55:8).

So, how are we to respond? We must recognize how truly unsuccessful denominations are spiritually. We may look at various denominations and say, "Surely the LORD's church is before Him." After all, they appear to love God and they attract sizable crowds. "Do not look at their appearance or at the size of their bank accounts... for man looks at the outward appearance, but the LORD looks at the heart." Earthly success is not success in God's eyes; do not let denominational "success" fool you into departing from the standard of God's Word.

## 2. People Desire to Please People.

This general truth can be observed in just about any area of life. We want people to like and accept us, so we attempt to do things that we think they will like. Can this attitude bleed into our churches as well? Consider the various denominations around us: Why do some churches have traditional and contemporary worship services? Why do some churches offer youth

groups, financial seminars, movie or game nights, softball teams, etc.? Why are churches swapping pulpits and extending fellowship to anyone and everyone who walks in their door? Is it because God has commanded His church to be involved in these activities, or is it because these things please people?

Christians are followers, slaves, and servants of Christ. Christ alone is to be our Lord. Paul asked, "Am I now seeking the favor of men, or of God? Or am I striving to please men? If I were still trying to please men, I would not be a bond-servant of Christ" (Gal. 1:10). When our desire is to please men, we cease to be slaves of Christ. To the contrary, we must become increasingly interested in pleasing God in the local church. If our aim is not to conform to His will, what makes us any different than any other social club aiming to be liked and accepted by men? We must adopt the attitude of the early Christians who explained, "we must obey God rather than men" (Acts 5:29).

## Conclusion

To speak of the "Church of Christ" denomination is to use an oxymoron. Simply put, a local church that considers itself a part of a denomination or conducts itself as a denomination cannot properly be described as a church that belongs to Christ. It should not surprise us to find those who, while claiming to follow Christ, ignore God's clear instructions. However, if we measure success as God measures success and if our entire focus is on pleasing God, we can make sure that the local churches of which we are a part do not simply claim to be of Christ, but are in reality churches that belong to Christ! **T**



Andrew Dow

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## The Changing Face of Denominationalism

# Faith in Faith vs. Faith in God

By Mike Willis

**T**his title may sound a bit confusing and its relevance to “The Changing Face of Denominationalism” theme may not be immediately apparent, but the concept that is being examined is a serious threat to Christianity in the twenty-first century.

The situation is this: Twenty-first century Christianity (in the broadest sense of the term) does not believe that it makes any difference what one believes so long as one believes. Twenty-first century Americans frequently have a smorgasbord approach to religion that views choosing what religious beliefs one accepts to be somewhat like going through a cafeteria line and choosing what dishes he wishes to put on his plate for dinner. If there is something offered that one does not want, such as spinach salad or broiled flounder, he simply passes by those things and chooses for himself jello salad and strawberry pie. The result of this view of the Christian faith is that faith is not defined by the content of Scripture (as the Bible teaches that it should be) or by the affirmations of one’s denominational creed or the teachings of the local church (as has been practiced by many Christian denominations), but by the individual’s personal preference. Every man defines and creates his own personal faith. Since there are about 320 million people in the United States, there are about 320 million different religions in America.

In this concept of faith, the saving efficiency of faith is not defined by its object (God) or content (what is believed) but by the individual’s choice to believe it, to commit himself to that belief system. So, an individual has faith in the power of faith rather than faith in God who has revealed Himself to mankind. And ironically, since the saving act is believing and not its object or contents, the more irrational the faith, the more commitment it takes to believe, so the greatest believer must be the one who believes the most irrational things – e.g., the moon is made out of blue cheese!

In the New Testament, the apostles and disciples of Christ were sent into the world to preach the gospel to all of mankind. Mark replicated Jesus’ words as follows: “Go into all the world and preach the gospel to every creature. He who believes and is baptized will be saved; but he who does not believe will be condemned” (Mark 16:15-16). Let us keep in mind the historical situation in which this commission was given. First, the gospel was to be taken first to the Jews. The Jews already believed in Yahweh/Jehovah, accepted the Old Testament as the inspired word of God, and tried to live by the moral requirements taught therein. Yet, one could die a Jew without being saved by the shed blood of Jesus Christ, despite his faith – his mental assent and personal devotion to the things taught in the Old Testament. So said Jesus to a Jewish audience in these words:

“Therefore I said to you that you will die in your sins; for if you do not believe that I am He, you will die in your sins” (John 8:24). Again, He said, “I am the way, the truth, and the life. No one comes to the Father except through Me” (John 14:6). The disciples heard this message from Jesus and spoke to their Jewish audience after Jesus’ resurrection to heaven saying, “Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved” (Acts 4:12). Salvation is contingent on what one believes about God’s saving grace through the death of His Son.

Second, the gospel was taken to Gentiles, who themselves were also believers. Their beliefs and objects of devotion were varied, but they were believers nonetheless. The Gentile audience in Ephesus was quite committed to faith in Diana, as was all of the province of Asia. This Ephesian audience composed of Gentiles understood correctly that Paul “persuaded and turned away many people, saying that they are not gods which are made with hands” (Acts 19:26). The people of Athen worshiped many deities. Their beliefs are alluded to in Luke’s account of Paul’s sermon: “Men of Athens, I perceive that in all things you are very religious; for as I was passing through and considering the objects of your worship, I even found an altar with this inscription: TO THE UNKNOWN GOD. Therefore, the One whom you worship without knowing, ►

Him I proclaim to you” (Acts 17:22). The purpose of preaching the gospel to Gentiles is expressed by Paul in his letter to the Thessalonians: “For they themselves declare concerning us what manner of entry we had to you, and how you *turned to God from idols to serve the living and true God*, and to wait for His Son from heaven, whom He raised from the dead, even Jesus who delivers us from the wrath to come” (1 Thess. 1:9-10).

The biblical narrative of preaching to both Jews and Gentiles makes no sense if the mere act of believing is salvific, if it makes no difference what one believes, just so long as he believes. If all that is necessary is the act of believing then the Jewish believers and the Gentiles believers were already saved despite the disparity in what they believed. Why was there a need to labor so arduously and endure such persecutions as these early disciples went through if one is able to be saved by the act of believing, without regard to its content?

The fact is that faith must be in God; there is no saving power in the mere act of believing! God revealed Himself to mankind in His word. His revelation is exclusive in both Testaments: “I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage. *You shall have no other gods before Me*” (Exod. 20:2-3). Paul wrote, “Therefore concerning the eating of things offered to idols, we know that an idol is nothing in the world, and that there is no other God but one. For even if there are so-called gods, whether in heaven or on earth (as there are many gods and many lords), yet for us there is one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live” (1 Cor. 8:4-6).

God’s will is revealed to mankind in His word, the Bible. The content of faith is defined by what is revealed in the Bible. One’s personal faith is determined by his adherence to or rejection of that which is revealed in God’s word. John

wrote, “We are of God. He who knows God hears us; he who is not of God does not hear us. By this we know the spirit of truth and the spirit of error” (1 John 4:6). Consider these other verses:

To the law and to the testimony!  
If they do not speak according to this word, it is because there is no light in them (Isa. 8:20).

He who is of God hears God’s words; therefore you do not hear, because you are not of God (John 8:47).

My sheep hear My voice, and I know them, and they follow Me (John 10:27).

If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord (1 Cor. 14:37).

The faith that saves is a faith that takes God at His word and does what He says. A faith that chooses to commit itself to human wisdom, scientific theories, philosophical theories, and popular opinion over what is revealed in God’s word has no power to save, regardless of how devoted one may be to that system of thought and how sincerely he might follow it. Many of the doctrines preached in the thousands of different twenty-first century churches are incompatible with and contrary to what is revealed in Scripture. They are like the “damnable heresies” introduced in first century churches (2 Pet. 2:1), damnable in the sense that they deny what is revealed by the Christ who bought them, lead men into lascivious conduct, and are taught by presumptuous men who have no restraint in railing against the revealed will of the Lord.

There are many questions one may ask a person to learn whether or not he has commitment to Jehovah, Jesus, and His word. Do you believe the world was created by the spoken word of God (Gen. 1; Psa. 33:6)? Do you believe that Jesus walked on water, fed 5000 with five loaves and two fish, and raised Lazarus from the dead? Do you believe

that God separated the waters of the Red Sea to deliver His people from Egyptian bondage? Do you believe that God caused the sun to stand still so that Joshua could win the victory at Gibeon (Josh. 10:12)? Do you believe there was a Philistine warrior in Israel’s battle with Gath who had six fingers on each hand and six toes on each foot (2 Sam. 21:20)? The issue is not how many toes the Philistine had, but do you commit yourself to following God’s word. That is the issue being tested in all of these questions.

I was baptized at twelve years old and knew relatively little about the Bible at the time I was baptized. What I did understand and still understand is this: If someone can show me something from the Bible that I should believe and/or do that I am not presently believing or doing, my obligation is to start believing and/or doing it. If someone can show me something from the Bible that I am presently believing or doing that God does not want me to be believing or doing, my obligation is to stop believing and/or doing it. Why? Because my faith is in the God who revealed Himself in His word, not in the mere act of believing. **T**



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## The Changing Face of Denominationalism

# The “Mega-Church” Mentality— *What Can the Church Do for Me?*

By Curtis Carwile

**I**s there a more American word than “mega”? That word perfectly describes what Americans love. We love to “Super-size” it. We love megaplexes. We love Texas. So, it shouldn’t be any surprise that we love “mega-churches.”

A mega-church is often defined as a religious group with certain identifying marks. For one, a mega-church will have, on average, over 2000 attendees per assembly. Also, a mega-church will have a charismatic and authoritative senior minister who runs their group like the CEO of a company (such as Joel Osteen and Rick Warren). And, they are always engaged in various social and aid-type “ministries.”

