

# Truth

## Magazine

TM

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# APPLYING BIBLE AUTHORITY

**“Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father”  
(Col. 3:17, NASB).**



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What is your studied opinion of what "the greater and more perfect tabernacle" is from Hebrews 9:11?

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Mt. Moriah, significant as the site where Abraham took Isaac to be offered, was later purchased by David. Here Solomon built the temple. It was rebuilt after the Babylonian destruction, and renovated by Herod the Great.



# Applying Bible Authority

## ■ THE ORGANIZATION OF THE CHURCH

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Jesus Christ is the Head of the church, with local congregations being subject to their elders, aided by deacons/servants, instructed by evangelists and teachers, and blessed by involvement of active members.

## ■ THE WORK OF THE CHURCH

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The work of the church involves evangelism (proclaiming the good news), edification (building up the body through Biblical instruction) and benevolence (physical assistance extended to saints in time of need).

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Those who bind personal opinion and individual conscience upon others commit the same offense as the scribes and Pharisees-substituting their belief system for the authority of Sacred Scripture.

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While Solomon faithfully followed God's pattern in constructing the temple, he was woefully deficient in his personal conduct, evidencing self-will instead of submission.

## ■ IGNORING THE PATTERN: JEROBOAM

by Tommy Peeler

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Jeroboam, the original agent of change, made wholesale alterations to the divine pattern of worship, and is remembered as the one who made Israel to sin.

# Honoring Mothers, the Church, and the Lord

by Mark Mayberry

Believers should render honor to whom honor is due. In addition to agents of civil government, we should honor our mothers and fathers, our Lord Jesus Christ, and the church that He established.

## Introduction

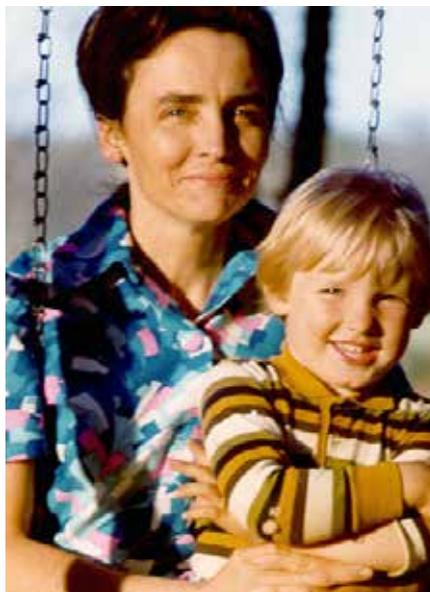
God is presented in Scripture as “God the Father,” and His people are often represented in the feminine gender, as a bride or a wife (Isa. 54:4-8; Rev. 21:1-4). Speaking allegorically, the apostle Paul compared Hagar to Sarai, and their respective offspring. Ishmael, son of the bondwoman, was a mere slave, while Isaac, son of the freewoman, was Abraham’s heir. The former corresponds to Mt. Sinai (where the law was given) and physical/earthly Jerusalem (representing slavery); the latter corresponds to Mt. Zion (where the gospel was given) and spiritual Jerusalem (representing freedom). Comparing Sarai to the spiritual Zion (the church), Paul said, “But the Jerusalem above is free; she is our mother” (Gal. 4:21-31, esp. v. 26). Parallels between Mt. Zion/Jerusalem and the church established by Christ are oft repeated (Isa. 2:2-4; Heb. 12:18-24).

## Commitment to Covenant and Pattern

### *God’s Pattern for the Home*

Consider the permanence of marriage. After creating a helper suitable for Adam, God said, “For this reason a man shall leave his father

and his mother, and be joined to his wife; and they shall become one flesh” (Gen. 2:18-24, esp. v. 24). Affirming the life-long nature of the relationship, Jesus said, “What therefore God has joined together, let no man separate” (Matt. 19:3-9, esp. v. 6).



Ruth Hutcheson Mayberry and son, John, one of seven children who call her blessed (ca. 1974).

Note the divinely ordained roles of husband and wife. The respective functions of each, i.e., headship

and submission, within the marital relationship are affirmed in Scripture (Eph. 5:22-33; Col. 3:18-19).

### *God’s Pattern for the Church*

The New Testament provides a pattern for the church, including its terms of admission, the devotion and discipline required of its members, its work, worship, and organization, etc. If we truly honor Christ as our head, we will happily accept this reality, and live in harmony with it (Rom. 6:16-18; Phil. 3:17-21).

### *Examples of Success and Failure*

The Bible contains examples of success and failure. From a positive standpoint, consider the happy relationship of Aquila and Priscilla (Acts 18:1-4, 24-26; Rom. 16:3-5), and the faithfulness of the churches of Macedonia (2 Cor. 8:1-2; 1 Thess. 1:6-10). From a negative standpoint, consider the tragic effect of marital role reversal in the relationship of Abraham and Sarai (Gen. 16:1-6), and the danger that deceivers pose to the church (2 John 7-11). Learning from these examples, let us determine to honor the Lord by following His pattern, as it relates to our physical and spiritual families.

## Devotion to Work and Service

### God's Pattern for the Home

God expects both husbands and wives to be active and industrious, diligently devoted to their work and service (Prov. 31:10-31; Eph. 4:28; 1 Tim. 5:7-8).

### God's Pattern for the Church

In like manner, local congregations also must abound in the work of the Lord, engaging in the works of evangelism, edification and benevolence as He stipulated (1 Cor. 15:58; Eph. 4:7-13).

### Examples of Success and Failure

The Bible contains examples of success and failure. From a positive standpoint, consider the diligence of Ruth, the Moabitess (Ruth 2), and the devotion of the Thessalonian disciples (1 Thess. 1:2-4). From a negative standpoint, consider Paul's rebuke of those who refused to work (2 Thess. 3:6-13), and Jesus' observation about the church at Sardis: "you have a name that you are alive, but you are dead" (Rev. 3:1-2). Learning from these examples, let us determine to honor the Lord by following His pattern as it relates to our physical and spiritual families.

## Manifestation of Compassion and Love

### God's Pattern for the Home

Love must reign in the home, being evidenced by both husband and wife, father and mother, parents and children (Eph. 5:25-30; Titus 2:3-5).

### God's Pattern for the Church

The principles of *agape* love (i.e., seeking the highest good of another person) should also be manifest in our spiritual family (Phil. 1:9-11).

### Examples of Success and Failure

The Bible contains examples of success and failure. From a negative standpoint, recall the callousness of Athaliah, daughter of king Ahab and Queen Jezebel, who—in an effort to seize the throne of Judah—killed her grandsons with the sole exception of Joash (2 Kings 11:1-3; 2 Chron. 22:10-12). Also, reflect upon Jesus' sad assessment of the church at Ephesus: "But I have this against you, that you have left your first love" (Rev. 2:1-7). From a positive standpoint, consider the worthy woman who "opens her mouth in wisdom, And the teaching of kindness is on her tongue" (Prov. 31:26), and Paul's attitude toward the Macedonian disciples (1 Thess. 2:7-8, 9-12). Learning from these examples, let us determine to honor the Lord by following His pattern as it relates to our physical and spiritual families.

## Conclusion

The first command God gave with promise is, "Honor your father and your mother, that your days may be prolonged in the land which the LORD your God gives you" (Exod. 20:12; Eph. 6:1-3). When Paul quoted and applied this passage, he indicated that honor implies obedience (Eph. 6:1-3). This same principle applies to the relationship we share with our Heavenly Father. If we honor God, we will obey Him. If we love Jesus Christ, we will keep His commandments (John 14:15). 📖

Note: This lesson was first presented at the Adoue Street church of Christ in Alvin, Texas on Sunday, May 14th, 2017 (<http://www.ascoc.org/?p=1896>).



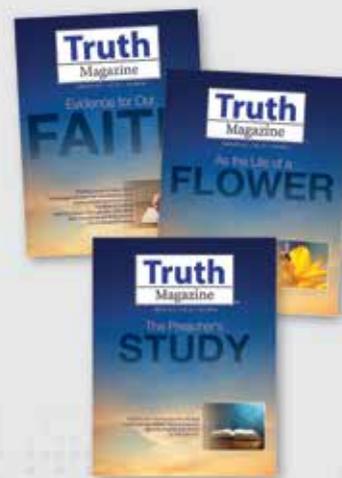
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# A New Covenant for a New Age

by Kyle Pope

Under what circumstances was the New Testament revealed? What are the texts we identify with this name? What were their source and origin?

We observed in earlier lessons the providential timing of God’s revelation of the first books of the Old Testament at a time when humans were first starting to use an alphabet. This fact made it easier for ordinary people to read and understand God’s will. In His providence, the revelation of the New Testament also came at a time of great significance. The centuries before Christ led to significant developments in language and the technologies used to preserve written literature.

## Language and Writing in the First Century

North of Israel was the land of Aram (or Syria). From the time of the Assyrians, Babylonians, and Persians any conquering nation who moved south through Palestine toward Egypt had to pass through Aram on its journey. Because of this strategic location, Aramaic, the language of the Arameans, became an international language between the Assyrians, Babylonians, and Persians and the nations they conquered such as Israel, Judah, and Egypt. Through the time of the New Testament and beyond many Jews in Palestine still spoke Aramaic. We see this from words and phrases preserved in the New Testament such as *abba* (meaning “father”), *mammon* (referring to wealth), or *Cephas* (the name Jesus gave to Peter, meaning “rock”).

Although Aramaic was a common language in New Testament Palestine, it was not the only one. After the Persian period, another conquering nation left an equally enduring impact

on the land of Jesus and the apostles. The conquest of Alexander the Great spread Greek language and culture throughout the ancient world. Even the Romans that followed them still used Greek (in addition to their native Latin tongue) as a language of learning and commerce. This is why the New Testament was not written in Hebrew (or even in Aramaic)—the earliest preserved manuscripts of the New Testament are in Greek.

Some used to think that the Greek of the New Testament was a unique language, used only in the revelation of the gospel. It’s not like Classical Greek (from the time of philosophers and playwrights such as Plato or Sophocles), nor is it like Modern Greek (used in Greece today). Scholars once thought it must have been a special type of “Holy Spirit Greek,” until the discovery of letters and notes written by everyday people from this time. God did not reveal His word in a unique language of inspiration or classical literature, but in the common language used by average men and women in New Testament times. This form of Greek is now known as *Koine* (meaning “Common”).

In earlier lessons, we discussed the use of stone, clay, or parchment animal skins rolled into scrolls to preserve written literature in Old Testament times. In New Testament times, parchment was still used, but it was very expensive. Imagine having to buy a leather notebook to take notes in school! Our word “paper” comes from an ancient writing material known as *papyrus*. Produced from a

plant grown in Egypt that was dried, flattened, and glued in layers, papyrus became a standard writing medium in the centuries before and after the New Testament. Some of the oldest surviving manuscripts of the New Testament were written on papyrus.

The first libraries of the ancient world consisted of stacks of clay tablets, then jars or baskets of rolled parchment and papyrus scrolls. Around the time of the New Testament, a final development came into the ancient world that continues to be found on every bookshelf and library throughout the world today. Usually, words were written on only one side of a scroll. To read a scroll, you continually had to roll it up as you read. A large book might demand a very long piece of parchment stretched out for yards. What we now call a “book” was first known as a *codex*. Just as we still do with modern books, a *codex* had pages (or leaves) written on both sides. These leaves were folded, stacked, and bound together in a form that was not only compact, but it could be read easily without continually rolling up the scroll. Virtually all New Testament manuscripts were originally pages bound together into ancient *codices* (the plural of *codex*). Some scholars think the increased popularity of the codex came as a result of its use in the spread of the gospel.

## The Books of the New Testament

What we now refer to as the *New Testament* is a collection of three types of books: five books of history

(Matthew-Acts); twenty-one epistles or letters written to churches and individuals (Romans-Jude); and one book of prophecy (Revelation). “Prophecy” refers to the *telling forth* of something revealed by God. So, in one sense all Scripture was prophetically revealed (2 Pet. 1:20-21), but the final book of the New Testament is called a book of prophecy, because it looks ahead to things that will happen in the future.

The earliest books of the New Testament were probably some of the letters written by apostles to churches and individuals. Having believed in Jesus as the Messiah, these men went out teaching others to follow Christ and wrote letters about what disciples of Jesus should believe and practice. We generally do not arrange these texts first in our Bibles, because you won’t care about following Jesus until you learn who He is and why you should follow Him. The first four books of the New Testament (as we usually arrange them) are books that tell us about Jesus’ life while upon earth. We often call them the “gospels” because the word *gospel* means “good news.” The message of Jesus coming to earth, and the salvation He brings is a message of good news to all who will accept it. The last book of history, the Acts of the Apostles, records the establishment of the first churches.

The gospels were written by two apostles and two disciples of Jesus who were co-workers with the apostles. Matthew and John were both apostles who followed Jesus while He was on the earth (Matt. 9:9; 4:21). Luke was a physician and a co-worker of the apostle Paul (Col. 4:14; 2 Tim. 4:11; Phile. 24). He wrote the gospel of Luke and the book of Acts, which records some of his travels with Paul (as seen by his use of “we” in passages such as Acts 16:10-13). John Mark was also a co-worker with Paul (Acts 12:25), the cousin of Barnabas (Col. 4:10), and

the son of a woman named Mary who opened her home to the church in the early history of the church in Jerusalem (Acts 12:12). In the second century, an early Christian writer named Irenaeus claimed Luke wrote what Paul taught him and Mark wrote what Peter taught him (*Against Heresies*, 3.1).

