

Truth

Magazine

Taking His hand, helping each other home. 

TM

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APPROVED WORKMEN

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



Truth Magazine

Taking His hand, helping each other home. 

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A google search on "leadership" yields 2.6 billion results. Instead of searching the internet for inspirational quotes on this subject, let's turn to God's word for guidance.

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■ KNOWING GOD

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Paul's highest calling was to "know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death" (Phil. 3:10). To attain the resurrection from the dead, we must share the same mindset.

Expectations, Exceptions, and Excuses

by Mark Mayberry

God expects full obedience. While extenuating circumstances may occasionally hinder us, we must not use such exceptions to excuse apathy or neglect.

We should strive to obey God's will. Occasionally we are hindered by extenuating circumstances, conflicting obligations, or the inability to participate in an assigned activity because of personal illness or some other limiting set of circumstances. God expects us to render full obedience. Under certain conditions, there might be legitimate exceptions. However, we must not exploit such allowance to invalidate the rule. The real question is, "Do the extenuating circumstances offer a legitimate defense for someone's failure to fulfill an obligation, or do so in a timely manner, or is the individual merely seeking to cover up negligence or wrong-doing?"

Merriam-Webster defines "expectation" as "(1) the act or state of expecting; anticipation." What does it mean to expect something? Again, it means "to anticipate or look forward to the coming or occurrence of something. . . to consider something reasonable, due, or necessary. . . to consider oneself bound in duty or obligated in some regard."

The *Concise Oxford English Dictionary* defines the noun "exception" as "a person or thing that is excepted or that does not follow a rule."

Merriam-Webster says that an "excuse" is "something offered as justification or as grounds for being excused," i.e., to be granted exemption or release from some duty.

Note the two distinct definitions for "excuse" provided by the *Concise Oxford English Dictionary*: "(1) a defense

or justification of a fault or offense; (2) something said to conceal the real reason for an action."

Wikidiff.com allows users to ask, "What's the difference between one thing and another?" Note their distinction between an excuse and legitimate justification: "As nouns, the difference between excuse and justification is that excuse is an explanation designed to avoid or alleviate guilt or negative judgment while justification is a reason, explanation, or excuse which provides convincing, morally acceptable support for behavior or for a belief or occurrence."

Old Testament Worship

The Law of Moses contained many divine commandments, but sometimes extenuating circumstances made it impossible for an Israelite to fulfill such demands. In such cases, allowances were made.

The Sabbath

The Mosaic law required regular faithful observance of the Sabbath under penalty of death (Exod. 20:8-11; 31:14-16). However, the Jews recognized that there were exceptions, such as the priests who served in the tabernacle/temple on the Sabbath and a farmer who tended to the needs of his flock. As Lord of the Sabbath, Jesus Christ defended the innocent actions of His disciples and His own benevolent actions in healing (Matt. 12:1-13, esp. vv. 11-12; Luke 14:1-6, esp. v. 5; cf. also Luke 13:10-17). Even folks who are

biblically illiterate have heard of "the ox in the ditch." For those who exploit this unfortunate animal as an easy excuse for their failings, the following quote, attributed to Billy Graham, is worthy of consideration: "Jesus Christ, the Lord of the Sabbath, spoke about the ox in the ditch on the Sabbath. But if your ox gets in the ditch every Sabbath, you should either get rid of the ox or fill up the ditch."

The Passover

The Passover and the associated Feast of Unleavened Bread were counted among the three annual Jewish feast days (Exod. 23:14-17; Deut. 16:16-17; etc.). Allowances were made for one who became unclean through contact with a corpse or one who was traveling on a distant journey. Such individuals could observe on the 14th day of the second month (Num. 9:9-14). Unqualified excuses, however, provided no defense against punishment (Num. 9:13).

Worship in the Central Sanctuary

The Lord God prohibited the Jewish people from sacrificing in cultic places associated with Canaanite worship; instead, they were instructed to seek the Lord at the location He chose from among all the tribes (Deut. 12:1-6, 13-14). During the years of Assyrian and Babylonian captivity, many Jews were unable to worship in the central sanctuary as God had directed. Nebuchadnezzar destroyed the Jerusalem temple in 586/587 BC, demolishing Israel's designated house of worship, causing sacrifice to cease.

Those who survived the slaughter were deported to distant lands and served as slaves to foreign masters who spoke in a strange tongue. Temple worship became a mere memory (Ps. 137:1-6). Yet, God still had a purpose for His people: “For I know the plans that I have for you,” declares the Lord, “plans for welfare and not for calamity to give you a future and a hope” (Jer. 29:11). Ezekiel ministered to the exiles in Mesopotamia (Ezek. 1:1-3). Spiritual heroes like Daniel and Esther served God to the best of their ability, even though they could not regularly worship in Jerusalem. Daniel and his companions would not eat of the king’s delicacies; Shadrach, Meshach, and Abed-nego refused to bow before the great image that Nebuchadnezzar had erected on the plain of Dura. Despite the related dangers, Daniel opened his windows and prayed toward Jerusalem three times a day (Dan. 1:8; 3:16-18; 6:10).

New Testament Worship

The New Testament designates five acts of Christian worship: praise offered in song, prayers offered to the Father, proclamation of the gospel message, regular observance of the Lord’s Supper, and giving back a portion of our material blessings.

Someone might say, “I cannot perform this duty because. . . I was sick. . . (or) I was helping a sick relative. . . (or) I was traveling. . . (or) I was working, etc.” There are extenuating circumstances that may excuse us from assembling with the saints; yet, we must not allow legitimate exceptions to become illegitimate excuses. In the Parable of the Dinner, Jesus noted the sad excuses offered by many who had been invited to a large dinner (Luke 14:16-24). Clearly, He was speaking of those who rejected the preaching of John and His own ministry. The lesson is obvious: Christ has prepared a spiritual feast and invites all to take part. Excuses are a form of self-condemnation: “I tell you, none of those men who were invited shall taste of my dinner” (Luke 14:24).

Do we make excuses for our failure to worship? Do we attempt to explain away our apathy? Some defend their failure on lack of knowledge or acquired ability:

Someone might say, “I don’t know how to sing. . .” Well, you can learn, can’t you? Can you listen and follow along? You can do your best, knowing that God primarily focuses upon the heart.

Someone might say, “I don’t know how to pray. . .” Jesus taught the disciples to pray, and you also can learn the principles of acceptable prayer.

Someone might say, “I don’t know enough to preach the gospel or proclaim the apostolic message. . .” You can study, can’t you? You can tell others how God has blessed you, can you not? Can you not share (in some capacity) the simple truths that you understood when you obeyed? Frequently, those whom Jesus healed told others of the blessings they received, even when He said, “See that you say nothing to anyone” (Mark 1:40-45).

Someone might say, “I cannot assemble with the saints and observe the Lord’s supper because I am caring for a sick relative.” Well, thank you for your service, but is there someone with whom you can share the burden so you could still attend on Sunday evening?

Someone might say, “I am unable to assemble with the saints and observe the Lord’s supper because I am scheduled to work on Sunday.” Again, thank you for providing for the physical needs of your family, but can you ask the boss to adjust your schedule so you can be present at one of the Sunday assemblies?

Someone might say, “I cannot assemble because I am traveling.” Travel makes things difficult, but in most circumstances, “Where there is a will, there is a way!” In my sixty plus years of living, I don’t recall a time when we did not figure out a way of worshiping with the saints on the Lord’s day, even when we were traveling. When I was a child, Mom made sure we regularly attended services on Sunday and

on Wednesday. In the forty-plus years that Sherelyn and I have been married, we have occasionally needed to travel on Sunday, but we always scheduled our trips around times of assembly and worship (even when the trip was planned on short-notice because of an emergency or death in the family).

Someone might say, “I cannot give because I am poor. . .” Unlike personal income taxes, the gospel does not limit this command to the rich, nor is it connected with our income. In both the Old and New Testaments, giving is proportional. The law required tithing, while the gospel specifies no percentage. Christian giving should be proportional (i.e., as we have prospered) and generous (freely, you have received, freely give).

Conclusion

Be honest and responsible. Show character and integrity. Strive to the best of your ability to fulfill God’s expectations. Reread the blessings that were pronounced at Mt. Gerizim: “Now it shall be, if you diligently obey the Lord your God, being careful to do all His commandments which I command you today, the Lord your God will set you high above all the nations of the earth. All these blessings will come upon you and overtake you if you obey the Lord your God. . .” (Deut. 28:1-2).

In Sacred Scripture, faith and obedience are so intertwined as to be synonymous: Jesus said, “He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him” (John 3:36). Proudly rebellious men who do not obey the truth, but pursue unrighteousness, will face God’s wrath and indignation on the last day (Rom. 2:8-9).



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“No Problem”

by Kyle Pope

In life and matters of faith, when people use the same words with different concepts in mind, the result is confusion and chaos. This makes it crucial that in biblical interpretation, we allow the Bible to define its own terms.

Introduction

According to *All Things Linguistic*, a blog focusing on interesting language issues, the phrase used as the title of this article has proven, in some situations, to be anything *but* “no problem.” Apparently, if you are a “baby boomer” (i.e., one born between 1946-1964), the most common way you respond to an expression of gratitude is to say “you’re welcome,” while you generally only use the phrase “no problem,” to reassure someone that an action they have taken has not inconvenienced you. On the other hand, if you are a “millennial” (i.e., one reaching adulthood after the year 2000), the phrase “you’re welcome” is only used sarcastically when you haven’t been thanked or when you feel that something was done to you or taken from you without your permission. To you, the phrase “no problem” is considered the most polite and respectful response to the words “thank you.” While the same words are used, dramatically different meanings are attached to them depending upon the perspective of the speaker and the hearer. For those who work in customer service, this has proven quite problematic, “because everyone thinks that everyone else is being rude when they’re really being polite in their own language.”

Often in matters of faith, this same problem arises when people use the same words but in ways far different from their meaning in Scripture. Consider a few examples:

Baptism

To many in the world, the term “baptism” can refer to any type of initiatory ritual involving water, including sprinkling, pouring, and full or partial immersion. In the New Testament, baptism is something accomplished when one goes “down into the water” (Acts 8:38) and then comes “up out of the water” (Acts 8:39). It requires “much water” (John 3:23) and symbolizes being “buried with” Christ “through baptism” and raised by faith in Him (Rom. 6:4; Col. 2:12). Sprinkling and pouring do not demonstrate the figure of burial. In the Greek Old Testament, the verb form was used of the Syrian commander, Naaman, dipping seven times in the Jordan in obedience to Elisha’s command that he might be cleansed of his leprosy (2 Kings 5:1-14). So, as the Bible defines it, “baptism” is always—and only—full immersion.

Church

When many speak of a “church,” they are describing a building or one of many distinct denominations holding to a particular system of doctrine and practice. Jesus promised to build His church (Matt. 16:18). Following His death, burial, resurrection, and ascension, followers of Jesus were collectively described as “the church” (Acts 5:11; 8:1, 3). As the New Testament uses this word, it always applies to a collection of people and never to a building. While it may speak of different groups of Christians in various places as “churches” (Acts 9:31; 15:41; 16:5), these were not divided into denominations believing and practicing

different things. Individual disciples of Christ collectively constitute “one faith” (Eph. 4:5) and “one body” (Eph. 4:4; Rom. 12:5; 1 Cor. 10:17; 12:12, 13; Eph. 2:16; Col. 3:15), which is defined as “the church” (Eph. 5:23; Col. 1:18, 24).