In the United States today, there are over 16,000 mega-churches. And, that number is growing because people see the (numerical) success of these groups and they imitate them to various degrees.

Now, while there is nothing wrong with the numerical size of a group (e.g., the church in Jerusalem had over 5000 members, see Acts 4:4), the mentality of these mega-churches, those groups wanting to be mega-churches, and those wanting to be a part of a mega-church is unnerving and unbiblical.

Very simply put, the mega-church mentality is this: BIGGER is better. This mentality has two consequential sides to it: the *producer* side and the *consumer* side.

The *PRODUCER* side of this mentality is what makes church leaders “do whatever it takes to get BIGGER.” Unfortunately, and despite what they claim (cf. Matt. 7:21-23; Luke 6:46), this mentality has nothing to do with the actual glorification of God (which is what a church is supposed to be all about, see 1 Cor. 10:31). Rather, this mentality promotes the worship of size and numbers. To be blunt, this mentality is idolatrous. BIGGER is their goal. Their bellies are their gods (Phil. 3:17-18). This is why mega-churches do what they do. They want to attract as many people *TO THEM* as possible and do whatever it takes to *NOT* run off anyone away *FROM THEM* (you see, it’s all about *THEM*). This is why mega-churches soften their preaching to the level of pseudo-spiritual mush; they will never preach hard-to-hear truth (like Jesus did, see John 6:60ff) because they don’t want to offend anyone (like Jesus did, see Luke 11:45) and “cause” them to leave. Also, this is why mega-churches make their “worship” assemblies “entertainment hours” with rocking bands, humorous skits and sketches, and dazzling multi-media presentations. By the way, isn’t this the same type of thing Paul rebuked the Corinthians for doing in 1 Corinthians 14:26? And, this is why mega-churches build these huge, multi-campus facilities filled with goods instead of godliness (e.g., places with a bookstore and coffee shop in the lobby, a gym in the “fellowship hall,” and a daycare school in their west

wing), which is exactly the same type of thing Jesus railed against when He cleansed the Temple (see John 2:13-17). The producer side of this mentality is idolatry, plain and simple.

Likewise, the *CONSUMER* side of this mentality is also idolatrous. Because the member or attendee believes that “BIGGER is better,” they look at the (mega)church as a (super)market, a place for their personal consumption. The main question of those with this mindset is “What can (or do) I get out of this?” You see, people flock to mega-churches to GET something out of it; it’s all about *THEM*. And, while the attendee should receive the benefit of edification from a worship assembly and from being a part of a church (cf. Eph. 4:11-16), the mindset of “what can (or do) I GET out of this?” is wrong. It’s self-centered instead of God-centered! It’s sinful pride (see Rom. 1:30)! It goes against the humble, self-sacrificing mentality Christians are supposed to have (see Phil. 2:3-5). It goes against the God-glorifying and other-edifying mentality that the church is supposed to have (cf. 1 Cor. 10-14; Eph. 4:11-16). Again, it is nothing more than self-idolization at its core.

All in all, the mega-church mentality is wrong, sinful, and damnable. And, we, as individual Christians and churches, cannot have any fellowship with this mentality if we hope to have a fellowship with God here and in eternity (see 1 John 1:5-7). ►

Unfortunately, I'm afraid that this mentality (one side of it or the other) has sneaked into even faithful churches of Jesus Christ (cf. 2 Pet. 2:1-3), more so than I'm sure we are comfortable admitting. We see it among us, don't we? We see it when preachers WON'T preach on a particular Bible topic (like homosexuality, divorce, drinking, institutionalism, church discipline, and even salvation in Jesus) because they don't want to offend someone. We see it when someone DOES preach the truth in love (Eph. 4:15) and someone leaves because he got his feelings hurt. We see it when someone leaves a sound church for social reasons. We see it when someone stops assembling because he or she is "just not getting anything out of it." And, we see it in so many other examples. So, yes, the mega-church mentality is alive and well, even inside sound churches of Christ.

With all of that said, what are we going to do about it? As a people of God, we cannot allow wickedness to persist and spread in the world around us (see Psa. 101:8); we must resolve ourselves against it. We must humbly and biblically examine ourselves to see if our mindset has been tainted in any way with it (cf. 2 Cor. 13:5). And, if we find any of this mentality in ourselves, then we must expeditiously rid ourselves of it; if we don't, then how can we ever hope to help others rid their thinking of it (see Matt. 7:1-5)? We must truly abhor this evil while loving with true love (1 Cor. 13) the lost souls who have been infected with this aberrant mentality (Rom. 12:9). As a result, we are going to take the Great Commission (Mark 16:15-16; Matt. 28:19-20) and the Bible example of what it means to be a disciple (see Acts 8:4; 20:27) to heart more than we ever have before and be busy tearing down the strongholds of Satan with the Sword of the Spirit (cf. 2 Cor. 10:3-6; Eph. 6:17; Heb. 4:12), winning lost souls back to God. And, we are going to do our best to glorify God and to edify our brethren in the Lord, sacrificing even our own lives to that end (cf. Rom. 12:1-2)! If we are going to

defeat this evil, then we are going to do these things (as well as many other godly things) to the glory of God.

The mega-church mentality is a destructive and damnable heresy. Let us do whatever it takes to glorify God and help others do the same. And, may the Lord grant us strength, wisdom, and courage in our efforts. **T**



Curtis Carwile

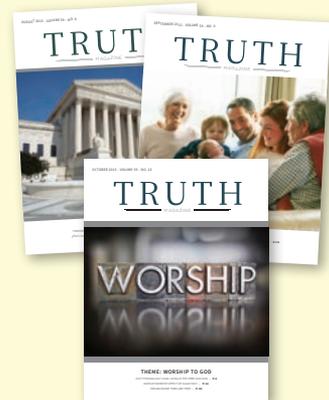
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## The Changing Face of Denominationalism

# “Let Your Women Not Be Silent in the Churches”

## The Rise of Gender-Inclusion in the Mainstream

By Jason Garcia

**I**do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet (1 Tim. 2:12, ESV).

The women are to keep silent in the churches; for they are not permitted to speak, but are to subject themselves, just as the Law also says (1 Cor. 14:34).

These verses are unapologetically straightforward. To be sure, there's more to say about these passages in their context (and we will), but even a cursory reading reveals clear and basic principles about how a woman must conduct herself toward men at all times and, specifically, in the church assembly. Sadly, what's become par for the course are creeds, policies, and headlines from churches that blatantly reject these passages. For example:

The Church of England has announced that the Rev. Canon Alison White will be consecrated as its second female bishop since the Church voted last year to allow women to become bishops (headline from *Christian Post*, Jan. 26, 2015).

Clergywomen have been part of Methodism since John Wesley licensed Sarah Crosby to preach in 1761. Although women were ordained in the Methodist tradition as early as the late 1800s, it was the May 4, 1956 General Conference vote for full clergy rights that forever changed the face of ordained clergy ([umc.org](http://umc.org), official

website of the United Methodist Church).

The Evangelical Lutheran Church in America elected Rev. Elizabeth Eaton as its first female presiding bishop in 2013 (story from *Huffington Post*, Sept. 26, 2014).

This is nothing new. All denominations have raced toward social acceptance from day one. In fact, that's precisely why many of them have been established – to fill a popular social niche. In this they strive to outdo one another, ever upping the ante and doubling down on their acceptance of whatever fad society and popular culture hold forth as the new norm. So, naturally they hastened to be swept up in the momentum created by ideologies, which cry “foul” over scripturally defined gender roles. Like so many false teachings, the gender-inclusive movement among denominations (that's been around for centuries) has spilled over into the church. There's even a website dedicated to cataloging so-called churches of Christ which identify themselves as “gender-inclusive.” They couch themselves as the antithesis of those naughty churches that “practice discrimination” and “exclusion.” Unashamedly, they allow women to serve as elders, deacons, evangelists, or to fill the pulpit in some leading role within an assembly. What really speaks to their delusion is the name of their

website: [wherethespiritleads.org](http://wherethespiritleads.org). I guess when you're trying to snooker the naive and unstable, “where the spirit leads” sounds better than “*i-categorically-reject-the-biblical-pattern.org*.” But should we really be surprised? The truth is many congregations were already in the ditch on this issue long before women were paraded out as “preaching interns.” When churches of Christ began to allow women to read Scripture or lead prayers in a mixed assembly, or serve the Lord's supper, or be part of a “praise team” (wherein a few men and women collectively lead singing), what did we think would be the next step? If we aren't careful we might soon find ourselves among brethren who look at the myriads of “gender-inclusive” churches and say, “Well, why not?”

Let's take another look at those fundamentally important passages that speak to this issue:

**1 Corinthians 14:33-35** is *not* teaching that in the event a woman fails to remain absolutely silent and breathes so much as a whisper in the assembly, she sins. The word *sigāō* (σιγάω) means silent (cf. Acts 12:17; 15:12), but it is not totally unqualified in our context. If it is totally unqualified, then many of us are in trouble because our women speak in every assembly. How so? Does not the Holy Spirit describe singing psalms, hymns, and spiritual songs as ►

“speaking to one another” (Eph. 5:18-20; cf. Col. 3:16)?

Furthermore, if a woman after hearing the Gospel in an assembly decides she wants to obey and comes forward to be baptized and is asked, “Do you believe with all of your heart that Jesus Christ is the Son of God?” What’s she going to say? She had better say, “Yes” or something equivalent, or else things are going to come to a grinding halt. She can’t just silently nod her head and expect that to be okay. Paul said, “if you confess with your MOUTH Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; for with the heart a person believes, resulting in righteousness, and with the MOUTH he confesses, resulting in salvation” (Rom. 10:9-10, emphasis mine).