### From Man or God?

In our first lessons, we noticed the claims of Scripture that it was produced by the direct revelation of God. Is this true of New Testament books? Yes. In his first letter to the church in Corinth Paul wrote, “*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). Jesus promised His apostles that, after His return to heaven, He would send the Holy Spirit who would guide them “*into all truth*” (John 16:13) and bring to their “*remembrance all things*” that Jesus taught (John 14:26). Early Christians understood the unique nature of these documents written by the apostles and prophets of the New Testament. Writing about their teaching of the gospel, Irenaeus claimed:

They first preached it abroad and then later by the will of God handed it down to us in Writings, to be the foundation and pillar of our faith.... For after our Lord had risen from the dead, they were clothed with power from on high when the Holy Spirit came upon them, they were filled with all things and had perfect knowledge (*Against Heresies*, 3.1).

The modern world rejects this. If the New Testament is from God, we must follow its instruction. If we claim it came from human beings, we can accept what we want and reject what we don’t like. An example of this is called the *Q Hypothesis*. Anyone reading the gospels of Matthew, Mark, and Luke will notice how similar they are. Even though ancient writers like Irenaeus

(AD 180) and Origen (AD 210) claimed Matthew was written first, modern theories try to argue that Mark was written first and Matthew and Luke borrowed elements found in Mark in the composition of their gospels. But what about material in Matthew and Luke that is not found in Mark? The *Q Hypothesis* argues that, in cases when Matthew and Luke have material not found in Mark, it must have come from a *Q Source*—from the German word *quelle* meaning “source.”

If God chose to reveal His word in this way, He could have. The problem is there is no evidence for this theory. Ancient writers speak of no *Q Source*, but describe the gospel writers acting on their own. While it may be that gospel writers read one another’s work, the New Testament offers another reason for its similarities—a common source of inspiration from God!

Peter called Paul’s writings “*scriptures*” (2 Pet. 3:16). Paul claimed, “*All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness*” (2 Tim. 3:16). The word in Greek translated “given by inspiration of God” literally means “God-breathed” (NIV). These books were not created by the imagination of human beings—God led these Christian writers to produce these texts that now serve as the Law of God, governing the entire world in this age. In these texts are preserved the words (and revelation) of Jesus. Jesus declared that His words will judge us in the “*last day*” (John 12:48). In our next study, we will consider the scope and close of the New Testament canon. **11**



Kyle Pope

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# Dare to Stand Like Joshua

by Sherelyn Mayberry

While upon this earth, we dwell in a temporary abode looking for a heavenly home. Are we, like Joshua, willing to stand with courage and say, "As for me and my house, we will serve the Lord"?

The song begins, "We are bound for Canaan land, tenting by the way..." Living on earth, we are pilgrims dwelling in homes that are useful during our sojourn here below. These temporary shelters house us as we travel on our road to heaven. We begin our journey in this life, and if we choose wisely, we will live for all eternity with our Lord and King.

Whom will you choose to be your king? Will you select the devil, or God, as your ruler? If God is the choice, you can be a fellow citizen in His kingdom with the saints of all ages. After becoming a member of the church, God's kingdom, by being baptized and living faithfully, you can look forward to a better country, a heavenly home (Acts 2:38, 41, 47; Heb. 11:15-16). Christ now sits next to God in heaven, reigning over the house of Jacob forever, and His kingdom will have no end (Luke 1:32-33; Heb. 1:8). You can choose to serve a perfect King for all eternity.

As the Israelites left Egypt, they came to the Red Sea. Pharaoh was pursuing them with his army. Frightened, they began to doubt. They cried out to the Lord, and Moses said that He would save them (Exod. 14:10, 13-31). The waves miraculously parted, and the Israelites marched across on dry ground. After all safely passed, the Egyptians entered the dry sea bed, and the walls of water came crashing down. The foe met its end. Trusting God for deliverance is critical.

When Jesus came to Peter, walking on the water, Peter asked to be

commanded to come to Him. Stepping out of the boat, Peter came to Jesus, walking on the water. However, he took his eyes off the Lord. Noticing the waves, he started to doubt and began to sink (Matt. 14:26-33). Losing focus in the storm caused his faith to waiver. Peter needed salvation, and it came through the Savior's hand. Afterward, the disciples worshiped the Lord.

We also should accept instruction from the Lord and pay homage so that we will be blessed by Him (Ps. 2:12). If we ask for wisdom in facing the trials of life, God will grant it liberally, if we ask in faith nothing doubting (James 1:5-6). Otherwise, like Peter, we will begin to sink in the raging waves of the storms of life.

As the Israelites entered Canaan to conquer the land, they faced an obstacle: the Jordan River lay before them. How would they overcome this hindrance? Joshua, the leader of the Israelites, leaned on the Lord, looking to Him for guidance. The Lord instructed Joshua to command the priests to carry the ark of the covenant ahead of the Israelites. As they set foot in the Jordan River, the waters stood in a heap upstream, and the Israelites crossed over on dry ground (Josh. 3:9-17). They could trust the Lord to remove barriers that blocked their progress.

Further, in the parable of the sower, one of the soil types is rocky ground which is symbolic of a lack of faith. The heart that is illustrated by this soil has no root depth, and therefore, when

temptations (obstacles) arise, this one falls away (Luke 8:13). Such hearts do not lean on the Lord for strength. Unlike those who endure temptation, this one will not be approved or receive the crown of life (James 1:12).

Instead of leaning on our own understanding, we must trust in the Lord with our whole heart and acknowledge Him. When we do this, He will direct our paths (Prov. 3:5,6). Relying on God's faithfulness, we trust that He will not allow us to be tempted above what we can bear and will provide a way of escape (1 Cor. 10:13). Praying like Jesus, we ask that the Lord not lead us into temptation but deliver us from evil (Matt. 6:13; 2 Pet. 2:9).

Whom will your family serve as king? Who will be your ruler, your authority?

As you face doubt and obstacles in your life, will you dare to stand with the Lord? Will you, like Joshua, say, "As for me and my house, we will serve the Lord"? 

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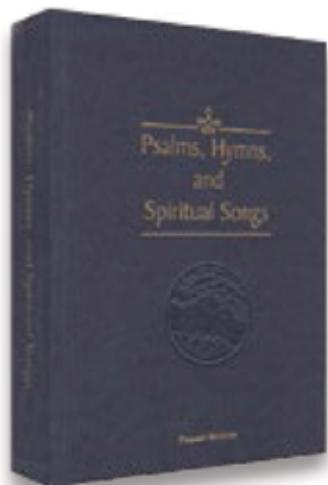


Sherelyn Mayberry

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# *Psalms, Hymns, and Spiritual Songs*

# Present Attitudes: Sovereignty vs Free Will

by Chris Reeves

God is sovereign and knows all things in the future including the free will choices of man, but God's complete sovereignty and absolute foreknowledge do not determine or cause the choices of man.

God is sovereign and in control of all His creation. God can “know all” (Ps. 50:11; 1 John 3:20), “do all” (Job 42:2; Isa. 46:10), and be “over all” things in His creation (Ps. 47:2; Eph. 4:6). Man has a free will, and can freely “choose” life or death (Deut. 30:19), “choose” God or idols (Josh. 24:15), “choose” right or wrong (Job 34:4), and “choose” good or evil (Isa. 7:15). God’s sovereignty and man’s free will are two truths the Bible teaches and two truths that we believe.

These two Bible truths are not contradictory or in opposition to each other, but the question that has occupied man for centuries concerns the compatibility of God’s sovereignty with man’s free will. If God is sovereign and in control of all things, how can man have free will? Does God also control man’s free will actions? If God controls man’s free will, is our will truly “free,” or only apparently so? But, if we have a free will, is that will outside of God’s control? Is there at least one thing—man’s free will—that is beyond God’s sovereign control? If so, then how can God be truly sovereign? This article will briefly explore how brethren have dealt with these questions in the recent past and also how evangelicals have addressed these questions.

## Sovereignty and Free Will Among Brethren

How God’s sovereignty and our free will work together has not been an issue typically debated among

brethren. Brethren, for the most part, have approached this issue from a non-Calvinistic point of view. Brethren, as a whole, have not attributed to God’s sovereignty the determinism of Calvin’s predestination and foreknowledge. They do not believe that God’s sovereignty (His providence, predestination, and foreknowledge) overrules man’s free will and determines (causes) all of his actions. They reject the Reformed theology that teaches that God’s sovereignty predestines some individuals to be saved and predestines others to be lost.

The debate among brethren, on occasion, has come in the area of God’s foreknowledge. Some brethren have differed with each other concerning how much of the future God knows and how this foreknowledge relates to man’s free will. One such debate among brethren, of which I am aware, involving God’s foreknowledge and man’s free will was printed in the *Gospel Anchor* magazine in 1989.<sup>1</sup> Brothers Ken Green and Allan Turner met in written debate over this issue. Brother Green affirmed the following: “The omniscience of God, particularly His foreknowledge, does not include the contingent free will choices of human beings.” Brother Turner, writing in the negative, denied this proposition. Brother Green argued the following:

My contention is that, where there is absolute foreknowledge of future choices and actions, those who perform said choices and actions are not truly free. But the Scriptures teach

that human beings are free agents, fully capable of making moral choices. Therefore, there can be no absolute foreknowledge of the contingent free will choices of human beings.<sup>2</sup>

Brother Green then set forth three cases of what he believed to be examples of God not foreknowing the free will choices of human beings: (1) Abraham’s choice to slay his son (Gen. 22:12); (2) Nineveh’s choice to repent (Jonah 3); and, (3) Hezekiah’s choice to pray (Isa. 38:1-5).<sup>3</sup> Brother Turner followed in the negative, citing such passages as Acts 2:23 (the Jews crucifying Jesus) and John 6:70-71 (Judas betraying Jesus) to show that God indeed knows in advance the free will actions of individuals without causing those actions. Brother Turner wrote:

These passages teach what I have agreed to defend on the subject of God’s foreknowledge and man’s free will; namely, the contingent free will choices of men are known by God before they occur, and this in no way impinges on their true freedom.<sup>4</sup>

Brother Turner finished his first negative by addressing the three cases raised by brother Green. Brother Turner pointed out that sometimes our eternal God speaks accommodatively about knowing something in the present when speaking to finite man in the present time and place. In my judgment, the presentation of Bible truth was found to be with brother Turner’s position.

His position attributed complete, absolute foreknowledge (omniscience) to God and true free will to man.<sup>5</sup>

### **Sovereignty and Free Will Among Evangelicals**

Among evangelicals, the question of God's sovereignty and man's free will is more broad and diverse. Evangelicals, many of whom are Calvinists to some degree, wrestle with this question while also trying to defend the basic tenants of Calvinism. In 1986, Inter-Varsity Press published *Predestination & Free Will: Four Views of Divine Sovereignty & Human Freedom*.<sup>6</sup> This publication featured four scholars with views representative of the evangelical community at the time. John Feinberg defended the view that "God ordains all things." This is the classic Reformed view of Augustine-Calvin that says God's sovereignty both controls and causes (predetermines, preordains) all things that come to

pass, including the actions of man.<sup>7</sup> Norman Geisler defended the view that "God knows all things." This is the view, if I understand it correctly, that best represents biblical truth as a whole. This view says that God's sovereignty is all-knowing and God also allows man to have his free will. God simply knows what man will do, but not because he predestines them to do it.<sup>8</sup> Bruce Reichenback defended the view that "God limits His power." This view says that God willingly limited His sovereignty to allow a part of His creation (man) to make free will choices that are not predetermined. Clark Pinnock defended the view that "God limits His knowledge." This view says that God's sovereignty is "open" and dynamic and His creation possesses relative autonomy over which God does not have complete control. God does not know the future free will choices of man; rather, He knows man's future choices only as a "possibility" or a "maybe."<sup>9</sup>

When the topic of sovereignty and free will was revisited by Inter-Varsity Press in 2001, the same basic views were presented and defended with one exception. The view defended earlier by Bruce Reichenback (see above) was replaced by that of William Lane Craig. Craig defended the "middle-knowledge view" (or Molinist view) which says that God's sovereignty not only allows Him to know the future, but it also allows Him to know all other possible worlds that might have been. God knows what will come to pass and He also knows what could have come to pass if He had created other possible worlds. God chose to create the world that He did (with human free will) because of what He saw among all the possibilities.<sup>10</sup>

### **Conclusion, Choices, and Consequences**

I close by reiterating two great Bible truths: God is sovereign, and man has free will. God has supreme power and

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control over all His creation, and He has supreme ability to accomplish what He wills to do. God's sovereignty allows Him to know the future (Isa. 41:22-23; 46:9-10; 48:5), including the free will choices of man (Gen. 40:9-23; Matt. 26:2, 21, 23, 25, 31, 34). God is sovereign because He created all things (Ps. 24:1-2) and because He rules over all the kingdoms of men (Dan. 4:17). He has demonstrated His sovereignty in many ways, like selecting Israel, redeeming mankind through the cross, and planning a coming judgment day. Let us praise our sovereign God (Rev. 4:11)! It brings us comfort to know that God is sovereign in our chaotic world today.<sup>11</sup>

Man has free will. (Parents, remember this when you are trying to raise your children the right way, and you find that one of them goes astray later in life.)<sup>12</sup> Mankind and also the angelic host (2 Pet. 2:4) were created with free will to freely glorify God (Isa. 43:7; Rev. 4:11; 5:13) and freely love God (Matt. 22:37).<sup>13</sup>

God makes the rules, sets the requirements (conditions), and determines the consequences of man's life. When you make your choice, God is in control of what the choices are. He states in His word what constitutes right (good) and wrong (evil) even before you choose. When you make your choice of good or evil, God is in control of the consequences for each choice made. He states in His word what results from choosing good (righteousness) and from choosing evil (sin), even before you choose. When you make your choice of good or evil, God is in control of the outcome even before you choose. He will send all those who choose good to heaven and all those who choose evil to hell.