Pastor

For many, the “pastor” is the main preacher serving a congregation who acts as the unilateral leader over the group. In the New Testament, the word means “shepherd,” as it is translated most often (Matt. 9:36; 25:32; 26:31; Mark 6:34; 14:27; Luke 2:8, 15, 18, 20; John 10:2, 11, 12, 14, 16; Heb. 13:20; 1 Pet. 2:25). In the New Testament, only once, in Ephesians 4:11, is it translated “pastors” in the plural. Based on the synonymous use of its verb form with “elders” (or presbyters) and “overseers” (or “bishops”) (cf. 1 Pet. 5:1-5), it becomes clear that the term “pastors” is one of several names used for the group of qualified, appointed men who lead local congregations (cf. 1 Tim. 3:1-7; Titus 1:5-11; Phil. 1:1). While a qualified preacher may serve as one of the “pastors” (1 Tim. 5:17), the New Testament never speaks of a single “pastor” over a local congregation.

Kingdom

To Premillennialists, Christ’s promised “kingdom” is a geopolitical material domain that will one day be established on earth when Christ visibly and physically reigns upon His throne in Jerusalem. Indeed, the Bible speaks of geopolitical kingdoms, such as that of Solomon. He reigned over “all kingdoms from the River to the land of the

Philistines, as far as the border of Egypt” (1 Kings 4:21). However, the Messiah was said to reign over a far different jurisdiction. Daniel was told that the Messiah’s kingdom would arise during a fourth great kingdom—the Roman Empire. It would “consume” all kingdoms and “stand forever” (Dan. 2:44). Following Jesus’s resurrection, He was said to have “all authority” in a realm including heaven and earth (Matt. 28:18). After the day of Pentecost, His disciples were said to have been “conveyed”—“into the kingdom” of God’s son (Col. 1:13). They describe Jesus as “King of kings and Lord of lords” (1 Tim. 6:15), proclaiming Him to presently reign “far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come” (Eph. 1:21). As the New Testament describes it, the Messiah’s kingdom is a spiritual realm that already exists in heaven and earth over those who follow Him as King.

Resurrection

To Preterists, the “resurrection” was the deliverance of righteous souls from Hades upon Jesus’s death, the destruction of Jerusalem, or a direct elevation of the righteous to heaven upon death. Scripture speaks of the figurative resurrection of Israel back to its national existence in the land of Israel (Ezek. 37:1-14) and the spiritual death and resurrection to life that occurs in baptism (Rom. 6:1-7). Still, all figures derive their significance from something actual. This becomes clear in the relationship that is drawn between Christ’s resurrection and the promise given to His people. Paul argued that what Jesus experienced—“He was buried” and “He rose again the third day” (1 Cor. 15:4)—stands as proof of what will one day happen to us (cf. 1 Cor. 15:12-19). His was not merely spiritual deliverance of His soul from Hades, but a reunion of His spirit with an incorruptible body (cf. 1 Cor. 15:43; Phil. 3:21). There is a likeness in kind. Jesus’s resurrection was the “firstfruits” of what His people will experience “at His com-

ing” (1 Cor. 15:20). Paul explained, “if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you” (Rom. 8:11). As the New Testament teaches it, the resurrection that will occur at the final judgment is a reunion of the spirit to a resurrected body that (for the righteous) is similar in kind to the resurrection body of Jesus.

Conclusion

People can use the same words, but unless the meaning attached to those words is the same, there will be confusion. Like the example we offered at the beginning of this study, someone can say “no problem,” but a problem can arise if we mean different things by using even such a simple phrase. In spiritual matters, we must always allow Scripture to set its definitions. Otherwise, we may find ourselves using the same words but with meanings never used by the Holy Spirit. When this happens, the result will be error and confusion.

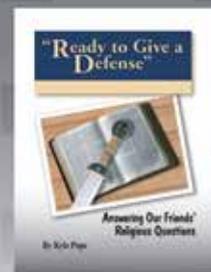
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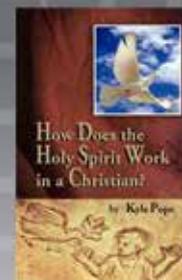


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Running the Race by Fueling Well

by Lindsay Mast

Serious athletes recognize the need for a balanced, healthy, and proper diet. Similar principles apply in the spiritual realm. Is your soul feasting on the word of God, or are you binging on junk food?

"I'm so tired," my friend, Becky, said over the phone. "I miss running, but nowadays, I just don't feel like it. I'm not sick, but I'm having trouble getting through workouts, and I'm beat for the rest of the day." She described her intense workout regime of daily running or cardio mixed with an hour of weightlifting every other day.

Then she outlined her eating habits: one piece of fruit before her morning workout, some turkey and one slice of bread for lunch, and a salad for dinner. She was consuming very little protein and far fewer calories (or energy) for what she was asking of her body. "Friend," I said. "You need better fuel. You're training like an athlete, but you're eating like you're on a diet."

Physical food is a vital part of our journey on this earth. Without it, we cannot survive. If you're an American reading this, you've likely enjoyed a lifetime of abundant food of all varieties. However, if you've lived much longer than childhood, you've probably realized some foods sustain your daily activities better than others.

As He often does, God uses our physical needs to illustrate our deeper, more urgent spiritual ones. While breakfast, lunch, and dinner are essential, the spiritual food that fuels our journey to heaven matters far more.

All recognize that if we eat too much junk food, we gain weight and feel sluggish—not good. Eat too little, and we risk running low on energy and tiring out. Spiritually, the same things happen when we don't fuel well.



As Christians, there is too much at stake when it comes to what we feed our spirits. We need quality fuel and lots of it. Can you get by with a Sunday sermon or a daily Bible verse? Maybe, but you won't thrive. What happens when you're spiritually challenged? Without proper spiritual nutrition, you're set up to be tempted, without preparing yourself to withstand it.

Just as a runner needs plenty of high-quality food to make it through their workouts, day in and day out, we must make sure we are feeding our souls with the words of God—the words of eternal life (John 6:50-71). There is no shortcut. It requires us to set aside time to sit down and dig into the feast of the Bible.

The blessings of consistently feasting on God's words cannot be overstated. They are so rich with wisdom when we are foolish, comfort when we are sad, and motivation when we are weak. They remind us over and over of His love, grace, and mercy. They give us strength and energy, the perfect fuel for this divine race.

It can be as simple as opening up a Psalm, as industrious as a yearly reading plan, as targeted as a topical study. However you approach it—do it! Your spiritual muscles will thank you and grow like you wouldn't believe!



Lindsay
Wolfgang Mast

Lindsay has dozens of medals from marathons, half-marathons, and overnight relays, but is anxious for the only prize that matters, heaven. She left a career as a broadcast journalist to homeschool her three children, and now also does online marketing for small businesses. She and her husband, David, worship at the Embury Hills church in Atlanta, GA. She can be reached at lbwolfgangmast@gmail.com.

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The church our blest Re - deem - er saved With His own pre - cious blood,
To her my cares and toils be giv'n Till toils and cares shall end,
Thy hand from ev - ry snare and foe Shall great de - liv - erance bring.

I love Thy church, O God, Her walls be - fore Thee stand,
Be - yond my high - est joy I prize her heav'n - ly ways,
Sure as Thy truth shall last, To Zi - on shall be giv'n.

Dear as the ap - ple of Thine eye, And grav - en on Thy hand,
Her sweet com - mu - ion, sol - emn vows, Her hymns of love and praise,
The bright - est glo - ries earth can yield And bright - er bliss of heav'n.

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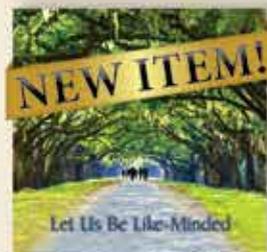
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Glorifying God with One Voice

by David Flatt

Focusing on the text of Romans 14-15:7, David considers the inspired apostle's instructions for unifying saints of differing personal convictions.

Introduction

There is no more significant example of Paul explaining the challenges of unity among saints than this section in Romans. Instead of merely commanding saints to be united, he deals with specific issues threatening the unity of the saints. While we may not struggle with these particular matters, we are often challenged to respect one another's conscience.

Welcome the Weak in Faith (Rom. 14:1-6)

Being a vegetarian is not new to our time. In the ancient world, people chose vegetarianism for religious reasons. For example, Jews living outside Israel might have chosen to be vegetarian. Pagans sold most of the meat available in the market. Observant Jews could not ensure that the meat had been prepared according to kosher standards. Also, pagans, who had converted to Christianity, were all too familiar with meat being sacrificed to idols. This meat was only a reminder of the lifestyle they once lived and had renounced. So, Paul addresses a practical concern of his time.

This is similar to what Paul wrote in 1 Corinthians 8. In that passage, he makes two points: (1) God is the creator of all; therefore, all meat could be eaten with thanksgiving. (2) If someone's eating of meat harmed another saint's conscience, he should not eat meat in their presence. Now in Romans 14, Paul expands the discussion of this issue.

First, notice Paul's diplomatic approach in this passage. He does not assume Jewish converts are vegetarians, and Gentile converts are meat eaters. Why? There likely were vegetarian and meat eaters among both groups. Making sweeping generalizations would only reinforce the differences which were keeping these two groups segregated. Paul is trying to remove cultural barriers between these two groups. Ultimately, Paul wants these two groups to worship together as servants of the same Master (Rom. 15:5-7).

Paul is dealing with a specific consequence of the doctrine of justification by faith. If we are justified by faith, then what people eat or the days they exalt are insignificant. Matters of personal conscience are not—and cannot—be the basis of unity. The only basis of unity is faith in what God did through Jesus Christ and the gospel message.

Therefore, saints must not look condescendingly at one another due to personal judgments based on conscience. The one who abstains is not holier than the one who partakes. The one who observes a particular day as sacred is not holier than those who view that same day as common. In Christ, saints have flexibility concerning issues of conscience.

Who are the “weak in faith”? What does Paul mean by this description? He does not suggest that such individuals had a shallow commitment to Christ. They did not doubt the Messiahship of Jesus. This group had not yet realized

the full consequences of being justified by faith (Rom. 1:16-17). They still felt that observing specific dietary guidelines and/or keeping certain holidays was necessary for their justification.

This was the central issue at Corinth. Paul wrote, “For although there may be so-called gods in heaven or on earth—as indeed there are many “gods” and many “lords”—yet for us, there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist. However, not all possess this knowledge. Because of their former association with idols, some ate such food as if it was offered to an idol, and their conscience, being weak, is defiled (1 Cor. 8:5-7). These saints knew there was one God and one Lord, Jesus Christ. Although they had obeyed the gospel, they did not fully recognize the consequence of this truth.