So very quickly we begin to see that, if we interpret Paul’s words in 1 Corinthians 14:34-35 to mean an unqualified kind of silence – that a woman literally can’t breathe a word in the assembly – then that means she couldn’t sing as commanded, she couldn’t make the good confession (which Paul reveals might be in the presence of many witness, 1 Tim. 6:12), and she couldn’t verbally correct her children when they misbehave. An unnecessary host of issues is created as we’re spun off into all kinds of contradictions and inconsistencies and unscriptural teaching.

The fact is women speak in every assembly all of the time in their obedience to Ephesians 5:19 because the Bible’s prohibition on women speaking in the assembly is not categorical. The immediate context makes this clear when the same word, *sigāō* (σιγάω) is used in v. 28 in regard to the tongue speaker. If there wasn’t an interpreter, then he was to keep silent. We ask, “Keep absolutely silent in what way?” In so far as exercising that gift. He could still sing and he could still say “amen” (v. 16) at the end of a prayer, because the command to keep silent applied specifically to speaking in different languages when there was no one to

translate. The prophet is given the same command when a different situation arose, but the point remains the same (vv. 29-30).

The subject under discussion in the context of 1 Corinthians 12-14 is the exercise of miraculous gifts before the whole assembly. Thus we should understand “speak” in this context as addressing, thereby leading and exercising authority over, the church assembled (1 Cor. 14:27-30). The male tongue-speaker, without an interpreter, and the prophet were both instructed to “keep silent,” and were forbidden to address the assembly in the specified situation. Women are told not to speak *at all* in that specific authoritative, leading capacity in the assembly.

Was Paul’s justification cultural? Obviously not, because the rationale given is it is “improper for a woman to speak in church” – a principle carried over from the Old Law (vv. 34-35). Again, Paul has in mind a certain kind of speaking—a woman in a mixed assembly who takes control of the assembly to address and speak to the congregation, just as the tongue-speaker and prophet would. Bear in mind, too, this can be done without a woman ever coming to the pulpit. For example, a woman can try to lead an assembly in song or prayer or teaching from the pew, or try to make comments during announcements about the sick or a meal schedule, etc. This too, would violate 1 Corinthians 14:33-35 as well as 1 Timothy 2:11-12 where it is abundantly clear that a woman cannot exercise authority over a man. However...

**1 Timothy 2:11-12** does *not* say that a woman can never teach a man. Take for instance the example we have in Acts 18:26. Apollos began to speak boldly in the synagogue, but when Priscilla and Aquila heard him, they took him aside and explained to him the way of God more accurately. *They* took him aside. It’s indisputable that both Aquila and Priscilla taught Apollos the way of God more accurately. Women *can* teach men in certain contexts. What 1 Timothy 2

prohibits is a certain manner of teaching from a woman, but not all teaching. The issue in 1 Timothy 2:11-12 is not the formality or informality of a setting as some have argued (i.e. a woman can never teach in a formal class setting). That’s not the issue. Titus 2:3-4 teaches that women should be teachers of good things and teach other women. Various settings can be used to expediently fulfill this (even in an appropriate, formal Bible class setting). 1 Timothy 2:11-12 prohibits the exercising of authority over a man. Again, Paul is not saying that a woman may never teach a man. If a lady were to come up to the preacher after an assembly and want to discuss the sermon, and maybe she has some insight or some other passages to suggest, should he say, “No! Wait! Stop! Don’t tell me that, because then you would be teaching me”? Of course not.

We must keep these scriptural limitations within their context, avoiding the equally fatal errors of wresting them to oppress women or ignoring them altogether. If you read the justifications from those who advocate women preaching, you’ll quickly discover that, according to them, God hates women and is just trying to hold them back.

God is not keeping any of us from some great work, and He certainly has not short changed women. What He has done is given men *and* women specific work to do in the Kingdom (1 Cor. 12:14-20). Remember, there are limitations on men and women, but we all have much God-glorifying work to do within the sphere designated for us by God. So let’s find our place and role, and use our gifts in accordance with the Scripture. 📖

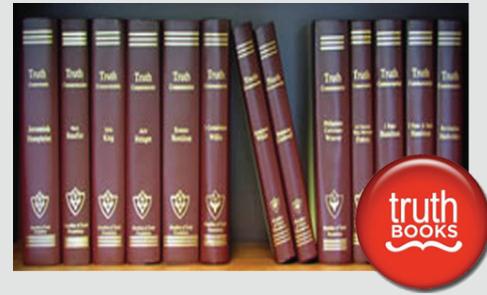


Jason Garcia

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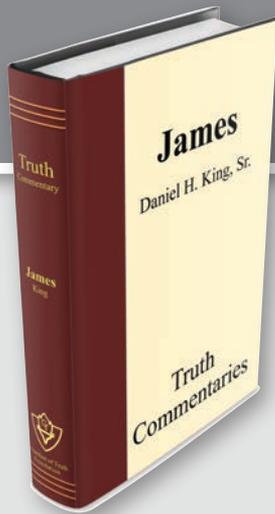
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## The Bible and Medical Ethics

# The Moral Fog of Modern Religion

By Bruce Reeves

When I was ten years old my parents took me on a tour of a cave in Branson, Missouri and it made quite the impression on me. As we were walking deeper and deeper into the recesses of the cave, our guide turned off the lights to show us how dark it was without any lighting. I literally could not see my hand in front of my face. Trying to find our way out without the lights on would have been impossible. In many ways the modern religious community is in a similar position. The present religious world has turned the lights off and is now stumbling around and making arbitrary statements about morality, yet having chosen a course that is doomed for blind conformity to an immoral and godless culture. We can read of Israel adopting such spiritual blindness as well, “In those days there was no king in Israel; everyone did what was right in his own eyes” (Judg. 21:25, NASB). Likewise, Isaiah wrote, “Woe to those who call evil good, and good evil; who substitute darkness for light and light for darkness; who substitute bitter for sweet and sweet for bitter! Woe to those who are wise in their own eyes and clever in their own sight” (Isa. 5:20-21).

## The Emerging Morality of Modern Religion

A secular writer doing an article on the Emerging Church movement summed up the character of the movement this way: “What makes

a postmodern ministry so easy to embrace is that it doesn’t demonize youth culture... like traditional fundamentalists. Postmodern congregants aren’t challenged to reject the outside world.”<sup>1</sup> The relativism and subjectivity of many professing Christians today on fundamental moral and Biblical issues may be perplexing to some, but it is a predictable outgrowth of those who are obsessed with cultural affirmation at all costs (cf. 1 Cor. 1:18-31).

Dr. Gene Veith, former Associate Professor of English at Concordia University-Wisconsin, argues that this all results in “postmodernism assuming that there is no objective truth, that moral values are relative, and that reality is socially constructed” by various “communities.”<sup>2</sup> Veith then explains, “Whereas modernism sought to rid the world of religion, postmodernism spawns new ones. Unconstrained by objectivity, tradition, reason, or morality, these new faiths differ radically from Christianity. They have drawn on strains of the most ancient and primitive paganism.” How did religious groups, which in times

1 Lori Leibovich, “Generation: A Look Inside Fundamentalism’s Answer to MTV: ThePostmodern Church,” 77.

2 Gene Veith, Jr., *Postmodern Times: A Christian Guide to Contemporary Thought and Culture* [Wheaton: Crossway, 1994], 193, cf. 198, 199.

past were much more conservative on moral questions, end up where they are today?

## The Suppression of Truth Is the Cause of Moral Confusion

This moral fog should not be a surprise to Christians. The suppression of the truth of God and the rejection of the authority of biblical revelation inescapably lead to moral chaos even among those who claim to be following the Lord. Paul wrote that there would be those who were “lovers of pleasure rather than lovers of God, holding to a form of godliness, although they have denied its power” (2 Tim. 3:5). Jesus identified the tendency of the religious leaders of His day to replace the word of God with their own human traditions (Matt. 15:7-9). When truth is suppressed and man fails to acknowledge God, human pride brings forth the harvest of moral degeneration (Rom. 1:18-32). Paul’s point in the first chapter of Romans is that sin damages man’s entire direction and orientation, which comes from a proper recognition of the Lord.

The irony here is that while men claim to be wise, their lives actually demonstrate the contrary, i.e. moral confusion. Paul writes, “For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened. Professing to be wise ►

... Continued from page 27

they became fools” (Rom. 1:21, 22). When the glory, power, and morality of God are diminished, the status of humanity as God’s creation is also diminished. The true motivation of idolatry is seen in much of the religious world today as one observes the suppression of the truth, the falsification of the reality of God, and the attitude which discounts God as a factor in the shaping of our lives. As a result of the removal of God from the discussion regarding sexual ethics and morality in general, humanity sinks further and further into depravity (Rom. 1:24-28).

### Flawed Hermeneutic Has Practical Effects

Our commitment to the integrity, inspiration, and authority of the Bible, as well as our willingness to surrender to the instruction of the Lord has a deep influence on the stand we will take on moral questions. The hermeneutical approach that has been applied to a variety of doctrinal issues ranging from the organization and mission of the local church to the worship of God’s people is also being applied to stances on sexuality. It is important that we identify not only the reality of the moral confusion of the religious world, but why this condition exists. It emanates from our understanding of “truth.”