What choices will you make today? Be careful what you choose, because God is in control. He will not cause your choices, but

he will hold you accountable for the choices you make. **T**



## Endnotes

<sup>1</sup> This written debate ran from November 1989 to February 1990. An online copy can be found at the following link: <http://westsidechurchofchristphoenix.com/ForeknowledgeofGod>. Similar discussions can be found among our institutional brethren. See Dub McClish's lecture, "The Foreknowledge of God," *God the Father*. Bobby Liddell, Editor. Pulaski, TN: Sain Publications, 2003.

<sup>2</sup> *Gospel Anchor*, November 1989, page 10.

<sup>3</sup> T.W. Brents took the same position. He believed that God chose not to know the future free will choices of human beings. See T.W. Brents. *The Gospel Plan of Salvation*. Reprinted by Guardian of Truth Foundation, 1987, page 77.

<sup>4</sup> *Gospel Anchor*, November 1989, page 11.

<sup>5</sup> Brother Turner's well-reasoned material on this subject can be found in his good books, *The Christians & Idolatry* (Allanita Press, 2006), *The Christian & Calvinism* (Allanita Press, 2007), and also on his website at [www.allanturner.com/Special.html](http://www.allanturner.com/Special.html).

<sup>6</sup> David Basinger and Randall Basinger, Editors. *Predestination & Free Will*. IVP Academic, 1986.

<sup>7</sup> Some former Calvinists are now abandoning the determinist position. See Jeremy A. Evan's chapter "Reflections on Determinism and Human Freedom," in *Whosoever Will: A Biblical-Theological Critique of Five-Point Calvinism*. David L. Allen and Steve W. Lemke, Editors. B&H Academic, 2010.

<sup>8</sup> Dave Hunt writes about the compatibility of God's complete sovereignty/foreknowledge and man's free will. See the

two chapters, "Sovereignty and Free Will" and "Foreknowledge and Free Will," in *What Love Is This? Calvinism's Misrepresentation of God*. The Berean Call, 2006.

<sup>9</sup> This view, also called "Open Theism," continues to be very popular today through the writings of Pinnock and other evangelical scholars. For a thorough critique of this viewpoint by several well-known evangelical scholars, see John Piper, Justin Taylor, and Paul Kjoss Helseth. *Beyond the Bounds: Open Theism and the Undermining of Biblical Christianity*. Crossway Books, 2003. Scholars associated with the "Stone-Campbell Movement" are generally unsympathetic toward Open Theism. See Ronald Highfield, "Does the World Limit God? Assessing the Case for Open Theism," *Stone-Campbell Journal* 5 (Spring 2002): 69-92; Robert C. Kurka, "God, Open Theism and the Stone-Campbell Movement," *Stone-Campbell Journal* 6 (Spring 2003): 27-52; and Ross Moret, "Beyond Sola Scriptura: Placing Open Theism Within American Cultural Trends," *Stone-Campbell Journal* 10 (Fall 2007): 213-229. In contrast to these men, Duane Warden of Harding University is sympathetic to Open Theism. See Duane Warden, "Openness of God," *Restoration Quarterly*. 46.2 (2004): 65-78.

<sup>10</sup> James K Beilby and Paul R. Eddy, Editors. *Divine Foreknowledge: Four Views*. IVP Academic, 2001. Similar views can be found in Stanely N. Gundry and Dennis W. Jowers, Editors. *Four Views on Divine Providence*. Zondervan, 2011.

<sup>11</sup> See Mike Willis, "The Sovereignty of God," *Truth Magazine*, 25:2 (Jan. 8, 1981), pages 19-21.

<sup>12</sup> See Frank Jamerson, "Children Have Free Will," *Truth Magazine*, 33:12 (June 15, 1989), pages 388-389.

<sup>13</sup> See Tom M. Roberts, "Free Will," *Truth Magazine*, 31:17 (Sept. 3, 1987), pages 525-527.

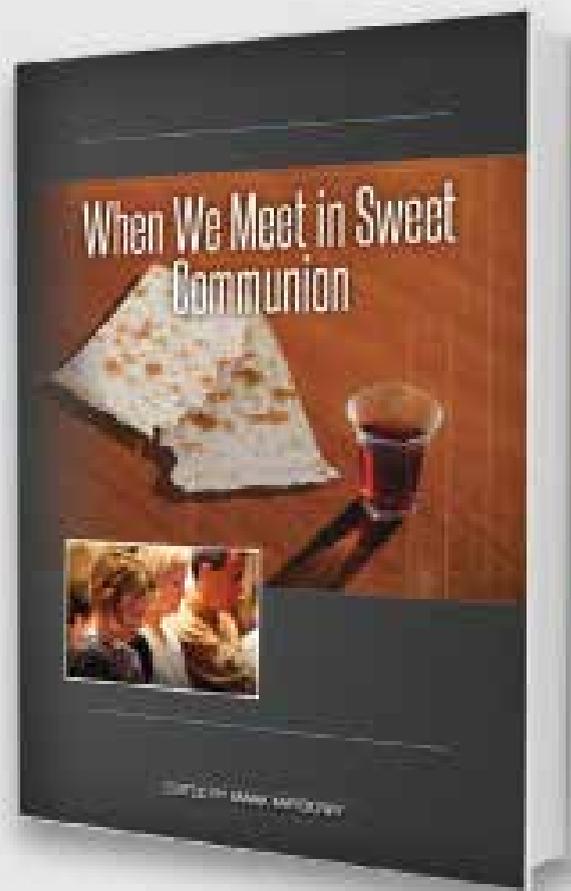


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# Disciplining Our Children

by John Gentry

Raising kids is not for the faint of heart, but with God's help and by following His wisdom, we can raise our children to be faithful disciples of Jesus.

Kids are cute, at least most of the time, but raising kids is hard. Every parent wants to be a good parent. We want to raise our children in the best way. In Ephesians 6:4, Paul said fathers and mothers are to “bring them up in the discipline and instruction of the Lord.” How do we do that?

First, we need to understand that discipline means more than the pain we inflict on our kids when they've done something wrong, though this is a part of it. Discipline means “providing guidance for responsible living” (Bauer, “paideia,” 748).

Second, in helping us understand what is involved in guiding our children to be faithful disciples of Jesus, let's consider what God's word says about the need to love our kids, to be consistent, and to talk to our kids as we “bring them up in the discipline and instruction of the Lord.”

## Loving Our Kids

Loving our kids involves making sacrifices to ensure they receive the needed “guidance for responsible living.” 1 John 3:16 says, “By this we know love, that he laid down his life for us.” God has gifted us with kids (Ps. 127:3) and placed them under our care for a very short time. In that short time, we should, in essence, lay down our lives for them because we love them. Good parents love their kids more than their jobs or careers, hobbies or toys, or their smartphones. These things are not sinful, and can even be



used for good. However, if we give our lives to these things over our kids for the short time they are in our homes, we will miss out on the opportunity to love them and raise them in the way they should go (Prov. 22:6). Love your kids. Don't ignore them. Sacrifice other things for the sake of your kids.

Loving our kids involves putting their interests first. In Philippians 2:4, Paul said, “Let each of you look not to your own interests, but to the interests of others” (NRSV; see Ehorn, 9-16). In the very short time that God has entrusted us with our kids, our number one goal should be to put their interests first. We must provide for them the things they need to thrive and to be all that God wants them to be.

Loving our kids involves fully training them, nurturing them and correcting them. Hebrews 12:5-11 connects God's

love for us with the painful, corrective discipline He gives to us. As parents, we set goals and boundaries for our kids, and we enforce them. We teach them God's will and commands, and we enforce them. Satan has deceived parents, and other members of society, who believe that loving a child does not involve inflicting painful, corrective discipline on them when needed (2 Cor. 4:4; 11:3). Solomon said it this way, “Whoever spares the rod hates his son, but he who loves him is diligent to discipline him” (Prov. 13:24).

## Being Consistent with Our Kids

We must be consistent in our love for our kids. In Jesus' Sermon on the Mount, he explained that to be like our Father who is in heaven, we must be consistent in our love (Matt. 5:43-48). As parents, we need to love each of our kids the same. Playing favorites is always disastrous (Gen. 27, 37). As parents, we need to love our kids the same all the time, not loving them some of the time and being selfish on other occasions. We need to be consistent with training and providing for all their needs: physical, as well as spiritual, emotional, and mental needs.

We must be consistent in our training of our kids. Not being consistent is the biggest mistake I see parents making today. Concerning this matter, my wife and I must continually encourage each other. Again, in Jesus's Sermon on the Mount, He said that our “Yes” should always be “Yes” and our “No” should always be “No” (Matt. 5:33-37; cf. James

5:12). Unless trained otherwise, kids will ask for the same thing as many times as it takes for parents to change their minds and give in to the kids' requests. I don't think most kids have evil intentions when they do this, but I do know that they learn to do this very quickly at the first hint of a parent's inconsistency. It is hard, but you can do it. Be consistent with your boundaries, training, and discipline of your kids.

We must be consistent in our own lives for our kids. If we want our children to grow up to be godly, faithful disciples of Jesus, then we must live that way ourselves—all the time. Again, Jesus said that disciples who stop living as disciples are good for nothing, and that the way to lead others to God is to continually let our light shine before others (Matt. 5:13-16). This is especially true of our kids. We can fool the preacher or the elders or other Christians, but we will not be able to fool our kids. If we are not consistently walking the walk and talking the talk, even in the privacy of our homes, they will know, and we will have greatly hindered our kids' ability to be faithful disciples of Jesus. If Mom and Dad don't live it, why should they?

### Talking to Our Kids

We must talk to our kids about sin. Proverbs is a collection of training manuals that several parents left for their children. Solomon said, "My son, if sinners entice you, do not consent" (Prov. 1:10). He knew his son needed to know about sin. Our kids need to know, too! We live in a world full of sin. The god of this world is active, along with his angels, in tempting us to sin. He works just as hard to cause us to not think about him or the work he is doing. We are in the midst of an ever-present war between good and evil. This war will continue until Jesus returns. Our kids need to know about this very real battle with a very real enemy who tempts us to commit very real sin.

We must talk to our kids about sex. Sex is not sinful. God gave it to husbands and wives as a gift. However, when this good gift is abused or misused, that abuse or misuse is sinful. Some of Satan's most powerful temptations in our world involve the abuse or misuse of sex. In Proverbs 5-7, Solomon spoke to his son in great detail about sex, both its right and good use as well as the temptation to abuse or misuse sex. We must have these same conversations with our kids. We must create an environment in which we and our kids are 100% comfortable talking about sex and related topics on a regular basis. This must be more than just "the talk about the birds and the bees." This conversation should begin when our kids are babies, as we discuss anatomy and who has the right to touch certain parts of our bodies. The conversation must continue and become more involved as we describe where babies come from and how babies are made, perhaps when our kids are as young as six to eight years old. Before they show the first signs of puberty, we should be having conversations about sexual urges and temptations, explaining what is right and good about these and how God has designed for these to be fulfilled, as well as the various ways Satan will tempt us to abuse or misuse these. These conversations will become more in-depth as our children grow into their teenage years and even as they become adults. If you haven't started this open, ongoing conversation with your kids, start today.

We must talk to our kids about salvation. Paul identifies Timothy as a young man who was faithfully serving God. He attributes Timothy's faith to the teaching of his mother and grandmother from his earliest youth (2 Tim. 1:5; 3:14-15). We must talk to our kids about salvation from the time they are in the womb (or as early as we have them in our home in cases of adoption). Read Deuteronomy 6

(the whole chapter), and read it again and again. We must constantly and consistently be teaching our kids about Jesus, what all He has done for us and continues to do for us, how we are to love Him and live for Him each day, and how we can be an active member of His body, of which He is the Savior.

### Conclusion

Raising kids right takes a lot of effort and energy on our part. It requires praying for and following God's wisdom. With God's help, though, we can raise our kids to be all that God wants them to be. Please take time to pray through the passages and points mentioned in this article, as well as other passages in the Old and New Testaments that provide wisdom and instruction for raising our kids. Then go, love your children, be consistent with them, and talk to them. May God bless you in the great work you are doing to bring up your children "in the discipline and instruction of the Lord" (Eph. 6:4). Remember, "Train up a child in the way he should go; even when he is old he will not depart from it" (Prov. 22:6). 📖

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## QUESTION:

# What is your studied opinion of what “the greater and more perfect tabernacle” is from Hebrews 9:11?

The verse, which includes the reference quoted in the question, is Hebrews 9:11. It reads as follows: “But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation.”