With the saints at Rome and Corinth, Paul was dealing with issues of conscience. The word “conscience” means “with knowledge.” We make judgments and form opinions based on the knowledge we possess. As we grow in our understanding or discernment, our judgments and views often change over time and experience. Therefore, we must respect one another's personal opinions and judgments, recognizing that knowledge and experiences vary.

It does not appear that the “weak in faith” were imposing their views on other saints. If some of this group were Jewish, there is no indication that they

were like the Judaizing teachers Paul frequently engaged. When Paul dealt with Judaizing teachers, he rebuked them and declared them to be false teachers. Paul *never* permits tolerance toward false teachers.

Paul begins this chapter by instructing the “strong” to welcome the “weak.” In chapter 15, Paul tells the saints to receive one another as Christ had received them (Rom. 15:7). To receive means “to grant access into one’s heart; to take into friendship” (Greek definition of the term translated “receive”). Christ receives us based on faith, i.e., our reliance upon and obedience to Him. Therefore, faith in Christ is the only basis by which we are to receive other saints. Food was not a test of receiving other saints.

We would be wise to consider if we are guilty of judging one another based on criteria regarding which God is indifferent. Building barriers along cultural and ethnic lines is easy to do. Using worldly standards of judgment, however, will never bring unity. We must not conform to the world but seek transformation by renewing our minds (Rom. 12:1-2).

Only God’s Final Judgment Matters (Rom. 14:7-12)

Paul is trying to reconcile opposing parties in the church. Sound familiar? It is as if an older brother is trying to get his younger siblings to get along. Yet, who are these disputants? Let us paraphrase the following scenario that N.T. Wright uses in his commentary on this passage:

One Christian has a strict conscience. His background, upbringing, and temperament all incline him toward a stringent view of his moral responsibilities. To him, the world is a wicked and corrupt place and needs to be shunned. If this view demands he abstains from meat, then he will choose to be vegetarian. But then, he notices a fellow-Christian. She goes to the market and buys meat, which came from the pagan temple. To him, this is appalling. He thinks, “What kind

of Christian would buy this meat and feed it to their family?”

However, this woman has been taught that God is the Creator and Redeemer of all things. The whole world belongs to Him, even the meat she buys for her family. She knows she has been called to live a holy life, distinct and different from the pagan world. Yet, she also knows those outward regulations about what you can and cannot touch or eat do not get to the heart of genuine holiness. She tires of being criticized by other Christians who have not learned one of the most basic, liberating gospel concepts. To her, such Christians are small-minded, driven by fear, and unable to see beyond their own front doors (Wright, 100-101).

As Wright observes, both perspectives come from a clear understanding of one part of Christian truth. However, Paul reminds the saints of a truth which rises far above both: There is one Lord, and it is before Him alone that every Christian lives and dies, stands or falls. This is why no one has the right to look with disdain towards his fellow-Christian. No one is in the position to pass judgment on another based on his personal conviction.

Knowledge of God’s judgment must temper our judgments of others. Jesus taught this in the Sermon on the Mount (Matt. 7:1-2). If we are harsh, hypocritical, or merciless in judging others, we will receive judgment without mercy. God will have the final say over us all. Before enforcing our day-to-day judgments on others, the knowledge that God is our judge must shape our conduct.

Distinguishing areas in which God gives us flexibility and those where He demands total conformity requires a complete examination of the Scriptures. As issues develop, we must approach each on a case-by-case basis. Matters in which disagreements arise cannot be resolved by simply “agreeing to disagree.” Why? God’s judgment of us all. If someone practices something or fails to practice something that will

result in God’s judgment, we ought to love one another enough to point out the danger—and prove it with the Scriptures.

Love is the Path to Peace (Rom. 14:13-23)

As saints, we have been justified/welcomed into God’s family by faith. Therefore, we owe one another mutual love and respect. This is in the background of what Paul emphasizes in this paragraph. Thus, Paul explains how love is the path to peace. To make his point, Paul uses the illustration of walking.

Paul warns against the danger of clearing our path, but in so doing, obstructing the path of another. During Ohio winters, plow trucks would plow snow off the street. However, the plowed snow from the trucks would block my driveway. In clearing our path in life, we must be considerate. If not, we may put stumbling blocks in the path of another. We must never make the path to Heaven for our brethren more rigorous than it already is. Paul teaches us how we can help each other get to Heaven despite our different personal convictions over food and holidays.

We must be cautious when determining our path regarding issues about which God grants us liberty. We must concern ourselves less with how such matters affect us personally and more about how our approach to such issues will affect those around us. Sometimes we are tempted to tell someone who is “weak in faith” that he needs to “study more and grow.” While Christians do, indeed, need to study and grow, this is not Paul’s primary focus in this passage.

Those who are “weak in faith” are not necessarily immature in the faith. Although Paul offers guidance on meats and days, he never tells the “weak in faith” that they must change their practice. Those who are “weak in faith” may, in time, recognize more fully the consequences of being justified by faith and cease struggling over food or

holidays. The weak brother must not condemn the strong, nor vice-versa. It was unnecessary for either group to alter their practice on these issues, except where one might cause his brother to sin.

Overall, Paul is saying that something may not be wrong, in and of itself, but become wrong because of how it may impact others. Food is food; however, the consumption of certain foods could become wrong if doing so caused one's brother to stumble. Therefore, Paul appeals to saints willing to eat anything; they needed to act with love and restraint towards brethren who did not believe they could eat everything.

For example, if a meat eater invited a vegetarian into his home for dinner, Paul would have told him not to serve meat. His vegetarian brother views eating meat as sinful. If the meat eater served meat to the vegetarian brother, he would put his vegetarian brother in a position to violate his conscience. Paul says the vegetarian would be condemned if he ate. In other words, the meat eater could cause the vegetarian to quit serving God altogether: i.e., abandon the faith. Paul could not accept the thought of potentially obstructing another's salvation.

There may be occasions when our liberty must be restrained for the sake of those who have not realized the full extent of being justified by faith. Paul wants the "strong" to understand that using their freedom in certain situations could do irreparable damage to their brethren who were "weak in faith." Such restraint is a demonstration of brotherly love (Gal. 5:13-16).

Love is the path to peace in the local church. Just as the Messiah redeemed humanity by self-giving love, the least we can do is sacrifice for the sake of another's salvation. We need to avoid selfishly taking advantage of one another. Some may be tempted to object to a practice by claiming to be "weak in faith," but in reality, such persons are manipulative.

This temptation must be resisted. Remember, maturity is not found in being weak or strong on such matters. Maturity is found in being able to recognize an opinion as such and not imposing it on others.

Forbearance Exemplified (Rom. 15:1-7)

The strong are to bear with the weak. The strong are to be considerate of the personal judgments of the weak in faith. Paul reminds the saints how the Messiah had to do something difficult (Psalm 69). The Messiah bore the suffering of the world for the benefit of everyone and to please His Father (Phil. 2:5-11). He exemplifies the strong bearing the infirmities of the weak. Therefore, in a much smaller sense, Paul asks the strong to do for the weak what Jesus did for the world.

This principle is also exemplified by Old Testament examples of how hope was realized by forbearance. The text is filled with harrowing accounts of God's people doing what is difficult. It contains cautionary anecdotes of them succumbing to worldly influences. The Old Testament gives examples of the principle of forbearance that Paul advocates in Romans.

Paul uses the Messiah and the Old Testament to encourage unity between the strong and weak. The Messiah and the Old Testament become the foundation of unity. Paul wanted the weak and strong to look at each other with love and equality. They were together in Christ. By shared belief in Christ, they could glorify God with one voice.

Conclusion

While Paul went into detail about a specific matter hindering unity, there did not seem to be an open hostility among the saints in Rome. The issue of eating meat could have been as subtle as how brethren of different convictions thought of each other. Regardless, open hostility and subtle condescension destroy unity.

We live in a time of heightened polarization. As a society, we are deeply divided politically, racially, and economically. The chasms are only widening. Sadder yet is how this polarization has shaped the attitudes and behaviors of some saints. Evidence of conformity to the world may be proven by one's discourse on social media and elsewhere. Worldly opinions, sentiments, and philosophies are dividing God's family. Our light, which is only illuminated by unity, is being dimmed. Therefore, this section of Romans is of urgent necessity in our study and teaching.

How we view each other significantly affects our relationships. If we think less of certain saints, we will be less likely to engage them in conversation, give thought to their needs, be sympathetic to their problems, or value their perspective. When we overtly or quietly treat each other with disdain, we create a corrosive atmosphere in the local church. Paul was deeply concerned about this happening among the saints in Rome. Rather than being at odds with each other, he wanted them to treat each other like a loving family. Unity demands renewal (Rom. 12:1-2). Only renewed faith and love in the Messiah will bring us together to glorify God with one voice.



David Flatt

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

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The Worship of the Church: Giving

by Phillip E. Stuckey

Are we showing God honor and reverence each Lord's Day by giving generously, willingly, and joyfully to the church?

Introduction

Now concerning the collection for the saints: as I directed the churches of Galatia, so you also are to do. On the first day of every week, each of you is to put something aside and store it up, as he may prosper, so that there will be no collecting when I come (1 Cor. 16:1-2, ESV).

The Bible says that God is the giver of every good and perfect gift and that He has richly blessed all of humanity. He has given us life, a world that can sustain us physically, His word that sustains us spiritually, and above all, His Son, through whom we find forgiveness and eternal life. God is a giver who gives good gifts.

So, it should be no surprise that all of God's commands are for our good (1 John 5:3). This is certainly true when it comes to giving (Acts 20:35). When we consider what God has revealed in the New Testament, we can see that He has a pattern and plan for the local church's work, worship, and organization. This includes the contribution that is taken up each Lord's Day in every local church.

Giving Is God-Ordained

There are several reasons why every local church should take up a weekly collection, but one of the most obvious reasons is because God has shown us it pleases Him. We know this is true based on many early church examples in the book of Acts (See Acts chapters 2, 4, and 11). In Paul's letter to Corinth, God communicates His desire for churches to take up a collection from its members (1 Cor. 16:1-4).

By inspiration, Paul directed the churches in Corinth, Galatia, and other places to take up a collection for the needy saints (1 Cor. 16:1). It was to be taken up weekly when the saints came together on the first day of the week (1 Cor. 16:2; cf. Acts 20:7). While there was no set amount specified, each Christian was called on to give as he had prospered that week (cf. Acts 11:29).

Not only has God directed the saint to give as he has prospered, but He desires him to do so with the right heart and with the right attitude (2 Cor. 9:6-7). Paul called on the brethren in Corinth to give bountifully, rather than sparingly (2 Cor. 6:6). They were not to give haphazardly, but with forethought and planning (2 Cor. 6:7). They were not to give grudgingly or out of compulsion, but willingly and joyfully (2 Cor. 6:7).

The weekly contribution to the local church is something God desires. Every able saint should contribute to their local church on each Lord's day, just as God has ordained.

Giving Is Needed to Do God's Work

Why else should we give?

As you read your Bible, notice that, down through the ages, God has given His people collective work to do. The burden of this work was shared among the people of God. In the Old Testament, some of these were compulsory taxes and tithes (Lev. 27:30; 2 Chron. 24:5-9). There were contributions to provide for the priests (Exod. 35:21, 24; Lev. 7:14, 32; Deut. 12:6, 17-19; 2 Chron. 31). There

were also freewill offerings such as those for the tabernacle and for the building and repair of the temple (Exod. 36:3; 1 Chron. 29:1-9).