Once the testimony of Scripture is dismissed for subjective feelings as the criteria of establishing truth there is no logical stopping point. Recently the Fourth Avenue church of Christ in Franklin, TN began a preaching internship for a young woman, Lauren King. Consider some of the reasons she said she knew it was the will of God for her to preach publicly among God’s people: “The Lord made it very clear to me through prayer and discernment that I should put an emphasis on preaching ... the way I perceive the

Lord’s will is when I have peace ... when I have peace the Lord is telling me ‘Yes.’”<sup>3</sup>

Likewise, in 2006, the Richland Hills church of Christ in Fort Worth, Texas made “history” by incorporating the use of instrumental music in their worship. In a sermon delivered on December 10, 2006, Rick Atchley made the following statement regarding his reasoning: “Right there at that spot about 1994 the Holy Spirit said to me in the middle of my sermon, ‘and that is what you and all the preachers like you were doing, who have not for years believed that the worship of God with instruments is wrong. But you continue by your silence to let people think its wrong....’”<sup>4</sup>

In a similar way the replacement of the objective standard of Scripture with a man-centered approach to the determination of God’s will was seen several years ago regarding same-sex relationships. Gene Robinson defended the acceptance of those practicing homosexuality by appealing to direct and on-going revelation of the Holy Spirit, “Is there any doubt in your minds that the Holy Spirit is alive and well and calling God’s Church to open itself to all those whom Jesus loves? We don’t worship a God who is all locked up in Scripture 2000 years ago” (Robinson, 2006). According to Cathy Lynn Grossman of *USA Today* in an article entitled, “Gay Episcopal Bishop says, ‘Holy Spirit Led Us,’” Robinson once again attributed his position regarding homosexuality (in spite of scriptural condemnation of such

conduct) to his belief in the progressive leading of the Holy Spirit.

She went on to report the following in the same article, “The openly gay Episcopal bishop whose ordination threatens to fracture the worldwide Anglican Communion said Wednesday he ‘genuinely and deeply regrets’ the pain this caused some believers, but he sees no need to repent because ‘the Holy Spirit led us.’” It is critical for us to recognize that the moral fog in modern religion today did not begin with the issues before us, but in a faulty approach to the Scriptures. This grows out of an effort to personalize God into our god, rather than allowing Him to reign as Sovereign.

### Selective Hearing and Superficial Preaching

The moral fog in the religious community today has been produced by an arbitrary selection of hearing and preaching on a variety of moral questions. For instance, while the Bible is very clear regarding the sin of homosexuality, the Scripture is also pointed regarding fornication of all kinds (1 Cor. 7:2). Any sexual relationship outside of marriage is sinful and should be addressed with vigilance. Likewise the problem of divorce is plaguing our families and communities (Matt. 5:32; 19:9). It is important that the biblical presentation is expressed in a balanced and thorough manner. Opposition to unbiblical notions must be proclaimed in a well-informed and productive way. The lack of contextual and substantive teaching does nothing to equip young Christians to engage the lost on controversial topics that are fundamental to the faith of Christ. The market-driven approach by many in the religious world has brought about the downward spiral of the religious world at large. Al Mohler commented ►

<sup>3</sup> Terry Francis <http://eastshelby.com/resources/blog/2014/12/18/a-female-intern>  
<sup>4</sup> Rick Atchley (December 10, 2006). *Sermons on Podcasts*, The Both/And Church. Retrieved September 1, 2015, from Richland Hills Church of Christ: [www.rhchurch.org](http://www.rhchurch.org)

on these trends in the Southern Baptist Denomination. He wrote:

Churches in many ways have actually, I think, added to the problem. They promote the idea of the church as a full-service entertainment and activity center, where you take children away from their parents and just put them in a different peer culture. Now it's a church peer culture. What happens when they grow out of that? Kids are spending a very small amount of time in church activities, and many of those activities have very little theological, biblical or spiritual content. As a result, we have a generation of young people who believe that there is a God, but they don't have any particular god in mind. The pulpit has to take responsibility. In far too many churches there is just no expository preaching (teaching that expounds on a particular text of Scripture). There isn't the robust biblical preaching that sets forth the Word of God and then explains how the people of God are going to have to think differently and live differently in order to be faithful to that Word of God.<sup>5</sup>

What should we learn? One cannot start out with an unhealthy approach to the Bible and end up in a consistently scriptural place. Also, we cannot cherry-pick those issues we desire to address and ignore others of vital moral significance. The only solution is to give our all to proclaim the gospel of Christ to a lost world. The answer is not a palatable gospel that fits with the carnal desires of the unredeemed, but a transformative gospel, which is counter-cultural in our sanctification in Christ. **IT**



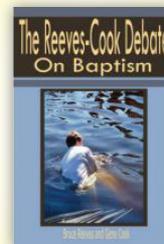
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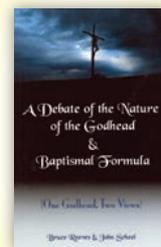
<sup>5</sup> Mike Matthews and Dr. R. Albert Mohler, Jr., "Church Needs Change," (September 27, 2009), <https://answersingenesis.org/christianity/church/does-church-need-change/>.

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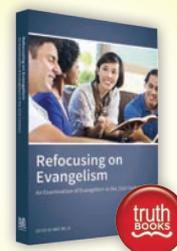
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## The Changing Face of Denominationalism

# “Nones” and “Dones”— The Rise of Non- Religious Religion

By Brian Haines

The Pew Research Center released a report in 2012 titled “Nones’ on the Rise” which noted the increase of those Americans who self-identify as having no religious affiliation (called “nones” by the study). A similar demographic (noted by sociologist Josh Packard in his book *Church Refugees*) exists as perhaps a subset of this first group that is identified as “dones,” called such because of their decision to end a pre-existing religious affiliation. These two groups (“nones” and “dones”) represent a growing trend in American culture of those who are non-participants in churches or worship services, but still have some identity of religion. They are neither atheists nor agnostics, but see themselves as unstructured believers. They would likely identify themselves as “spiritual” but not “religious.” Chances are, as this group grows, you have met them, and potentially seen brethren drift into this classification.

What has led to this growing trend? The Pew Research study revealed the “nones” and “dones” are composed fundamentally of persons of the most recent generation. It also revealed that the movement’s numbers reflect a corresponding loss in membership in mainstream Protestant denominations. This might clue us in to the core ideology that programmed members of this movement in its formative years; presumably the fundamental unifying

Protestant dogma of “*saved by faith alone*” would be the basis of faith from which this new demographic emerged. This movement then was entirely predictable. It is a natural conclusion that if faith is personal and emotional, then the person who is mindful towards God is spiritually successful regardless of his or her religious engagement with other believers. Why engage with the more difficult aspects of faith (i.e., works, particularly those of spiritual communing) if the entirety of the value of faith is found without works? If a person is told he will be paid regardless of his labors, it is almost certain that his labors will cease. Thus, the death of formal worship (even unauthorized) among many is a clear offspring of the easy-believism of recent generations. Wisdom is proven by its children; the worldly wisdom children (Jas. 3:15) of “*faith only*” are “*none*” and “*done*.”

Can a person be spiritual but not religious? Among worldly theologians and denominations the term “religion” has fallen out of favor. Even among our more liberal brethren that word has been minimized. One apostate brother writes, “One aspect of religion is that it holds people in bondage. God has no religion. Christ did not die for a religion. The apostles did not establish a religion.”<sup>1</sup> Yet Scripture uses the

1 Dusty Owens, *Why I Left the Church of Christ*, the *examiner.org*, Volume 8, No. 6.

word “religion” (in Greek, *thrēskeia*, ceremonial observance) to describe the core actions of a Christian (Jas. 1:26-27). What many mean by their mindset (that they are spiritual but not religious) is that their faith is based entirely in emotion, which is nothing new (Prov. 14:12; Jer. 17:9; Prov. 28:26).

Additionally, their religion (for indeed, according to Colossians 2:23, their ideology is a religion) is one which rejects the communal nature of faith and instead makes faith a purely private and individual thing. Scriptures tell us that spirituality is not an emotional personal condition, but a condition in which one has conformed himself to a greater truth of the Divine revelation (1 Cor. 2:14 – 3:1). Ironically, while the “nones” and “dones” may see themselves as spiritual but not religious, in fact Scripture says they are religious but not spiritual.

Engaging those who are on this road requires a degree of discernment, as there may be more than one underlying reason for being “*none*” and “*done*.” Many Christians were once lost among the denominations, and they too were discouraged by the “politics” or inexplicable conduct of these man-made institutions. We might conclude that some have ventured into this mindset lacking a knowledge of what primitive Christianity is all about. On the other hand, there are those who ►

simply lack the intellectual work ethic to make application of the demands of faith. In a society that has become more focused on only engaging in activities that bring immediate and personal satisfaction, the delayed gratification mindset required of true spirituality is now rejected. To the first group we can offer genuine substantive belief, as Philip offered the Ethiopian Eunuch in Acts 8. On the other hand, with others we are dealing with the rich young ruler of Matthew 19 who wanted a faith that was tailored to him rather than a means of reconciliation to which he would need to submit. Jude makes the point in Jude 22-23 that we need to make a discernment in our approach to the lost; Philip chased the Ethiopian Eunuch, but Jesus let the rich young ruler depart.

It does not take a great deal of explanation to demonstrate that morality requires an absolute standard to have value. Jesus made numerous statements to the singular nature of truth (John 14:6), obedience (John 3:5), and salvation itself (Matt. 7:21-23). The “*nones*” and “*done*s” have come to believe that justification is an internal process – thus, righteousness is actually self-righteous, and their religion is one which they have created themselves. As we noted earlier, Paul makes this thinking his target in Colossians 2:23 when he says that “these are matters which have, to be sure, the appearance of wisdom in self-made religion.” Those who reject Scriptural formality in faith lack any objective standard. We are witnesses in Scripture of the result of self-made religion when we consider the people of Israel in Judges, who, we are told, failed because everyone did what was right in their own eyes (Judg. 17:6; 21:25). Ignorance of the nature of truth and the nature of God is the core error (Hos. 4:6).