To learn what the writer intended, one must study the verse in its contexts, both nearer and remote. The context of the entire Epistle to the Hebrews is one of keeping the Hebrew Christians faithful to Jesus Christ by trying to arrest their reverting to Moses. Numerous arguments were employed by the writer to persuade them of the futility, even the destructiveness of doing so. In this chapter, we find a linkage of that larger context to this verse.

The priestly service of the Jewish economy necessarily involved the tabernacle built by Moses according to God’s plan. There priests performed their daily, weekly, and monthly

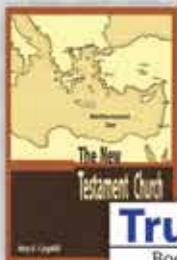
service; there, also, high priests offered the sin offering on the annual Day of Atonement. In this light, the Spirit moved to consider the tabernacle setting where this service was rendered, mentioning the various furnishings of that “worldly sanctuary” (Heb. 9:1-10). After his summary of the Mosaic Covenant’s priestly ministry in its tabernacle setting, the proposition was then stated that the earthly tabernacle was but a figure of the true tabernacle, a “greater and more perfect tabernacle” (Heb. 9:11).

This superior tabernacle, not made with hands, essentially involved a superior service, that rendered by Christ, the superior high priest. By means of His own blood, not that of bulls and goats, He secured eternal redemption after entering His holy place (heaven) once, not yearly, as did Aaron and his descendants (Heb. 9:11-12). The redemption thereby obtained for us made possible a purging of conscience from dead

works in readiness for service to God (Heb. 9:13-14). The conscience was never permanently dealt with under the first covenant (Heb. 10:2).

Later in chapter nine appears this verse, which seems to be parallel in thought to verse 11: “For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us” (v. 24). The heavenly sanctuary is the one entered and occupied by the Son of God in continuing His better mediatorial service. The writer seems to have in mind the second-room service beyond the veil of all Aaronic priests when he denied such Old Testament factors as “holy places made with hands” and “of this creation” in verses 11 and 24. Some have thought he referred to the church or Christ’s body as the tabernacle, but heaven is a far better explanation, given the context. **■**

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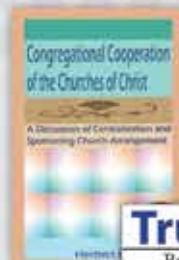


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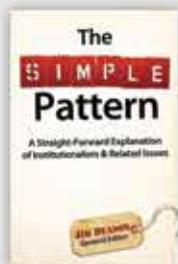


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# Mount Moriah

by Leon Mauldin

Mt. Moriah, significant as the site where Abraham took Isaac to be offered, was later purchased by David. Here Solomon built the temple. It was rebuilt after the Babylonian destruction, and renovated by Herod the Great.

Three very important promises were given to Abraham (Abram) when he and Sarah (Sarai) were yet childless: that God would make of him a great nation, that He would give his descendants the land of Canaan, and in his Seed, all families of the earth would be blessed. Of course, the fulfillment of these promises depended upon Abraham and Sarah having a son, whom God said would be called Isaac (Gen. 12:1-7; 17:19-21).

After Isaac was born and time had passed, God appeared to Abraham with some shocking instructions: “Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you” (Gen. 22:2, ESV). From a human standpoint, there were many seemingly insurmountable problems with this command. It would be loathsome to Abraham as a parent—contrary to all natural feeling and affection. It didn’t make sense; after all, how could God fulfill those promises if Isaac were killed. But faith comes by hearing and hearing by the word of God (Rom. 10:17). The faith that saves is the faith that obeys. Biblical faith does not “pick and choose” the commands that suit the individual. Selective obedience is disobedience! Faith means doing what God says even when it is hard, and when it is contrary to human wisdom, reasoning, and experience.

In what otherwise could only be described as an incredible understatement, the Genesis narrative continues: “So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac. And he cut the wood for the burnt offering and arose and went to the place of which God had told him” (Gen. 22:3). When they reached the site that God chose, Mt. Moriah, located just to the NE of ancient Jerusalem, everything was made ready. The altar was built, the wood set in order, Isaac was bound and laid on the altar. Abraham had even raised the knife to slay his son when

stopped by the Messenger of the Lord (vv. 9-12). A ram was then offered as a burnt offering, and then Abraham and Isaac returned home to Beersheba.

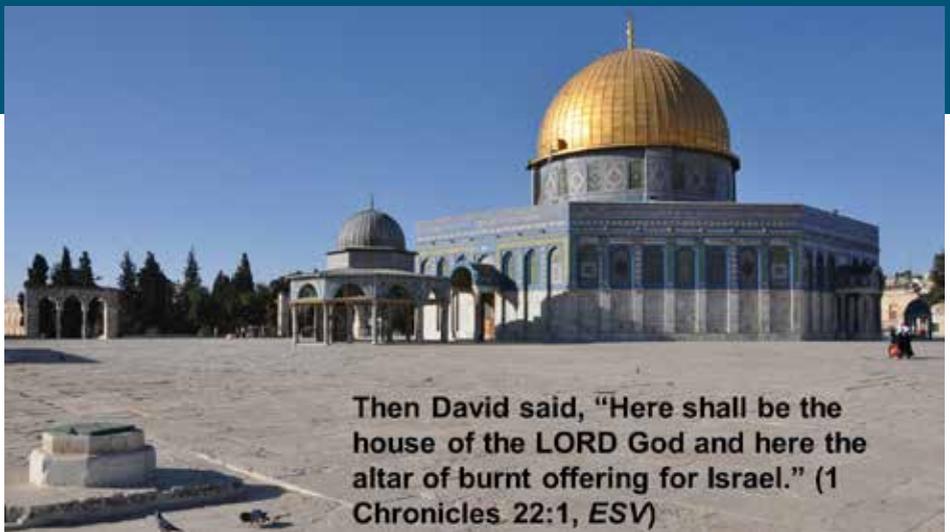
What was going on in Abraham’s mind? Hebrews 11 provides some inspired commentary on this Old Testament event: “By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was in the act of offering up his only son, of whom it was said, ‘Through Isaac shall your offspring be named.’ He considered that God was able even to raise him from the dead, from which, figuratively speaking, he did receive him back” (vv. 17-19, ESV).



Ascending Mt. Moriah

This site of Mt. Moriah would take on special significance. Toward the end of his reign, when king David unwisely took a census of Israel, there followed a deadly plague. To make atonement, “the angel of the Lord had commanded Gad to say to David that David should go up and raise an altar to the Lord on the threshing floor of Ornan the Jebusite” (1 Chron. 21:18). David purchased the property, including the threshing floor (as well as everything needed for sacrifices) and there offered burnt offerings and peace offerings, and God answered him from heaven by fire on the altar of burnt offering (v. 26), and thus the plague was stayed (v. 27). “Then David said, ‘Here shall be the house of the Lord God and here the altar of burnt offering for Israel.’” (2 Chron. 22:1).

Thus, Mt. Moriah, the site where Abraham took Isaac, was later purchased by David, where sacrifice was there made for atonement. But then David said that this site, Moriah, would serve as the future site of *Solomon’s temple*. David prepared abundantly before his death for Solomon’s construction of the temple (1 Chron. 29:2). When construction had



**Then David said, “Here shall be the house of the LORD God and here the altar of burnt offering for Israel.” (1 Chronicles 22:1, ESV)**

Dome of the Rock marks the location previously occupied by Solomon’s temple.

begun, we read this statement: “Then Solomon began to build the house of the Lord in Jerusalem on Mount Moriah, where the Lord had appeared to David his father, at the place that David had appointed, on the threshing floor of Ornan the Jebusite” (2 Chron. 3:1).

Afterwards, Solomon’s temple would be destroyed by the Babylonians in 586 BC (2 Chron. 36:20), and would be rebuilt by Zerubbabel, the work being completed in 516 BC (Ezra 1-4), and then renovated by Herod the Great, a project that was still ongoing during the ministry of Jesus. Today this site of Mt. Moriah is dominated by the Muslim shrine commonly referenced as the Dome of the Rock.

Our photos help visualize the setting of the Moriah texts in our article.

## Conclusion

We began this article by referring to Abraham. May we conclude with a passage telling how we may be children of Abraham: “For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ’s, then you are Abraham’s seed, and heirs according to the promise” (Gal. 3:26-29, NKJV). 📖

## Sources

All photos ©Leon Mauldin.

The Holy Bible: English Standard Version. Wheaton: Standard Bible Society, 2016. Unless otherwise noted, all Bible quotations come from the ESV.



This photo shows the highest elevation of Mt. Moriah, the outcropping of the bare rock.



Leon Mauldin

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# The Organization of the Church

by Jim Deason

Jesus Christ is the Head of the church, with local congregations being subject to their elders, aided by deacons/servants, instructed by evangelists and teachers, and blessed by involvement of active members.

We are living in a time and place where authority has almost become as a four-letter dirty word. The idea of true submission seems far removed from the minds of many. The millennial generation is, with a few exceptions in Christian circles, a “me first” generation. Submission to authority is a concept not within their frame of reference. Further, what is true in the world is also true among churches. Churches around us are entertainment oriented. Praise bands, paid singers, pop-culture “I-want-to-be-made-to-feel-good-about-myself” sermons are the order of the day. Worship and church are less about

God than they are the individual. Few ask, “Is this what God wants me to do?”

Jesus said, “All authority has been given to Me in heaven and on earth” (Matt. 28:18). In another place, he asked, “Why do you call Me, ‘Lord, Lord,’ and do not do what I say?” (Luke 6:46). If Jesus is truly our Lord, then submission to Him in all things is essential. Jesus is either Lord of all, or He is not Lord at all!

Jesus is “...before all things, and in Him all things hold together. He is also the head of the body, the church...” (Col. 1:17-18). The word “church” is used in two different senses in the New Testament, and this passage reflects its universal sense. The universal church consists of all who have obeyed the gospel and who have been added to this body (Acts 2:38, 47; cf. Matt. 16:18-19). Jesus is the only Head of His church, the Absolute Monarch of His Kingdom (1 Tim. 6:15). By the very nature of things, He is head over only one body (Eph. 4:4).

In the New Testament, there is no earthly organization to the universal body of Christ. It has no collective function to perform. Its expression is through the multitude of its members spread across the world as we shine as lights in the world (Matt. 5:14-16; Phil. 2:15). Its only rule is manifested through King

Jesus with the Spirit-inspired word being our guide in all matters.

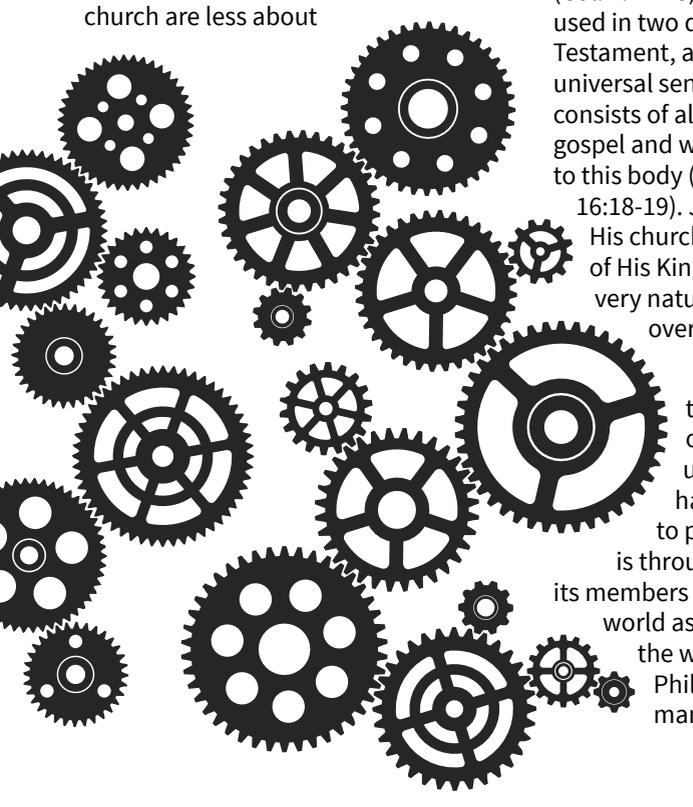
The word church, however, is also used in a local sense. A local church is a group of people in any given locality who decide to do the things that God has given them to do together. The local church has organization, and the pattern for such organization is carefully laid out for us in Scripture.

## Active Members

At its most basic level, a local church is composed of its members — those who have obeyed the gospel and who have been added to the universal body (Acts 2:47), but who work and worship in a particular location together. The first local church was the “church in Jerusalem” (Acts 8:1; 11:22). As the gospel spread in the first century, local churches were established throughout the Roman Empire (Acts 13:1; 14:21-23; 1 Cor. 1:2). People come to Christ without regard to their racial background, social status, or gender (Gal. 3:28), but there are different roles in the church. It is by God’s design that women are not permitted to assume positions of authority in the churches (1 Cor. 14:34; 1 Tim. 2:11-12). From among these members, teachers, evangelists, deacons, and elders are chosen.