In the New Testament, we see a similar pattern emerge. There are multiple examples of voluntary contributions taken up, most of which were to give relief to needy Christians in other places. The Antioch church took up a contribution for the needy saints in Judea (Acts 11:27-30). In Paul's letters, we read about contributions taken up in churches in predominantly Gentile territory, like Macedonia, Corinth, and Rome, to help the needy saints in Jerusalem (Rom. 15:25-27; 1 Cor. 16:1-4).

Not only did churches in the New Testament take up collections for needy saints in other places, but there were other works God had planned for them to do.

The local church took up collections to provide for the needy brethren among them (Acts 2:44-45; 4:34-35). They also supported widows who had no family or means to support themselves (Acts 6:1-6; 1 Tim. 5:3-16).

Paul's words to Corinth that "those who proclaim the gospel should get their living by the gospel" shows that those who preach the gospel had a right to be supported (1 Cor. 9:14; 2 Cor. 11:8; Phil. 4:15). Elders could also be supported in their work by the church (1 Tim. 5:17-18).

Are there still needy brethren who need assistance? Are there still men who will devote themselves to the proclamation of the gospel? Are there still men

who are willing to shepherd the flock? If so, the local church still has work to do, and the contribution is still needed.

Giving Is Worship

One can readily see that the church took up a weekly collection in its assembly to do the good works God has prescribed, but is it an act of worship? This is a good question.

What is worship? Is it not an act of expressing reverence to God? If that is true, then at the most basic level, all acts of worship involve giving, whether we are talking about praise, prayer, etc. (Heb. 13:15).

Under the Old Covenant, the various sacrifices and offerings given in worship were considered “gifts” to God (Lev. 23:38; Num. 18:11; cf. Heb. 5:1). While Christ has ended the offering of animal, grain, and other sacrifices under the New Covenant, the language of sacrifice and offerings is often associated with the saint’s giving.

When Paul spoke about the Philippian church’s support in his ministry, he not only called it a “gift” but said it was a “fragrant offering, a sacrifice acceptable and pleasing to God” (Phil. 4:14-20). Likewise, the Hebrew writer connects the imagery of sacrifice with the Christian’s giving to others (Heb. 13:16).

Along with the language of gifts and sacrifices associated with giving, when Luke summarizes the activities of the early church, note that the word “fellowship” is mentioned alongside the apostle’s doctrine, the breaking of bread, and prayers, and appears to include the act of giving and the contribution (Acts 2:42; cf. Rom. 15:26; 2 Cor. 9:13).

Considering all that the Bible has to say about the contribution, giving is much more than just dropping some money in a plate. God desires the saint to show Him honor and reverence, to worship by giving to the church each week, as he has the ability, both

willingly, joyfully, and generously (2 Cor. 9:6-7).

Giving Is a Blessing

God is the giver of good gifts (Jas. 1:17). One blessing God has given His people is the grace of giving. It provides Christians an opportunity of giving back some of what God has bestowed upon us. It reminds us that we are merely stewards of what we have from God (Ps. 50:10-12). It allows us to have fellowship with others in doing God’s work (Acts 2:42). It even helps us keep our perspective on eternity (1 Tim. 6:17-19; Matt. 6:19-21). God blesses those who give themselves to Him and share with His church and with others (Mal. 3:8-12; Luke 6:38; Ps. 126:6). Indeed, “It is more blessed to give than to receive” (Acts 20:35).

Conclusion

God has ordained giving to worship Him, to care for His people, and to carry out the work of edification and evangelism. When we fail to give as we have prospered, we rob ourselves of the great blessing God has in mind for us in giving. Let each of us devote ourselves to the Lord, giving ourselves first to Him, and then let us give joyfully to the church to His glory and honor.



Phillip E. Stuckey

Phillip has worked with the Robison St church of Christ in Edna, TX, for 6 1/2 years. He and his wife, Elizabeth, have three children. The church website is ednachurchofchrist.org. He can be reached at philstuckey@gmail.com.

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Appendix

Author’s Biography

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Q.

by Bobby L. Graham

A.



Bobby L. Graham

Bobby actively participates in fill-in preaching, Belize trips, teaching an hour each day at Athens Bible School, and in

gospel meeting work. He and his wife, Karen, have three children. He can be reached at bobbylgraham@pclnet.net.

QUESTION.

What does it mean when the Bible says that the temple's veil was rent asunder (Matt. 27:51)?

ANSWER.

About the ninth hour of the day of Jesus' crucifixion, "Jesus cried out again with a loud voice, and yielded up His spirit. Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split" (Matt. 27:50-51, NKJV). In this passage and elsewhere, we read of the miraculous events accompanying Jesus's death, evidently to stress the crucifixion's divine significance and anticipate what was soon to occur on the first day of the week. At this same time, Jesus proclaimed, "It is finished" (John 19:30), leading the centurion to declare his conclusion that Jesus was the Son of God (Matt. 27:54), thus the wrong man being put to death. To clarify the significance of the rending of the Temple veil and the centurion's declaration, it is wise for us to note some Old Testament background for this event.

While the veil referenced here was that curtain in the Third Temple (built by Herod), the tabernacle constructed

at Mount Sinai also had its veil/curtain (Exod. 26), as did the temple of Solomon and one built after Israel returned from captivity. In showing that the Old Testament system had been fulfilled in Jesus Christ under the new covenant, Hebrews 9 provides additional details concerning the veil and other furnishings of the Tabernacle/Temple:

Now when these things had been thus prepared, the priests always went into the first part of the tabernacle, performing the services. But into the second part the high priest went alone once a year, not without blood, which he offered for himself and for the people's sins committed in ignorance; the Holy Spirit indicating this, that the way into the Holiest of All was not yet made manifest while the first tabernacle was still standing. It was symbolic for the present time in which both gifts and sacrifices are offered which cannot make him who performed the service perfect in regard to the conscience — concerned only with foods and drinks, various washings,

and fleshly ordinances imposed until the time of reformation (vv. 6-9).

The Hebrew writer presents God's solution to this problem of limitation/imperfection in the Old Testament system by showing that Christ solved this deficiency when,

Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption. For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God? And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance (vv. 12-15).

The point of all this is that the veil and its entire system signified that the One who would enter through it into the true Holiest of Holies (i.e., heaven) was still to come. In other words, the Law of Moses (Old Covenant) did not meet the divine objective but anticipated Jesus as the fulfillment thereof (Rom. 10:4). For the fifteen centuries of the Law's operation from Sinai to Calvary, God was pointing to Jesus Christ through the Old Covenant's object lessons. When He tore/rent the veil at the time of His death, He demonstrated some things about Himself, the Old Mosaic system, and the new covenant.

1. The Most Holy Place (heaven) was no longer inaccessible.
2. God's presence, symbolized in the High Priest's presence in the

inner room, where His presence was manifested, on the Day of Atonement, was now evermore available (Heb. 10:19-20).

3. Our access is now direct because Christ has torn the veil and assured our access to the throne of grace (Heb. 4:16). No man stands between God and us!
4. Our relationship with God (the Father, Son, and Holy Spirit) is even more intimate than it was under previous covenants (Matt. 28:19-20).
5. God now manifests His presence in different temples: in Christians individually and the church collectively (1 Cor. 6:19; 3:16).
6. Several changes have transpired: A different Mediator has established

a different covenant, resulting in no more animal sacrifices, no more earthly priestly class mediating for us, and no more Sabbath or tithing observance.

7. As symbolized by the veil and the mediating priesthood, God's separation from His people taught the people about His holiness and their sin. In Christ's propitiatory work, we realize our forgiveness, sanctification, and access/right to draw near to God (Heb. 2:17-28; 13:12; 10:22).

God and Jesus accomplished much when they miraculously tore the veil from top to bottom. Remember that it all was for you and me!

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Masada and the Dead Sea

by Trent and Rebekah Dutton

Masada and the Dead Sea showcase the rugged landscape of the Jordan Rift Valley's southern end, where many significant Biblical scenes unfold.

In our past few articles, we have started a virtual tour of Israel without letting you in on the secret. The twist on our recent locations has had a specific question in mind: “If you had two or three days in Israel, what locations should you visit?”

First, a disclaimer—if you go to Israel, you need about ten days minimum on the ground to cover Dan to Beersheba and all critical sites in between. Afterward, you return home, study all the photographs and geography you experienced alongside studying the text. Then plan your return trip within two years to imprint it in your mind and soak it all up. Yet, with that caveat, our question remains: what if you only had a few days?

For obvious reasons, our recent

locations of Jerusalem (the Western Wall and Mount of Olives) and Capernaum are essential core sites to visit. We add Masada and the Dead Sea to the list. Why? Think of the scenes that play out in the Dead Sea area. It is a landmark, or watermark, that provides boundary designations early in the Biblical text (Deut. 3:17). It is mentioned in the most prominent early history scenes of Israel, including their crossing of the Jordan en route to Jericho (Josh. 3:16). Many narratives, such as David in his Judean Wilderness strongholds or one of many mentions of Moab in the Old Testament, all occur in the area of the Dead Sea.

When reading these or any narratives of the Biblical text, feeling the sand, sweating in the heat, smelling the salinity in the air, or feeling the Dead

Sea water's slimy texture all make the experience visceral. When David sought to protect his father and mother in Moab (1 Sam. 22:3), this was the environment he crossed to afford them protection on the other side. The accompanying images of the Dead Sea from the northern shore and Masada show that deserted landscape. There may be water there, but it is not useful beyond providing the geographical layer of protection David was utilizing.

With its summit just to the right-center of the image, the included photograph of the Masada approach is an example of a Judean Wilderness stronghold. These strongholds are often not areas with clearly defined walls and gates, but cliff sides and narrow passes through wadis that



North shoreline area of the Dead Sea



View of hills just outside of Jerusalem | Masada and the Dead Sea—near to Jerusalem, but so different

provide protection and often access to sources of fresh water, such as Ein Gedi or Wadi Qelt. That, combined with this hot and dry lunar-like landscape, produces a formidable environment where those in the strongholds could dig in, and those left outside could die in short order without water and cover.

It is a desert landscape in the Middle East. No surprise, right? True, but approximately 35 miles away, Jerusalem sits at an elevation difference of 3,800 feet (i.e., from the Dead Sea shoreline to Jerusalem). Average summer temperatures run about 100 degrees Fahrenheit at Masada, while Jerusalem fluctuates around the mid-

80s. The desert area is not unexpected, but it is interesting how different these landscapes and climates can be, though only a few miles away from each other. Compare it to the view of the hills just outside of Jerusalem. Rolling hills and green trees abound. Nothing is green at Masada, and the cliffs bordering the Jordan Valley fall flat to the valley floor.

