

Truth

Magazine

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THE ENTITLEMENT MINDSET

**“Bear one another’s burdens, and
thereby fulfill the law of Christ...
But each one must examine his
own work... For each one will
bear his own load” (Gal. 6:2-5).**



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KMCimage@gmail.com

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Responsibility

by Mark Mayberry

This issue of Truth Magazine focuses upon “the entitlement mindset.” Instead of practicing personal responsibility, and shared responsibility, many today would shift responsibility from their shoulders to the church or the government.

“The price of greatness is responsibility.”—Winston Churchill

“Enlightened people seldom or never possess a sense of responsibility.”—George Orwell

During World War II, Winston Churchill shouldered the burden of opposing fascism, and afterward, resisted the encroachments of communism. George Orwell (the English novelist, essayist, and journalist) warned against the dangers of totalitarian systems of government.

Defined

Merriam-Webster defines “responsibility” as “(1) the quality or state of being responsible: as (a) moral, legal, or mental accountability, (b) reliability, trustworthiness; (2) something for which one is responsible: burden.”

The American Heritage Dictionary of the English Language defines “responsibility” as “(1) the state, quality, or fact of being responsible; (2) something for which one is responsible; a duty, obligation, or burden.”

Illustrated

The Kohathites, descendants of Kohath, a son of Levi, were responsible for the care and transportation of the ark of the covenant: “Now their duties involved the ark, the table, the lampstand, the altars, and the utensils of the sanctuary with which they minister, and the screen, and all the

service concerning them” (Num. 3:28-32; cf. 4:1-15). Furthermore, Eleazar, the son of Aaron, had responsibility for “the oil for the light and the fragrant incense and the continual grain offering and the anointing oil” (Num. 4:16).

Personal Responsibility

Each of us must manifest personal responsibility. I am responsible for my actions, just as you are accountable for your behavior. This reality calls for honest self-examination (2 Cor. 13:5). Each one must bear his own load (Gal. 6:3-5). As the Lord of the harvest, God mandates that we reap as we have sown (Gal. 6:7-8).

If we sow to the wind, we will reap the whirlwind (Hos. 8:7). If we sow sparingly, we will also reap sparingly; if we sow bountifully, we will reap bountifully (2 Cor. 9:6).

If we are wise, we enjoy the blessings and benefits of wisdom; however, “if you scoff, you alone will bear it” (Prov. 9:12). Each one of us will give an account of himself to God (Rom. 14:12). Each will receive his own reward according to his own labor (1 Cor. 3:8).

Shared Responsibility

Sometimes, we stumble under the burdens of life. As Simon of Cyrene carried the cross of Jesus (Matt. 27:32; Mark 15:21; Luke 23:26; John 19:17), in trying circumstances, we should bear one another’s burdens (Gal. 6:1-2). Through love, we must

serve one another (Gal. 5:13-15). Shared responsibility means that each one bears his own load, doing his job to the best of his ability. We must also help our brethren, lending a hand, lightening their load.

In the home, husbands and wives have their respective responsibilities. Since the husband is the head of the wife, he cannot neglect his responsibility or shift it to her shoulders. He must bear the burden of leadership; yet, she serves as a “*help-meet*” (Gen. 2:18, KJV), i.e., “*a helper suitable for him*” (NASB). As he helps her and she helps him, they face the trials of life together.

In the same manner, spiritual leaders must fulfill their responsibility. In fighting against Amalek, Joshua led the nation of Israel in battle, while Moses, Aaron, and Hur went up to the top of the hill. It came about when Moses held his hands up, Israel prevailed, but when he let his hands down, Amalek prevailed. When Moses’ hands became heavy, Aaron and Hur supported his hands, one on one side and one on the other. Thus, his hands were steady until the sun set. So, Joshua overwhelmed Amalek and his people with the edge of the sword (Exod. 17:8-13).

Ezra, the priest, had the responsibility of teaching and applying the law of Moses, particularly when sin and shortcomings existed, but faithful Israelites were supportive of his efforts: “Arise! For this matter is your

responsibility, but we will be with you; be courageous and act” (Ezra 10:1-4, esp. v. 4).

As parents lovingly provide for their children, spiritual leaders fulfill their responsibilities toward those entrusted to their care. Paul manifested this attitude in his preaching (2 Cor. 12:14-19; 1 Thess. 2:9-12). In like manner, elders watch over the flock, i.e., the local congregation of which they are members (Acts 20:28; Heb. 13:17; 1 Pet. 5:1-3).

Shifted Responsibility

Consider the example of Adam and Eve. God gave them clear instructions regarding the tree of the knowledge of good and evil (Gen. 2:15-17). Yet, both sinned. Yielding to temptation, the woman took from its fruit and ate; and she also gave to her husband with her, and he ate. Eve was deceived, but Adam sinned in full awareness of his transgression. When questioned by God, both shifted the responsibility, Adam blaming the woman, and Eve blaming the serpent (Gen. 3:1-13; 1 Tim. 2:12-15).

Consider the example of King Saul. God commanded, “Now go and strike Amalek and utterly destroy all that he has, and do not spare him; but put to death both man and woman, child and infant, ox and sheep, camel and donkey” (1 Sam. 15:3). Afterwards, Saul boasted to Samuel, “I have carried out the command of the Lord.” When the prophet asked, “What then is this bleating of the sheep in my ears, and



the lowing of the oxen which I hear?” Shifting the blame and attempting to spin his failure favorably, Saul said, “The people spared the best of the sheep and oxen, to sacrifice to the LORD your God” (1 Sam. 15:10-23).

Consider also the ancient (unscriptural) proverb about eating sour grapes (Jer. 31:27-30; Ezek. 18:1-4). Jeremiah’s prohibition of this proverb occurs in the context of a Messianic prophecy: “In those days they will not say again, ‘The fathers have eaten sour grapes, And the children’s teeth are set on edge.’ But everyone will die for his own iniquity; each man who eats the sour grapes, his teeth will be set on edge” (Jer. 31:27-34, esp. vv. 29-30). Unlike the Mosaic covenant, which was based on physical birth, the new and better Christian covenant is contingent upon hearing, learning and obeying the will of God—which involves accepting responsibility for one’s actions.

The 18th chapter of Ezekiel helps us appreciate the goodness and severity of God: He deals justly with individuals. “Behold, all souls are Mine,” saith the Lord, “the soul of the father as well as the soul of the son is Mine. The soul who sins will die” (1-4; cf. v. 20). The

righteous man shall live (vv. 5-9). The wicked man shall die (vv. 10-13). The righteous son of a wicked man shall live while the father shall die (vv. 14-18). The principle of personal accountability is again proclaimed (vv. 19-20). The formerly wicked man who repents and turns to God shall live (vv. 21-23). The formerly righteous man who turns aside to evil shall die (vv. 24-29). As the chapter concludes, the principle of personal accountability is again reiterated—

repentance and a reorientation of one’s life are required (vv. 30-32).

Let us avoid shifting the responsibility of the home to the church. If God gives certain responsibilities to the home, we should not shift that burden to government or the church, such as social and recreational activities (1 Cor. 11:17-22), or the care of aged relatives (1 Tim. 5:3-16).

Conclusion

Those with an entitlement mentality refuse to accept that the problems are of their making. All such efforts to shift responsibility are doomed to failure (Prov. 1:29-31). Those who trust in the Lord have One who will help bear their burdens, but the wicked will face the disastrous consequences of their sinful choices (Ps. 55:22-23). **T**



Mark Mayberry
Editor

Mark and Sherelyn have labored with the Adoue Street church of Christ in Alvin, TX since 1998, where he serves as the evangelist and an elder. The church website is ascoc.org. His website is markmayberry.net and his email is mark@truthpublications.com.

“Lord, Open the King of England’s Eyes!”

by Kyle Pope

The dramatic story of how the Bible was translated into English helps us appreciate what a great blessing it is for us to be able to read God’s word in our own language.

Can you imagine a time when reading the Bible in your own language was a crime? What would it be like to live in a place where just to read God’s word you had to smuggle Bibles across the border like criminals do drugs or guns? The next time you open your Bible, stop and consider that when the Bible was first translated into English, that’s exactly how it was!

To set the stage, let’s travel back some 600 years. English sounded much different then. It had gradually developed out of the older language called Anglo-Saxon, spoken by tribes in the British Isles. According to the seventh century historian Bede, Christ was first preached in England in AD 156 (*Ecclesiastical History* 1.4), but Bibles of that time were in Latin. No complete translation of Scripture into Anglo-Saxon was ever made.

Any Scriptures the people had were only partial. In AD 735, Bede himself had translated the gospel of John into Anglo-Saxon, dictating the last verse shortly before his death (*Letter from Cuthbert to Cuthwin*). Unfortunately, no copies have survived. Alfred the Great (ca. 848-900), the king who defended England against Viking invasions, translated portions of Scripture and prefaced them onto his own laws. In his efforts to educate the people he may have translated some Scriptures from Latin to Anglo-Saxon (Aelfric, preface to *Homilies*), but if so none survived. The earliest surviving examples of Anglo-Saxon translations were in the form of

glosses—word-for-word translations written between the lines of Latin Bibles. These include two illuminated manuscripts of the Gospels from the tenth century (Lindisfarne Gospels, British Museum, Cotton MS Nero D.IV; Rushworth Gospels, Bodleian Library, MS Auctarium D. 2. 19) and a book of the Psalms from the time of Alfred (ca. 850) which is the oldest surviving translation of Scripture in Anglo-Saxon (Vespasian Psalter, British Museum, Cotton MS Vespasian A I).

The first stand-alone translation that seems to have gained some circulation was an edition of the gospels done around 990 in Wessex from a pre-Vulgate form of Latin. Seven manuscripts of the Wessex (or West Saxon) *Gospels* survive at Oxford, Cambridge, and the British Museum. Even these, however, were not complete translations of the Bible, and none of them was made from Greek or Hebrew (the original languages of Scripture).

A complete translation of the Bible into English would come in connection with the work of John Wycliffe—a professor at Oxford. After the development of Roman Catholicism, the Vatican exercised great control over the churches in England. Catholics taught that church leaders had received authority from God to direct the church in accordance with their will. Common people were not encouraged to read the Bible, but were required to follow the Catholic

priests and bishops who answered to the pope in Rome. Wycliffe rejected this view and began teaching that the Bible was the source of all divine truth. He believed it should be read by all people to know God’s will. His opponents called his followers Lollards (a name meaning “mutterers”). Wycliffe died in 1384, but his work continued. In 1394, John Purvey, his friend and secretary, finished a complete translation of the entire Bible from the Latin Vulgate into Middle English—the form of English used at the time. The Wycliffe Bible became widely circulated throughout England. Over 200 copies have survived to the present.

Officials of the Roman Catholic Church in England did not like this. It was a threat to their position and authority. Very quickly a council at Oxford issued a proclamation known as the Constitutions of 1408, forbidding translation of the Bible into English and possession of translations not approved by Catholic officials. Seven years later, the Council of Constance declared Wycliffe a heretic, banned his writings, and declared that his works and even bodily remains should be burned. Pope Martin V approved this ruling, and in 1428, Wycliffe’s body was dug up, burned, and his ashes were scattered on the River Swift. Despite efforts to suppress the reading and distribution of God’s word, it was too late—an interest in Scripture had been kindled in England that could not be snuffed out.

Over the next century, two developments changed the world forever: (1) the printing press, and (2) Christian Humanism. In 1452, a German blacksmith named Johannes Gutenberg successfully developed a printing press with movable type. At last, documents didn't have to be written by hand! Type could be set and as many copies as the printer wanted could be made. At the same time, a resurgence of knowledge was going on in Europe. Since the fall of the Roman Empire, learning had dwindled during the Dark Ages. The Renaissance ushered in a renewal of interest in the great advancements of classical Greek and Roman times that had been lost during the Middle Ages. In religious studies, this blossomed into a movement called "Christian Humanism." A Dutch scholar named Desiderius Erasmus was at the heart of this. He studied Greek manuscripts of the New Testament looking beyond the Latin Vulgate translation that had dominated Western Europe for a thousand years. Like Wycliffe, he believed that the Bible should be accessible to all, but he looked back to the original text. In 1516, he began publication of critical editions of the Greek New Testament that were distributed throughout Europe. Although he remained a Catholic, his work, and that of scholars who followed him, profoundly aided the Protestant Reformation and its call to follow "the Scriptures alone."

In 1522, using Erasmus' Greek text, Martin Luther, the German monk who triggered the Reformation, produced the first translation of the New Testament into German. Erasmus had spent many years in England and even taught at Cambridge. Not long after he left, a brilliant student named William Tyndale came to the university. Tyndale mastered Greek and in 1523, sought permission from the Catholic bishop of London to produce an English translation of the New Testament. When his request was denied, he

traveled to the European mainland, never to return to England. Tyndale quickly completed a translation of the New Testament from Greek into English. Evading Catholic enemies, he eventually succeeded in printing copies that were smuggled into England in bales of cloth and sacks of flour or corn. Catholic officials bought as many copies as they could, only to burn them, but many survived, and the English people, at last, had the New Testament in their language. In 1535, Tyndale was arrested and three years later was strangled to death and burned at the stake. His dying words were, "Lord, open the king of England's eyes!"