## Teachers

Every Christian should reach a certain level of maturity where we are expected to be able to share our faith with others (1 Pet. 3:15; Heb. 5:11)



while edifying and admonishing one another (Eph. 4:14-16; Rom. 15:14). At this point, we become teachers (Acts 13:1; 1 Cor. 12:28; Eph. 4:11). The work of teaching is serious (James 3:1), and grave warnings are given against false teachers (2 Cor. 11:13-15; 2 Pet. 2:1).

## Evangelists

Among the early churches, there were men chosen as evangelists. An evangelist, or preacher, is a proclaimer of the gospel, a herald of the gospel of Christ (Rom. 10:11-14; 2 Tim. 4:1-2, 5). The work of an evangelist is to preach the gospel fully (Rom. 15:19), powerfully (Acts 18:28), simply (2 Cor. 11:3), urgently (1 Cor. 9:6), boldly (Eph. 6:19-20), and in love (Eph. 4:15). He is to convert the lost, restore erring Christians, and do his best to keep the saved saved through the preaching of the word of God.

## Deacons

Sometimes special servants were chosen to meet special needs in the local church. These men were called deacons. There were deacons appointed to serve the church in Philippi (Phil. 1:1)—so also, the church in Ephesus (1 Tim. 1:3; 3:8-13). While not specifically referred to as such, the men chosen to care for widows in Acts 6:1-3 were likely deacons. To be chosen to serve in this capacity was and is an honor in the church (1 Tim. 3:13), but first and foremost, it is a work to do. Only qualified men can serve.

## Elders

By God's design, local churches should be ruled by a group of men called elders (Acts 14:23; 20:28; 1 Tim. 5:17; 1 Pet. 5:1-2). Elders are also referred to as bishops, overseers, shepherds, and pastors in the New Testament. There was always a plurality of elders serving in any given local church, never just one (Acts 14:23; 20:17; Phil. 1:1; Tit. 1:5). As overseers,

these men watch over, direct, and care for the flock entrusted to them (Acts 20:28; 1 Pet. 5:2). They are warned not to be lords, but examples to the church (1 Pet. 5:3). Still, the members of a local church are taught to submit to their elders (1 Thess. 5:12-14; 1 Pet. 5:5; Heb. 13:7,17). Only qualified men may be appointed to serve as elders (1 Tim. 3:1-7; Titus 1:5-9).

## Authority

This is the organization of the local church in the New Testament. No man was head of the church on earth, only King Jesus (Eph. 4:15-16; Col. 1:18). Every member of the body should be subject to Him. This means that in matters of religion we do not submit to any man-made authority, only the divine authority of Christ as revealed in the New Testament.

## Autonomy

In the New Testament, each local church was self-governing. Elders were appointed in each church (Acts 14:23). These men were taught to "shepherd the flock of God among you" (1 Pet. 5:2, emphasis added). Hence, the eldership of one church did not oversee the work of any other local church, making each church independent.

## Purpose

Organization reflects purpose. God designed the local church to do exactly what He wanted it to do. The church is, at its most fundamental level, a teaching organism. It is designed to spread the gospel and provide the mechanism by which we edify and encourage one another spiritually. Should a member suffer, its organization is such that these needs can be met through servants. God's organization of the local church, therefore, is sufficient to do the work He has given it to do. When men want to change the God-given work of the church, they change the organization

of the church to accomplish that work. Apostasy is the result.

## Prohibitions

Finally, note the significance of what is not seen. Honoring the silence of the Scriptures, one must consider what is not found in the New Testament. There is no denominational hierarchy. There is no collection of churches ruled by councils, synods, or conventions of men. There is no organization larger than the local church to control what each local church is to teach or do. There are no sponsoring churches in the New Testament. No local church in the New Testament assumed a work that was greater than it could perform, then begged other churches to fund it by sending money to the sponsoring church. There are no para-church organizations to be found in the New Testament, funded by local churches. There are no missionary societies, no hospitals, no colleges or universities supported by local churches. Those who respect the authority of God and the silence of the Scriptures will not establish human organizations funded by churches to supplant what God has given the church to do.

## Conclusion

God's word is forever "settled in heaven" (Ps. 119:89). Therefore, it is our duty to bow before King Jesus and submit to His authority in all that He says. This includes honoring His instructions for the work and organization of the church He established. 📖



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# The Work of the Church

by Phillip E. Stuckey

The work of the church involves evangelism (proclaiming the good news), edification (building up the body through Biblical instruction) and benevolence (physical assistance extended to saints in time of need).

In writing to the Ephesians, the apostle Paul affirmed that the church was not a last-minute idea or an afterthought in God's scheme of redemption, but in fact, it was a part of His eternal purpose in Christ (Eph. 3:7-13). But to what end did God include the church in His plans? God planned for His manifold wisdom to be made known to the rulers and authorities in the heavenly places through the church. In His letters to the seven churches in Asia, the Lord said, "I know your works." Not only does God expect local churches to work, but He is concerned about what works they are doing (Rev. 2:2, 9, 13; 3:1, 8, 15).

How does the church accomplish its role in God's plan? How do the local churches in which you and I work and worship fulfill the great purpose that God intends? What is the work of the church and how can we know for sure?

## A Divine Plan

Many times, there is a temptation to be like the nation of Israel, who looked to the nations around them and asked God for a king (1 Sam. 8:1-19). Today some would look to other churches around about them to see what work they are doing and how they are doing it as a guide for what the church should be doing. The Scriptures indicate that sometimes churches can and do err (Rev. 2:5).

Jesus said, "It is written, 'Man shall not live by bread alone, but by every

word that comes from the mouth of God'" (Matt. 4:4). Paul wrote, "So faith comes from hearing, and hearing through the word of Christ" (Rom. 10:17). These and other passages impress us with the concept that God's will is only known by what He has revealed to us in His inspired word. Therefore, whatever conclusion we come to about the work God intends for the church to do today must come from what has been revealed in the written word of God. We must look to God's word to find the divine plan for the church to accomplish God's purpose.

## Edification

And they devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers (Acts 2:42).

In the history of the early church, we read of brethren assembling to hear and learn God's word. God shows us repeatedly in the New Testament that part of the work of the church is to engage in the edification of its members. Paul wrote, "What then, brothers? When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for building up" (1 Cor. 14:26). In the letter to the Ephesians, we learn that the church is to "equip the saints for the work of ministry, for the building up of the body of Christ" (Eph. 4:12).

This work of edification is the spiritual development of the members

of a local church. God set forth various roles in the church to teach and train Christians to accomplish His will (Eph. 4:11). This is part of the work of shepherds in the local church (Acts 20:28; 1 Pet. 5:1-2). Moreover, it is why local churches organize Bible classes in addition to other assemblies. Even when the church worships together, teaching and instruction in God's will is provided to help the brethren grow so they can glorify God together and in their individual lives through preaching, prayer, and in singing psalms, hymns, and spiritual songs (Eph. 5:19; Col. 3:16). God has told, shown, and implied in His word that the local church is to assemble to edify its members.

## Benevolence

And all who believed were together and had all things in common. And they were selling their possessions and belongings and distributing the proceeds to all, as any had need (Acts 2:44-45).

The early church worked to provide for the needy members among them and in other local churches. Again, we know this is true because God shows the church engaging in this work in Scripture. Luke recorded how the church in Jerusalem received money from its members to provide for its own needy (Acts 4:32-37; 6:1-6). Paul told Timothy to instruct the church in Ephesus to provide for its needy widows (1 Tim. 5:9-16).

Luke also records how other churches collected funds to relieve the needy of other churches (Acts 11:27-30). Paul wrote about his part as a courier in taking funds to Jerusalem for the needy saints from the churches in Macedonia and Achaia (Rom. 15:25-26). God even shows us how and when the churches gathered these funds together. Paul instructed the church at Corinth to take up a collection when they assembled on the first day of the week (1 Cor. 16:1-2). He had already directed the churches of Galatia to do the same thing. The implication of his instructions is that all churches did this every first day of every week.

When we examine all the passages on this subject, we find that God even shows those for whom the church is responsible for its work of benevolence. In every instance, it was believers (Acts 2:44-45; 4:32-35; 6:1; 11:29; Rom. 15:25-26, 31; 1 Cor. 16:1; 2 Cor. 8:4; 9:1, 12). Thus, God has told, shown, and implied in His word that the local church, through the freewill offerings of its own members, is to care for its own needy and is to help relieve needy saints in other churches as well.

## Evangelism

And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts, praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved (Acts 2:46-47).

The early church proclaimed the gospel to the lost. The gospel is God's power to save (Rom. 1:16). God purposed to save humanity through the proclamation of the gospel (1 Cor. 1:18-23). This was Christ's commission to the disciples (Matt. 28:18-20). Thus, through the work of edification, we see that local churches equipped their own members to go and teach the lost (Acts 8:4; 11:19-21).

God's inspired word shows us that not only did evangelists work in the local churches, but they were also sent out by the churches to preach the gospel (Eph. 4:11; Acts 11:22; 13:1-3). From Paul's letters, we learn that churches engaged in evangelism by directly supporting preachers in their work (Phil. 4:14-16; 2 Cor. 11:8-9). Again, God has told, shown, and implied in His word that the local church is to engage in the work of evangelism by equipping its own members and by supporting evangelists in the preaching of the gospel.

## Conclusion

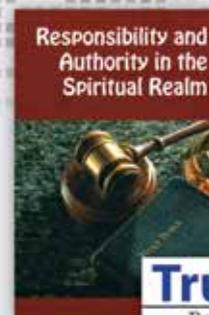
God is the divine architect of the church. The Lord promised to build His church (Matt. 16:18). Whatever work the church engages in must be by His authority (Matt. 28:18; Col. 3:17). When we apply Bible authority to the work of the church, we find God's word telling, showing, and implying that the local church is to engage in the work of edification, evangelism, and benevolence—not business, recreation, entertainment, politics, or whatever else might seem good to us. As we said before, whatever conclusion we come to about the work God intends for the church to do today must come from what has been revealed in the written word of God (Matt. 4:4; Rom. 10:17). Therefore, let us be content with God's purposes for the church and refuse to pervert the work of the church to serve mortal aims and purposes. **11**



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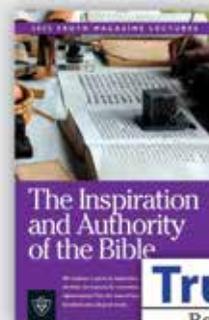
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# The Worship of the Church

by Shane Carrington

Our culture views worship as an entirely emotional experience devoid of specific instruction from God, yet early disciples of Jesus knew God's pattern for expressing praise in both the actions and heart of worship.

“Jesus is Lord!” Indeed. “Jesus is King!” Absolutely. The resurrected, ascended One is worthy of such adoration and praise. Jesus’ own words echo back in our hearing: “Why do you call Me, ‘Lord, Lord,’ and do not do what I say?” (Luke 6:46, NASB). Claiming Jesus as Ruler and King amounts to little unless we consistently honor Him and render the obedience that His exalted position demands.

Expressed positively, the inspired apostle Paul said, “Let the peace of Christ rule in your hearts, to which indeed you were called... Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another... Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father” (Col. 3:15-17).

Reflecting upon these principles, and the context in which they are expressed communicates valuable lessons. The grace, glory, and kingly authority of Jesus (rooted in His nature and revealed in Scripture) must be front and center when we worship the God of heaven. Jesus is Christ and King (Col. 3:1) and Lord (v. 17), enthroned at the Father’s right hand (v. 1). He reigns in glory and will return to take us to glory (v. 4). Consequently, doing all things “in the name of the Lord Jesus” (v. 17) involves hearts overflowing with thankfulness for His grace and His word richly indwelling us (vv. 16-17).

Yet someone responds, “Why should I study Bible authority? I worship God

in the freedom of the Spirit!” One cannot experience spirituality “in word or deed” (v. 17) without delving into God’s truth and letting “the word of Christ dwell in you richly” (vv. 16-17), leading to proper understanding and application. This is true of daily, resurrection living (vv. 1-15) and of worship among the saints (v. 16). Divorcing His grace and glory from “the word of Christ,” through which we receive “teaching and admonishing” (v. 16), is to cast aside His kingly authority.

Because of the breadth of Colossians 3:17: “Whatever you do in word or deed, do all in the name of the Lord Jesus...,” application must be made to every facet of life, including the local congregation’s worship. How can a congregation acknowledge Jesus’ grace and kingly glory in assemblies? In various ways!

## By Assembling

We do this by assembling through love and being committed to stimulating “one another to love and good deeds, not forsaking our own assembling together, but encouraging one another...” (Heb. 10:24-25). Loving our brothers and sisters in Christ in this manner also honors our Father in heaven.

## By Remembering

We do this by commemorating the Lord’s body and blood with unleavened bread and fruit of the vine (Matt. 26:17-29), observing this

memorial each first day of the week (Acts 20:7) in commitment to Christ and true love for one another (1 Cor. 11:17-34). We remember Him and “proclaim the Lord’s death” in this way “until He comes” (1 Cor. 11:26).