The Dead Sea and Masada are on the shortlist of landscapes to see while in Israel. Galilee, the Jezreel Valley, the Judean hills, the Negev, the Jordan Valley, and the Dead Sea are contrasting primary landscapes. These environments occur within the 150-mile range of Dan to Beersheba. Seeing

and feeling these landscapes enlivens their textual narratives. It also validates that biblical authors knew the regions they were describing. Be it virtual or on foot, explore these areas with Biblical text in hand and make that connection between the book and the land.



Trent & Rebekah Dutton

Trent and Rebekah both hold Master's degrees in Biblical Archaeology from Wheaton College, in the Chicago, IL area. They have participated in four full excavation seasons with The Leon Levy Expedition to Ashkelon two seasons at Tel Shimron in the Jezreel Valley, and one season at Tel Burna in the Shephelah. They can be reached at trentdutton@gmail.com.



View approaching the summit of Masada

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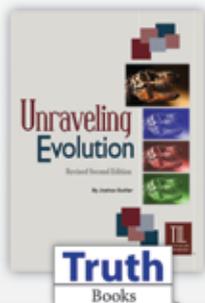
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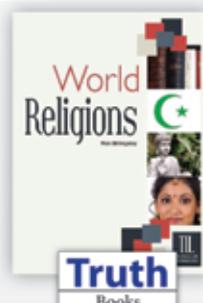
veritable fact by a majority of the masses. Critics of Darwin's doctrine are often branded as uneducated, unintellectual, and scientifically irrelevant the evidence.

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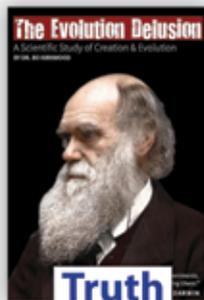
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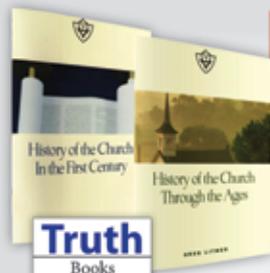
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Lipscomb's New Lanier Center for Archaeology

by Daniel H. King, Sr.

While these changes at Lipscomb University are interesting from an academic standpoint, from a spiritual perspective, they reflect a continued denominational drift among brethren.

Students of Biblical Archaeology (BA) were dismayed to hear of the closing of the Southwestern program in Biblical Archaeology along with the Tandy Institute of Archaeology and Museum in Fort Worth, Texas, amid the COVID-19 viral pandemic. It happened on account of financial considerations associated with the pandemic in April 2020. The Institute was housed at the Southwest Baptist Theological Seminary since 1983 and was one of the leading training centers for BA students in the United States before this announcement. The school was associated with the Southern Baptists and so was deemed religiously conservative by comparison with many other such schools. Its closing encompassed the firing of the entire faculty and staff. Adam W. Greenway, the new president of the institution, had decided to concentrate the energies of the Baptist seminary on the “training of pastors and other ministers of the gospel for the churches of the Southern Baptist Convention.” Greenway considered the training of archaeologists to be a less critical career path for students, and so terminated the program.

William Mark Lanier, founder of the Lanier Law Firm (founded in 1990, with offices in Oklahoma City, Los Angeles, Houston, and New York), a well-known trial lawyer and benefactor of causes related to the discipline of BA, especially concerning the American Schools of Oriental Research (ASOR), heard of the firings. Lanier was a graduate of Lipscomb himself (B.A., 1981), and contacted the University with the suggestion that they attempt to hire Professors



Thomas Davis and Steven Ortiz to teach at the school. Lanier serves on the Board of the ASOR, the Albright Institute, and Lipscomb University. He teaches a weekly Bible Class at the Champion Forest Baptist Church in Houston.

Due to his generous donations to this end, the Lanier Center for Archaeology plans to offer a Doctor of Philosophy in Archaeology of the Ancient Near East and a Master of Arts in Archaeology and Biblical Studies in January of 2021, pending accreditation approval. Lipscomb not only hired Davis and Ortiz but acquired their research, their 25 students, some of the museum's archives and study collections, along with a ceramic restoration lab. “Field research projects include Tel Gezer excavation and publication project in Israel, Kourion Urban Space project in Cyprus, Karnak epigraphic survey in Egypt and the Tel

Burna excavation project in Israel, as well as projects in Jordan, Kazakhstan and Sudan” (*Bible History Extra*, August 12, 2020). The *Bible History Daily* described this as “the summer Lipscomb University saved Biblical Archaeology” and called it a “coup” for “the Church of Christ affiliated liberal arts university in Nashville” (July 15, 2020).

From the perspective of academics, there is little doubt that this is true. Lipscomb University has increased its academic standing considerably by this fortuitous acquisition. Davis and Ortiz are extremely capable archaeologists with excellent credentials and considerable standing in their chosen discipline. Going forward, the Lanier Center will be a nucleus for archaeological research in the area of biblical study for the Mid-south. *Academically speaking*, it truly is a coup for Lipscomb.



Yet, other factors should also be considered as well, and those factors have nothing at all to do with archaeology. What goes unmentioned in the media's congratulation of Lipscomb for its decision are two things. First, there is the fact that the school already had a sitting board member who was associated with a Baptist church.

Historically, schools run by brethren have always had only faithful members of the churches of Christ as board members. That has been the case for obvious reasons. Apparently, that has changed at Lipscomb. Second, Lipscomb's Baptist board member provided enough money to the institution to enable them to hire two Baptist teachers from a Baptist seminary and inculcate a twenty-five member Baptist student body into its "Church of Christ affiliated" student body. Once again, it has been the practice of schools affiliated with churches of Christ to hire only members of the church of Christ to teach, especially in Bible-related areas of competence. Clearly, that practice has also been shelved at Lipscomb, just as it was already at Pepperdine.

From a historical perspective, this is another in a long series of sad but interesting developments that have taken place at Lipscomb as it has become progressively more liberal in its approach to "Christian education." This writer has followed them closely

because Lipscomb is my alma mater (class of 1970). It will be recalled that brother Batsell Barrett Baxter (a Lipscomb professor) argued in his 1963 sermon series at the Hillsboro church of Christ in Nashville, which was later turned into a tract, "It is my conviction that the schools need to be dependent upon the churches for the financial life blood in order for the schools to remain permanently loyal to the goals and principles which the Bible teaches" (*Questions and Issues of the Day*, 29-30).

Of course, a significant number of churches and individuals like myself have consistently opposed the practice of churches contributing to the college for scriptural reasons. Nevertheless, throughout the years, many churches have followed Baxter's advice on this matter and sent contributions to Lipscomb, along with other schools run by brethren. What have they gotten for their investment? The answer: Baptists on the Board of Directors and now also on the faculty of the school.



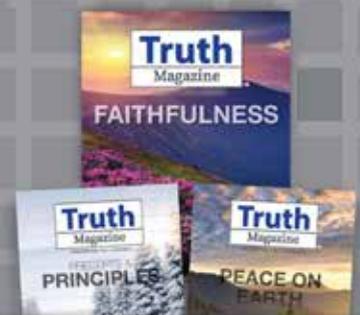
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Selecting Leaders Wisely

by Keith Hamilton

A google search on “leadership” yields 2.6 billion results. Instead of searching the internet for inspirational quotes on this subject, let’s turn to God’s word for guidance.

Introduction

In the spring of 1939, General George Marshall and Colonel Matthew Ridgeway spent ten days on a trip to South America discussing and identifying a good leader’s characteristics. General Marshall had reason to worry as the drums of war were beating in Europe and the Pacific. He knew the United States military was unprepared to carry out major military warfare in two different theatres of operation. His primary concern was that qualified men were not in place—ones who could lead this nation’s military in combat. Taking the fourteen characteristics that he and Colonel Ridgeway identified as the standard for the leaders they were seeking, General Marshall devised a stringent and rigid process to assess the military’s current generals. In operation “Louisiana Maneuvers,” General Marshall evaluated the capabilities of over one hundred generals, and from that determined that only eleven could truly lead in combat. General George Patton, a man known for his fiery temperament and courage, was one that General Marshall identified. Patton would later comment on how challenging were the Louisiana Maneuvers. The brilliance of using this method to choose good leaders was seen in America’s subsequent success in World War II. Leading a nation in war is one of the greatest of all tests. When subsequently discussing his selection process, Marshall noted: they “valued character more than intellect.” “Leaders of Character” happens to be the motto of West Point.

In 1989, I had the good fortune to be part of a start-up opportunity for the Bridgestone Corporation. The management team wanted to do something different with the new workforce: i.e., create a “culture of leadership” where everyone from the top down would possess leadership characteristics. Fourteen factors were identified as key to the kind of people who would uphold the values and principles that would be expected from everyone. To recognize individuals who possessed those characteristics, we created a stringent selection process utilizing an “Assessment Center.” It was a challenging and grueling process, and only a few people were identified and selected. In a recent discussion with a good friend (who was the Production Manager and a vital part of the team that developed our selection process), we agreed that the stringent selection process and commitment to maintaining our core values had been the key to that plant’s success. The Bridgestone Plant in Morrison, TN, has become what the Japanese identify as “dan-totsu,” i.e., not one of the best, but *the* best. Over the years, I have become a firm believer that careful and diligent attention to “Leadership Selection” needs to be given by any organization striving for success.

Biblical Principles

This method of identifying leadership characteristics did not begin with our military or with recent business trends. In His infinite wisdom, God long ago revealed this process for choosing individuals to serve in leadership posi-

tions. In Acts 6, the newly formed church in Jerusalem faced the challenge of ensuring that the Grecian widows were not “neglected in the daily ministration” (v. 1). The inspired apostles’ solution was for the church to identify seven men who could take the lead in ministering to this work. However, they were not just to pick out any seven men. The apostles defined the leadership characteristics those men were to possess: honest report, full of the Holy Ghost, and wisdom. (v. 3) The church picked good men who would be faithful in performing this service.

We see a similar biblical pattern of identifying the characteristics of those who would occupy leadership roles in a local congregation. God set forth the essential attributes for those who would serve in any “leadership” capacity. Whether a church is choosing elders (1 Tim. 3:1ff; Titus 1:5ff), deacons (1 Tim. 3:7ff), or those who serve in the capacity of an evangelist (2 Timothy—yes, the entire book), each person must be measured against the characteristics that God identified (for specific qualifications, please see the resources cited below).

Character or Chaos

“Leadership selection” by a congregation of the Lord’s people should be approached with grave and diligent concern. A stringent process to ensure that the church is picking the right person for the right reasons is necessary. In the business world, chaos results from the wrong person being chosen as a leader of an organization. In contrast,

at Bridgestone, we witnessed great things happening when a “right fit” with leadership selection occurred.

Sacred Scripture is full of examples of what happens under good and bad leaders. How many churches have suffered because a congregation made a poor decision regarding its leadership? Just as a company’s leaders represent that company, congregational leaders represent the Lord to those they lead. This brings us to an essential point in our discussion. We should strive to see those who are being considered for leadership as God sees them.

Seeing As God Sees

God sent Samuel the prophet to Bethlehem to anoint a successor to King Saul. Entering the house of Jesse and seeing Eliab, Samuel thought he was the one God had chosen. Yet, the Lord said unto Samuel,

Do not look at his appearance or at the height of his stature, because I have rejected him; for God sees not as man sees, for man looks at the outward appearance, but the LORD looks at the heart (1 Sam. 16:7, NASB).