The king of England was Henry VIII. Although he had been a Catholic, when the pope refused to annul his marriage to Catherine of Aragon so he could marry Anne Boleyn, Henry rejected the authority of the pope, giving birth to the Church of England. The British Parliament had already rejected Roman authority when Tyndale was executed, but it had not yet approved the publication of English Bibles.

Following Tyndale's death, two of his friends, Miles Coverdale and John Rogers, continued his work, publishing Bibles that included the Old Testament: the Coverdale Bible (1535) and Matthew's Bible (1537). Unfortunately, they were not able to use the Hebrew text to translate the Old Testament. By 1539, the tide had shifted enough in England so that chancellor Thomas Cromwell, with the approval of the king, commissioned Miles Coverdale to revise the Matthew's Bible, making use of Hebrew texts to translate the Old Testament. This work, known as the Great Bible was published in 1539, with a picture of Henry VIII on its cover page. 21,000 copies were circulated throughout churches in England.

While Henry VIII had broken ties with Rome, Catholic opposition was not yet finished. In 1546, a Catholic assembly, known as the Council of Trent, declared

that the Latin Vulgate was the sole authoritative text in matters of faith and morals. Seven years later, Mary I, known to history as "bloody Mary," came to the throne. A devout Catholic, Mary once again outlawed the reading of the Bible in English and executed her opponents. Many Puritans, who followed the teachings of John Calvin, fled to Geneva where they produced their own translation, incorporating Calvin's commentary notes in the margins. The Geneva Bible (1557) was the most popular English Bible in the world until the publication of the King James Bible. It was the Bible the Pilgrims brought to North America. After the death of Mary I, her half-sister, Elizabeth I, reversed what Mary had done. She objected to the Calvinistic notes in the popular Geneva Bible, and sponsored a revision of the Great Bible done by eight bishops called the Bishop's Bible (1568), placing one in every church in England.

Near the close of the sixteenth century, the Catholic church finally conceded that an English Bible was inevitable. In 1582, using the Latin Vulgate as its basis, the Rheims-Douay Bible was produced and became the official Catholic Bible until the twentieth century. Finally, when James I took the throne, he reached an agreement with the Puritans and assigned forty-seven scholars to make a translation (without commentary notes) to stand as an "Authorized Version." Working in six groups for seven years, in 1611 the King James Bible was produced. It became not only the most popular English Bible but the most influential English book in human history. In 1873, it was revised by the Church of England and continues to be used by many today. **11**



Kyle Pope

Kyle Pope preaches for the Olsen Park church of Christ in Amarillo, TX. He has written several books published by Truth Publications including *How We Got the Bible*. He can be reached at kmpope@att.net.

O Perfect Love

by Sherelyn Mayberry

We hope and pray that our children will develop physically and spiritually, becoming devoted disciples, marrying godly companions, and raising their children to love God and keep His commandments.

The song, “O Perfect Love” (*Psalms, Hymns and Spiritual Songs* #559), is a prayer for our children that they will be our godly legacy as they mature and marry. Faithful Christian parents desire this for their children who have been raised in the nurture and admonition of the Lord. The Lord says our offspring are “like arrows in the hand of a warrior” (Ps. 127:4). Our hopes for them soar into the future as they are

joined as one with their choice of a marriage partner. We wish the best for them as they make wise decisions, making our hearts glad as they grow in love for the Lord and their new spouse. This desire for our married children will be possible as they walk in the footsteps of the Lord together, so they may not slip (Ps. 17:5). Accomplishing this goal will be predicated on not departing from the Lord while treasuring God’s word to feed their souls.

Receiving His word to direct their steps, they will not let sin have dominion over their lives (Ps. 119:133). Our fervent prayer for them is that they will experience “the love which knows no ending”—now and in eternity.

Our hope for our children is that they will follow the example of the perfect love and life in Christ. He left us a pattern of being willing to suffer, and not threaten or revile in kind (1 Pet. 2:21-23). The love of a servant’s heart was evidenced in Jesus’ washing the disciples’ feet (John 13:12-15). Performing menial tasks will show our children’s love for their spouse. Humility of heart will lead each to be of one mind, not being selfish or conceited, or looking out simply for his own interests, but esteeming the other better than himself (Phil. 2:1-8). We long for their home to be filled with kindness, patience, and forgiveness. Like Christ, we pray our children will put

on love, which is the bond that causes their marriage to mature and grow closer through the years (Col. 3:12-14).

To their marriage, we pray the Lord will add joy and peace. As our children live in fellowship with God the Father and Christ the Son, they experience a fuller joy through walking in the light of the Word (1 John 1:1-4). May the Lord

sustain them through the cares and struggles of life; we hope they will lean on the Lord through all sorrows (1 Pet. 5:7). We ask the Lord to grant them peace during times of trouble and tribulation in the world—may they constantly look to Jesus’ example of overcoming the world and be of good cheer (John 14:27; 16:33). As they walk hand in hand with the Lord and are justified by faith, we are reassured of their peace, and hope in their salvation (Rom. 5:1, 2).



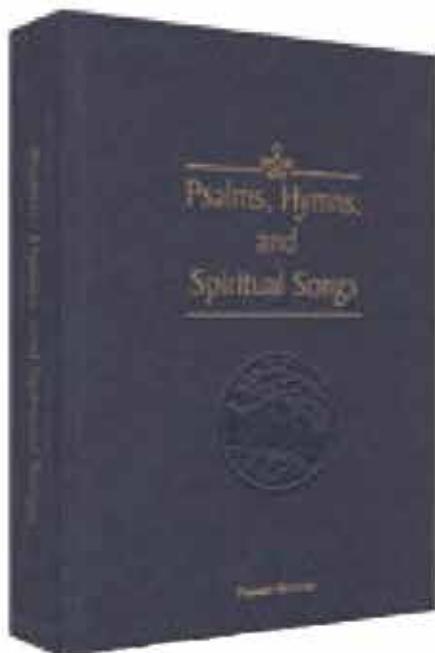
In his final farewell to the Corinthians, Paul says, “Finally, brethren, farewell. Become complete. Be of good comfort, be of one mind, live in peace; and the God of love and peace will be with you” (1 Cor. 13:11). We can pray these thoughts for our married children as they seek to be perfected in the Lord. They can encourage each other as they walk united in Christ, at peace with each other and with God. Such devoted discipleship will lead to a joyous godly life in the present and future, in time and eternity. ■



Sherelyn Mayberry

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

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Psalms, Hymns, and Spiritual Songs

Restoration vs. Unity: Present Attitudes

by Chris Reeves

Brethren have preached, promoted, and practiced “unity” for many years, but sadly, they are not united on how to be unified.

Most, if not all brethren I am acquainted with, desire two basic principles in their lives: restoration and unity.¹ Brethren today desire to restore the ancient order of the New Testament church and understand that can be done by following God’s pattern only (Exod. 25:9, 40; Num. 8:4; 1 Chron. 28:11-12, 18-19; Heb. 8:5; 9:24). They know the pattern for Christians today is the New Testament pattern (2 Tim. 1:13). They also believe it is important to follow the Old Testament examples of King Hezekiah (2 Chron. 29-31) and King Josiah (2 Chron. 34-35) who both reformed and restored God’s people back to God’s law when necessary. They realize that even God Himself seeks to reform His people when they are disobedient (Lev. 26:23).

Additionally, brethren today desire unity with other Christians. They know “how good and how pleasant” unity is (Ps. 133:1). They understand that Jesus prayed for unity (John 17:20-23) and that Paul pled for the Corinthian Christians to be “perfected together in the same mind and in the same judgment” (1 Cor. 1:10). They preach about the “unity of the Spirit” (Eph. 4:3) and the “unity of the faith” (Eph. 4:13). They also believe “division” to be a sin (Rom. 16:17; 1 Cor. 1:10-13; 11:18; Gal. 5:21).

Brethren have preached, promoted, and practiced these two principles of restoration and unity for many years. However, they have done this in radically different ways. Sadly, reality is that brethren are not united on how

to be unified. They do not all restore to the same point of restoration. All the same Bible passages are being quoted by brethren today, from Psalm 133:1 to Ephesians 4:3, but not all brethren apply these passages in the same way.

As a result, some brethren claim to be united with others while differing with them on such matters as the missionary society, instrumental music, premillennialism, institutionalism, centralization, the fellowship hall, the sponsoring church, the purpose and mode of baptism, marriage-divorce-remarriage, the duration of hell, the deity of Christ, women preachers and elders, the days of creation, changes in the Lord’s supper, returning to a restored earth, etc. For many years, some brethren have held “unity meetings” and “restoration forums (summits)” where they agree to disagree with other believers over certain Bible matters. First, some brethren desired unity with members of Christian Churches and Disciples of Christ Churches, then later, they desired unity with members of denominations.

In this article, let us examine some of the erroneous approaches that brethren have advanced in the past fifty years or so to promote a brand of restoration and unity which broadens fellowship beyond the doctrine of Christ (2 John 9-11). Through the years, many approaches have been made by brethren to arrive at unity, but here we focus our attention on five and examine them in roughly chronological order.

Gospel-Doctrine Unity

Some brethren in the 1950s-60s made an artificial and arbitrary distinction between New Testament “gospel” and “doctrine” in order to promote unity.² They divided the New Testament into two parts. They claimed that “gospel” (preaching Jesus) is what is done to the lost and “doctrine” (teaching church doctrine) is what is done to the saved. Accordingly, brethren can be united on the “essential,” important “gospel,” while at the same time being divided on “non-essential,” less-important “doctrine.”

Men like Carl Ketcherside and Leroy Garrett taught that there are believers in different religious sects who can be united on “gospel” (Jesus) while at the same time being divided on “doctrine” (the church). Carl Ketcherside taught this gospel-doctrine distinction in *Mission Messenger* and Leroy Garrett did as well in *Restoration Review*. In later years, some brethren modified the gospel-doctrine distinction and talked about uniting on the “core gospel” or “bull’s-eye gospel,” and dividing over “doctrinal matters.”

Grace Unity

Some brethren in the 1960s-70s taught that God’s grace covers doctrinal differences and errors, so unity could be had by those who differ in doctrine.³ Ed Fudge, Rubel Shelly, and others advocated this approach to unity.

Continuous Cleansing Unity

Some brethren in the 1970s-80s taught that the blood of Jesus continuously cleanses a Christian of his sins and covers any doctrinal errors that he may teach and practice allowing him to be in unity with other Christians.⁴ This approach to unity is like the one previously stated above. Arnold Hardin, Bruce Edwards, and others advocated this approach to unity.

New Hermeneutic Unity

Some brethren in the 1980s-90s taught a so-called “new hermeneutic” which allowed for greater unity among professed Christians.⁵ The new hermeneutic (new interpretation) was an effort to tear down the biblical teaching of commands, examples, necessary inferences, silence, law, and patterns. In place of the “old hermeneutic,” some brethren suggested a hermeneutic that focuses on God, views scripture as narrative, focuses on the Lord’s Supper, and reads scripture as Jesus does. “Scholars” among our institutional brethren like C. Leonard Allen, Richard T. Hughes, Thomas H. Olbricht, Allan J. McNicol, and Michael Casey advocated this type of hermeneutic and approach to unity. A few among the non-institutional brethren like Charles Holt, and those associated with *The Examiner*, did the same.

Romans 14 Unity

Some brethren from the 1990s to the present have taught that Romans 14 allows Christians to differ on matters of doctrinal belief and still be united and in fellowship.⁶ F. LaGard Smith, Rubel Shelly, Olin Hicks, Samuel Dawson, Don Patton, and Ed Harrell have all advocated this approach to unity. Brother Harrell taught this approach in a series of articles that he titled “The Bounds of Christian Unity” and published in *Christianity Magazine*. The idea is that Romans 14 teaches

us to “receive” our brother even in matters of doctrinal difference and even when our brother teaches what we believe to be wrong.⁷ According to brother Harrell, Romans 14 addresses Christians who “sometimes disagree about scriptural instruction, even in matters of considerable moral and doctrinal import.”⁸

True Bible unity cannot be found in these erroneous approaches. There is no biblical basis for these man-made attempts at unity. There is no distinction between “gospel” and “doctrine;” rather, they are simply two different terms for the same body of truth (Rom. 1:15-16; 6:17-18; 1 Tim. 1:10-11). God’s grace does not cover the teaching and practice of doctrinal error; rather, it desires that we cease from sin and error (Gal. 6:1, 15; Tit. 2:11-12; Heb. 10:29; 12:25; Jude 4) and that we remain within gospel truth (Gal. 1:6; 2:21; 5:4). Jesus’ blood does not continuously cleanse a brother who teaches and practices doctrinal error; instead, the benefits of His cleansing blood are conditioned upon ceasing sin and error (Acts 8:22), confessing it, and praying for forgiveness (1 John 1:7-10). There is no “new hermeneutic”—the only hermeneutic (interpretation) that brethren are to use is that given to them by Jesus, His apostles, and the New Testament church. Romans 14 does not teach that brethren are to receive one another when moral and doctrinal differences are involved; instead, it teaches us to receive one another when matters of scruple are involved (i.e., things that are not wrong in and of themselves; see also 1 Cor. 8:8).