## By Giving

We do this by offering a financial sacrifice to further the collective/ congregational work Jesus would have us do (1 Cor. 9:1-14; 16:1-4; Phil. 4:14-18). This is couched in language of worship (2 Cor. 8:12; 9:6,7; Exod. 25:2; 35:4,5,21,22)<sup>1</sup>, and involves far more than merely “paying the bills.”

## By Praying

We do this by praying together like our ancient counterparts: “And they continued steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers” (Acts 2:42). Similarly, Paul exhorted the Colossians, “Devote yourselves to prayer...” (Col. 4:2-4). Returning to our original text, consider two more ways a local congregation honors God in assemblies:

## By Pondering

We do this by reading, studying, and meditation upon the word. Otherwise, how can we “Let the peace of Christ rule in your hearts, to which indeed you were called in one body; and be thankful” (Col. 3:15)? Peace ruling in our hearts requires meditation. This peace we find through heeding the

calling (invitation, word) of Christ that enables us to be a part of His one body.

## By Thanksgiving

Thanksgiving, which is a theme of our text, requires meditation; yet, without “the word of Christ richly” dwelling “within you” (Col. 3:16), how will thankfulness rise within us? We only know the name/essence<sup>2</sup> of Christ by drinking deeply from His word and letting it, thus Him, “dwell within” us.

To do all in His name (i.e., to His glory by His authority) requires deep, growing understanding of His nature, work, and teaching as revealed in Scripture. For these reasons Bible readings and sermons centered in Scripture are vital to worship. As God’s church, we must demand this in our assemblies. Many today want no more than anemic consideration of spiritual matters—driven by heart-warming or funny, modern human stories<sup>3</sup> that are often more akin to “after-dinner speeches” than a thoughtful exposition and application of Scripture to heart and life. We need the divine word (John 6:66-69) enriching our understanding and appreciation for the Divine Word (John 1:1-4, 14-18). Where true, spiritual nourishment is lacking, so will true spirituality in both worship and lifestyle.

## By Singing

By “singing with thankfulness in your hearts to God” (Col. 3:16). While this is not always a collective “one-another” activity (James 5:13), it certainly is in Colossians 3. The purposes for singing together are twofold here: “singing with thankfulness in your hearts to God”<sup>4</sup> and “teaching and admonishing one another with psalms...”<sup>5</sup> Worship in assemblies fosters fellowship both vertically (with God) and horizontally (with one another), and strengthening each of these bonds helps us grow that much more in each.

As we grow closer to God and one another, we are better equipped to worship Him, edify each other, and “put on the new self who is being renewed to a true knowledge according to the image of the One who created” us (see Col. 3:10 and its context). God’s intentions for our closeness in Christ—and growing one another into the likeness of our Savior—requires true commitment to Him and one another. In this passage, “teaching and admonishing one another in psalms and hymns and spiritual songs, singing” helps bind us together and to God.

Consider two specifics in this passage that emphasize the spiritual nature of song worship: (1) Scripture specifies the kind of songs: “psalms and hymns and spiritual songs,” not songs extolling a temporary, physical life of worldly pursuits. Various kinds of songs do not fit the scope of the spiritual nature here described, so we avoid using them in worship. “... let your songs be, not the drinking-songs of heathen feasts, but psalms and hymns...” (Conybeare & Howson, 714-715); (2) God specified the kind of music: “the word of Christ... with all wisdom teaching and admonishing... singing” indicates something more spiritual than accompaniment by mechanical instrumentation. Mechanical accompaniment was part of the Mosaic system (Ps. 150, etc.). According to Vincent, “a psalm was originally a song accompanied by a stringed instrument.... The idea of accompaniment passed away in usage...” (3:506), so we no longer use them in worship to God. Further, Paul specifies the accompanying instrument in Colossians 3:16: “singing with thankfulness in your hearts to God.” What accompanies our singing? It is “...not the music of the lyre, but the melody of the heart...” (Conybeare & Howson, 715). The Mosaic system’s ceremonial display gave way to the more spiritual gospel

of Jesus, including worship that is more spiritual (cf. Phil. 3:1-9).

## Conclusion

Jesus is Lord and King! May we reflect upon this in word and deed, including the manner of our interactions in worship assemblies. He is worthy of thanksgiving and praise for all that He is and does and yet will do. May we “do all in the name of the Lord Jesus, giving thanks through Him to God the Father” (Col. 3:17). ■

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## End Notes

<sup>1</sup> Compare “willing mind” (2 Cor. 8:12, NKJV) with “willing with his heart” (Exod. 25:2, NASB), “a willing heart” (Exod. 35:5), “heart stirred...spirit moved” (Exod. 35:21), and “hearts moved” (Exod. 35:22).

<sup>2</sup> Note that “name” entails essence (see Isa. 9:1-7).

<sup>3</sup> These can have their place, and can be used well, but should not be the primary forces of lessons in our assemblies.

<sup>4</sup> I.e., expressing thanksgiving to Him.

<sup>5</sup> I.e., helping one another focus on Him.



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# Dangers of Deemphasizing Authority

by John Isaac Edwards

Those who minimize the importance of Bible authority cultivate the seedbed out of which the poisonous plants of religious error and division grow.

Every generation must be taught and re-taught the foundational theme of Bible authority. Failure to understand and correctly apply basic principles of Bible authority is the seedbed out of which the poisonous plants of religious error and division grow. Think with me about some dangers of deemphasizing authority.

Have you considered the conditions that exist where authority is deemphasized? What happens when there is little to no recognition of authority?

To better appreciate such, just read and study the book of Judges. “In those days, there was no king in Israel; every man did that which was right in his own eyes” (Judg. 21:25). It is a cycle of one apostasy after another.

During the Divided Kingdom period of the Old Testament it is reported, “Now for a long season Israel hath been without the true God, and without a teaching priest, and without law” (2 Chron. 15:3). Are you familiar with the conditions that existed in those times? The Bible says, “There was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries. And nation was destroyed of nation, and city of city: for God did vex them with all adversity” (2 Chron. 15:5-6). It’s a sad situation where authority is deemphasized!

## Minimizes Christ

Christ has all authority. He claimed, “All power is given unto me in heaven and in earth” (Matt. 28:18). He is the Prophet raised up like unto Moses: “Him shall ye hear in all things whatsoever He shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people” (Acts 3:22-23; cf. Deut. 18:15, 19). Jesus Christ is the divine spokesman in these last days (Matt. 17:1-5; Heb. 1:1-2).

Every relationship between Christ and the church accentuates His authority. Concerning the body of Christ, He is “the head over all things” (Eph. 1:22). Concerning the kingdom of Christ, He is “the King of kings, and Lord of lords” (1 Tim. 6:15). Concerning the royal priesthood, He is our “great High Priest” (Heb. 4:14). Concerning the flock of God, He is “the chief Shepherd” (1 Pet. 5:4). Concerning soldiers of Christ, He “the captain” (Heb. 2:10). Thus, to deemphasize authority is to minimize Christ!

## Underrates Gospel Preaching

In New Testament days, men of God preached Christ. “And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ” (Acts 5:42). Paul told the Corinthians, “For I determined not to know anything among you, save Jesus Christ, and him crucified” (1 Cor. 2:2). Unfortunately,

many today have no concept of what it means to preach Christ.

Preaching Christ includes preaching authority. This is observed from the work of Philip in Samaria. “Then Philip went down to the city of Samaria, and preached Christ unto them” (Acts 8:5). Philip, we have a question for you: “What did you preach, when you preached Christ unto them?” Verse 12 answers, “...preaching the things concerning the kingdom of God, and the name of Jesus Christ...”

Do you know what is involved in preaching the name of Jesus Christ? Remember when the apostles were council-questioned about the healing of the lame man: “By what power, or by what name, have ye done this?” (Acts 4:7). Peter answered, “...by the name of Jesus Christ...” (Acts 4:10)? Thus, to preach the name of Christ is to preach His power and authority. Also, don’t overlook the fact that “...it pleased God by the foolishness of preaching to save them that believe” (1 Cor. 1:21). So, to deemphasize authority is to underrate preaching and to underrate preaching is to gloss over what pleases God and saves men!

## Trivializes Our Teaching and Practice

Bible authority is the foundation for everything we teach and practice. Why do we teach baptism is necessary for salvation? Why do we not have a kitchen in the meeting house? Why do we observe the Lord’s Supper every



first day of the week? Why do we take up a collection each Sunday? Why do we not sing with the accompaniment of musical instruments? Why do we not baptize babies? Authority is at the heart of every issue: “And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him” (Col. 3:17).

### **Lets Truth Out and Error In**

The church is “the pillar and ground of the truth” (1 Tim. 3:15). Caution is required. We cannot afford to let the least bit of error into the church, knowing that “a little leaven leaveneth the whole lump” (Gal. 5:9). Error has a way of creeping in among the Lord’s people and truth has a way of slipping out. Paul wrote, “And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ

Jesus, that they might bring us into bondage: To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you” (Gal. 2:4-5). To keep the church pure in doctrine and practice, we must continually affirm the basic principles of Bible authority.

### **Undervalues Unity**

“Behold, how good and how pleasant it is for brethren to dwell together in unity!” (Ps. 133:1). Bible authority is the basis for Bible unity! The Lord’s prayer to the Father, “That they all may be one...” (John 17:21), is accomplished “...through the truth” (John 17:17, 19, 20). Deemphasizing authority is the offramp to religious division! “Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among

you; but that ye be perfectly joined together in the same mind and in the same judgment” (1 Cor. 1:10).

### **Conclusion**

Understanding that deemphasizing authority minimizes Christ, underrates gospel preaching, trivializes our teaching and practice, lets truth out and error in, and undervalues unity, let’s place the same emphasis on authority as the Bible does. To do any less is to deemphasize authority!



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# The Pendulum Swings

by Ron Halbrook

Those who bind personal opinion and individual conscience upon others commit the same offense as the scribes and Pharisees—substituting their belief system for the authority of Sacred Scripture.

Maintaining a balanced respect for the authority of Scripture requires us to avoid the dangers of loosing where God did not loose and binding where God did not bind. Christ binds and looses by His own supreme and sovereign authority through the word He revealed through His apostles (Matt. 16:18-19; 28:18-20). To assure the perfect accuracy of the apostolic word, Christ sent the Holy Spirit to guide them into all truth (Jn. 16:13; 1 Cor. 2:13; 14:37). The teaching of the apostles is the exact teaching of Christ.

## Satan's Two-Pronged Attack

Christ defeated Satan by dying as the perfect sacrifice for our sins and rising victorious over death. From that time forward, Satan has focused on destroying His church through any and every possible means (Rev. 12:17). In the New Testament era, Satan spawned liberalizing movements among the saints based on the gnostic philosophy which taught that fellowship with God is an esoteric experience based on special “*knowledge*” (Greek: *gnosis*). A person’s deeds had no bearing on that knowledge and fellowship with God. The New Testament addressed and refuted various phases of this liberal philosophy (cf. 1-3 John). “If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth” (1 John 1:6).

Satan also wreaked havoc by tempting men to make rules and regulations which were stricter than God’s own Word. During His personal ministry, Jesus repeatedly exposed

this very error among the Pharisees. They accused the disciples of Christ of violating the traditions of the elders. Mark explains, “The Pharisees and all the Jews do not eat unless they give their hands a ceremonial washing, holding to the tradition of the elders. When they come from the marketplace they do not eat unless they wash. And they observe many other traditions, such as the washing of cups, pitchers and kettles” (Mark 7:3-4, NIV). The Pharisees apparently extrapolated this tradition from ceremonial washings required of priests in the Law of Moses, but they bound where God did not.

The opposite extremes of binding where God did not bind and loosing where God did not loose feed on one another somewhat like a pendulum swinging back and forth. This tends to happen over time because binding where God did not bind is not a reflection of strict respect for the authority of God’s word but is rather a reflection of character flaws and a lack of respect for true Bible authority. Men act on an inflated sense of their own wisdom and importance when they make laws God did not make in an effort to shore up God’s law. In so doing they pervert the principles which guide us in the proper application of God’s word, which opens the door to unintended and unforeseen dangers—even liberalizing movements.

This pendulum effect can be seen among the Pharisees. Some created a tradition which permitted a grown man to neglect the needs of his parents

based on the rationale that he had promised a certain amount of money to be given to the temple—therefore, he need not use this devoted money to help his parents (Mark 7:9-13). Exposing this error, Jesus said, “Full well ye reject the commandment of God, that ye may keep your own tradition” (v. 9). Such maneuvers are typical of liberalizing movements that attempt to escape the force of divine commands.

## In the New Testament

Consider examples of binding where God did not in the New Testament era.

Judaizing brethren disrupted the early church by insisting that Gentile males be circumcised and subject themselves to the Law of Moses for them to gain entrance into the new kingdom of God. These false teachers regarded themselves as strict conservatives in terms of protecting God’s law while viewing sound brethren as liberal-minded. The apostles met this error head-on in the debate held at Jerusalem in Acts 15. Binding where God does not bind will not protect God’s law, but rather perverts it. The apostles summarized this battle in these words: “Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment” (Acts 15:24).