But perhaps most important to this discussion is the absolute that is stated by Paul in Romans 14:7 – “For none of us lives to himself, and no one dies to himself.” True Christianity is a lifestyle that is at its core communal; how can

one read Paul’s admonition that we “bear one another’s burdens, and thereby fulfill the law of Christ” (Gal. 6:2) and see ourselves as singular in our faith? How can we miss that Christianity is *fundamentally* a cooperative effort when there are 56 passages in the New Testament that demand our devoted attention to “one-another”? These core passages such as “love one another,” “give preference to one another,” “accept one another,” “serve one another,” or “be subject to one another” have the obvious implication of a close relationship in the church environment. Contextually, these commandments are to the members of the local church (as clarified in Eph. 4:25 with the expression “we are members of one another”). Christianity is a team-sport, and the mindset of the “*none*” and “*done*” is that of people who claim to play but won’t join the team. When Jesus described the Day of Judgment in Matthew 25:31-46, He made it clear that a particularly important (indeed, in that passage, the only measurement) question for a believer is in regards to our supportive and familial engagement with other believers.

When we come down to it, our “*none*” and “*done*” friends are simply renaming the ancient error that has afflicted believers from the first century onward: forsaking the assembly (Heb. 10:26). It may be that their hesitation to engage is based on legitimate issues. Denominational churches have become a mockery of worship and appear to be fundamentally focused on separating their members from their money. Sadly, we have witnessed digression in the Lord’s church in these same areas in the last century. It may be that our “*none*” and “*done*” friends are worldly minded and selfish. One personal study I recently had concluded with a gentleman refusing to obey the Gospel because he did not want to be bound to other believers in a relationship of expectations. We must make it clear to ourselves (to prevent a falling away) and others that Jesus *died* to purchase the church (Acts 20:28); if the church

relationship is unimportant, then Jesus died in vain (Gal. 2:21). Our relationship with God is repeatedly defined as being fundamentally tied to our relationship with other Christians – “beloved, let us love one another, for love is from God; and everyone who loves is born of God and knows God. The one who does not love does not know God, for God is love” (1 John 4:7-8). They might claim that they do love others, but what they mean is that they do not hate others; yet love is defined in the Bible in terms of our active engagement with others (1 Cor. 13:4-7), often specifically within terms of the church family, as we see in the context of the “one-another” passages of the New Testament.

Our review of the “*none*” and “*done*” trend has revealed several important points. First, we saw that this movement is born of “once saved, always saved” theology. As Jesus told us, we can know if something is from God by its fruit. We also saw that many who have come to see themselves as either having no religious affiliation or as being done with formal religion do so either because of their frustration over the worldliness of denominations (frustration with which we can sympathize) or it is born of pure self-righteousness. In contrast, we searched the divine word and found that our faith is not a matter of personal interpretation, but that there are absolute standards to which we must conform ourselves. We also have examined the New Testament revelation of the absolute importance of maintaining a communal relationship with brethren and with God through the church. We have understood that the maintenance of such a relationship is a key part of our final judgment. **T**



Brian Haines

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... Continued from page 2

In many cases “non-denominational” denominations have arisen from those who have left their former denominational allegiance. Ironically these “non-denominational” churches do not oppose denominational teachings or practices, but simply seek organizational independence. Some of these have become “mini-denominations,” training their own preachers, founding their own institutions, and establishing satellite churches following their own model. These changes blur and confuse what is even meant by using the term *denomination* in reference to religious sects. Paul’s command to be **“perfectly joined together in the same mind and in the same judgment”** (1 Cor. 1:10) is increasingly ignored as an ideal that is unattainable.

These changing definitions have even affected churches of Christ. Congregations that once opposed denominationalism, now embrace identification of themselves as members of the “Church of Christ” denomination. Over fifty years ago Ed Harrell warned in 1962, “The time may not be far distant when considerable numbers of Churches of Christ will be proud of their denominational status” (27).<sup>5</sup> Sadly, that time has now come! Large congregations often participate in co-operative projects with denominations without reservation. Paul’s call to **“note those who cause divisions and offenses, contrary to the doctrine which you learned, and avoid them”** (Rom. 16:17) is now seen as *old-fashioned* and *narrow-minded* thinking.

Finally, dissatisfaction with the current state of the religious world has led to rising numbers of people who have rejected organized religion

<sup>5</sup> Harrell, David Edwin Jr. *The Emergence of the Church of Christ Denomination*. Athens AL: CEI Pub. Co., 1972.

altogether. These people, whom some have called “nones” (from the fact that they claim no affiliation) or “dones” (in that they have rejected former affiliations), adopt concepts of spirituality that are individual in nature or composed of loose associations with those of similar thought. Author Thom Schultz explains that they have tired of the “plop, pray, and pay” routine, and now are simply “done.”<sup>6</sup> All of these changes affect where we can even begin in seeking to bring those outside of Christ into sound faith. This is especially true when we encounter...

### Changing Standards of Right and Wrong

There was a time when (in spite of our differences with denominationalists over doctrines of salvation and the work and worship of the church) we shared many things in common with regard to what was considered right and wrong. Sadly, that is no longer the case. We now face dramatic differences regarding...

### Attitudes toward the Bible

Sound teaching has long forced us to oppose the Catholic and Orthodox positions that Scripture and “Sacred Tradition” hold equal value in establishing authority for doctrine and practice. We have shared in common with Protestants an affirmation that the “Scriptures alone” (*sola scriptura*) are the standard of authority. Jesus taught that His disciples must reject religious tradition that is contrary to God’s word (Matt. 15:3-9). Paul taught that Scripture can make one **“complete, thoroughly equipped for every good work”** (2 Tim. 3:16-17). Yet, as the nineteenth century introduced critical scholarly theories that imagined evolutionary concepts of the man-made formation of Scripture, those who once trusted in the authority

<sup>6</sup> Schultz, Thom. “The Rise of the Dones.” *Holysoup.com* [online] <http://holysoup.com/2014/11/12/the-rise-of-the-dones/>.

of the Bible began to place their trust in the wisdom and learning of man rather than the revelation of God. On the other extreme, the rise of charismatic movements within traditional denominations alongside Pentecostal denominations claiming to possess miraculous spiritual gifts has led to a different type of rejection of biblical authority. If people believe that the Holy Spirit is personally directing them, they will feel little need to study Scripture. So like the Catholics, they actually trust in a second standard of authority: the Bible and their own personal feelings (which they attribute to the Holy Spirit). Paul taught that any type of perceived additional revelation that runs contrary to Scripture must be rejected (cf. Gal. 1:8-9). With this confused view of the Bible it is little wonder that many pulpits now use Scripture as mere “filler” between emotional stories and humorous anecdotes.

### Attitudes toward Gender Roles

Changes within a culture inevitably bring changes in religious thinking. As women’s roles have expanded in the workplace and the political arena much of the religious world now rejects biblical restrictions on women’s roles within the church. The popularity of denominational teachers such as Beth Moore and others has led many who once followed biblical patterns to ignore what the Bible teaches on women’s roles. Clearly, the Bible teaches women to teach other women (Titus 2:3-4), children (2 Tim. 1:5), and in situations outside of the church assembly they may discuss spiritual matters with men (cf. Acts 18:26). Yet, even in these situations a Christian woman is to maintain a quiet and submissive disposition (1 Tim. 2:12-14). It is clear, however, with the exception of confession of Christ and singing, that in the assembly of the church a woman is to be silent (1 Cor. 14:34-35). Now, in spite of this, even within sound ►

congregations we are beginning to see struggles to uphold biblical teaching in the face of a culture highly resistant to any gender restrictions.

### Attitudes Toward Morality

Increasingly people who claim religious convictions accept moral values that dramatically conflict with biblical teaching. A February 2015 PBS story reported that there are presently over 130 churches in the US that meet in bars, with beer served while services are conducted.<sup>7</sup> Preacher Bryan Berghoef has authored a book entitled *Pub Theology* advocating religious discussions over shared alcoholic drinks as a legitimate venue for religious investigation.<sup>8</sup> Didn't Paul rebuke the Corinthians for bringing social meals into the church assembly (1 Cor. 11:22)? Didn't Peter teach that "drinking parties" were something one leaves behind when becoming a Christian (1 Pet. 4:3)? How can we imagine these things are acceptable before God?

This is also true in matters of sexual morality. Retired Anglican Priest, Robert Brow argues, "The Bible does not forbid premarital sex. There is no passage of the Bible that references premarital sex as a sin against God."<sup>9</sup> Does Scripture not speak of it as "a disgraceful thing" and something "which ought not be done" (Gen. 34:7)? Unfortunately, this is not a new tendency. Long

<sup>7</sup> Severson, Lucky. "Churches in Pubs." *Religion & Ethics Newsweekly*: PBS.org (Feb. 20, 2015) [online] <http://www.pbs.org/wnet/religionandethics/2015/02/20/february-20-2015-churches-pubs/25265/>.

<sup>8</sup> Berghoef, Bryan. *Pub Theology: Beer, Conversation, and God*. Eugene, OR: Wipf and Stock Pub., 2012.

<sup>9</sup> Brow, Robert. "Premarital Sex is Not a Sin Against God." *123HelpMe.com*. [online]. <http://www.123HelpMe.com/view.asp?id=163282>. ▶

ago denominationalists embraced unscriptural attitudes toward modesty, sex outside of marriage, divorce, and they are increasingly tolerant of homosexuality. None of these changing views of human beings changes anything within the word of God! The Holy Spirit teaches, "Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites," will inherit the kingdom of God (1 Cor. 6:9).