When you think about it, would any of us have chosen Saul of Tarsus, or (for that matter) any of those whom Jesus called to be apostles? Since we are not the Lord and cannot “look on the heart,” then what are we to do? The best we can do is to look at a person’s behavior. In other words, what they say and what they do equals their “fruit” (Luke 6:43-45).

The characteristics that God has identified for leaders must not be considered lightly. Anyone who is being considered for appointment to the eldership must meet all the qualifications before he is appointed. Beware of any attempt to disregard the characteristics required by the Lord through His inspired writers. An ungodly trend is occurring today where churches ignore these divinely specified qualifications and appoint individuals to leadership roles who are not qualified.

Moreover, let us not insert carnal characteristics like some at Corinth, who rejected the apostle Paul because of his “appearance” (2 Cor. 10:10). Sadly, leaders are often selected by the “like principle” or the “halo effect.” This occurs when folks make such choices because they are enamored with someone’s personality. Charm, wit, humor, intellect, oratory skills, looks, social graces, and charisma are never used in the New Testament to define the character of one to be selected to serve in a leadership role.

Conclusion

When a congregation faces the process of choosing someone for a leadership role, great care and prayerful consideration should be employed to ensure that they meet the defined characteristics that God has revealed. Those God-defined characteristics are in the Scriptures for a reason. Let us regard those with the highest of esteem. Congregations should use God’s stringent and rigid selection process to choose its leaders wisely. Success or failure hangs in the balance.

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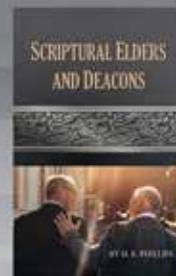
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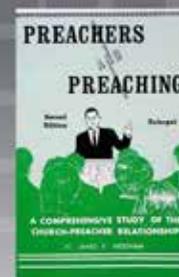


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Knowing God

by Craig V. Thomas

Paul's highest calling was to "know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death" (Phil. 3:10). To attain the resurrection from the dead, we must share the same mindset.

Introduction

The only way to know God is to have a proper concept of Him. Sadly, the beliefs that most people have of God are not formed or fashioned by the revelation of Himself as contained in Sacred Scriptures. A. W. Tozer made this perceptive statement:

It is my opinion that the Christian conception of God current in these middle years of the twentieth century is so decadent as to be utterly beneath the dignity of the Most High God and actually constitute for professed believers something amounting to a moral calamity (Tozer, 10).

Our concept of God is critical to the way we view everything. What is your concept of God? The world has many false and conflicting perceptions of God. Here are some common misconceptions:

Doting Grandfather

God is an old, white-haired, albeit stately, grandfatherly figure. His sole purpose for existence is to spoil and indulge humanity, just as a doting grandfather spoils his grandchildren. Even though He wants us to do good and most of us don't, He will ultimately not hold anyone responsible and accountable for sin. Sin has no consequences because it is somehow automatically covered by Granddaddy's love. After all, "Don't you know everyone is going to heaven!"

Impersonal Scientist

In this view, God created the Universe as some great laboratory experiment that eventually went awry. Now He has

shut Himself up in his great celestial office and only periodically glances out. When He does, He shakes His head and mumbles, "Boy, aren't they having a hard time of it." This is a very fatalistic view of God. In this view, God has secluded Himself from us and manifests only an occasional and passing interest in our affairs. His interest in us is cold, detached, and impersonal.

Merlin, the Magician

This is the Pentecostal view of God. In this view, God regularly runs around, at our behest, performing miracles upon our command. These miracles are designed to make our life on this planet more physically comfortable and enjoyable. In this view, God is some grand David Copperfield whose purpose is to entertain us and provide us with a more comfortable life in the here and now.

Cosmic Bug Zapper

In this view, God sits in heaven with the crosshairs of his trillion-gigawatt ray gun aimed directly at us, just waiting for us to make the slightest misstep. . . then ZAP! POW!! KABOOM!!! We're toast! This view of God robs him of His grace, mercy, compassion, and love.

Celestial Santa Claus

This view of God can manifest itself in several ways; however, two are most common. First is what I call the God of the "health, wealth, and prosperity gospel." Televangelists often promote this God. Recall Oral Roberts's "Seed Money/Send Money" plea: "Send me your money, and God will bless you with financial prosperity and good health."

Second is what I call the "break glass only in case of emergency" God. This view of God means you don't have to pay any attention to him until you have an emergency in your life. For example, there is an old saying that "there are no atheists in foxholes." You don't call on God unless you are really, really in urgent need and dire circumstance. Then quickly break the glass and pull him out like a fire extinguisher. Yet, once the fire is out, put him back and don't pay him any attention until the next emergency.

Conclusion

These perceptions of God are false because that is what they are: mere perceptions, based on what people feel and not what the Bible says. Arthur Pink sums up these false concepts of God in his book, *Gleanings in the Godhead*:

The god of this century no more resembles the Sovereign of Holy Writ than does the dim flickering candle the glory of the midday sun. The god who is talked about in the average pulpit, spoken of in the ordinary Sunday school, mentioned in much of the religious literature of the day, and preached in most of the so-called Christian conferences, is a figment of human imagination, an invention of maudlin sentimentality. The heathen outside the pale of Christendom form gods of wood and stone, while millions of heathen inside Christendom manufacture a god out of their carnal minds. In reality, they are but atheists, for there is no other possible alternative between an absolutely supreme God, and no God

at all. A 'god' whose will is resisted, whose designs are frustrated, whose purpose is checkmated, possesses no title to Deity, and so far from being a fit object of worship, merits naught but contempt (Pink, 28-29).

It is impossible to spend too much of our time searching God's book from cover-to-cover, from front-to-back, and back-to-front, to KNOW HIM! Remember, His word alone reveals Him! (1 Cor. 2:6-13). Let us not forget these critical words from Jesus:

This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent (John 17:3).

Finally, C. H. Spurgeon sums up what should be our life's primary goal:

The highest science, the loftiest speculation, the mightiest philosophy, which can ever engage the attention of a child of God, is the name, the nature, the person, the work, the doings, and the existence of the great God whom he calls his Father (Packer, 17).

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Craig V. Thomas

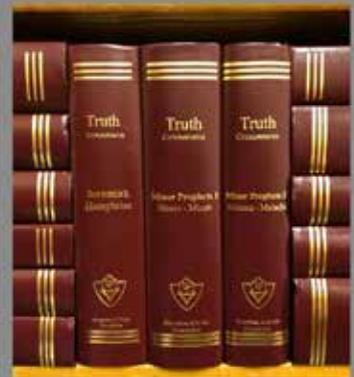
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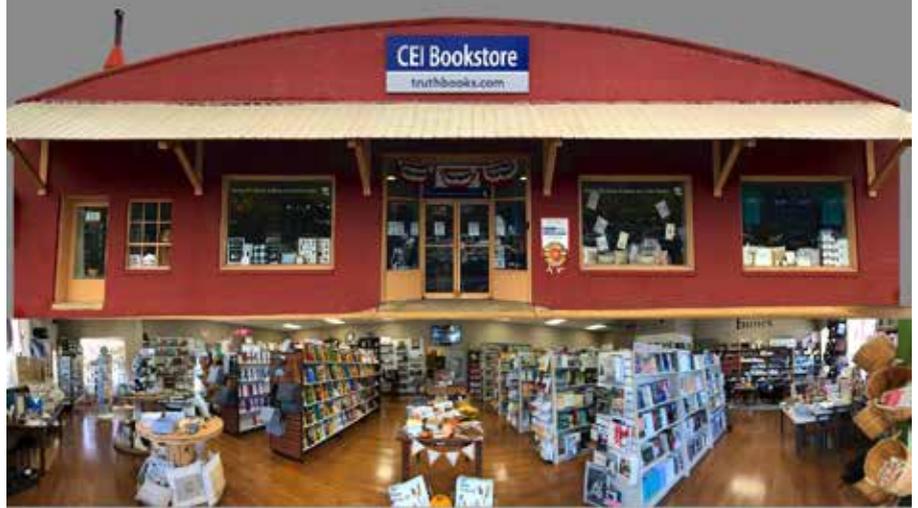
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COVID and Communion

by Mark Mayberry

From time to time, we provide brethren with the opportunity of addressing significant issues from different perspectives. Accordingly, we include these two articles relating to the observance of the Lord's supper.

Introduction

During this COVID crisis, faithful disciples have endeavored to fulfill their duty to worship the God of heaven, respect the decrees of men, and help maintain their brethren's physical and spiritual well-being. Churches across the country have dealt with this crisis in various ways. Brethren have practiced social distancing. Instead of everyone assembling in the auditorium, some have opened up classrooms so that members may keep a safe distance from one another, connecting these rooms with the auditorium via audio/video feeds. Congregations have assembled in the parking lot and worshiped from their vehicles listening to a broadcasted audio feed while they conducted worship services from inside the auditorium. Others have adopted similar arrangements using Skype or Zoom Video Conferencing. During the height of the COVID crisis, the Alvin saints assembled in the parking lot and were seated so as to maintain proper distancing between respective families. We also have held classes via Zoom or by prerecorded video presentations of the Bible class lessons.

While I understand (and share) the frustrations that many feel from this prolonged crisis, here in Alvin, we have sought to comply with the demands of duly constituted civil authorities. We have encouraged folks who are sick or may have been exposed to the virus to exercise due caution and not assemble with the saints until it is safe to do so.

Looking at our brotherhood and seeing the conflict and strife that has arisen in some congregations, it is my fervent prayer that brethren will continue to manifest patience with one another during these challenging times. Please respect the decisions made by local elders as they prayerfully and persistently attempt to balance the physical and spiritual concerns of the flock entrusted to their charge.

General Instructions

In this article, let us focus on the impact that the COVID crisis has had upon the observance of the Lord's supper. In the November 2020 issue of *Truth Magazine*, I presented the biblical teaching on the origin of this observance, the significance of the emblems, and a consideration of the day, frequency, and purpose of the observance. In obedience to Christ's command, faithful brethren observe the Lord's supper, partaking of the unleavened bread and the fruit of the vine on the first day of each week. Those who partake worthily look back to Jesus's death on the cross, forward to the Lord's triumphant return, inward in self-examination, and outward in proclaiming His death to the world.

An Act of Communion

This memorial feast, which commemorates the sacrifice of Jesus Christ on the cross, is an act of communion, i.e., sharing fellowship in a common union. The Greek word *koinōnia* is translated as "contribution," "fellowship," "participation," or "sharing" in the NASB. It signifies shared association and joint participation in various activities

or endeavors. It refers to "(1) close association involving mutual interests and sharing, *association, communion, fellowship, close relationship* (hence a favorite expression for the marital relationship as the most intimate between human beings); (2) attitude of good will that manifests an interest in a close relationship, *generosity, fellow-feeling, altruism*; (3) abstract for concrete, *sign of fellowship, proof of brotherly unity, even gift, contribution*; (4) participation, sharing in something" (BDAG, 552-554).