So, why do brethren from time-to-time seek unity in these erroneous ways? Is it because brethren see the attempts of denominational folks to have ecumenical movements among themselves and these brethren want unity “like all the nations” (1 Sam. 8:5)? Is it because they tire of being in a small fellowship and weary of

fighting over doctrine, so they desire unity with “Christians” in other sects to broaden their fellowship (Rev. 2:14-15, 20)? Is it because they don’t want to be divided with close Christian friends and family when a division comes over a matter of truth and error (Luke 12:49-53)? Is it because they are proud and won’t admit that they or others have been teaching and practicing error (1 Cor. 5:1ff)? Is it because they are liberal and progressive and love their innovations more than truth, so they look for ways to keep these innovations and remain united with others (2 John 9-11)? Is it because they are not as militant as they should be for truth and so they compromise and unite with error (Jude 3)?

Whatever the reason, God knows, but the brand of unity that some brethren have promoted in the past fifty years is not biblical. Their brand of unity promotes an unbiblical “unity in diversity” (or, as some have called it, “unity in perversity”).⁹ This is unity by over-looking doctrinal differences (errors). They promote a type of “peace-at-any-price.” They promote “union” more than unity. They promote “fellowship without endorsement.” They “agree to disagree” over certain Bible doctrines. What is next, brethren applying “unity in diversity” to the practice of abortion, polygamy, homosexuality, or transgenderism?

This is not the unity that we find encouraged in the Bible. In fact, “unity in diversity” weakens the Lord’s church by compromising with false teaching and denominational error.¹⁰ A soft, tolerant approach to doctrinal differences and error places the Lord’s church in jeopardy (Rev. 2:14-15, 20). And, if all that is not bad enough, promoters of erroneous unity sometimes call brethren who differ with them, “close-minded,” “sectarian,” “legalist,” “keepers of the orthodoxy,” “factional,” and other such slanderous names.

Restoration vs. Unity?

Do we have to choose between restoration or unity? No. The plea for restoration is a plea for unity. True restoration that goes back to God's word will result in unity (read 2 Kings 23:1-3; 2 Chron. 34:29-32). The unity that is encouraged in the Bible is always a unity of two or more persons who first agree (Amos 3:3) on God's word. God's people who will not be "reformed" are people who "walk contrary" to God's word (read Lev. 26:23-24). Thus, reformation (or restoration) is predicated upon walking by God's word. When people walk in agreement with God's word, unity will follow. Division, on the other hand, is caused when someone teaches something "contrary to the doctrine" of God's word (Rom. 16:17-18).

The unity for which Jesus prayed in John 17 is founded upon an agreement of the apostles' words. Jesus said, "believe on Me through their word" (John 17:20; see also verses 6, 8, 14, 17, and 19, for Jesus' emphasis on "word" and "truth"). The Jerusalem church followed the apostles' doctrine (Acts 2:42) and were unified (Acts 2:46). The unity that Paul pled for in Ephesians 4 is founded upon an agreement with the apostles' words. Paul wrote, "one body ... Spirit ... hope ... Lord ... faith ... baptism ... God" (Eph. 4:4-6). Brethren can be "one" when, and only when, they agree to unite upon the "one faith" of apostles' words (the New Testament). Paul also wrote that "the knowledge of the Son of God" (Eph. 4:13) and "speaking truth in love" (Eph. 4:15) will cause Christians to be "fitly framed and knit together" (Eph. 4:16). Agree on God's word and unity will follow.

Carefully reflect on Paul's admonition in Ephesians 4. We are to be "giving diligence to keep (emph. mine) the unity of the Spirit" (Eph. 4:3). Brethren, unity is already there in the words of the Spirit! We do not create unity. We do not invent ways

to have unity with others. We keep (Greek *têreō*; lit. "to guard") the unity that is already there in God's word! The "unity of the Spirit" (Eph. 4:3; emph. mine) and the "unity of the faith" (Eph. 4:13; emph. mine) is unity belonging to the words of the Spirit and to the words of the faith. Brethren, let us unite on these words, nothing more, nothing less, nothing else. 📖

Endnotes

¹ Good articles have appeared in this journal in years gone by which discuss the proper balance between restoration and unity. See the following: "The Restoration of Unity Among Divided Brethren" by James Adams (*Truth Magazine*, Jan. 1, 1970, p. 3-6); "Unity through Restoration" by Mike Willis (*Truth Magazine*, June 9, 1977, pp. 355-357); "Unity Through Restoration" by Ron Halbrook (*Guardian of Truth*, June 5, 1986, pp. 28-30); and "Unity Through Restoration vs. Unity in Diversity?" by C. G. "Colly" Caldwell (*Guardian of Truth*, Jan. 2, 1992, pp. 5-6).

² See "The 'Unity Movements' Distinction Between 'Gospel' and 'Doctrine'" by Mike Willis (*Truth Magazine*, Oct. 24, 1974, pp. 10-13); "The Gospel/Doctrine Differentiation" by Cecil Willis (*Guardian of Truth*, Jan. 2, 1992, pp. 13-15); "The Gospel/Doctrine Distinction" by Tom Roberts (*Guardian of Truth*, June 16, 1994, p. 13-14); and, "The Gospel/Doctrine Distinction as a Basis of a Broadened Fellowship" by Edward O. Bragwell, Sr. (*Truth Magazine*, Oct. 5, 2000, p. 6).

³ See "Loose Teaching on Sin and Grace Related to the New Unity Movement" by Ron Halbrook (*Truth Magazine*, Nov. 4, 1976, pp. 698-700); "The New Grace-Unity Movement's Approach to Instrumental Music" by Johnny Stringer (*Truth Magazine*, June 5, 1980, page, 370-373); "The Grace Unity Movement is Not Dead" by Mike Willis (*Guardian of Truth*, April 3, 1986, pp. 193, 214-215).

⁴ See "Continuous Cleansing: The Doctrinal Defense of Unity-In-Diversity" by Mike Willis (*Guardian of Truth*, Dec. 3, 1992, pp. 706, 724-726).

⁵ See "The New Hermeneutic" by Chris Reeves (*Guardian of Truth*, Oct. 6, 1994, p. 21-25).

⁶ See "Romans 14: How Readest Thou?" by Harry R. Osborne (*Guardian of Truth*, May 3, 1990, pp. 262-264); "Romans 14 Abused to Accommodate False Doctrine" by Ron Halbrook (*Guardian of Truth*, Jan. 2, 1992, pp. 27-32); "Romans 14: The Text" by Mike Willis (*Guardian of Truth*, Oct. 5, 1995, p. 2); "Romans 14: Satan's Trojan Horse For Fellowship with Error" by Tom Roberts (*Guardian of Truth*, Feb. 16, 1995, pp. 14-17); and, "Does Romans 14 Authorized a Broadened Fellowship?" by Marshall E. Patton (*Truth Magazine*, Oct. 5, 2000, p. 8).

⁷ My father, Bill Reeves, wrote this perceptive comment 17 years ago: "Romans 14 has become a magical wand in the hands of many brethren. Simply wave it, and suddenly what is unscriptural for some becomes scriptural for others, and everyone should be praying for each other and encourage the innovator..." ("Perversion of Romans 14 Continues," *Truth Magazine*, Sept. 7, 2000, p. 1).

⁸ "The Bounds of Christian Unity (4)," *Christianity Magazine*, May, 1989, p. 3.

⁹ Actually, there is a true type of "unity in diversity" found in the New Testament. Christians, for example, with a diversity of opinions over private scruples can be united in practice (1 Cor. 8; Rom. 14) and Christians from a diversity of backgrounds can be united in Christ (Eph. 2:11-22). However, Christians with a diversity of doctrinal beliefs can never be truly united.

¹⁰ See "The Impact of Unity Movements on the Church" by H.E. Phillips (*Guardian of Truth*, Jan. 2, 1986, pp. 27-28); and, "Where 'Unity in Diversity' Will Lead" by Thomas G. O'Neal (*Walking in Truth*, Jan.-Mar., 2004, pp. 2-11).



Chris Reeves

Chris Reeves preaches for the Warfield Blvd church of Christ in Clarksville, TN. His website is TheGoodTeacher.com. He can be reached at chrisreevesmail@gmail.com.

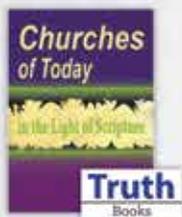


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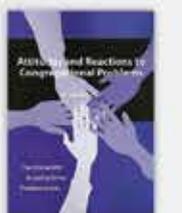


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First Families: Faith and Failure

By Mark Mayberry

Genesis, the book of beginnings, records God's dealings with the Patriarchs. In many ways, they were heroes of faith, but we also observe failures in their family relationships. Let us learn from both.

If our homes are built upon the foundation of God's word, they will flourish, and succeed; if not, they will wither and fail (Ps. 127:1-5). What is the key to domestic happiness? Fear the Lord and walk in His ways (Ps. 128:1-6). While the patriarchs provide many positive examples, we may also learn from their shortcomings.

Adam and Eve

Placing the man in Eden, the Lord God assigned Adam the responsibility of cultivating and keeping the garden (Gen. 2:8-25, esp. vv. 8, 15). He was also assigned the task of naming the beasts and birds (vv. 19-20). By all recorded measures, Adam fulfilled these physical responsibilities. There is no suggestion that he was a sluggard; rather, he appears to have been a hard worker, responsible and trustworthy—all admirable qualities (Prov. 6:6-11; 27:23-24).

However, all was not perfect in paradise: danger lurked in the garden. Exploiting the unique and greatest blessing bestowed upon mankind (i.e., his reasoning ability and freedom of will), the serpent enticed Eve. Maligning the commandment and character of God, and appealing to her appetites, the serpent enticed Eve through the lust of the flesh, the lust of the eyes, and the pride of life (Gen. 3:1-7; cf. 1 John 2:15-17).

Reflecting upon this account of the fall, we must ask, "What's wrong with this picture?" Where was

Adam? Why did he acquiesce? The fall represents a breakdown in the home. We observe role reversal: Adam failed to exercise spiritual leadership, and Eve did not manifest proper submission (Eph. 5:22-33; 1 Pet. 3:1-7).

Like any powerful opponent, Satan tries to neutralize our strengths and exploit our weaknesses. He looks for the weak link. Bypassing Adam and accosting Eve, the serpent successfully deceived the woman: "it was not Adam who was deceived, but the woman being deceived, fell into transgression" (1 Tim. 2:9-15, esp. v. 14).

After their sin was exposed, Adam and Eve both attempted to shift the blame. The man said, "The woman whom You gave to be with me, she gave me from the tree, and I ate." The woman said, "The serpent deceived me, and I ate." However, both faced the dire consequences of their disobedience and rebellion (Gen. 3:8-24). Their descendants still feel the effects of this failure (Rom. 5:12-14).

Noah and His Family

Evidencing obedient faith, Noah constructed the ark according to God's commandment, thus condemning the disobedient antediluvian world, and becoming an heir of the righteousness which is according to faith (Heb. 11:7). He found favor in the eyes of the Lord. Noah was a righteous man, blameless in his time; he walked with God. Noah was obedient: "Thus Noah did; according

to all that God had commanded him, so he did" (Gen. 6:1-22, esp. vs. 22).

However, after the flood, Noah became drunk, and acted in an undignified manner. This failure impacted others, bringing a curse upon future descendants (Gen. 9:20-27).

Abraham and Sarah

When God called Abraham, he obeyed, leaving Ur for Canaan, dwelling in tents with Isaac and Jacob, looking for the city with enduring foundations, whose architect and builder is God (Heb. 11:8-10; cf. Rev. 21:10-14). Sarah was granted the ability to conceive a child, even beyond the time of fertility because she considered God faithful; therefore, aged Abraham became the father of innumerable descendants (Heb. 11:11-12; cf. Gen. 17:15-19; 18:9-15; 21:1-3).

All these lived by faith, and died in faith; despite not receiving the promises, they anticipated their eventual realization, because they desired a better country, that is, a heavenly one (Heb. 11:13-16). Additionally, when God tested Abraham's faith, by commanding him to offer up Isaac, Abraham readily obeyed (Heb. 11:17-19; cf. Gen. 22:1-19; James 2:21-24). Paul uses Abraham as an example of one whose faith was in God, not in self (Rom. 4:1-8).

Conversely, when a famine forced Abram to sojourn in Egypt, he asked Sarai, his wife, to say that she

was his sister (Gen. 12:10-20). This unchivalrous and shameful half-lie was later repeated (Gen. 20:1-18), even after Abraham had been victorious in the war of the kings, in which he demonstrated military prowess (Gen. 14:1-16). A forfeiture of spiritual leadership occurred again when Abram yielded to Sarai's suggestion that she obtain children through Hagar, the Egyptian handmaid (Gen. 16:1-16).

While Abraham's strong faith was handed down to his descendants (Gen. 18:19), so also were his shortcomings: Abraham's failure of faith was echoed in the life of his son, Isaac (Gen. 26:6-11). Despite these momentary failures, Abraham is a hero of faith, an encouragement, and example to all generations: "So then those who are of faith are blessed with Abraham, the believer" (Gal. 3:6-9).