Working every angle to throw us off-balance Satan also tries to cause confusion and factions over our

struggle with personal scruples as we pass through the normal process of spiritual growth. New converts may bring baggage which results in certain scruples, or growing saints may develop their own set of scruples in struggling to attain greater holiness. We need some degree of maturity to separate personal scruples we feel are necessary within our own conscience from the doctrine of Christ which is binding on all men for salvation (Phil. 1:9-11; Heb. 5:14).

Paul cautioned the saints in Rome to not engage in civil war over scruples of conscience: "Accept him whose faith is weak, without passing judgment on disputable matters. One man's faith allows him to eat everything, but another man, whose faith is weak, eats only vegetables. The man who eats everything must not look down on him who does not, and the man who does not eat everything must not condemn the man who does, for God has accepted him" (Rom. 14:1-3, NIV). When men bind personal scruples on other men as essential to salvation, Paul warned that they "depart from the faith," such as teachers "forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth" (1 Tim. 4:1-5). Men who bind their scruples imagine themselves to be heroes of faith and paragons of holiness, while in truth they "cause divisions and offences contrary to the doctrine" revealed through the apostles (Rom. 16:17).

### In Recent Church History

How can we successfully resist Satan's tactics in the modern era? Brethren from the 1800's forward have differed at times over a range of matters which involve the personal conscience, but do not affect the work, worship, or organization of the congregation as a whole. Examples

include whether Christians can bear arms in the service of civil government, voting in political elections, the veil mentioned in 1 Corinthians 11, women teaching Bible classes for children, and providing the Lord's Supper at an evening service for members unable to attend a morning service. By and large, brethren have not made hobbies or formed factions over such topics, but have allowed each Christian to act consistently with his own conscience.

The danger of binding where God has not bound can occur as an overreaction to liberalizing movements. Churches of Christ in the years 1875-1925 were divided by liberals who introduced instrumental music in worship, centralized the work of churches through human institutions such as missionary societies, and softened the demands of the gospel to allow fellowship with people in denominations. Sound brethren resisted this apostasy and pled for the old paths of divine revelation. In an overreaction to liberalism, factional groups arose who bound one container on the Lord's table, no located preachers, and no Bible class programs. These groups considered everyone "liberal" who did not endorse their agendas. Needless divisions occurred which weakened the ranks of brethren who resisted the liberal apostasy.

An apostasy occurred during the 1950s-70s over churches centralizing their work through human institutions such as colleges and large city churches, as well as social gospel programs including church sponsored recreation and community welfare services. Overreacting to this liberal movement, some brethren branded as "liberal" even individually supported endeavors such as colleges which included Bible courses in the curriculum or private businesses offering Bible lessons and lectures. While some of these discussions have at times generated

friction, Satan has not succeeded in driving the wedge of division between brethren on the whole.

When brethren bind where God has not bound, whatever the root cause, it weakens the bounds and bonds of Bible authority rather than strengthening them. Generations who follow often become more confused, discouraged, and disillusioned with the needless in-fighting. The plea of liberals for wider and broader circles of fellowship becomes appealing, and the pendulum swings from factionalism to liberalism. Well-known preachers of a previous generation such as W. Carl Ketcherside and Leroy Garrett are prime examples. Edward Fudge, and other young men of the 1970s-80s were similarly beguiled by this appeal for a false peace and unity.

### Conclusion

As time goes on, Satan continues to assault God's people. One of his tactics is persuading us to bind where God did not bind. This does immediate damage to the faith and stability of brethren. It also leads future generations into the dangers of the pendulum swinging from narrow fields of factionalism to the complete destruction of Bible authority in various forms of liberalism. "As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:6-8). 📖



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# Ignoring the Pattern: Solomon

by Matt Bassford

While Solomon faithfully followed God's pattern in constructing the temple, he was woefully deficient in his personal conduct, evidencing self-will instead of submission.

One of the sad but timeless truths of mankind's walk with God is that His people tend toward apostasy. Over time, the righteous become forgetful and complacent, but the devil never rests. Because of his tireless efforts, he eventually leads them to fall away.

If we don't want this tragic story to be our story, we must maintain continual vigilance against error. We must constantly check our actions, words, and even thoughts against the standard of the word of God. When we conform to its pattern in all things, we are certain to remain faithful. However, when we begin to ignore that pattern, falling away won't be far behind.

The Scriptures are filled with warnings about the dangers of ignorance, most prominently in the stories of the Old Testament. In 1 Corinthians 10:11, Paul observes that it, also, was written for our instruction. Indeed, in context, he uses the story of the wilderness wanderings of the children of Israel to warn the Corinthian church against the dangers of unfaithfulness.

We, too, need to pay attention to the mistakes of those who came before us. The refusal of the Israelites to honor "the pattern that was shown you on the mountain" led them to disaster. Unless we take their example to heart, the same thing will happen to us.

## Solomon's Apostasy

There are many biblical characters whose stories serve well as object lessons for us, but one of the most telling is the great king Solomon. Despite being put in the best position of any king of Israel in the Old Testament, he squandered his advantages through a refusal to obey.

In Deuteronomy 17:14-17, the law warns kings against three activities in particular: they must not acquire many horses, especially from Egypt, they must not acquire many wives for themselves, and they must not acquire excessive silver and gold.

Despite his vaunted wisdom, Solomon failed to heed these warnings. According to 1 Kings 10:14-25, he accumulated massive amounts of treasure. In 1 Kings 10:26-29, he traded with Egypt to gather horses for his chariots. Finally, in 1 Kings 11:1-8, he brought together for himself 700 wives and 300 concubines.

Predictably, his love of foreign women led him to turn away from God. In the last portion of his reign, we see the shocking spectacle of the man who presided at the dedication of the temple offering up his own children to Molech! In 1 Corinthians 10:12, Paul warns, "Let anyone who thinks he stands take heed lest he fall" (ESV). Nobody ever fell farther than Solomon; we must remember that the faithful service of our past



is no more protection for us than his past service was for him.

## God's Displeasure

In 1 Kings 11, the first consequence of Solomon's sin is that it incurred God's displeasure. 1 Kings 11:9 begins with the chilling words, "And the Lord was angry with Solomon." How foolish it is to provoke the Creator of heaven and earth!

However, the Old Testament is filled with stories of those who did exactly that. The prophets bear eloquent wisdom to God's anger, pain, and sense of betrayal when His own chosen people turn aside from His ways to follow false gods. Scarcely less is His anger at the oppression of His most vulnerable people in defiance of His law. Precisely because He is a God of mercy and compassion, the mistreatment of others rouses Him to fury.

We must understand, then, that to God, obedience is personal. He's not some dispassionate IRS agent in the sky who will punish us for breaking the law, but doesn't care one way or the other about it. Instead, in His eyes, honoring His word is inseparable from honoring Him. We show our love and respect for God by faithfully following His pattern in all respects. When we abandon the pattern, we communicate the opposite.

## God's Opposition

Similarly, we see that, because of Solomon's sin, God began to work against him. The narrative of 1 Kings 11 describes a litany of adversaries God raises up against Solomon: Hadad the Edomite, Rezon the son of Eliada, and finally and most tellingly, Jeroboam the son of Nebat, who would become king of Israel after Solomon's death.

God set Solomon over all of Israel and surely would have confirmed his son in the kingship had he only been faithful. However, Solomon's falling away ensured that his kingdom would

not endure. God was not willing to abandon the lineage of David entirely, but Solomon's son Rehoboam would find himself ruling over a two-tribe rump state not much larger than one of our modern-day counties.

God's way works, and it works because God is working with the worker. As long as His church remains faithful to Him, He will bless it, and it will continue to prosper. However, far too often, church leaders conclude that they can gain some advantage by departing from the "ancient paths" of Jeremiah 6:16. Though they do not possess the wisdom of Solomon, they believe that their rejection of the pattern will somehow yield better results than did Solomon's rejection.

Thus says the LORD: "Stand by the roads, and look, and ask for the ancient paths, where the good way is; and walk in it, and find rest for your souls. But they said, 'We will not walk in it.' I set watchmen over you, saying, 'Pay attention to the sound of the trumpet!' But they said, 'We will not pay attention.' Therefore hear, O nations, and know, O congregation, what will happen to them. Hear, O earth; behold, I am bringing disaster upon this people, the fruit of their devices, because they have not paid attention to my words; and as for my law, they have rejected it (Jer. 6:16–19, ESV)

To the wisdom of the world, apostasy will always be appealing. Based upon that criteria, it makes perfect sense for a king to safeguard his kingdom by building a powerful military, filling his treasury, and forming marriage alliances with neighboring nations. By contrast, Deuteronomy 17:14–17 seems like foolish counsel.

So too today, faithful adherence to the pattern often seems like foolishness to the wisdom of the world, and apostasy like wisdom. If you want to bring visitors in, you need to put a rock band up on stage,

playing "popular" music (even though generally, the worldly regard Christian rock music as a risible counterfeit of the real thing). If you want to develop relationships among brethren, you need to have a church-funded fellowship hall so that Christians can eat together after services (even though everybody who's ever eaten in a school cafeteria knows that eating in the same room with somebody does not make them your friend). If you want to keep young people, you have to soft-pedal Bible teaching on the practice of homosexuality (even though denominations that accept practicing homosexuals keep almost none of their young people).

The list goes on and on, and we are assured that if we confine ourselves only to biblical worship, teaching, and service, disaster can be the only result. Yet, in reality, the more we contemplate the will of God, the more sense it makes, and even if it doesn't make sense, we can be certain that God will oppose us if we abandon it. To paraphrase Paul in Romans 8:31, if God is against us, who can be for us?

## Conclusion

In the past 2,000 years or even the past 3,000 years, people haven't changed at all. The apostasy that undid Solomon is no less a danger for us. The text of Deuteronomy 17 is no longer a concern for God's people, but the ordinances that He has revealed to us are. They explain how God wants us to work and worship, both individually and corporately. Either we will be faithful to that pattern, or we will not. The choice is ours. However, we should be under no illusions about the consequences in either direction. **T**



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# Ignoring the Pattern: Jeroboam

by Tommy Peeler

**Jeroboam, the original agent of change, made wholesale alterations to the divine pattern of worship, and is remembered as the one who made Israel to sin.**

After the death of Solomon, around 930 BC, Israel, which had been one nation in the days of Saul, David, and Solomon, divided into two nations. This happened because of disputes about taxes, but also to bring about God's judgment on Solomon for his idolatry (1 Kings 12:1-20; 2 Chron. 10). Rehoboam, Solomon's son, reigned as king in the south over Judah while Jeroboam became king in the north over Israel. 1 Kings 12:25-33 describes the alterations Jeroboam made to the pattern for worship that God revealed to His people under the covenant of Moses.

## Changed Object

Jeroboam focuses on the wrong object for worship. He made two golden calves and said, "Behold your gods, O Israel, that brought you up from the land of Egypt" (1 Kings 12:28). These calves and words should have instantly recalled Aaron's sin of the golden calf (Exod. 32:4, 8). Aaron's golden calf was not a shining moment in Israel's history; rather, it was "Exhibit A" that Israel was a stubborn people (Deut. 9:7-21). It was a great blasphemy (Neh. 9:18) in which they forgot the God to whom they owed everything (Ps. 106:19-22). Now Jeroboam is imitating this disaster. Some writers have sought to defend Jeroboam's actions by comparing his calves to the cherubim of the ark of the covenant (Gray, 315). However, 1 Kings 14:9 strongly condemns his actions

as making "for yourself other gods." Abijah, in 2 Chronicles 13:8-9, says the calves Jeroboam served were "no gods" (cf. Provan, 111-112, footnote on 12:28).

## Changed Location

Jeroboam changes the place of worship. Deuteronomy states that God will choose a place from among the tribes to establish His name (Deut. 12:5, 11, 14, 18, 21, 26; 16:2, 6, 7, 11, 14; 17:8, 10; 18:6 etc.). When Ahijah spoke to Jeroboam, Ahijah twice spoke of Jerusalem as "the city which I have chosen for Myself to put My name" (1 Kings 11:32, 36). Jeroboam knew God had chosen Jerusalem and approved the worship in the Jerusalem temple. However, political concerns led him to fear letting the people worship in Jerusalem (1 Kings 12:26-27). He appealed to convenience and said, "It is too much for you to go to Jerusalem" (1 Kings 12:28). He set up golden calves in Dan in the north, and Bethel in the south, of his kingdom. He called the people to worship at these places. Bethel was only about eight miles north of Jerusalem. Bethel had a significant religious history (Gen. 28:11-19; 35:1-15; Judg. 20:26), and it seems to have become the main sanctuary of Israel (Amos 3:14; 4:4; 5:5; 7:10, 13). Interestingly, some of these people who found Jerusalem too far to go to worship, went as far south as Beersheba to worship falsely

(Amos 5:5; 8:14). Beersheba was about 45 miles southwest of Jerusalem.

## Changed Leaders

Jeroboam changes the people and the priests who lead worship. Jeroboam made priests from among the people who were not Levites (1 Kings 12:31; 13:33-34). This leads to a mass defection of priests and Levites from the north to the south (2 Chron. 11:13-17). Abijah tells Israel that in the Jerusalem temple proper worship goes on with the "sons of Aaron" serving as priests and the Levites attending to them (2 Chron. 13:9-11). It is God's prerogative to decide who is to lead His people in drawing near to Him (Num. 16:5, 7, 9-10, 40; 17:5, 8, 13; 18: 7, 22; Deut. 18:5).