How is the Lord's supper an act of shared fellowship? First, those who partake in this memorial feast share fellowship with the Lord Jesus Christ (Matt. 26:29; Luke 22:18). Second, those who assemble on the first day of the week partake of the Lord's supper in the local assembly (Acts 2:42; 20:7). Third, those who participate share fellowship with the worldwide brotherhood of believers, who also observe this memorial feast on the Lord's day. Writing to the Corinthian disciples from Ephesus, Paul said, "Is not the cup of blessing which we bless a sharing (*koinōnia*) in the blood of Christ? Is not the bread which we break a sharing (*koinōnia*) in the body of Christ? Since there is one bread, we who are many are one body; for we all partake of the one bread" (1 Cor. 10:16-17). Although Achaia and the Province of Asia were on different continents, brethren in both locations shared in this memorial feast.

Individual Christians are to remember and reflect in observing the Lord's supper (1 Cor. 11:27-28); yet, the obser-

vance also involves collective action (Acts 2:42, 46-47; 20:7). In 1 Corinthians 11, when Paul rebuked their corruption of the Lord's supper, he repeatedly used the phrase, "you come together" (vv. 17, 18, 33, 34).

In 1 Corinthians 10:14-22, Paul warns his readers against becoming involved in idolatrous practices. Eating meat in an idol's temple unites the eater with error and false religion. By participating in pagan festivals, these "broad-minded" disciples expanded their circle of fellowship to include demons while simultaneously constricting it to exclude God. In contrast, through the observance of the Lord's supper, believers unite with Christ and share in the blessings that His sacrifice affords. They share this experience with other believers, in both a local and universal sense.

Comparing Covenants

The Bible refers to three distinct dispensations, i.e., time-periods. (1) During the Patriarchal age, God communicated directly with the heads of households; (2) During the Mosaic epoch, God ruled over the nation of Israel, which was subject to the Law; (3) During the Christian era, God's people are collectively identified as the church/kingdom and are subject to the gospel. Looking back and considering how God was honored in the past can communicate valuable lessons for the present.

Pre-Sinai

Before the Law of Moses was given at Mt. Sinai, God dealt with the patriarchs (i.e., the heads of households). We read of individuals building altars and offering sacrifice in different locations and circumstances: Cain and Abel, Enosh, Noah, Abraham, Abraham's chief servant, Isaac, and Jacob.

Post-Sinai

After the Law was given at Mt. Sinai, the nation of Israel worshiped in the place of God's choosing. During the wilderness wanderings, God led Israel by the pillar of fire/cloud--when it moved, they moved; where it remained,

they encamped (Exod. 13:21-22; Neh. 9:12). After entering the promised land, Israel was commanded to worship in the place and manner that God specified. Instead of adopting the pagan practice of worshiping a pantheon of idols on high mountains, and on the hills, and under every green tree, they worshiped the One True God. Instead of following the norm of "every man doing whatever is right in his own eyes," they carefully followed God's commandments. Instead of worshiping "in every cultic place you see," they worshiped in the place of His choosing (Deut. 12:1-14).

The communal aspect of Old Testament worship is repeatedly emphasized: The Passover lamb/goat was taken from the flock and kept in isolation until the 14th day of the first month, "then the whole assembly of the congregation of Israel is to kill it at twilight" (Exod. 12:6). Solomon dedicated the newly constructed temple in Jerusalem in the presence of all the assembly of Israel (2 Chron. 6:12-17, ff.). When Hezekiah restored temple worship after years of neglect, the whole assembly worshiped God according to the Law and under the leadership of the Levites (2 Chron. 29:28-30). The power of congregational/collective praise is continually affirmed in the Psalms (cf. 22:22 [see also Heb. 2:10-13]; 89:5; 107:31-32; 111:1; 149:1).

Christian/Gospel Age

Similar emphasis on congregational assembly and worship exists in the New Testament (Acts 2:32, 42; 15:30; 20:7; Heb. 2:12; etc.). Note Paul's repeated references to Aquila and Prisca, and "the church that is in their house" (Rom. 16:3-5; 1 Cor. 16:19), Nympha, and "the church that is in her house" (Col. 4:15), and Philemon, Apphia, and Archippus, and "the church in your house" (Phile. 2).

Emphasizing Congregational Worship

Both Old Testament Israel and New Testament Christians worshiped in the assembly/congregation. What is a

congregation? *Nelson's New Illustrated Bible Dictionary* says a congregation is "a gathering or assembly of persons for worship and religious instruction; a religious community, such as the people of Israel or the Christian church." Originally, the Greek words *ekklēsia* and *sunagōgē* were synonymous, but they took on "separate and specialized meanings as the rift between the Christian church (*ekklēsia*) and the Jewish synagogue (*sunagōgē*) became more antagonistic" (s.v. "Congregation").

Why One & Not the Other?

Why did God emphasize congregational worship over individualized worship? Why did the Lord issue a prohibition against worshiping on every high hill and under every green tree? Such was the common practice of pagans. Isolation allowed for fleshly indulgence. Performed in secret, it was prone to sexual libertinism and unrestrained violence. Individualized and isolated worship is unsupervised and, thus, unregulated. It does not enjoy the communal, shared experience of congregational worship.

What are the dangers of distributed assembly and virtual worship? (1) loss of human contact and shared experience; (2) absence of supervision and observant oversight; (3) diminished connection between teacher and student, and also the preacher and congregants. What are the benefits of communal worship and face-to-face teaching arrangements? (1) direct human contact and shared experience; (2) active oversight and increased personal involvement and accountability; (3) strengthened connection between teacher and student, preacher and the congregants. Actual assemblies are superior to virtual meetings because they allow for fuller fellowship with more direct interaction.

Extenuating Circumstances

As I note in this month's editorial, God expects His children to obey His will, but under certain conditions, there might be legitimate exceptions.

Nevertheless, we must not exploit such allowances to invalidate the rule. The real question is, “Do the extenuating circumstances offer a legitimate defense for someone’s failure to fulfill an obligation, or do so in a timely manner, or are we merely seeking to cover up negligence or wrong-doing?”

Clearly, the observance of the Lord’s supper is a communal act of worship in the early church. However, is it right to argue that the Lord’s supper can only be observed in the regular assembly of an established congregation?

What about Paul?

What did Paul and his companions do on their missionary journeys while traveling through areas where no established congregations yet existed? What did Paul do during his two-year Caesarean imprisonment, or during the three-month sea journey to Rome, or during the two years he was under house arrest awaiting trial before Caesar? Did he and his companions regularly observe the Lord’s supper?

Sacred Scripture does not provide us with a specific answer, but two possibilities exist: (1) On such occasions, Paul and his companions partook of the Lord’s supper on a weekly basis; (2) On such occasions, Paul and his companions were exempt from this observance. Arguments might be made for both outcomes, but divine revelation does not address our duty in such circumstances.

Still, I have a hard time imagining that Paul went five years without partaking of the Lord’s supper on the first day of the week. I cannot see how that would have been spiritually beneficial for him, or for us if we are placed in similarly restrictive circumstances.

What about Us?

The Passover feast was collectively shared by the nation of Israel on the 14th day of Nisan, yet allowances were made for those who could not take part on the appointed day. Those who

were traveling on a distant journey or otherwise unable to participate because they were ceremonially unclean could do so a month later. While ceremonial cleanliness is not an issue today, traveling, conflicting schedules, sickness, and restrictions caused by the present pandemic can affect our ability to assemble with the saints.

What if I cannot observe this memorial feast with the local church of which I am a member? If traveling, I might meet with brethren elsewhere, but what if there is no local group of believers with whom I may assemble? What about temporary work assignments or military deployment in an area lacking a local congregation? What if one cannot assemble with the saints because of infirmity or enforced isolation?

If I cannot attend services, am I exempt from observing this memorial feast? Should one forgo worship altogether? May we attempt to worship to the extent that circumstances allow? Could two or more believers meet in a temporary arrangement and engage in Christian worship? If face-to-face encounters are not possible, may we meet virtually with other faithful brethren in such circumstances? Admittedly, none of these arrangements is as good as the actual assembly of the saints, yet they may serve in extenuating circumstances.

Conclusion

Brethren have come to different conclusions on these questions. Since we are dealing with scenarios for which Scripture offers no direct guidance, I believe that we should follow the dictates of conscience. Recognizing that this falls in the realm of judgment and not revelation, I have sought to avoid dogmatically imposing my scruples upon others and encourage others to do the same.

I appreciate Chris Reeves’s warning in his accompanying article on this same topic. He is (rightly) concerned about faulty arguments taking root and leading to complications when

facing other issues in the future. May we exercise caution—*on both ends of the spectrum*—to avoid “legislating from the bench.”

Obviously, I encourage brethren to be active members of faithful local congregations. Do your very best to worship God regularly. Never view the local church as inconsequential or the assembly as insignificant. Cultivate real relationships with other disciples. Don’t forsake the assembly of the saints.

It is worth noting that the *Concise Oxford English Dictionary* defines the adjective “virtual” as “almost or nearly as described, but not completely or according to strict definition.” Virtual classes and worship may be the best we can do in certain adverse circumstances, but . . . something valuable is lost in the process. Don’t prize convenience over conviction. Don’t consistently settle for second best.

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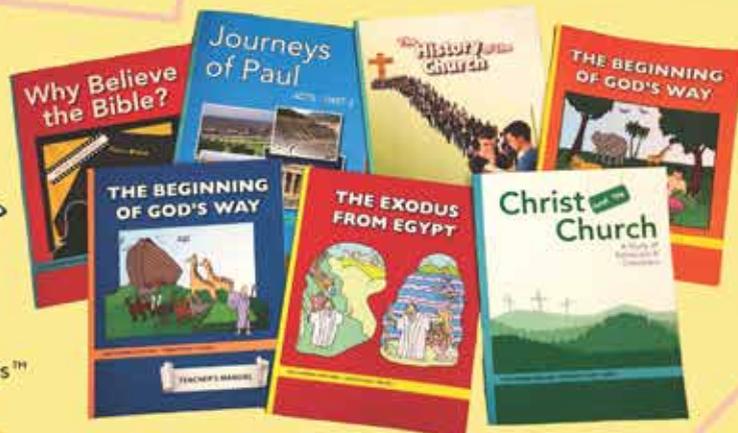
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Answering Erroneous Arguments re: the Lord's Supper

by Chris Reeves

From time to time, we provide brethren with the opportunity of addressing significant issues from different perspectives. Accordingly, we include these two articles relating to the observance of the Lord's supper.

For many years, there have been occasions when brethren have been “provisionally hindered” to where they could not assemble to partake of the Lord's supper. Inclement weather, natural disasters, illness, surgery, etc., have kept faithful brethren away from the local assembly of saints. On occasions like these, some brethren partook of the Lord's supper at home, while others did not. It was always left to the individual conscience of brethren. I do not judge or condemn my brethren for partaking individually when their consciences dictate in such cases. I certainly understand why faithful brethren who have taken the Lord's supper regularly for many years would want to continue doing this when they are told that they cannot assemble.