Isaac and Rebekah

When God tested Abraham's faith, young Isaac not only witnessed his father's reaction, but also was a participant in the unfolding drama (Gen. 22:1-19; cf. Heb. 11:17-19). When Isaac was old, and his eyesight diminished, faith was demonstrated in blessing his sons, Jacob and Esau (Gen. 27:2-4; cf. Heb. 11:20). Although the beauty of the occasion was marred by deception, the outcome only served to ratify the sovereign choice previously made by God: "Two nations are in your womb; and two peoples will be separated from your body; and one people shall be stronger than the other; and the older shall serve the younger" (Gen. 27:27-29, 39-40; cf. 25:19-26).

At the age of forty, Isaac took Rebekah as his wife, but she was subsequently barren. After Isaac prayed for his wife, she conceived and gave birth to twins: Esau and Jacob (Gen. 25:19-26). Unfortunately, favoritism marred this home's happiness: Isaac loved Esau while Rebekah loved Jacob (Gen. 25:27-28). Partiality will corrupt a court of law (Deut. 1:17), distorting the

very concept of justice (Prov. 24:23-26; 28:21-23). Such behavior also destroys the harmony that should prevail in our homes, stoking the flames of anger and frustration (Eph. 6:4; Col. 3:21).

As is the case with us all, each member of the family had strengths and weaknesses. The oldest child is described as a profane man, i.e., one who did not value things of value. The youngest child evidenced a grasping nature from his mother's womb and was thus named Jacob (i.e., one who takes by the heel or supplants). These character flaws combined on one fateful occasion when Esau came home famished, and Jacob (having cooked stew), offered his brother a bowl of stew in exchange for the birthright, i.e., the double-portion belonging to the firstborn (Gen. 25:29-34; cf. Heb. 12:14-17).

Years later, these flaws of character and conduct are again manifested when Rebekah conspires with Jacob to deceive her husband, Isaac, and deprive her son, Esau, of receiving his father's primary and prophetic blessing (Gen. 27:1-46).

Jacob and His Family

Jacob gradually learned to rely upon God, beginning with his experience at Bethel (Gen. 28:10-22). After fleeing from Esau, Jacob came to Paddan-aram, where he quickly fell in love with a beautiful maiden named Rachel. Agreeing with her father, Laban, to labor seven years for her hand, the years passed quickly: "They seemed to him but a few days because of his love for her" (Gen. 29:1-20, esp. v. 20).

However, after the nuptial celebrations were complete, Jacob found himself on the receiving end of deception: Laban pawned off Leah, whose eyes were weak, upon the unsuspecting groom, who was then forced to labor another seven years for the hand of his beloved Rachel (Gen. 29:21-30).

Jacob met his match in Laban, the father-in-law being more manipulative than the son-in-law. In the end, Jacob complained, "Your father has cheated me and changed my wages ten times," but found comfort in the fact that "God did not allow him to hurt me" (Gen. 31:7). There was no greater injury that selfish and short-sighted Laban could inflict upon his daughters: through the jealousy that resulted from a violation of the Edenic pattern for marriage, they suffered a lifetime of unhappiness (Gen. 29:31-30:24; cf. Exod. 20:4-6).

Conclusion

The lives of Adam and Jesus had opposite effects, one bringing death, one promising life: Adam's transgression brought condemnation and the curse of death; however, justification and the blessing of life were made possible through Jesus' obedient life and perfect sacrifice (Rom. 5:12-17; 1 Cor. 15:20-22, 42-49).

The lives of Noah and Abraham are noble examples of faith, but they also provide a warning. Let us walk by faith. Let us recognize our responsibility of obeying God's commandments. Let us respect the pattern that God established for the home, involving headship and submission, and not reverse or repudiate these roles. Let us avoid momentary lapses that may carry long-lasting consequences.

The families of Isaac and Jacob also teach much-needed lessons: Avoiding the sin of favoritism, let us do all things without partiality. Manifesting undivided affection, let us remain fully committed to our marital companion, loving them, and the Lord, with all our heart, and acting accordingly. **TT**



Mark Mayberry
Editor

Mark and Sheryllyn have labored with the Adoue Street church of Christ in Alvin, TX since 1998, where he serves as the evangelist and an elder. The church website is ascoc.org. His website is markmayberry.net and his email is mark@truthpublications.com.



Bobby L. Graham

Bobby L. Graham preaches & is an elder for the Old Moulton Rd church of Christ. He & his wife, Karen, have three children: Richard, Mary Katherine Winland (Darren), & Laura Paschall (Jeremy). His email is bobbylgraham@pclnet.net.

QUESTION:

I have heard from friends that Jesus intended for us to wash each others' feet during worship. Why did Jesus wash the disciples' feet?

In John 13, we have the record of Jesus' washing of his disciples' feet in verses 1 through 11. Following this account, John records Jesus' explanation of what He had just done. It is definitely instructive that the Lord never uttered one word concerning religious ceremony or the act of worshipping God in His explanation. It is unthinkable that the Lord completely ignored such a singular purpose if such was his intent in introducing this matter to His disciples.

Some people do teach and practice the washing of feet as an act of worship. Some have explained 1 Corinthians 11:34 in this way. They say that Jesus meant for washing of feet to accompany the Lord's Supper because it did so in the meeting of Jesus and His disciples in John 13. They say that Paul had reference to foot-washing when he said, "The rest I will set in order when I come." It seems too convenient that Paul meant foot-washing without mentioning it or explaining. Why could he not have meant singing, since singing a hymn also accompanied the instituting of the Supper (Matt. 26:30)?

What was Jesus doing in the washing of the feet? According to the explanation given by Jesus, He was acting in the role of a servant, though He is truly Lord of all, to exemplify the humility which His disciples were sorely lacking. On this very occasion of the Passover meal, the disciples had been arguing over who among them was the greatest (Luke 22:24-30). In other words, they had been manifesting such pride as was destructive of their role and work as humble disciples by making love for each other impossible (John 13:31-35), as well as the unity of which Jesus later extensively taught them (John 17:11). It is no coincidence that Jesus taught the disciples about love and oneness on the very occasion when they were arguing out of the spirit of rivalry.

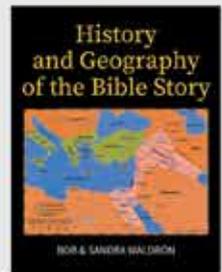
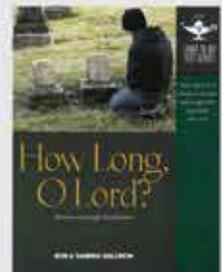
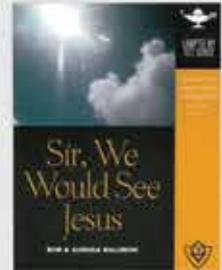
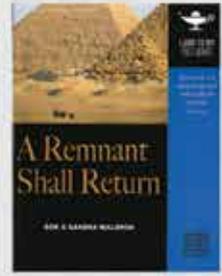
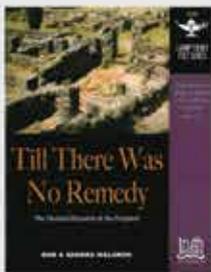
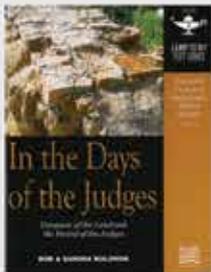
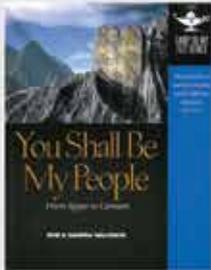
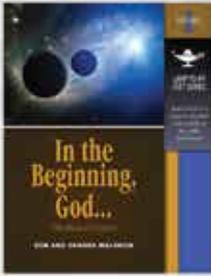
Jesus' disciples certainly needed to learn the love which He showed them and the oneness that He shared with the Father. How then did Jesus, their teacher, react under such conditions? By his example, he led them to understand humility, so that they could then act in such a fashion,

instead of the proud fashion that too often characterized them. By girding Himself with a towel and then stooping before them to wash their feet, Jesus was illustrating humble service. He was teaching them how they should relate to each other, though He was their Master (John 13:13-15). True blessedness would result not from just calling themselves disciples, but acting as disciples of Jesus (John 13:17).

No, Jesus had no intention of His example being reproduced as an act of a worship service. Rather, it was individual action in everyday life which Jesus was here pinpointing. Such an understanding is entirely in keeping with the other passages where foot-washing is mentioned—individual showing of humble service to others (1 Tim. 5:10; Gen. 18:4). In an age when walking exposed feet to much dirt on dusty roads and pathways, the washing of feet was also a matter of practical benefit. ■

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Gold, Frankincense, and Myrrh

by Barry Britnell

Sometimes you learn things about the Bible when you are not expecting it. This time, I learned something while walking around a spice shop in the Old City of Jerusalem.

In Matthew 2:10-11, we read:

When they [the wise men] saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh (Matt. 2:10-11, KJV)

I know that for many years, I read that passage, and it never occurred to me to consider those three gifts. Most of us understand what gold is. We all probably have pieces of jewelry or family heirlooms that consist of entirely (or partially) of gold. However, what about frankincense and myrrh? Do we have either of those items lying around the house? What exactly are frankincense and myrrh?

Earlier this year, I was leading my tour group through the Old City of Jerusalem. Within the Old City, there are at least five or six spice shops. The vibrant colors and fragrances are always enough to catch my attention and draw me in. This time, a couple of bowls caught my eye. Sitting next to each other, there they sat: a bowl of frankincense and a bowl of myrrh. I was thrilled to see it, and in doing so, it prompted me to learn about these two items.

Frankincense is a resin from different types of frankincense trees. It is harvested by stripping the bark off the tree and then collecting the hardened resin as it emerges from inside the tree. In ancient times, frankincense is mostly used as an incense and in perfumes. In the Old Testament, frankincense is mentioned several times in connection with preparing a meat sacrifice for the Lord. Consider the following command from Leviticus:

When anyone brings a grain offering as an offering to the LORD, his offering shall be of fine

flour. He shall pour oil on it and put frankincense on it and bring it to Aaron's sons the priests. And he shall take from it a handful of the fine flour and oil, with all of its frankincense, and the priest shall burn this as its memorial portion on the altar, a food offering with a pleasing aroma to the LORD. But the rest of the grain offering shall be for Aaron and his sons; it is a most holy part of the LORD's food offerings (Lev. 2:1-3, ESV).



Spice Shop in the Old City of Jerusalem



Frankincense and Myrrh

Similarly, myrrh is extracted from small trees and can be used as an incense and in perfume. However, myrrh can also be ingested if mixed with certain liquids. In certain situations, this mixture can have an intoxicating effect. While Jesus was hanging on the cross, He was offered wine mixed with myrrh (Mark 15:23). After He had died, we read that myrrh was used in the process of burying the body of Jesus:

After these things Joseph of Arimathea, who was a disciple of Jesus, but secretly for fear of the Jews, asked Pilate that he might take away the body of Jesus, and

Pilate gave him permission. So he came and took away his body. Nicodemus also, who earlier had come to Jesus by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds in weight. So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews (John 19:38–40, ESV)

Seeing these two items in the spice shop reminds me of several wonderful facts: The Bible is real. The people are real. Even the smallest of details, like frankincense and myrrh, are real. Knowing this, I can

have confidence in the wonderful message contained therein.

I wonder what I will see the next time I am in Israel? 🇮🇱



Barry Britnell

Barry Britnell is the founder of Exploring Bible Lands, LLC (exploringbiblelands.com) and leads Bible Study tours to the land of Israel. He also works with Appian Media (appianmedia.org) to produce Biblically-sound videos used in teaching others about the Bible. Barry and his wife, Tabatha, have three children and live in Athens, AL, and worship with the Capshaw church of Christ. He can be reached at barry.britnell@exploringbiblelands.com.

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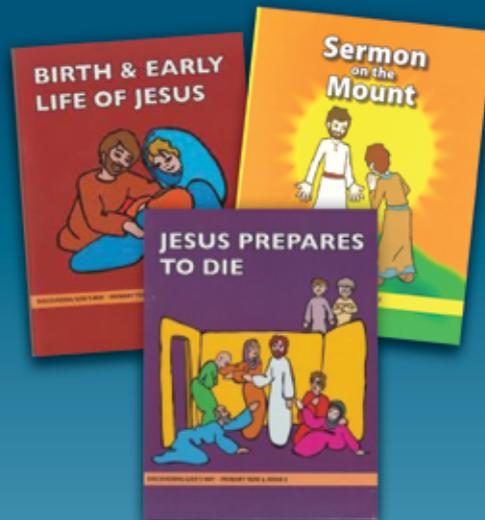
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What is the Entitlement Mindset?

by Daniel H. King, Sr.

What is the entitlement mindset? In this introductory article, we define the term and illustrate its usage, comparing the propaganda of the progressive movement with the Biblical worldview that emphasizes accountability.

There is little doubt that the changes wrought in society during the last few years have brought about an enormous reconfiguration of the views of people generally in this country. Pollsters inform us that people have moved away from many of the traditional beliefs that Americans (and Westerners generally) have up until recently generally embraced. There are many reasons for this. Government actions in the form of intrusion into and interference in certain aspects of our lives may be responsible for some of this. Government money (borrowed from our grandchildren) has been thrown at a multitude of problems in recent days, in an effort to buy votes for politicians, and this free money has led people to believe that it somehow “grows on trees” and that, therefore, there will never be an end to it.