### Made-to-Order Religion

Perhaps one of the greatest changes in attitude is seen in a different view of the very purpose of faith. There is little talk in the modern world about *pleasing God*. It is assumed that if something pleases us, it *must* please God. Israel was warned in the Law not to do as they ended up doing during the time of the Judges—doing whatever each thought was "right in his own eyes" (Deut. 12:8; Judg. 17:6; 21:25). In our world churches will actually survey communities to learn what people are looking for in the churches that are within their neighborhoods.<sup>10</sup>

This "as you like it" religion has had a profound impact on the religious world. Churches have become market-driven supercenters offering everything modern man imagines. This might include anything from knitting classes and exercise rooms, to financial counseling, daycare, and retreats to exotic locations. This thinking has changed expectations of the nature of religion. It is no longer a matter of worship aimed at pleasing God. The focus is now on what a church can do for us.

History has revealed the dangerous consequences of this type of approach. Since the time of the Protestant

<sup>10</sup> Cimino, Richard and Don Lattin. "Choosing My Religion." *American Demographics* (April 1999), 60-65.

Reformation, the Roman Catholic Church was criticized for assimilating pagan concepts into religious practice in order to win converts. John Calvin criticized the Catholic Church for merging myths associated with pagan gods into legends about "saints." In his work *A Treatise on Relics* he accused them of "substituting the agency of the Christian saint, the hero of their tale, for that of the Pagan deity, to whom it had originally been ascribed" (8). As the Bible teaches it there are no special and isolated Christians whom the church is authorized to canonize as "saints." As the Bible teaches it, all Christians are "saints," i.e. *those set apart* unto God (1 Cor. 1:2). Even so, this practice of venerating "saints" and relics (which is drawn out of pagan religion) has continued throughout history. William Madsen, in his book *The Virgin's Children: Life in an Aztec Village Today*, addresses this as it was seen in Mexico following the Spanish conquest of the Aztecs. He explains:

Catholic saints gradually assumed most of the functions of Aztec gods. Before the Conquest each Aztec village had an idol of a patron god who protected the pueblo. Indians adorned the village idol with robes and jewels and gave it offerings. After the Conquest each town adopted a patron saint, who received clothing and offerings from the villagers in return for providing them with the necessities of life (Chapter 2: Conquest and Conversion).<sup>11</sup>

Jesus taught that acts of worship not authorized by the word of God are "vain" or useless (Matt. 15:9). Modern market-driven churches may not venerate relics and images, but they are doing exactly the same thing. They unashamedly focus on what potential converts want and shape their practice

<sup>11</sup> Madsen, William. *The Virgin's Children: Life in an Aztec Village Today*. Austin: University of Texas Press, 1960. ▶

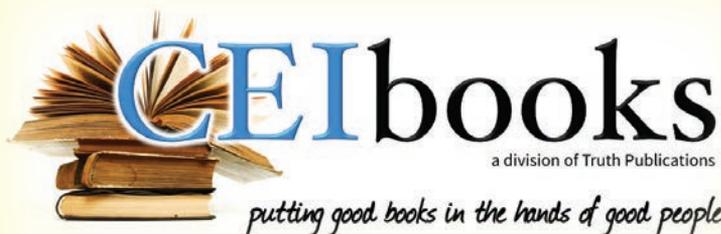
... Continued from page 33

after these desires. This thinking has subtly worked its way into our own mindset, as we place less and less emphasis on what God wants and more on our own feelings and desires. May it be in us, as the Hebrew writer prayed, that God might make us “complete in every good work to do His will, working in you what is well pleasing in His sight” (Heb. 13:21).

### Opportunities in the Midst of Chaos

We should not end such a study without recognizing that in the midst of the increasing turmoil and confusion of the world around us, there are also important opportunities that such changes present. The growing ecumenical attitude of our world, and potential convergence of factions once separated by competing doctrines reflects a desire (on some level) to achieve our Lord’s prayer that all who believe in Him “may be one” (John 17:11, 21). Our task must be to help such souls see that true unity is not accomplished by superficially coming together accommodating everything man might imagine to be “right in his own eyes” (Deut. 12:8). It is accomplished in standing together on the sound teachings of God’s word! Every time that a soul grows disillusioned with the false hope of denominationalism, an opportunity arises to help that soul understand “the way of God more accurately” (Acts 18:26). In spite of the negative attitudes and improper thinking that exists, there are, nevertheless, people in error with good attitudes just waiting to learn the truth. These are souls “not far from the kingdom of God” (Mark 12:34). May God help us to seek them, find them, and share with them the glorious riches of the truth of God’s word! **T**

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# CHURCHDirectory

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

To make changes to your ad, contact:  
[tmmikewillis@gmail.com](mailto:tmmikewillis@gmail.com)

## ALASKA

### ANCHORAGE

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

## ALABAMA

### BIRMINGHAM

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

### BIRMINGHAM

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

### FLORENCE

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

### HUNTSVILLE

Chapman Acres church of Christ  
2137 Penhall Dr., NE (I-565, Exit 21, right on  
Maysville Road left on Chapman Avenue,  
right on Penhall Drive)  
Bible Study 9 A.M., Worship 10 A.M.  
Evening 5 P.M., Wednesday 7 P.M.  
Evangelist: Isaac Muñoz, [www.chapmanacres.org](http://www.chapmanacres.org)

### MOBILE

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

### MONTGOMERY

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

### PARRISH

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

### SCOTTSBORO

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

## ARKANSAS

### CONWAY

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

### CONWAY

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

### CONWAY

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

### FORT SMITH

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

### HARRISON

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

### JACKSONVILLE

church of Christ  
1807 McArthur Drive  
Bible Study 9:30 A.M., Worship 10:30 A.M.  
Evening 5 P.M., Wednesday 7 P.M.  
(501) 982-6413 - church bldg  
(501) 533-8801 - Jason Lankford  
[www.mcarthurdrcoc.com](http://www.mcarthurdrcoc.com)

### JONESBORO

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

### LITTLE ROCK

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

### MARVELL

Marvell church of Christ  
Highway 49 • Marvell, AR 72366  
Bible Study 10 A.M., Worship 11 A.M.  
Evening 5 P.M., Wednesday 7 P.M.  
(870) 714-1472 or (870) 338-1833

### PARAGOULD

Village Creek church of Christ  
Bible Study 9 A.M., Worship 9:50 A.M.  
Wednesday 7 P.M., Sunday 5 P.M.  
Evangelist: Dwight Harrison  
[www.villagecreekchurchofchrist.com](http://www.villagecreekchurchofchrist.com)

### PINE BLUFF

church of Christ  
4700 W. 28th Street  
Bible Study 9:45 A.M., Worship 10:35 A.M.  
Evening 6 P.M., Wednesday 7 P.M.  
Evangelist: Clarence W. Fell (870) 879-2097

### POCAHONTAS

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

### TEXARKANA

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

## ARIZONA

### GLENDALE

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

### TUCSON

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

## CALIFORNIA

### ALAMEDA

Alameda church of Christ  
2167 Santa Clara Avenue  
Bible Study 9:45 A.M., Worship 10:50 A.M.  
Evening 6 P.M., Wednesday 7 P.M.  
Call Us! (510) 523-9547

### BELLFLOWER

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

### CANOGA PARK

(San Fernando Valley)  
church of Christ  
7054 Winnetka Ave.  
Bible Study 9:45 A.M., Worship 10:45 A.M.  
Afternoon 2:30 P.M., Wednesday 7:30 P.M.  
Minister: Bruce Evans (818) 795-5566  
Spanish congregation (818) 701-0112

### FOLSOM

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

### FREMONT

Centerville church of Christ  
3885 Beacon Ave, Ste D., Fremont, CA 94538  
Bible Study 10 A.M., Worship 11 A.M.  
Evening 5 P.M., (510) 794-7659

### LONG BEACH

church of Christ  
3433 Studebaker Rd.  
Bible Study 9:50 A.M., Worship 10:45 A.M.  
Evening 5:30 P.M., Wednesday 7 P.M.  
JP Flores (562) 420-2363  
Mark Reeves (562) 420-9577  
[www.JustChristians.org](http://www.JustChristians.org)

### OCEANSIDE-VISTA

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

## COLORADO

### GRAND JUNCTION

church of Christ Western Slope  
2923 North Ave., Unit 3  
Grand Junction, CO 81504  
Worship 10:30 A.M., Evening 5 P.M.  
Wednesday Bible Study 6 P.M.  
[www.churchofchristwesternslope.com](http://www.churchofchristwesternslope.com)

### LOVELAND

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

### MONTROSE

San Juan church of Christ  
1414 Hawk Parkway, Unit C  
Bible Study 10 A.M., Worship 11 A.M.  
Evening 2 P.M., (970) 249-8116

## DELAWARE

### MILTON

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

## FLORIDA

### DESTIN

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

### FORT LAUDERDALE

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

### FORT MYERS

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

### FORT WALTON BEACH

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

### FROSTPROOF

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

### GENEVA

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

### JACKSONVILLE

Marietta church of Christ  
8150 Driggers Street  
Bible Study 10 A.M., Worship 11 A.M.  
Evening 6 P.M., Wednesday 7 P.M.  
Evangelist: Jamie Rhoden, (904) 781-5704  
or 693-0432, [www.mariettacoc.com](http://www.mariettacoc.com)

## KEY LARGO

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

## MIAMI

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

## MIAMI

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

## MIAMI

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

## OCALA

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

## ORLANDO

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

## ORLANDO

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

## ORLANDO, FL

Pine Hills Church of Christ  
890 N Hastings St, 32808  
Bible Study 10 A.M., Worship 11 A.M.  
Evening 6 P.M., Wednesday 7:30 P.M.  
Evangelist: Ray West  
(407) 293-2851 or (407) 290-8650