## Changed Time

Jeroboam alters the time of worship. God established the Feast of Booths or Tabernacles to be celebrated beginning on the 15th day of the 7th month (Lev. 23:33-44; Num. 29:12-38). It was in connection with this feast that Solomon and the people had celebrated the dedication of the temple (1 Kings 8:1-2). Other notable celebrations of this feast are recorded in Ezra 3:4 and Nehemiah 8:13-18. It is emphasized on these later occasions that the people observed the feast "as it is written" (Ezra 3:4; Neh. 8:15). Jeroboam instituted a feast on the 15th

of the 8th month (1 Kings 12:32-33). What was his authority? What Scripture did he appeal to? The text says it was devised “in his own heart” (1 Kings 12:33). Jeroboam had no authority higher than his own to which to appeal to in order to defend his feast.

### Rationalizing Rebellion

What were motivations for Jeroboam’s actions? The inspired writer reveals Jeroboam’s motives in 1 Kings 12:26-27. He is afraid that if the people return to the temple at Jerusalem to worship that they will turn back to Rehoboam and kill him. However, the Lord has already told Jeroboam through Ahijah that, if he walks in God’s ways and obeys His commands, the Lord will establish His dynasty just as He has established David’s (1 Kings 11:37-38). Jeroboam failed to trust God and His promises. His failure to trust God led him to

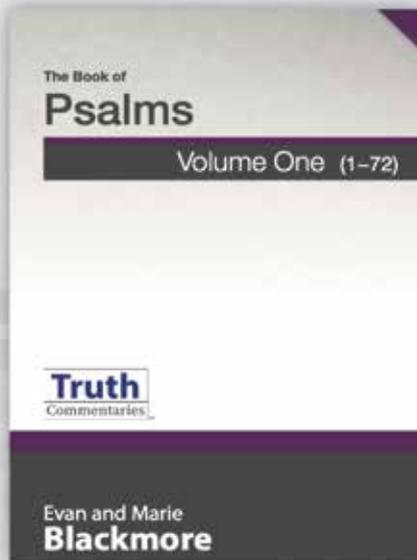
take things into his own hands and substitute His ideas for God’s word.

### Consequences of Apostasy

The changes that Jeroboam makes in worship led to great disaster. The sins of Jeroboam brought disaster on his house (1 Kings 15:29-30). His sins also brought disaster on succeeding kings. Almost all of the kings of Israel are said to walk in the sins of Jeroboam: Baasha (1 Kings 15:34; 16:2, 7), Zimri (1 Kings 16:18-19), Omri (1 Kings 16:25-26), Ahab (1 Kings 16:31), Ahaziah (1 Kings 22:52), Jehoram (2 Kings 3:1-3), Jehu (2 Kings 10:29, 31), Jehoahaz (2 Kings 13:2, 6), Jehoash (2 Kings 13:11), Jeroboam II (2 Kings 14:24), Zechariah (2 Kings 15:9), Menahem (2 Kings 15:18), Pekahiah (2 Kings 15:24), and Pekah (2 Kings 15:28). In many ways, the sin Jeroboam introduced becomes

the sin that most characterizes the nation through their history.

Jeroboam’s sin brought disaster on the entire nation. 2 Kings 17 explains why the people of Israel went into Assyrian captivity. The sins of Jeroboam were a big reason for the utter demise and captivity of God’s people (vs. 21-23). Little did Jeroboam imagine that the seeds of disobedience that he sowed over 200 years before would lead to many of his people being murdered or taken into captivity. “Few people cast a shadow over history as much as Jeroboam does... He does not sleep with somebody else’s wife and kill the husband, as David did. He does not have a thousand wives like Solomon. He is neither adulterer nor a polygamist, but he does tinker with how and where God is to be worshiped and with the fundamental concept of who God is” (Hamilton, 420).



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## Current Application

Worship by its very nature should be done to glorify and praise the One we worship. Therefore, in worship we must seek to do what pleases God. His will reigns supreme. It is God's privilege to decide who is to draw to Him in worship. Is this unfair? Korah, Dathan, and Abiram thought so in Numbers 16:1-3. However, Numbers 16 shows the disastrous consequences that result when God's people try to usurp positions of leadership by their own authority. God, who loves us, has chosen who is to lead His people, and we must bow to His will.

Women play a vital part in our world and among God's people (Luke 2:36-38; 8:1-3; 24:1-12; Acts 1:13-14; 12:5; 16:14-15, 40; 17:4, 12; 21:9; 2 Tim. 1:5), but that role is not as the public preachers and proclaimers of God's word (1 Tim. 2:11-14). God chose men to be the public preachers of His word and the shepherds of His flock (1 Tim. 3:1-7). This is not, and was not, ever meant to humiliate women or to undermine their importance any more than men's inability to bear children is to undermine their importance. Rather, it is to say that God has in many cases chosen specific roles for men and women to fulfill and we must respect His judgment.

It is always serious when we choose to disobey God in anything (Gen. 3). It is serious whether it involves individual or collective actions. Throughout history, Catholic and Protestant leaders have often chosen to pay little attention to God's plans for the organization of churches. Where is there authority for the organization of God's people beyond the local church? Sometimes these groups have not emphasized the New Testament in arranging their worship services. Where is

the evidence that churches in New Testament times used the instrument in worship services? Even churches associated with the Restoration Movement and the plea to just go by the Scriptures have gone beyond the Scriptures in planning the work of the local church. Where is the biblical authority for churches to build gyms and recreational centers?

## Conclusion

One warning on which I often reflect is that sin will take one further than he is willing to go. Would those who long ago disregarded what the Scriptures say about the organization, worship, and the work done by the local church be surprised that some of their descendants are wrestling with women preachers and same-sex marriage? As Jeroboam found, sin does indeed take one further than they are willing to go. ■

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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  
Ken Sils - Minister (765) 307-8048

### MONTGOMERY

Ashburton Drive church of Christ  
(formerly Southeast)  
70 Ashburton Drive  
Sunday Bible Study 9 A.M.,  
Sunday Worship 10 A.M. & 5 P.M.  
Wednesday Bible Study 7:00 P.M.  
Contacts: Kirk Moore (334) 546-3788  
John Humphries (334) 306-4172

### 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

### 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 6 P.M.  
(870) 714-1452 or (870) 338-1833

### PINE BLUFF

Highway 79 South church of Christ  
4341 S Camden Road  
Bible Study 9:45 A.M., Worship 10:45 A.M.  
Evening 5 P.M., Wednesday 7 P.M.  
Evangelist: Clarence W. Sell (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.

### 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: Bryan Garlock

## 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: Chance Ruffino

### 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

### 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)

### LONG BEACH

church of Christ  
3433 Studebaker Road  
Bible Study 9:50 A.M., Worship 10:45 A.M.  
Evening 5:30 P.M., Wednesday 7 P.M.  
JP Flores (562) 420-2363  
Mark Reeves (562) 377-1674  
[www.JustChristians.org](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 1:30 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 Casting Lake Road  
Bible Study 9 A.M., Worship 10 A.M.  
Evening 6 P.M., Wednesday 7 P.M.  
(850) 622-3817  
[www.southwaltonchurchofchrist.com](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

### FROSTPROOF

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

### GENEVA

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

### KEY LARGO

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

### MARY ESTHER

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

### MIAMI

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

### MIAMI

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

### MIAMI

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

## OCALA

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

## ORLANDO

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

## ORLANDO

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

## ORLANDO

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

## PALMETTO

Palmetto church of Christ  
1575 14th Avenue W.  
Bible Study 9 A.M., Worship 10 A.M.  
Wednesday 7 P.M.  
[www.palmettochurchofchrist.com](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 9:30 A.M., Worship 10:30 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](http://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)

## IDAHO

### BLACKFOOT

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

## IOWA

### DES MOINES

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

### GRINNELL

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

## ILLINOIS

### CHICAGO

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

### DOWNERS GROVE

church of Christ  
1236 63rd St., (1 and 1/2 mile E. of 1355)  
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)

### GLEN ELLYN

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

### MATTOON

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

### SOUTH HOLLAND

Southeast church of Christ  
16224 S Vincennes Ave.  
Bible Study 9 A.M., Worship 10 A.M.  
Evening 4 P.M., Wednesday 7 P.M.  
Evangelist: Donald Hawkins, (708) 339-1008  
[www.southeastchurchofchrist.com](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 Street, 46256  
Sun. Worship 11 A.M., Sun. Bible Study 10 A.M.  
Wed. Worship 11:15 A.M., Wed. Bible Study 7 P.M.  
(317) 710-1204

## JAMESTOWN

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

## OOOLITIC

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  
174 exit 164 1 mile south on SR 1  
Bible study 9:30 A.M., Worship 10:30 A.M.  
Evening 6:00 P.M., Wednesday 7:30 P.M.  
812-637-1252 or 513-367-7871

## SALEM

Westside church of Christ  
2000 West State Rd. 56  
Bible Study 10 A.M., Worship 10:45 A.M.  
Evening 5 P.M., Wednesday 7 P.M.  
(812) 864-2033, [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 9:15 A.M., Worship 10:30 A.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 Thomason 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)

### CANEYVILLE

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

### GONZALES

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

## MAINE

### PORTLAND

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

## MICHIGAN

### CEDAR SPRINGS

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

## MINNESOTA

### DULUTH

church of Christ  
4401 Glenwood St.  
Bible Study 10 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  
[youngjins@comcast.net](mailto:youngjins@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  
Sunday Bible Study 9:15 & 10 A.M.,  
Worship 11 A.M., No Evening Service  
Wednesday 6 P.M./CST, 7 P.M./DST  
Evangelist: Jerry Lee Westbrook (573) 334-9673

### DONIPHAN

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

### FAIR GROVE

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

### KENNETT

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

### LILBOURN

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

### RAYTOWN

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

## OHIO

### BEAVERCREEK

Knollwood Creek church of Christ  
1031 Welford Drive  
Bible Study 9:30 A.M., Worship 10:20 A.M.  
Afternoon 3 P.M., Wednesday Afternoon 1 P.M.  
Wednesday Evening 7 P.M.  
(937) 426-1422  
[www.knollwoodchurch.org](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.  
(330) 723-0111 or (330) 590-0227  
or (216) 322-9392  
[www.lorainave-churchofchrist.com](http://www.lorainave-churchofchrist.com)

### COLUMBUS

Laurel Canyon church of Christ  
409 McNaughton Road  
Bible Study 9:45 A.M., Worship 10:30 A.M.  
Evening 6 P.M., Wednesday 7 P.M.  
(614) 868-1375, [www.lccoc.net](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 5 P.M., Wednesday 5 P.M.  
James Bond: (419) 526-2868  
Leon Bond: (419) 525-3684  
church: (419) 522-8982

## NEW LEBANON

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

## NORTHWOOD

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

## UHRICHSVILLE

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

## OKLAHOMA

### MCALESTER

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

### OKLAHOMA CITY

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

## OREGON

### SWEET HOME

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

## PENNSYLVANIA

### PHILADELPHIA

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

### SUMTER

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

### WEST COLUMBIA

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

## TENNESSEE

### COLUMBIA

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

### COSBY

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

### JACKSON

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

### JOHNSON CITY

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

### JONESBOROUGH

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

### MT. PLEASANT

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

### KINGSPOORT

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

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

### NASHVILLE

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

### NASHVILLE

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

### 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

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

### ALVARADO

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

### ALVIN

Adoue St. church of Christ  
605 E. Adoue St  
Bible Study 9:30 A.M., Worship 10:30 A.M.  
Evening 6 P.M., Wednesday 7:30 P.M.  
Evangelist: Mark Mayberry (346) 216-1707  
[www.ascoc.org](http://www.ascoc.org) & [www.markmayberry.net](http://www.markmayberry.net)

### AUSTIN

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

### BAYTOWN

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

### BEAUMONT

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

### CONROE

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

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

### FORT WORTH

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

### GRANBURY

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

### HOUSTON

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

### IRVING

Westside church of Christ  
2320 Imperial Dr. (closest to DFW Airport)  
Bible Study 9 A.M., Worship 9:50 A.M.  
Evening 6 P.M., Wednesday 7:30 P.M.  
Evangelist: Mark Roberts (972) 986-9131  
[www.JustChristians.com](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 Avenue church of Christ  
6111 Indiana Avenue  
Bible Study 9:30 A.M., Worship 10:30 A.M.  
Evening 5 P.M., Wednesday 7 P.M.  
(806) 795-3377  
[www.lubbockchurch.com](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 5:30 P.M.  
[www.northsidecoc.us](http://www.northsidecoc.us)  
Evangelist: Tom Roberts (817) 466-3160

### NACOGDOCHES

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

## PLANO

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

## VIRGINIA

### CHESAPEAKE

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

### CHESTER

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

### NEWPORT NEWS

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

### RICHMOND (METRO)

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

### RICHMOND

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

## RIDGEWAY

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

## ROANOKE

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

## VIRGINIA BEACH

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

## WASHINGTON

### BELLINGHAM

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

## WEST VIRGINIA

### CHARLESTON

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

### MOUNDSVILLE

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

### PARKERSBURG

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

## WYOMING

### RANCHESTER

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

## CANADA

### CALGARY, AB

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

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