Entitlement Propaganda

The constant propaganda films from Hollywood, along with the incessant drumbeat of liberal and socialist agenda items heralded from the left-leaning, progressive media has forced a good many people to rethink their belief systems. For example, we are told that homosexual marriage had very little approval in the general populace only a decade ago, whereas the numbers have risen steadily upward with the constant barrage of media stories about the “victims” of intimidation, harassment, and discrimination. Hollywood’s concerted effort to “normalize” this perversion has also played a part in this rapid change. All of this has come

at the expense of Christianity, and the Judeo-Christian ethic generally, as such virtues as moral purity, personal independence, and hard work have been pushed into the background to make way for the new way of seeing life and the pursuit of happiness. In the popular media, Christians have been portrayed as bigoted, hateful radicals who have no compassion for these helpless victims of their alleged hate crimes. This is one of Satan’s oldest tricks (cf. Isa. 5:20).

“Progressive” Political Propaganda

Likewise, progressives in both political parties have hammered the public with the notion that certain privileges which people in the past enjoyed only if they could pay for them, are in reality to be seen as the inherent and inalienable rights of one and all. Sadly, people do not have the knowledge or logical facility any longer to reject these obviously foolish notions. This is the case here in the U.S., because the broken public educational system has failed to teach our children the true nature of their rights under the *Constitution*, as outlined in the *Bill of Rights*. Most people these days have never read the *Constitution* or the *Bill of Rights*, and have no inclination ever to do so. This is a recipe for national catastrophe.

Also, the recent expansion of the welfare state at the national level has featured the obviously destructive process of putting people back “on the dole” for life. Ads were run

to collect the names of potential people who might be added to the rolls, and the usual limitations were intentionally relaxed to enlarge these lists. All of this was done with the best of intentions! The government has operated under the assumption that such largesse handed out through the various social programs represent a cure-all for the perceived injustices of the past and present. Hence, a large segment of the population believes that this is how things ought to be and that this is the reason that government exists. The government is supposed to take care of all of us!

The Simple Teaching of Scripture

The Bible addresses this topic, like so many others, and Christians should know what Scripture teaches on the matter. Simply put, it says that government has the responsibility of protecting the innocent from the criminally overbearing and punishing the wicked when they break the law (Rom. 13:1ff). None of this matters to those who have heard the siren song of “free stuff.” Most people are unconcerned about what the Bible and the *U.S. Constitution* say. The Bible is our spiritual basis in divine law. The *Constitution* is the written basis in human law in the U.S.. None of this matters anymore. Even some Christians have bought into this new way of thinking, sold to them by the politicians and the media elites, and so the entitlement mindset has established a beachhead in the

American mind, and even in the mentality of many in the church.

People have become comfortable with the notion that the government ought to take care of them from the cradle to the grave. They are especially comforted by the willingness of the Nanny state to provide them with a never-ending list of things paid for by their unfortunate fellow-citizens who suffer the confiscation of their wealth to “even things up” and assure that there are no inequalities in society. After all, it is the responsibility of the All-Powerful State to “redistribute wealth,” is it not? Or, so the thinking goes.

Widely-held Notions about Entitlement

Now, the upshot of this is that several beliefs which are patently false and destructive to the fabric of any free society are now apparent in the thinking of a great many of our fellows. In fact, they have become enshrined in their thinking processes, and these convictions are difficult to unseat. All of us have become aware of this in recent years, because we have had to deal with these ideas as they are espoused by our friends and neighbors, and in some very unfortunate instances, by some of our relatives and families.

Despite this, ours must continue to be a *biblical* worldview. We cannot afford to be tainted by this omnipresent but fallacious thinking. So, let us mark in our minds the main ingredients of this unfortunate perspective, to avoid it, or when given the opportunity to do so, to correct it when we hear it given voice in the mistaken sentiments of our friends and brethren:

Inability to accept personal responsibility. On every hand, people who have brought troubles upon themselves by bad choices or unhealthy and unwholesome behaviors are told that it is not their fault. They are victims of circumstances, or

else of the unfairness of an unequal system that has brought them to ruin. As a result, they learn to blame everything on something or someone else, and never to acknowledge their own guilt in their consequent misfortune. It is disgusting to observe this tendency in fully grown adults which is typically indicative of small and thus immature children!

Inability to appreciate the fact that our actions bring about consequences. People are told that they cannot make it in life because they were born and raised in a slum, or that the racism or bigotry of others keeps them from success, or that they deserved to be “socially promoted” from one grade to another in school in spite of failing grades, or else that their grades should be inflated and “graded on a curve” despite the fact that they have made no effort at all to study or prepare. They are taught to be lazy and shiftless by foolish liberals who condemn them to a lifetime of helplessness, misery, and dependency because of their “soft bigotry” toward certain races and social classes of people, and so, their unwillingness to hold them to account for their attitudes and actions. God will hold us responsible for our words and deeds (2 Cor. 5:10, 11; Rev. 22:12). Therefore, to help form fully-mature adults, we must teach young people responsibility and accountability for their attitudes and actions.

Inability to appreciate the sacrifices made by others. We all enjoy the freedoms of an open society because of the sacrifices of our soldiers, sailors, airmen, and marines who have fought and died to allow us to enjoy such a blessed situation. We ought to honor their service and their sacrifices. Yet, many are taught today to despise the military man or woman who serves in uniform because of their “militarism” and willingness to fight for our way of life. They bask in the sunshine of freedom while poking fun at the very people who have

made such freedoms possible! Such hypocrisy and thanklessness ought to be repaid with deportation to some other place of domicile! There “ought to be a law” and such an entitlement mentality deserves special treatment.

Inability to understand that privileges are gifts from our Creator, rather than the merits of the “special” individual. Society’s “privileged class” has seldom ever enjoyed a station even remotely comparable to what is enjoyed by those of our day. Yet, many never pause even once to thank the Giver of all good and perfect gifts for any of His blessings (James 1:17). The Bible recognizes that we are all different, but possess “gifts differing according to the grace that was given to us” (Rom. 12:6). “What do you have that you did not receive? If then you received it, why do you boast as if you did not receive it?” (1 Cor. 4:7). Many such folks “spout off” about how everyone should share their twisted views of reality as if they were intellectual giants, when in fact they are mental midgets. The Lord does not want His people to partake in such vaunted arrogance or haughtiness. Humility is to be preferred for the disciples of Christ (James 4:6, 10).

Inability to be answerable to stand on one’s own two feet and provide for self and family. Our forefathers in this “land of the free” were fiercely independent and self-sufficient, encouraging in their fellows self-sustenance and personal responsibility. They would never have sat still for a government of leaders who wanted to preside over and regulate every aspect of their lives (loss of freedom) for the sake of “cradle to grave” provision (the right to eat—whether we work or not, guaranteed employment if we prefer to work, the right to health care, the right not to be offended, etc., etc., etc., *ad infinitum, ad nauseum*). As the children of the Founders, we ought to reject all such creeping socialism with its encroaching rules

Continued on Page 34

The Foundation of Our Rights

by Kyle Pope

Our nation was built on the assertion that life, liberty, and the pursuit of happiness are inalienable rights given by God. Is this a scriptural principle? What is the biblical foundation of human rights?

After long debate and discussion, when the Second Continental Congress finally decided to separate the American colonies from the British Empire, a committee of five was chosen to compose the declaration. Thomas Jefferson wrote the original draft, with other members offering editorial changes. When submitted to Congress, it was reduced by a fourth of its size, edited for grammar, approved on July 2, then signed two days later on July 4, 1776.

The first sentence spoke of rights to which, “the Laws of Nature and of Nature’s God entitle” us. The second became one of the most well-known assertions in human history. It declared, “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.” Eighty-two years later, these words were used in debates over slavery. In Abraham Lincoln’s debates with Stephen Douglas in 1858, he quoted this arguing for an end to the practice. Today, while our secular world no longer considers the existence of a Creator something “self-evident,” this assertion continues to be used to argue for “rights” as diverse as public health care, economic security, immoral behavior, public indecency, abortion, and many other things. While God is dismissed as a source



of rights, it is now held that “Laws of Nature” and government “entitle” and have “endowed” us with the right to expect these things as our due.

The Concept of Inalienable Rights

Jefferson’s appeal to “inalienable” (or as in the final version “unalienable”) rights refers to something, “unable to be taken away from or given away by the possessor” (*New Oxford American Dictionary*). Jefferson was not the first to use this language. It is believed that the Irish philosopher, Francis Hutcheson, first spoke of rights in this way. In his 1725 work, *Inquiry into the Original of Our Ideas of Beauty and Virtue*, his argument was not that we are entitled to receive certain things. Instead, he argued that things belong to us from our creation that no government should take away. When they are, he contended, it grants the “right of resistance,” claiming, “Unalienable Rights are essential

Limitations in all Governments” (Treatise 2, § 7.10). This was why the signers of the *Declaration of Independence* employed such wording—they argued that the king had deprived them of rights that should not be taken away.

“Among These Are...”

Jefferson’s wording is interesting in a number of ways. First, it assumes there are other *rights* (not specified) granted by God and nature, that no one can take away.

The *Bill of Rights*, later amended to the *U.S. Constitution*, articulated such rights. It did not *grant* these rights but acknowledged the government could not infringe upon them. Second, the three things Jefferson mentioned are significant. In 1690, British physician and philosopher, John Locke, argued men being “equal and independent” ought not “harm another in his life, health, liberty, or possessions” because we are “all the workmanship of one omnipotent, and infinitely wise maker” (*Second Treatise of Government*, chap. 2, § 6). He, too, argued the right to resist injury, claiming man has, “by nature a power... to preserve his property, that is, his life, liberty and estate, against the injuries and attempts of other men” (*ibid.*, chap. 7, § 87). Locke’s formula of *life, liberty, and estate* (or *property*) was well-known by the time of Jefferson. In 1772, Samuel Adams affirmed these three as the “natural rights” of the colonists (*The Rights of*

the Colonists, chap. 1). Jefferson never explained why he substituted “the pursuit of happiness” for “property,” but it may have been to avoid a purely material idea of property. Locke probably meant more than just real estate. In 1792, James Madison argued that “property” includes one’s personal and religious convictions and “the free use of his faculties and free choice of the objects on which to employ them” (*Papers*, “Property” March 29, 1792). We now call this “intellectual property.” Whatever Jefferson’s motive, we must ask if the Bible supports this concept of “inalienable rights” and if these ideas we share as Americans are compatible with what it means to be a Christian.

The Biblical Foundation of Rights

Scripture speaks of *rights* in terms of the “authority” or “power” one has over things. God gives man “power to eat of” the labor of his hands as a “gift of God” (Eccl. 5:19). One is to exercise “power over his own will” (1 Cor. 7:37). Although Paul had the “power” to have a wife or receive support from churches (1 Cor. 9:4-6, KJV), he did not “use this authority” (GLT) lest he hinder the “gospel of Christ” (1 Cor. 9:12). Scripture affirms, “there is no authority except from God” (Rom. 13:1b). This is true of civil authority and personal rights—true rights are only derived from God.

How are these rights known? Scripture speaks of God’s “ordinances” over the heavens and the earth (Job 38:33; Ps. 119:90-91), but God’s will for man is not inherently placed within us. Jeremiah wrote, “The way of man is not in himself; it is not in man who walks to direct his own steps” (Jer. 10:23). It is by God’s word that man’s steps must be directed (Ps. 119:133). It is through “God-breathed” Scripture (NIV) that one is “equipped for every good work” (2 Tim. 3:16-17, NKJV). Any

concept of “natural law” is only true if it conforms to God’s revealed law.

Does God’s law grant *inalienable* rights? Yes and no. There are obligations to God that cannot be surrendered to another. If human demands require disobedience to God, in every case, “We must obey God rather than men” (Acts 5:29, NASB). This suggests that a higher divine law supersedes any power that others (even civil government) exercise over us. Each person must act based upon the dictates of personal conscience. Paul taught, “whatever is not from faith is sin” (Rom. 14:23b, NKJV). While it is always wrong to act contrary to our conscience, if our conscience is not properly trained by Scripture, we can condemn ourselves by acting contrary to God’s law (Rom. 14:22b; cf. Acts 23:1).

As the Bible teaches it, liberty is a relative right. Paul taught, “Where the Spirit of the Lord is, there is liberty” (2 Cor. 3:17) and James called the Law of Christ, “the perfect law of liberty” (James 1:25). This largely addresses freedom from sin and the burdens of the Old Law. If one has the right to act upon the dictates of his conscience, there is an inalienable right to freewill. However, that does not mean we have an inalienable right to liberty in all areas of our lives. Paul commanded, “Let every soul be subject to the governing authorities” (Rom. 13:1a). The Bible does not teach a concept of individual sovereignty. All souls have obligations to others and to the government that is over them. Personal liberty can be limited based on behavior or economic need. When Paul was arrested, although he defended his own innocence (Acts 25:7), he did not object to the right of the government to restrict his liberty. When Paul taught on slavery (an institution in ancient times built on financial need or victory in battle rather than race), he did not condemn masters for restricting the

liberty of slaves. Instead, he taught proper behavior servants and masters should practice (Eph. 6:5-9; Col. 3:22-4:1; 1 Tim. 6:1-2; Titus 2:9-10; 1 Pet. 2:18-20). Our modern employee-employer relationship demands the surrender of a measure of personal liberty to meet our obligations on the job. A Christian must be willing to surrender some rights for the good of others (Rom. 14:21; 1 Cor. 8:13), and endure mistreatment in certain cases (Matt. 5:39-42; 1 Cor. 6:7), although in other cases he has the right to flee from persecution (Matt. 10:23).