## PALMETTO

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

## PANAMA CITY BEACH

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

## PENSACOLA

East Hill church of Christ  
2078 E. Nine Mile Rd. at Camberwell Rd.  
Bible Study 10 A.M., Worship 11 A.M.  
Evening 5 P.M., Wednesday 7 P.M.  
Evangelist: Hal Hammons  
(850) 479-2130 or (850) 602-8420

## SEFFNER

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

## GEORGIA

### CENTERVILLE

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

### COLUMBUS

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

### CONYERS

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

### PINE MTN. VALLEY

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

### SAVANNAH

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

### VALDOSTA

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

## HAWAII

### ISLAND OF OAHU

Leeward church of Christ  
94-1233 Waipahu St., Waipahu, HI 96797  
(15 mi. from Honolulu; 18 mi. from Waikiki)  
Bible Study 9 A.M., Worship 10 A.M.  
Evening 6 P.M., Wednesday 7 P.M.  
[www.leewardchurchofchrist.org](http://www.leewardchurchofchrist.org)

## IOWA

### GRINNELL

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

### DES MOINES

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

## IDAHO

### BLACKFOOT

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

## ILLINOIS

### CHICAGO

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

## DOWNERS GROVE

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

### GLENN ELLYN

church of Christ  
796 Prairie Ave., 60137  
Bible Study 9:30 A.M., Worship 10:30 A.M.  
Evening 5 P.M., Wednesday 7:30 P.M.  
Evangelist: Keith E. Brown  
(630) 858-2290, (630) 377-3990

### MATTOON

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

### SOUTH HOLLAND

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

## INDIANA

### CLARKSVILLE

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

### GREENWOOD

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

### HOBART

church of Christ  
300 N. Liberty Street  
Bible Study 9:45 A.M., Worship 10:30 A.M.  
Evening 6 P.M., Wednesday 7 P.M.  
Evangelist: Jerry Cleek (219) 942-2663

### INDIANAPOLIS

Castleton church of Christ  
7701 East 86th St., 46256  
Sun. Worship 9:30 A.M., Bible Study 10:25 A.M.  
Worship 11:15 A.M., Wed. Bible Study 7 P.M.  
(317) 710-1204

### JAMESTOWN

church of Christ  
Bible Study 9:30 A.M., Worship 10:25 A.M.  
Evening 4 P.M., Wednesday 7 P.M.  
Evangelist: David McPherson  
(765) 676-6404 or (270) 994-4397  
[www.jamestowncoc.com](http://www.jamestowncoc.com)

### MARION

South Marion church of Christ  
3629 S. Washington St.  
Bible Study 9:30 A.M., Worship 10:30 A.M.  
Evening 5 P.M., Wednesday 7 P.M.  
Evangelist: Alan Jones (765) 922-7602  
[www.southmarionchurchofchrist.org](http://www.southmarionchurchofchrist.org)

### OOITIC

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

### PEKIN

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

## PLAINFIELD

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

## SAINT LEON, IN

Church of Christ  
7140 Hyland Rd., Guildford, IN 47022  
I74 exit 164 1 mile south on SR 1  
Bible study 9:30 A.M., Worship 10:30 A.M.  
Evening 6:00 P.M., Wednesday 7:30 P.M.  
812-637-1252 or 513-367-7871

## SALEM

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

## TRAFALGAR

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

## KANSAS

### TOPEKA

17th Street church of Christ  
5600 SW 17th St.  
Bible Study 9:30 A.M., Worship 10:30 A.M.  
Evening 4 P.M., Wednesday 7 P.M.  
(785) 235-8687 or 273-7977  
[www.17thstreetchurchofchrist.org](http://www.17thstreetchurchofchrist.org)

## KENTUCKY

### AUSTIN

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

### BEAVER DAM

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

### BRANDENBURG

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

### CAMPBELLSVILLE

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

### CANEVILLE

Caneyville church of Christ  
103 N. Main St. • P.O. Box 233  
Bible Study 10 A.M., Worship 10:45 A.M.  
Evening 5 P.M., Wednesday 7 P.M.  
Evangelist: Jarrod Jacobs (270) 589-4167,  
(270) 274-3065 or (502) 724-2231

### DANVILLE

church of Christ  
385 E. Lexington Ave.  
Worship 10 A.M., Bible Study 11:15 A.M.  
Evening 6 P.M., Wednesday 7 P.M.  
Evangelist: Scott Vifquain (859) 236-4204

## FRANKLIN

31-W North church of Christ  
1733 Bowling Green Road  
Bible Study 9 A.M., Worship 10 A.M.  
Evening 6 P.M., Wednesday 7 P.M.  
Evangelist: Steve Monts, (270) 586-3978  
[www.31wchurchofchrist.com](http://www.31wchurchofchrist.com)

## HODGENVILLE

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

## LEITCHFIELD

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

## LOUISVILLE

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

## LOUISIANA

### GOZNALES

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

### MANY

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

### STONEWALL

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

## MARYLAND

### SEVERN

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

### RIVERDALE

Wildercroft church of Christ  
6330 Auburn Ave., (Washington, D.C. area)  
Bible Study 9:30 A.M., Worship 10:30 A.M.  
Evening 6 P.M., Wednesday 7:30 P.M.  
Evangelist: Antoine Holloway  
(301) 474-7460 or (301) 741-0012

## MAINE

### PORTLAND

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

## MICHIGAN

### CEDAR SPRINGS

W. Michigan church of Christ  
Sr. Citizen Center, 44 Park Street  
(Grand Rapids Area)  
Worship 11 A.M., Bible Study 12:30 P.M.  
Wednesday 7 P.M.  
Evangelist: Joseph Gladwell, (616) 975-2778  
[westmichcofc10@yahoo.com](mailto:westmichcofc10@yahoo.com)

## MINNESOTA

### DULUTH

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

### ST. CHARLES

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

## MISSISSIPPI

### BOONEVILLE

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

### CLINTON

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

### MERIDIAN

Grandview church of Christ  
2820 Grandview Ave.  
Bible Study 10 A.M., Worship 11 A.M.  
Sun. Evening 6 P.M., Wednesday 6:30 P.M.  
(601) 482-0543, (601) 479-3394 or (601) 934-3675  
Contacts: Ron Cooper & Jim Young  
[youngins@comcast.net](mailto:youngins@comcast.net)

### MERIDIAN

7th St. church of Christ  
2914 7th Street  
Bible Study 9 A.M., Worship 10 A.M.  
(601) 483-3101

### SOUTHAVEN

church of Christ  
2110 E State Line Rd. (Exit I-55), (Memphis area)  
Bible Study 9:30 A.M., Worship 10:30 A.M.  
Wednesday 7 P.M.  
Evangelist: James A. Brown  
(662) 342-1132 - church Building

## MISSOURI

### BLUE SPRINGS

Southside church of Christ  
4000 SW Christiansen  
Worship 9 A.M., Bible Study 10 A.M.  
Worship 11 A.M., Wednesday 7 P.M.  
Evangelist: Brett Hogland (816) 228-9262

### CAPE GIRARDEAU

North Cape church of Christ  
121 S. Broadview St. Suite 2,  
Cape Girardeau, MO 63703  
Sun. Bible Study 9:15 & 10 A.M., Worship 11 A.M.  
Wednesday Bible Study 6 P.M., CST/7 P.M. DST  
Evangelist: Jerry Lee Westbrook (573)334-9673

### DONIPHAN

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

## FAIR GROVE

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

## KENNETT

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

## LILBOURN

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

## RAYTOWN

Sterling Ave. church of Christ  
5825 Sterling Ave. (Near Sports Complex)  
Bible Study 9:30 A.M., Worship 10:30 A.M.  
Evening 6 P.M., Wednesday 7 P.M.  
Evangelist: Norman E. Fultz, (816) 356-3096  
or 554-0836  
[www.sterlingavechurchofchrist.org](http://www.sterlingavechurchofchrist.org)

## ST. JAMES

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

## ST. JOSEPH

County Line church of Christ  
2727 County Line Rd.  
Bible Study 9 A.M., Worship 9:50 A.M.  
Evening 3 P.M., Wednesday 7 P.M.  
(816) 279-4737  
[www.countylinechurchofchrist.com](http://www.countylinechurchofchrist.com)

## NEBRASKA

### BEATRICE

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

## NEW JERSEY

### VAUXHALL

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

## NEW MEXICO

### ALBUQUERQUE

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

## NEVADA

### RENO

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

## NORTH CAROLINA

### CHARLOTTE

Charlotte church of Christ  
5327 S. Tyron Street  
Worship 9 A.M., Bible Study 10: A.M.  
Worship 11 A.M., Wednesday 7:30 P.M.  
(704) 525-5655

## HOPE MILLS

Gray's Creek church of Christ  
Worship 10 A.M.  
(910) 321-9023 or (910) 309-9844

## OHIO

### BEAVERCREEK

Knollwood church of Christ  
1031 Welford Drive  
Bible Study 9:30 A.M., Worship 10:20 A.M.  
Afternoon 3 P.M., Wednesday Afternoon 1 P.M.  
Wednesday Evening 7:30 P.M.  
(937) 426-1422  
[www.knollwoodchurch.org](http://www.knollwoodchurch.org)

### CINCINNATI

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

### CLEVELAND

Lorain Ave. church of Christ  
13501 Lorain Ave.  
Bible Study 10 A.M., Worship 11 A.M.  
Evening 6 P.M., Wednesday 7:30 P.M.  
(216) 476-0660 or (330) 725-3960, 723-0111

### COLUMBUS

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

### DAYTON

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

### FRANKLIN

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

### FREMONT

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

### HAMILTON

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

### HILLIARD

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

### MANSFIELD

Southside church of Christ  
687 Mansfield-Lucas Road  
Bible Study 10 A.M., Worship 10:45 A.M.  
Evening 6 P.M., Wednesday 6 P.M.  
James Bond: (419) 526-2868  
Leon Bond: (419) 525-3684  
church: (419) 522-8982

### NEW LEBANON

New Lebanon church of Christ  
1973 W Main Street  
Bible Study 9:30 A.M., Worship 10:30 A.M.,  
Evening 6:30 P.M., Wed. Bible Study 7 P.M.  
Evangelist: Bruce Hastings (937) 687-7150  
or (937) 478-0367

## MARIETTA-RENO

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

## NEW RICHMOND

church of Christ  
550 Washington St.  
Bible Study 9:30 A.M., Worship 10:20 A.M.  
Evening 6:30 P.M., Wednesday 7 P.M.  
Contact: Dave Wylie (513) 553-6414  
[www.nrchurchofchrist.com](http://www.nrchurchofchrist.com)

## NORTHWOOD

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

## UHRICHSVILLE

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

## OKLAHOMA

### MCALISTER

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

### OKLAHOMA CITY

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

### SWEET HOME

church of Christ  
3702 E. Long Street  
Bible Study 10 A.M., Worship 11 A.M.  
Evening 6:30 P.M., Wednesday 7:30 P.M.  
Building: (541) 367-1599

## PENNSYLVANIA

### PHILADELPHIA

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

## SOUTH CAROLINA

### COLUMBIA

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

### ORANGEBURG

Southside church of Christ  
1502 Binnicker Bridge Rd.  
(Grange Building - Hwy 70)  
Bible Study 10 A.M., Worship 11: A.M.  
Evangelist: Fred England (803) 939-0672  
[www.southside-church.org](http://www.southside-church.org)

### SUMTER

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

### WEST COLUMBIA

Airport church of Christ  
4013 Edmund Hwy. (Hwy. 302)  
Bible Study 10 A.M., Worship 11 A.M.  
Evening 5:30 P.M., Wednesday 7 P.M.  
Evangelist: Seth Mauldin, Buldg. (803) 834-6978  
<http://airport-church-of-christ.com>

## TENNESSEE

### COLUMBIA

Jackson Hts. church of Christ  
1200 Nashville Hwy., Hwy. 31N  
Bible Study 9:15 A.M., Worship 10:15 A.M.  
Evening 5 P.M., Mid-week 7 P.M.  
Evangelists: Andrew Roberts & Shawn Jeffries:  
(931) 388-6811, [www.TheBibleWay.org](http://www.TheBibleWay.org)

### COLUMBIA

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

### JACKSON

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

### JOHNSON CITY

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

### JONESBOROUGH

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

### KINGSTON SPRINGS

Kingston Springs church of Christ  
350 North Main Street  
Bible Study 9 A.M., Worship 10 A.M.  
Evening 5 P.M., Wednesday 7 P.M.  
Evangelist: Steve Walker, [www.ksccoc.com](http://www.ksccoc.com)

### MT. PLEASANT

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

### KINGSPOUR

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

### MARYVILLE

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

### MEMPHIS

Rocky Pt. Road church of Christ  
516 E. Rocky Point Rd., Cordova  
Bible Study 9 A.M., Worship 10A.M.  
Wednesday 7 P.M.  
[rockypointchurch@gmail.com](mailto:rockypointchurch@gmail.com)  
[www.rockypointchurch.org](http://www.rockypointchurch.org)

### MURFREESBORO

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

### MURFREESBORO, TN

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

### NASHVILLE

Bell Road church of Christ  
1608 Bell Road  
Bible Study 9 A.M., Worship 10 A.M.  
Evening 5 P.M., Wednesday 7 P.M.  
Evangelist: Chris Pace (615) 833-4444

### NASHVILLE

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

### NASHVILLE

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

### PIGEON FORGE

King Branch Road church of Christ  
560 King Branch Road  
Worship 10 A.M., Wednesday 7 P.M.  
Facilities available for Sunday evening services  
upon request.  
Evangelist: Roger Williams (865) 430-5980  
[www.KingBranchRoadchurchOfChrist.org](http://www.KingBranchRoadchurchOfChrist.org)

### SHELBYVILLE

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

### SHELBYVILLE

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

## TEXAS

### ALLEN

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

### ALVARADO

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

### ALVIN

Adoue St. church of Christ  
605 E. Adoue Street  
Bible Study 9:30 A.M., Worship 10:30 A.M.  
Evening 6 P.M., Wednesday 7:30 P.M.  
Evangelist: Mark Mayberry (281) 331-4953  
or (832) 837-9038

### AUSTIN

Schultz Lane church of Christ  
Faber Rd. & Schultz Ln., Pflugerville, TX 78660  
Bible Study 9:30 A.M., Worship 10:30 A.M.  
Evening 2 P.M., Wednesday 7:30 P.M.  
Evangelist: Ron Lehde

### BAYTOWN

church of Christ at Pruett & Lobit  
701 North Pruett Street  
Bible Study 9:45 A.M., Worship 10:40 A.M.  
Evening 6:30 P.M., Wednesday 7 P.M.  
Evangelist: Jesse Flowers (281) 515-8939  
Building: (281) 422-5926, Weldon: (713) 818-1321

### BEAUMONT

Dowlen Rd. church of Christ  
3060 Dowlen Road  
Bible Study 9:30 A.M., Worship 10:30 A.M.  
Evening 6 P.M., Wednesday 7 P.M.  
Evangelists: Max Dawson & Benjamin Lee  
(409) 866-1996

### CONROE

Woodland Hills church of Christ  
410 Woodland Hills Dr., 77303  
Bible Study 9:30 A.M., Worship 10:30 A.M.  
Evening 6 P.M., Wednesday 7 P.M.  
phone: (936) 756-9322  
[www.conroechurch.com](http://www.conroechurch.com)

### CLEVELAND

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

### CORPUS CHRISTI

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

### DICKINSON

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

### DALLAS

Methodist Street church of Christ  
211 Methodist St. • Red Oak TX, 75154  
Bible Study 9:30 A.M., Worship 10:30 A.M.  
Evening 5 P.M., Wednesday 7 P.M.  
Evangelist: D. LeRoy Klice  
(972) 576-3119 or 363-7672  
[www.methodiststreetchurchofchrist.com](http://www.methodiststreetchurchofchrist.com)

### DUNCANVILLE

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

### EDNA

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

### EL PASO

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

### FORT WORTH

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

### GRANBURY

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

### HOUSTON

Fry Rd. church of Christ  
2510 Fry Road (77084)  
Bible Study 9:30 A.M., Worship 10:20 A.M.  
Evening 6 P.M., Wednesday 7:30 P.M.  
Bob Pulliam: (281) 832-4633, [www.fryroad.org](http://www.fryroad.org)

## HOUSTON

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

## IRVING

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

## LANCASTER

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

## LUBBOCK

Indiana Ave. church of Christ  
6111 Indiana Avenue  
Bible Study 9:30 A.M., Worship 10:30 A.M.  
Evening 5 P.M., Wednesday 7 P.M.  
(806) 795-3377  
[www.lubbockchurch.com](http://www.lubbockchurch.com)

## LUFKIN

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

## MANSFIELD

Northside church of Christ  
1820 Mansfield-Webb Road  
Bible Study 9:30 A.M., Worship 10:20 A.M.  
Evening 5 P.M., Wednesday 6:30 P.M.  
Evangelist: Tom Roberts (817) 466-3160

## NACOGDOCHES

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

## PLANO

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

## SAN ANTONIO

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

## SAN ANTONIO

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

## SHERMAN

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

## TEMPLE

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

## WACO

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

## THE WOODLANDS

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

## VIRGINIA

### CHESAPEAKE

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

### CHESTER

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

### NEWPORT NEWS

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

### RICHMOND (METRO)

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

### RICHMOND

Forest Hill church of Christ  
1208 W. 41st Street  
Bible Study 10 A.M., Worship 11 A.M.  
Evening 6:30 P.M., Wednesday 7:30 P.M.  
Evangelist: Jack Bise, Jr. (804) 233-5959

### RIDGEWAY

church of Christ  
2970 Old Leaksville Road  
Bible Study 10 A.M., Worship 11 A.M.  
Evening 5:30 P.M., Wednesday 7 P.M.  
Evangelist: Jarred McCrary (276) 956-6049  
[www.churchofchristridgeway.com](http://www.churchofchristridgeway.com)

### ROANOKE

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

### VIRGINIA BEACH

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

## WASHINGTON

### BELLINGHAM

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

## WEST VIRGINIA

### CHARLESTON

church of Christ  
873 Oakwood Road  
Bible Study 10 A.M., Worship 10:50 A.M.  
Evening 6 P.M., Wednesday 7:30 P.M.  
Evangelist: Jonathan Chaffin (304) 342-5637  
[www.oakwoodroadchurchofchrist.com](http://www.oakwoodroadchurchofchrist.com)

## CLARKSBURG

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

## FAIRMONT

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

## GLADESVILLE

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

## MOUNDVILLE

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

## PARKERSBURG

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

## WELLSBURG

Charles St. church of Christ  
836 Charles Street  
Bible Study 9:30 A.M., Worship 10:20 A.M.  
Evening 6:30 P.M., Wednesday 7 P.M.  
(304) 527-4438 or 737-3124

## WYOMING

### RANCHESTER

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

## CANADA

### CALGARY, AB

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

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