If there is no authority except from God, civil authority does not grant or establish rights—it is its duty to uphold principles God has revealed (Rom. 13:17). The right to life should be upheld by civil authority (1 Tim. 2:1-2), although evil behavior can require the forfeiture of this right (Acts 25:11). Government has the right to take life in punishment for wrong-doing (cf. Rom. 13:4), but it must act with justice and impartiality in doing so (Deut. 16:19).

As the Bible teaches it, happiness comes as a consequence of serving God (Ps. 146:5; Prov. 29:18), but any right to pursue it must be conditioned upon obedience to divine law. There is no right to pursue whatever makes us happy if it does not conform to God’s law. God promises contentment and happiness in obedience to Him but does not set personal happiness as the ultimate goal of life (cf. 1 Pet. 5:10). As Christians, while we are proud to live in a free nation, let us always shape our view of our *rights* on God’s word—not on the popular sentiments of our culture. **■**



Kyle Pope

Kyle Pope preaches for the Olsen Park church of Christ in Amarillo, Texas. He has written several books published by *Truth Publications* including *How We Got the Bible*. He can be reached at kmpope@att.net.

The Limitations of Our Rights

by Mike Willis

Many expect the government to guarantee and fund benefits, ranging from providing daily necessities to forcing businesses to provide services for those involved in moral conduct that violates their conscience (abortion rights, gay marriage services, etc.).

The entitlement mindset perceives that just being born gives one certain rights. *The Declaration of Independence* expresses the belief of America's founding fathers that the Creator endowed men with certain inalienable rights, among which are "Life, Liberty, and the pursuit of Happiness." Under the guise of these inalienable rights defining what it means to be a creature of the Blessed Creator, many have included such things as women's rights (i.e., demands of women's liberation), rights of minorities, gay and lesbian rights, and sometimes even animal rights.

The founding founders understood that governments around the world infringing on the basic human rights of its citizens. Therefore, they limited the power of government from infringing on the "natural law" rights of its citizens. By affirming the "rights" of individuals to life, liberty, and the pursuit of happiness," they had no intention of guaranteeing the equal *outcome* of every man's pursuit of "life, liberty, and happiness." "When they wrote in the *Declaration of Independence* that 'all men are created equal,' they were not ignoring the obvious differences that make people individuals—differences in appearance, personality, aptitude, skills, and character. All men are equal in the sense that, since we are all human, we are born with certain inherent, natural, and unalienable rights. Those rights include 'life,

liberty, and the pursuit of happiness'" (docsoffreedom.org). However, they recognized these differences in men would mean that the outcomes of the pursuit of life, liberty, and happiness would be unequal as well.

Furthermore, the framers of our *Constitution* were comfortable with a government that infringed on the rights of some of its citizens, even to the point of taking life, as illustrated by capital punishment of murderers and those guilty of treason; through incarceration, they were willing to take away the liberty and pursuit of happiness of those who stole, raped, and committed other criminal offenses.

Certainly, being born does not guarantee one an education, or even the same level of education of every other person in society. Throughout human history, many have not been blessed with an education. Mere existence does not guarantee one a certain level of medical care. Obviously, those born in the twenty-first century have much better medical care than those born in the second millennium B.C. (Do contemporary Americans have "inalienable" rights that humans who lived in antiquity did not?) Nor does it guarantee that all who live today will have the same medical care, as is verified by anyone who reads the reports from our Filipino brethren with medical needs and compares it with his experience in the U.S. The same could be said of housing, freedom of

speech and the press, and other things taken for granted in our United States.

Yet, medical care, good housing, an abundance of food, stylish clothing, cell phones, and many other things taken for granted in the United States are not divinely-given and inalienable rights. Since these "rights" do not derive from God, many look to government to pass legislation guaranteeing their "rights" and then increase taxes to fund them. The carefully worded *Declaration of Independence* and *Constitution of the United States* represents the founder's attempt to produce a productive, safe, and prosperous society for its citizens. Our generation is the heir of their efforts.

The authors and signatories of these documents accepted Judeo-Christian morals as the underpinnings and framework on which United States society was based. The rejection of the Christian value system has left our nation grappling with the issue of which "rights" should our government guarantee for its citizens. Consider how the debate over homosexual marriage was shifted to a human rights issue, which assured the downfall of opposition to homosexual marriage. On what do human rights depend? Certainly, being born does not guarantee one the right to homosexual marriage, for a secular or atheistic society has only relative moral values and not absolutes. Also, the Creator Himself

does not guarantee such rights, as evidenced by His divine proclamation that homosexuals in the newly formed nation of Israel were to be put to death (Lev. 18:22; 20:13; Deut. 23:17).²

The same government that passes laws guaranteeing homosexuals the right to marriage can also pass laws that force those who do not believe that homosexuality is moral to participate in such wedding plans or be subject to prosecution if they refuse to do so.¹ In the same way as a government can force acceptance of sodomy, it can deprive men of their inalienable right to life, such as occurred when Hitler decided that Jews should be removed from society and that the Nazi government could prosecute and kill those who attempted to hide innocent refugees.²

When this occurs, civil government has stepped beyond the boundaries that God established for government. Governments are to punish wickedness, as defined by God in His word (Rom. 13:3; 1 Pet. 2:14; 3:13). Governments are also allowed to do other things, such as provide for a national defense. Though some may disagree, governments can redistribute wealth through taxes, with divine sanction as occurred with the Pharaoh of Egypt, when by divine guidance Joseph taxed the prosperity of the Egyptians to prepare for the coming famine (Gen. 41:48). The transference of wealth that resulted from that famine made Egypt a country owned by its king, with its land being farmed by tenant farmers (Gen. 47:13-26). However, what was necessary during these emergency situations did not make good economic policy in the long run. One should understand that the right to tax does not guarantee that there will not be bitter consequences befalling a nation with misguided tax laws. It may become so burdensome that businesses move to more welcoming

environments, leaving its citizens without employment opportunities.

On what grounds can it be claimed that one person/group is at liberty to take the earned income of another person/group in order to provide food stamps, housing assistance, free school meals (breakfast, lunch, and after school) for children (even when school is not in session), food stamps, unemployment income, healthy food for low-income Women, Infants, and Children (WIC), the Low-Income Home Energy Assistance Program (LHEAP), a cell phone (Lifeline), Pell Grants for a college education for low-income houses, and job-training programs for low-income people, many of whom are not working members of society helping to pay for their own benefits? These programs are not “human rights,” but the political and social policies of a political party that tries to obtain and retain political power by promising free food, housing, medical care, education, etc. Misguided efforts to build a “Great Society” (begun by Lyndon Johnson in 1964-65) ultimately created human dependency (many families have lived on entitlement programs for generations) and deprived men of the self-esteem that comes from working to provide for themselves. 🇺🇸

Endnotes

¹ For information on this, see the Jack Phillips case that is working its way to the Supreme Court [<http://www.foxnews.com/politics/2017/06/26/supreme-court-to-hear-case-bakers-refusal-to-make-wedding-cake-for-gay-couple.html>].

² For information on this, see Adolf Hitler’s *Endlösung*, the German code name for his plan to murder all Jews within his reach.



Mike Willis

Mike Willis served as editor of Truth Magazine for forty years. He has been working with the Decatur Township church since 2015. He can be reached at tmmikewillis@gmail.com.

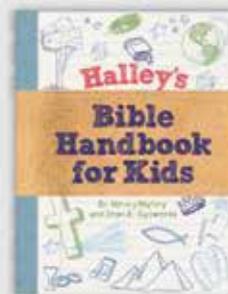


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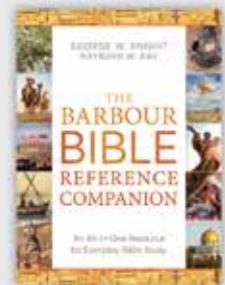


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by Joe R. Price

What does the Bible say about our rights to provision and prosperity? God has given us the right to work responsibly, diligently, and honestly, with contentment, to provide for ourselves, and for others, as we lay up treasures in heaven.

More and more people seem to believe they are immediately entitled to all the provisions and prosperity that result from years of dedication and hard work. This tendency appears to have increased among the millennial generation (those born from the early 1980s to the 2000s). Parents do their children no favor by giving them everything they want (demand), when and how they want (demand) it. Such children are likely to grow up demanding many things they think are an entitlement, instead of acquiring the long-term benefit of a work ethic that combines the personal responsibility of labor with patience. The impatient person is more likely to selfishly demand his “right” to material satisfaction—right now—instead of being content with the fruit of responsible labor.

As homes in America have disintegrated over the past sixty years, so has the obligation of generational family care (1 Tim. 5:8). This factor has led to more Americans becoming dependent on governmental assistance for living essentials. Government entitlement programs, once intended to be safety nets for the poorest among us, now provide the major (only) source of income for many. Such programs may help calcify an entitlement mentality in our country, rather than promote personal responsibility and reward of labor.

There are also false religious doctrines that advance the expectation that God will give you material abundance and riches if you claim by faith that which you desire. This

Prosperity Theology (aka the Prosperity Gospel, the Health and Wealth Gospel, the Word of Faith Movement, or the Seed Faith Movement) is preached by such folks as Joel Osteen, Joyce Meyer, and Creflo Dollar. False teachers who trade on people’s poverty and desires, greed and harmful lusts give false hope that leads to eternal sorrow (1 Tim. 6:9-10; 2 Pet. 2:19). The gospel promises heavenly treasures, not earthly riches (Matt. 6:19-21).

The Right to Work Diligently

We have the right to life-sustaining provisions that result from diligent labor. Genesis 3:17-19 explains that the ground was cursed because of Adam’s sin. Since then, we obtain provision from the ground by the sweat of our brow. Our food does not come easily, but only as we overcome the “thorns and thistles” that compete for existence with the “herb of the field.”

Our daily “bread” (food) is not an entitlement; it is the fruit of our labor (Gen. 3:19). True, God blesses us with our daily bread, for which we give thanks. He commands us to “work with our own hands” to make it so (Matt. 6:11; 1 Thess. 4:11). Labor is a gift from God, as are its results (Eccl. 2:24; 5:18).

We bear a personal responsibility to labor to provide for ourselves and our families. God has made it very clear, “if anyone will not work, neither shall he eat” (2 Thess. 3:10). When He gave Israel manna for 40 years in the wilderness, each person was expected to gather the manna each day before the sun melted it

(Exod. 16:14-36). If they did not work, they did not have food to eat.

Instead of demanding its “rights,” a successful work ethic is diligent. If the lazy Israelite slept in, he would not have God’s provision (manna). Yes, “the early bird catches the worm.” Laziness brings poverty, but diligent labor supplies needed provisions (Prov. 20:4). The sluggard should learn this lesson from the ant:

“Go to the ant, you sluggard! Consider her ways and be wise, Which, having no captain, Overseer or ruler, provides her supplies in the summer, and gathers her food in the harvest. How long will you slumber, O sluggard? When will you rise from your sleep? A little sleep, a little slumber, A little folding of the hands to sleep—So shall your poverty come on you like a prowler, And your need like an armed man” (Prov. 6:6-11; cf. 24:30-34).

The lazy person always has a ready excuse for why he does not work (Prov. 22:13; 26:13-16). Paul, on the other hand, did not make excuses. He worked diligently to provide for himself and others as he preached the gospel (Acts 18:1-4; 20:33-35). Similarly, we are to “aspire” (make it our aim) to work with our hands, so that we “may walk properly toward those who are outside, and that (we) may lack nothing” (1 Thess. 4:11-12).

Let us not forget the value of honest labor. “Dishonest scales are an abomination to the Lord, but a just weight is His delight” (Prov. 11:1). We have no right to the reward of another person’s labor. Thus, Paul

contrasted the sin of stealing with good, honest labor: “Let him who stole steal no longer, but rather let him labor, working with his hands what is good, that he may have something to give him who has need” (Eph. 4:28). Honest labor does not mean we will become wealthy. (Even though the apostles worked with their hands, they experienced “hunger and thirst,” and were “poorly clothed” and “homeless,” 1 Cor. 4:11-12). However, it means we will have God’s approval as we provide for ourselves and others.

The Uncertainty of Riches

We have the right to remember that prosperity comes and goes.

“Will you set your eyes on that which is not? For riches certainly make themselves wings; They fly away like an eagle toward heaven” (Prov. 23:5). The Prosperity Gospel has it all wrong, as it urges people to believe the blessings of faith are measured by perishable things.

Even when we labor diligently, we are not entitled to a guaranteed outcome. Thorns and thistles may overtake us. Time and chance happen to us all. Therefore, the “bread is not always to the wise” (Eccl. 9:11). Accepting the fact that unforeseen events can hinder our plans, we are constrained to daily live by faith and especially labor for “the food that endures to everlasting life” (John 6:27; James 4:13-15).

Prosperity Does Not Give Lasting Fulfillment

We have the right to know that material things do not bring lasting satisfaction. The works of our hands will never satisfy the soul, because “one’s life does not consist in the abundance of the things he possesses” (Eccl. 2:10-11; Luke 12:15). Accepting that we brought nothing into this world and will carry nothing out enables us to be content with food and clothing, and to devote ourselves to godliness (1 Tim. 6:6-8; Phil. 4:11-12). It is hard for a rich

person to enter the kingdom of heaven, because allegiances are easily divided (Matt. 19:23-24; 6:24); rather the hope of heaven becomes a reality when one sacrifices all and follows Jesus (Matt. 19:25-26, 20-22; Luke 14:33).

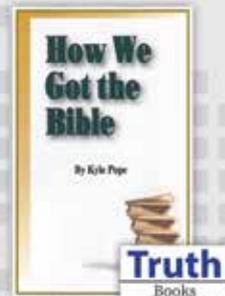
The gospel teaches us to be content with “food and clothing” (1 Tim. 6:8; cf. Matt. 6:25-34). We must admit that we are not entitled to many of the fine things we possess. Being content with food and clothing shields us against believing we are entitled to riches. Without question, both poverty and prosperity can bring the temptation to love money (Prov. 30:7-9). The “desire to be rich” plunges many souls into destruction (1 Tim. 6:9-10). We who have so much more than “food and clothing” are given a clear command: “Command those who are rich in this present age not to be haughty, nor to trust in uncertain riches but in the living God, who gives us richly all things to enjoy. Let them do good, that they be rich in good works, ready to give, willing to share, storing up for themselves a good foundation for the time to come, that they may lay hold on eternal life” (1 Tim. 6:17-19). The rights that come with provision and prosperity is to trust in God, to do good, and to share with others. By doing so, we lay up treasures in heaven that abound unto eternal life.

Like everyone else, Christians face life’s challenges, uncertainties, sorrows, sufferings, pains, and losses. Yet, we live for heaven, not for this world and its treasure (Phil. 3:20-21). Christians are not an entitled generation; we are a “chosen generation” (1 Pet. 2:9). Instead of demanding our “rights” to material things, let us thank God for His provisions, and use them to lay up heavenly treasures (Matt. 6:19-21). 📖



Joe Price

Joe Price has preached for the Mt. Baker church of Christ, Bellingham, WA, for 21 years. His teaching material is available at bibleanswer.com and swordtips1.wordpress.com. He can be reached at joerprice@mail.com.

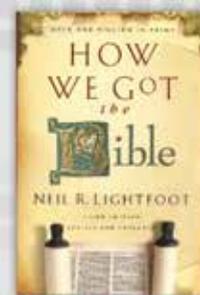


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The Right to Assistance

by Marc W. Gibson

Submission and gratitude to God encourage the spirit of giving that provides true assistance to those who are needy.

Not long after the people of Israel left Mount Sinai on their way to the Promised Land, the mixed multitude who were among them yielded to intense craving (literally, lusted intently). They wept and said, "Who will give us meat to eat? We remember the fish which we ate freely in Egypt, the cucumbers, the melons, the leeks, the onions, and the garlic; but now our whole being is dried up; there is nothing at all except this manna before our eyes!" (Num. 11:4-5). These complainers felt "entitled" to have meat in addition to the manna they now loathed (cf. Num. 21:5). Their arrogant and ungrateful attitude is shocking since their very lives were being sustained in a barren wilderness by a gracious and loving God. Their "entitlement mentality" had destroyed the humble, submissive, and dependent spirit that gratefully acknowledges the bountiful assistance of a benevolent God.

Our society has been engaged in a spirited debate concerning "entitlements" for several years. While politics has been the arena where most of this discussion has occurred, there is a need for a spiritual and biblical perspective on this issue.

The "entitlement mindset" involves that belief that one is deserving of or entitled to certain privileges/benefits. Certain types of compensation, care, and protection are provided for the poor, disabled, and others in our society who are less fortunate, largely through government programs. While such programs are needed, those having an "entitlement mindset"

claim that they are owed certain free benefits by society because of their age, race, cultural background, education, religion, or lifestyle choices. This mindset takes President John F. Kennedy's appeal to "ask not what your country can do for you, but what you can do for your country" and selfishly twists it to "demand what big government owes you because that's what you're entitled to!" Even more troubling, this mindset corrupts the godly spirit of charity, brotherly love, and thanksgiving.

Assistance and Benevolence

Without question, there have always been those who need the assistance and benevolence of others. Many such ones suffer through no fault of their own due to age or sickness, the death of family members (widows and orphans), or some other personal disaster. Some make unwise decisions that they later regret, bringing suffering and hardship on themselves and others. Christians should not be hardhearted, but "as we have opportunity, let us do good to all, especially to those who are of the household of faith" (Gal. 6:10).

Widows and orphans are especially noted in scripture as worthy of benevolent help from Christians and society. "Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and to keep oneself unspotted from the world" (James 1:27; cf. Isa. 1:17b). The word *episkeptomai* ("to visit") means more than just stopping by

for a chat, but to "look in on" in order to see how one may help or assist.

There are others who suffer from poverty or disabilities. The U.S. welfare system was originally intended to furnish a "safety net" for those who could not provide for themselves due to circumstances beyond their control, but it has grown into a money-pit tempting those who would game the system through fraud and abuse to feed their greed. Lazy people find that getting a check in the mail is easier than looking for a job. Some unmarried mothers learn that the more children they have out of wedlock, the greater the welfare assistance. The culture of government dependence and entitlement is corrupting the work ethic that is the backbone of a strong economy, as well as the moral ethics necessary to maintain an orderly society. Paul taught that a man should labor "working with his hands what is good, that he may have something to give him who has need" (Eph. 4:28). Benevolence for the needy is provided by the labor of those who can work. This balance must be maintained for the good of all.

Old Testament "Safety Net"

David wrote, "The Lord will maintain the cause of the afflicted, and justice for the poor" (Ps. 140:12; 146:7). God taught the people of Israel to care for those in need. They must "learn to do good; seek justice, reprove the oppressor; defend the fatherless, plead for the widow" (Isa. 1:17), and "plead the cause of the poor and needy" (Prov. 31:9). It was

not a massive government program, but involved individuals looking out for the needs of their neighbors.

When Israel reaped their grain fields and vineyards, they were commanded to leave some produce to be gleaned by the poor, the stranger, the fatherless, and the widow (Lev. 19:9-10; 23:22; Deut. 24:19-22). These individuals could not grow or easily buy what they needed, so this “safety net” was provided by God to feed those truly in need. Ruth and her mother-in-law, Naomi, were widows who received help as Ruth gleaned heads of grain in the fields of Boaz (Ruth 2). Boaz considered the help she received from his field repayment and reward from the Lord “under whose wings” Ruth had come “for refuge” (v. 12). Little did he know that he would also be part of that reward when he became her husband!

The Jubilee Year (which occurred every fifty years) was also a time of relief for those under difficult obligations, such as debtors and slaves (Lev. 25:8-55). It provided a fresh start and good feelings throughout the nation of Israel.

New Testament Benevolence

At the very beginning of the church, the early Christians in Jerusalem had all things in common, sold their possessions and goods, and divided them among all as anyone had need” (Acts 2:44-45). This had to be especially helpful to those Christians who came from other places that now needed assistance to stay in and around Jerusalem. As time went on, the brethren made sure no one lacked, selling their lands or houses, bringing the proceeds to the apostles’ feet, “they distributed to each as anyone had need” (Acts 4:32, 34-35).

Some believe that this example endorses a socialistic or communistic system of government. The voluntary benevolent actions of these early

Christians, under the oversight of the apostles, is quite the opposite of a socialistic/communistic system of government that abolishes private ownership and requires by law that all wealth be turned over to the state. Cheerful, purposeful, and voluntary giving is what characterizes the people of God (2 Cor. 9:6-10).

As to the care of those in need in a congregation, the family is the first “safety net” for an individual. “But if any widow has children or grandchildren, let them first learn to show piety at home and repay their parents; for this is good and acceptable before God...If any believing man or woman has widows, let them relieve them, and do not let the church be burdened, that it may relieve those who are really widows” (1 Tim. 5:4, 16). The church has the responsibility to help when no family is available to fulfill their duty. We also see local churches sending benevolence to help relieve the needy among brethren in other congregations (Acts 11:27-30; Rom. 15:25-26; 1 Cor. 16:1-4; 2 Cor. 8-9). Such continues to be the case today, especially when hurricanes, floods, and other disasters overwhelm the capacity of a congregation to help its members in dire need.

The Carnal Influence of the Social Gospel

The “social gospel” movement in the denominational world arose in the late nineteenth century and focused on labor movements and various social injustices. There was a push to include the social assistance of the poor, homeless, and other needy individuals as the work of the church to improve society. Soon enough, liberal-minded leaders and editors among churches of Christ became enamored with this growing and popular social gospel movement.

This social gospel philosophy has led to the “institutional” concept of the church which has given rise to church “ministries” providing for every conceivable social and carnal need, such as entertainment, meals, athletics, child care, homeless shelters, secular education, and other social, and community services. Many institutional churches maintain and support benevolent institutions (i.e., orphan homes, old age homes, hospitals), and provide gymnasiums, and family life centers for recreational purposes. This desire to incorporate the social gospel as a work of the church continues to be a point of division between brethren.

No one disputes that individual Christians can, and should, help anyone, saint or sinner, who is in need (Gal. 6:10), but Bible authority is lacking for the local church to function as a general relief institution (such as the Salvation Army) beyond its responsibility to care for needy saints. Such “progressive” thinking goes beyond (transgresses) the revealed doctrine of Christ (2 John 9). In the end, the social gospel mentality causes many to wrongly look to the church as an institution of social reform rather than a body of believers who are to sound out the saving gospel that will save souls from the spiritual death (1 Thess. 1:8).

The Need for Faithful Submission and Gratitude

Regardless of our lot in life, none of us is in a position to arrogantly demand his “rights.” We are blessed to possess the life that is given by only by God (Acts 17:25), from whom every good and perfect gift comes (James 1:17). The entitlement mentality causes one to think about what he should receive rather than how he can give to help others. It contradicts the divine wisdom of Jesus who said, “It is more blessed to give than to receive” (Acts 20:35). It also

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The Role of Government

by Wayne Greeson

Civil government should be a source of blessing for those who do good, but the misguided interventions of the bureaucratic state rob citizens of personal property (through mandated redistribution) and damage the concept of personal responsibility (leading to a sense of entitlement).

God appointed political government and its authority (Rom. 13:1-2). This authority includes the power to enact and enforce laws, collect taxes to finance its functions, and, carry out justice against law-breakers, including capital punishment (Rom. 13:2-7). God's purpose giving government and its agents this authority is "for good" for those who "do what is good." In particular, God gave governmental authority to protect and "praise" those who do what is good by "the punishment of evildoers," "execut(ing) wrath on him who practices evil" (1 Pet. 2:14; Rom. 14:4).

As God gave government its authority, He commands that "every soul be subject to the governing authorities" (Rom. 13:1). This duty of obedience extends "to rulers and authorities" who are "God's servants" "to serve you for good" (Titus 3:1; Rom. 13:4-6). Also, we are to obey "every ordinance of man for the Lord's sake" (1 Pet. 2:13). From the very top of government to the lowliest official, we are to "Honor all people. Love the brotherhood. Fear God. Honor the king" (1 Pet. 2:17). This honor is in respect and submission to their position and authority: "Render therefore to all their due: taxes to whom taxes are due, customs to whom customs, fear to whom fear, honor to whom honor" (Rom. 13:7).

Since God intended government for "to serve you for good," when it serves its proper purpose, it provides for the public good. The nature of the "public good" is exemplified in God's law given to Israel, which included a criminal law, defining crimes and their punishment, and a civil law, governing property rights, inheritance, marriage and divorce, health and sanitation, relief for debtors, and national feast days. God gave Israel laws, but He did not specify a form of government, other than that He should reign as King over them regardless of human leaders or governments (1 Sam. 8:4-7; Acts 5:29). Through the nation's history, Israel had various types of human governments: one-man rule (Moses and Joshua), a confederacy of tribes with judges, a monarchy, a council of elders, an oligarchy, and a semi-democratic government.

God demands that rulers and governments provide truth, justice, and equity, thus producing peace and security (Prov. 29: 4, 14; 16:12; 2 Sam. 8:15; Psa. 89:14; 99:4; Isa. 9:7; Amos 5:15). This includes protection for honest commercial transactions: no false measurements (Lev. 19:35-36; Deut. 25:13-16); no usury, extortion, or bribes (Lev. 25:36-37); no unfair advantage taking from others less fortunate (Amos 8:4-6). Nations and governments can be righteous or unrighteous. "Righteousness exalts

a nation, but sin is a reproach to any people" (Prov. 14:34). The character of a government reflects the character of its rulers, who often reflect the character of its people. God rules over and judges the nations: "The Most High rules in the kingdom of men, gives it to whomever He will, and sets over it the lowest of men" (Dan. 4:17). Again, "For You shall judge the people righteously, and govern the nations on earth" (Psa. 67:4).

God uses governments and rulers, whether righteous or wicked, to carry out His will for good: "The king's heart is in the hand of the Lord, like the rivers of water; He turns it wherever He wishes" (Prov. 21:1). God used righteous Israel to execute judgment on the wicked Canaanite nations (Deut. 20:16-17) and the more wicked nations of Assyria and Babylon for the same purpose upon a less corrupt Israel and Judah (Isa. 10:1-19. Hab. 1:5-11; Jer. 25:1-29). The Lord described Assyria as "the rod of My anger and the staff in whose hand is My indignation" and His "ax" or "saw," His tool to bring judgment upon other nations (Isa. 10:5, 15). God used the Persian kings Cyrus, Darius I, Artaxerxes I, and others and their governments to help the Jews return from exile and rebuild and restore the temple and Jerusalem (Isa. 44:28, 45:1-3; cf. Neh. & Ezra).

It is hard to avoid the radical political and social divisions in our

country. At the core of these differences are two very different world views: one with God and one without. The consequences of these views are evident in the diverging positions held about the role of government and its limits or lack thereof. Those who view this world and all that is in it, as the creation of God, understand that they are responsible to God for their lives. This is the message Paul preached in Athens: “God, who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands. ... He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained” (Acts 17:24, 31).

Accountability to God in the future judgment requires responsibility in the present. This responsibility includes taking care of one’s needs and the needs of one’s household by honest work. Paul wrote, “Aspire to lead a quiet life, to mind your own business, and to work with your own hands, as we commanded you, that you may walk properly toward those who are outside, and that you may lack nothing...” (1 Thess. 4:11-12). We are to “work in quietness and eat (our) own bread” and “if anyone will not work, neither shall he eat” (2 Thess. 3:12, 10). “But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever” (1 Tim. 5:8).

Those who view this world without God (or reject and rebel against His authority), reject accountability to God and often reject responsibility for themselves and their family. Rejecting this responsibility results in the entitlement mindset, described in the song “The World Owes Me a Living” Disney’s 1934 Silly Symphonies cartoon, *The Grasshopper and the Ants*, based on Aesop’s fable of the same

name. One with this mindset envies and covets what others have and justifies theft by stealth or force, or even by the government, taking from others, because “they owe it to me.” Micah described the results: “They covet fields and take them by violence, also houses, and seize them. So they oppress a man and his house, a man and his inheritance” (Mic. 2:2). King Ahab and Queen Jezebel illustrate this attitude, coveting Naboth’s vineyard and committing murder, thus abusing their positions of authority in the government (1 Kings 21).



Rulers, leaders, and politicians, with this attitude are “greedy dogs which never have enough.” They are “shepherds who cannot understand; they all look to their own way, every one for his own gain, from his own territory” (Isa. 56:11). They seek power to govern by deceiving and exploiting others, who share this same mindset. Peter says, “By covetousness they will exploit you with deceptive words” (2 Pet. 2:3). For “...they speak great swelling words of emptiness, they allure through the lusts of the flesh, ... While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage” (2 Pet. 2:18-19). This was the modus operandi of the consummate politician, Absalom, promising to give people what they wanted and

believed they were entitled to—if only he was in charge (2 Sam. 15:1-6).

The rise of the socialist system of Marxism was built upon an appeal to this covetous entitlement mindset. Socialism tells one group of citizens, “workers,” they are exploited by “capitalists,” those who own property. It urges “the forcible overthrow of all existing social conditions” by revolution, so that the means of production, that is, property, is forcibly taken from those who own it and given to the proletariat or workers, who are entitled to it (*Communist Manifesto*).

Many politicians, may not go as far as Marxist revolution, but promise and use the government to take property from some citizens, as Ahab and Jezebel, to “redistribute income” to others through government “entitlement” programs. This commits two wrongs: it robs some citizens of their property, and it robs other citizens of their sense of personal responsibility leaving them with a sense of entitlement. This undermines the work ethic of all citizens: “Why should I work for something if the government will...” “take it from me” or “give it to me for free?” The result is a downward spiral of “evil men and seducers...wax(ing) worse and worse, deceiving, and being deceived” (2 Tim. 3:13). “The prophets prophesy falsely, and the priests bear rule by their means; and My people love to have it so. But what will you do in the end?” (Jer. 5:31). **TL**



Wayne Greeson

Wayne has worked with the church in Connersville, IN since 2004. He and his wife, Chris, have three sons, Daniel, Nathaniel and Joshua, and two grandchildren, Elle and Joseph. The church website is connersvillechurch.com His email is waynegr@gmail.com.

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and regulations and elect men and women who have imbibed the spirit of the first Americans and rejected this alien spirit of dependency and irresponsibility that so permeates society today.

Inability to appreciate the fact that “rights” are from God; they are not the gifts of a sovereign State. Those very wise men who wrote our *Constitution* understood that God is the giver of rights, civil or otherwise. The only thing the State can do is recognize what God has already given to its citizenry and restrict its powers to those areas where God has not already staked a claim. *What the State can grant or give to us, it also has the power to take away from us!* This our Founders understood, and therefore they wrote our founding documents as they did, limiting the power of the central government and liberating the individual. They rejected the authority of the British monarch over them because he trampled upon their God-given rights. This he had no right to do. This no ruler has the right to do. Thank God, by their wisdom and their sacrifices, they guaranteed to us the rights and protections of the *Constitution* and the *Bill of Rights*. Our children must be taught these rights and protections, or else they will fail to recognize the dark shadow of an overreaching power-hungry State when it seeks to impose its will upon them, or else they will lose them forever. The slavery of regulation is the inevitable concomitant of acceptance of government gifts. As explained in Virgil’s *Aeneid* (Book 2) regarding the wooden horse left at the gate of Troy: “Do not trust the horse, Trojans. Whatever it is, I fear

the Greeks even when they bring gifts.” Let government keep its gifts, and we will keep our freedoms!

Inability to make the distinction between the “pursuit of happiness” and a guarantee of happiness. The former is what our *Constitution* promises us; the latter is a pipe dream, a “pie in the sky by and by” piece of political propaganda. In this physical world, there is no such state of being. That is what heaven will be like. Progressives promise us heaven on earth, but their promise is a lie. They give with one hand and take with the other. As long as freeborn men are permitted to enjoy their freedoms without hindrance or interference from an overbearing civil State, the government can keep their “freebies”! Free people can provide for themselves and their families, but only when they are allowed to remain free.

Conclusion

The Lord’s people must not be tempted to fall prey to popular but false philosophies (Col. 2:8). The entitlement philosophy is one of those unsavory ideological approaches to life. Such “empty deceptions” come and go with each passing generation. Our ideas and attitudes ought to fully conform to God’s Word and to its sacred teaching. 📖



Daniel H. King, Sr.

Daniel H. King, Sr. preaches for the Locust St. church of Christ in Mt. Pleasant, TN. Their website is lscoc.com. He can be reached at danielhking@hotmail.com.

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robs men of the spirit of faithful submission and gratitude to our God. As sinners, we are entitled to nothing except the wages of sin, which is death (Rom. 6:23).

Instead of demanding what we think we “deserve,” let us remember that we are weak and pitiful creatures before our Almighty Creator, and only by His grace do we enjoy any and every blessing of life. Instead of being overcome by anxiety and complaining about what we need, let us engage in honest labor and have faith that God will provide for our needs as He does for all His creation (Luke 12:22-34; Eph. 4:28; Eccl. 5:18-20). Let us follow the teaching of Christ to “seek first the kingdom of God and His righteousness, and all these things shall be added to you” (Matt. 6:33). Submission to the Lord and to one another humbles the heart and promotes gratitude for blessings received from God and man (1 Pet. 5:5-7; 1 Thess. 5:15-18).

God has provided the motivation and means for us to help those truly needing assistance and benevolence. The divine motivation is love, and the means is the spirit of giving that is cultivated in the hearts of men through the gospel of Christ. May we fulfill the will of God and do good unto all men. 📖



Marc W. Gibson

Marc has labored for the Central congregation in Tampa, FL for six years. He and his wife, Kellie, have four children. He can be reached at marcgibson@verizon.net

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

FLORENCE

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

MOBILE

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

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
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

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

LONG BEACH

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

OCEANSIDE-VISTA

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

COLORADO

GRAND JUNCTION

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

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: Richie Thetford (970) 667-0469
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

FORT LAUDERDALE

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

FORT MYERS

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

FROSTPROOF

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

GENEVA

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

KEY LARGO

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

MARY ESTHER

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

MIAMI

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

MIAMI

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

MIAMI

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

OCALA

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

ORLANDO

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

ORLANDO

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

ORLANDO

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

PALMETTO

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

PANAMA CITY BEACH

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

SEFFNER

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

GEORGIA

CENTERVILLE

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

COLUMBUS

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

CONYERS

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

PINE MTN. VALLEY

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

SAVANNAH

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

VALDOSTA

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

IDAHO

BLACKFOOT

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

IOWA

DES MOINES

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

GRINNELL

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

ILLINOIS

CHICAGO

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

DOWNERS GROVE

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

GLEN ELLYN

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

MATTOON

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

SOUTH HOLLAND

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

INDIANA

CLARKSVILLE

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

GREENWOOD

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

HOBART

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

OLITIC

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

PEKIN

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

PLAINFIELD

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

SAINT LEON, IN

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

SALEM

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

TRAFALGAR

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

KANSAS

TOPEKA

17th Street church of Christ
5600 SW 17th St.
Bible Study 9:15 A.M., Worship 10:30 A.M.
Wednesday 7 P.M.
(785) 235-8687 or 273-7977
www.17thstreetchurchofchrist.org

KENTUCKY

AUSTIN

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

BEAVER DAM

church of Christ
1235 Williams St.
Worship 10 A.M., Bible Study After Worship
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: 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
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 Vifquain (859) 236-4204

FRANKLIN

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

HODGENVILLE

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

LEITCHFIELD

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

LOUISVILLE

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

LOUISIANA

GONZALES

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

MANY

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

STONEWALL

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

MARYLAND

SEVERN

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

MAINE

PORTLAND

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

MICHIGAN

CEDAR SPRINGS

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

MINNESOTA

DULUTH

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

ST. CHARLES

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

MISSISSIPPI

BOONEVILLE

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

CLINTON

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

MERIDIAN

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

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

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

ST. JAMES

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

ST. JOSEPH

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

NEBRASKA

BEATRICE

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

NEW JERSEY

VAUXHALL

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

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

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 9:30 A.M., Bible Study 10:30 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

CINCINNATI

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

CLEVELAND

Lorain Ave. church of Christ
13501 Lorain Ave.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(330) 723-0111 or (330) 590-0227
or (216) 322-9392
www.lorainave-churchofchrist.com

COLUMBUS

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

DAYTON

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

FRANKLIN

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

FREMONT

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

HAMILTON

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

HILLIARD

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

MANSFIELD

Southside church of Christ
687 Mansfield-Lucas Road
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 5 P.M., Wednesday 5 P.M.
James Bond: (419) 526-2868
Leon Bond: (419) 525-3684
church: (419) 522-8982

NEW LEBANON

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

MARIETTA-RENO

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

NORTHWOOD

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

UHRICHSVILLE

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

OKLAHOMA

MCALESTER

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

OKLAHOMA CITY

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

OREGON

SWEET HOME

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

PENNSYLVANIA

PHILADELPHIA

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

SOUTH CAROLINA

COLUMBIA

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

SUMTER

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

WEST COLUMBIA

Airport church of Christ
4013 Edmund Hwy. (Hwy. 302)
**OUR WEB SITE DISPLAYS OUR
CURRENT ASSEMBLY SCHEDULE.**
Evangelist: 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

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

KINGSTON SPRINGS

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

MT. PLEASANT

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

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

MARYVILLE

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

MEMPHIS

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

MURFREESBORO

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

MURFREESBORO

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

NASHVILLE

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

NASHVILLE

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

PIGEON FORGE

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

SHELBYVILLE

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

SHELBYVILLE

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

TEXAS

ALLEN

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 & www.markmayberry.net

AUSTIN

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

BAYTOWN

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

BEAUMONT

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

CONROE

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

CLEVELAND

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

CORPUS CHRISTI

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

DICKINSON

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

DALLAS

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

DUNCANVILLE

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

EDNA

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

EL PASO

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

FORT WORTH

West Side church of Christ
6110 White Settlement Rd. 76114
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 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

HOUSTON

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

IRVING

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

LANCASTER

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

LUBBOCK

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

LUFKIN

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

MANSFIELD

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

NACOGDOCHES

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

PLANO

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

SAN ANTONIO

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

WACO

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

THE WOODLANDS

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

VIRGINIA

CHESAPEAKE

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

CHESTER

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

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

RICHMOND

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

RIDGEWAY

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

ROANOKE

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

VIRGINIA BEACH

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

WASHINGTON

BELLINGHAM

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

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
www.orcoc.org

CLARKSBURG

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

FAIRMONT

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

GLADESVILLE

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

MOUNDSVILLE

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

PARKERSBURG

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

WYOMING

RANCHESTER

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

CANADA

CALGARY, AB

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

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