However, earlier this year, during the COVID-19 outbreak, when many Christians could not assemble for various reasons, some brethren attempted to make a scriptural defense of individuals partaking of the Lord's supper at home. Exegesis of well-known Bible passages with some new arguments was made that I had never heard before. Instead of leaving it in the realm of the personal conscience as we had always done, I was now hearing appeals to scripture for the practice. It is these new arguments that I would like to answer in this article. Now is the time to study these things and make sure that we are “accurately handling the word of truth” (2 Tim. 2:15, NASB).

Argument #1: Romans 14 allows brethren to differ over where they partake of the Lord's supper, whether

corporately (in the assembly) or individually (outside the assembly).

Answer: First, Paul wrote about individual practices that are not necessary to being a Christian. The Lord's supper is not the same thing. Partaking of the Lord's supper is necessary to being a Christian (“do this”). Second, Paul wrote about daily practices, like eating, that can be done regularly. The Lord's supper is not the same thing. We are being told that partaking of the Lord's supper outside the assembly should be done only under dire circumstances, not on a regular basis. It is clear that the Lord's supper, whether partaking in or out of the assembly, does not fit in Romans 14.

Consider two more points from Romans 14. Paul wrote about practices that can be done or not done. You can do it (eat), or you can abstain from doing it (eat not); it doesn't matter either way (v. 3; cf. 1 Cor. 8:8). The Lord's supper does not fit with this. Would it be ok for brethren to say, “You can eat the Lord's supper in the assembly if you want, or you don't have to”? Of course not.

Paul also wrote that a Christian must be willing to give up the practice if it causes a brother to stumble (v. 21; cf. 1 Cor. 8:13). The Lord's supper does not fit with this. Would it be ok for brethren to say, “I will give up eating the Lord's supper in the assembly if it causes my brother (who wants to eat it outside the assembly) to stumble”? Of course not. Romans 14 is not a sound defense for partaking of the Lord's supper outside the assembly. We take this passage out

of context when applied to the Lord's supper.

Argument #2: Individuals partake of the Lord's supper, so the Lord's supper is an individual action, not a corporate (church) action. Therefore, individuals can partake of the supper outside of the assembly.

Answer: Brethren making this argument appeal to the wording in 1 Corinthians 11 that speaks of individuals partaking (“whosoever shall eat,” verse 27; “let a man,” verse 28; “he that eats,” v. 29; etc.). Yet, focusing on the wording that speaks of individuals should not cause us to ignore the context of the assembly. Of course, individuals partake (no one argues that they do not), but those individuals do so in the assembly. Paul uses the singular “you” when speaking of the individual action of discerning the Lord's body in the supper (vv. 27-32), but he uses the plural “you” when speaking of the actual observance of that supper in the assembly (vv. 20, 26, 33).

Additionally, the words “this do” (v. 24-25), “you drink” (v. 25), and “you eat,” “drink,” and “you proclaim” (v. 26) are all in the plural. These actions are clearly done by a plurality (two or more) of Christians. It is not right to focus on the individual (the who) and ignore the assembly (the where), just like it is not right to focus on “Believe on the Lord Jesus” in Acts 16:30 (as some faith-only advocates do) and ignore “was baptized” (v. 33) in the same context. Paul also wanted the Corinthians to withdraw fellowship from the fornicating brother

in 1 Corinthians 5. They would do so individually, but it was still to be done “being gathered together” (5:4).

Argument #3: If the Lord’s supper has to be eaten in the assembly, then that is like the Catholic Church who controls and sanctions all the sacraments.

Answer: We follow the uniform examples in the New Testament of partaking in the assembly, not the Catholic Church. It is true that the assembly does not “sanction” or “validate” the Lord’s supper, but the assembly is the only place mentioned in the NT as the place to partake. The Holy Spirit, not the Catholic Church, controls the place of the Lord’s supper by revealing the assembly. Actually, if any practice is tied to the Catholic Church, it would be partaking of the Lord’s supper outside the assembly. Catholics have what they call “Last Rites” or “Final Communion,” where an individual is given the Lord’s supper at home.

Argument #4: Paul, in 1 Corinthians 11, addresses division in the Lord’s supper, not individuals partaking outside of the assembly, so it is ok to do so.

Answer: This is a fallacious argument because it is an argument from silence. It is an attempt to argue from what Paul did not say. There are many things that Paul did not address in this chapter, but that does not make them authorized. Our institutional brethren use this same line of argument. They say, “Paul is addressing division in the Lord’s supper, not eating a meal in a fellowship hall after the service, so eating a meal in a fellowship hall is authorized.” Of course, Paul did not address partaking outside the assembly because brethren were not doing that. All the NT evidence we have of brethren partaking is partaking in an assembly (1 Cor. 11:18-34; Acts 20:7). Why would Paul address something that brethren were not doing in the first place?

Argument #5: If you require that the Lord’s supper be taken in the assembly, then you are adding an element to the Lord’s supper. You are adding assembling to the bread and the fruit of the vine.

Answer: We should never add to or take from the word of God (Rev. 22:18-19), so I take very seriously the charge that I am adding to the word of God. We are not adding to the word of God when we require the assembly. We recognize the binding nature of the NT examples that limit the Lord’s supper to the assembly. Those brethren who make this argument say that Paul mentions only two elements, the bread and the fruit of the vine, so we are limited to that. True. That’s why we are limited to those two elements. With the same reasoning, we know that the only place where the Lord’s supper is mentioned is in the assembly. That’s why we are limited to the assembly. We do not add a “third element” to the Lord’s supper when we require the assembly, just like we don’t add a “third element” when we require the Lord’s supper to be observed on the “first day of the week.”

Argument #6: The gathering together in Acts 20:7 is not a binding pattern, just like the upper room in the same account is non-binding.

Answer: It is true that the upper room in Acts 20:8 is not binding, and there’s a reason for this. The upper room is not binding because we know from other accounts that NT Christians met in other places (like Solomon’s porch in Acts 5). One location for the assembly should not be bound when other locations are obviously authorized. However, we don’t have the same thing with regard to the assembly itself. In all the NT examples of Christians partaking of the Lord’s supper, an assembly is present. Not one time is there an example of an individual partaking of the Lord’s supper. The assembly (and not the upper room) of Acts 20:7 is binding because we have no other

example than the assembly. Exclusive examples (where something is done one way and one way only) become binding examples.

Consider also the day of the week in Acts 20:7. Luke records: “upon the first day of the week.” Is this also not binding, as some brethren have said in the past? If the upper room and the assembly are non-binding, then is the day of the week (Sunday) non-binding? Some brethren in the past have answered “No” and now offer the Lord’s supper on days other than Sunday. What about the frequency of observance? Is every Sunday binding or not? Brethren today who are making the above argument need to answer these questions. The fact is, the “first day of the week” (and by implication, the frequency, every Sunday) is binding because it is the only day mentioned in the NT. It is an exclusive, binding example. The day of the week, the assembly, and the two elements (bread, the fruit of the vine) are all binding. If the exclusive example of the assembly is not binding, then neither are the following exclusive examples binding: church benevolence to needy saints only, direct support to preachers or needy brethren, and singing without an instrument.

Argument #7: You do not need specific authority for individuals to partake of the Lord’s supper if you have generic authority to do so. The general authority, “This do in remembrance of me,” allows for individuals to partake of the Lord’s supper if they want.

Answer: The command, “This do in remembrance of me” in Luke 22:19 applies to the drinking of the cup and the eating of the bread. It applies to the drinking and the eating, not to the number of people. Jesus’ command, “this do” in Luke 22:19, is actually in the plural (“you all do this”). This makes the original Lord’s supper setting an assembly (Luke 22:14-23). When this generic command was carried out and obeyed by the NT church, we find that they, guided by inspired apostles,

limited the day to “the first day of the week,” they limited the occasion to when they had “come together.” They limited the elements to the bread and the fruit of the vine. We follow these same limitations today. We don’t simply read the generic command, but we also read how this command was carried out in specific ways by NT Christians.

Argument #8: The coming together in the assembly in 1 Corinthians 11 was not required but was only incidental. The Corinthians happened to come together on this occasion, but it was not necessary for them to do so.

Answer: Saying that the coming together in 1 Corinthians 11 is incidental is eisegesis—reading into the passage what is not there. This is someone’s pure assumption and “ipse dixit,” or say so. In fact, the text indicates otherwise. The text indicates that the Corinthians came together for the very purpose of partaking the Lord’s supper. Look at the wording in verse 33: “when you come together to eat.” In Greek, this is “συνερχόμενοι εἰς τὸ φαγεῖν,” lit., “coming together in order to eat.” Several Greek expositors note that the word εἰς here (and again in v. 34) has the force of purpose, end, or design. The whole purpose, end, or design of the Corinthians coming together was to eat the Lord’s supper. So, no, the coming together was not just an incidental thing at Corinth, but a purposeful act designed in order to eat the Lord’s supper.

Before closing, consider some consequences that might follow if we give brethren a scriptural defense for partaking outside of the assembly. First, the assembly could become, at best, only helpful and, at worst, completely unnecessary. If all service to God is individual and not corporate, as some have argued, then you could never require brethren to assemble ever again. You could say that the assembly is for encouragement (as per Heb. 10:25), but not necessarily required. The “virtual church” approach to worship that has been so popular among the denominations for years might now become more popular among our brethren.

Second, if you give someone a scriptural defense, then even faithful brethren (not just the unfaithful looking to abuse the practice) could start saying, “I can take the Lord’s supper at the lake because brother so-and-so told me that partaking outside the assembly is authorized.” If you respond, “Well, that’s an abuse.” I would say, “No. It’s reality.” The reality would be that more brethren, even the “faithful,” would stay away from the assembly now that they know that they can scripturally partake outside the assembly.

Third, if partaking outside the assembly is authorized by the NT, then it is not just something that brethren may do; it is something they *must* do. Brethren must do it the next time they are “providentially” hindered. It’s not optional, just like partaking in the assembly is not optional. Elders must make sure that all their flock is partaking individually when the elders decide to cancel the assembly. They must make arrangements for their flock to have the Lord’s supper at home. Also, what about all the local churches with elders that did not encourage the individual partaking of the Lord’s supper earlier this year? Did they do wrong?

Fourth, if the NT teaches the partaking of the Lord’s supper outside the assembly, it is not only justified for COVID-19, but for all times. Each week, not just during a pandemic, brethren could partake outside the assembly. The NT does not teach that partaking outside the assembly is for pandemic situations only, but in all other situations, the assembly is required.

Fifth, if the Lord’s supper can be done individually outside the assembly, the contribution can also be done individually outside the assembly. The contribution is an individual action just like the Lord’s supper is, so why not allow it outside of the assembly (1 Cor. 16:1-2)? Some brethren have already been doing this even before COVID-19. Do we really want these things?

Is it scriptural for individuals to partake of the Lord’s supper outside of the assembly? No direct statement (or command) can be given for it. No example

can be provided for it. No implication requiring a necessary inference can be given for it. No generic authority can be given for it. Brethren, there is no need to give a scriptural defense of something that is not necessary to do.

Let us leave this matter in the realm of the personal conscience, as we have always done before and not produce new, fallacious arguments to defend it. When faithful brethren are “providentially hindered” from assembling—and they *will* be—they are not required by Scripture to partake of the Lord’s supper. They can simply wait until they can assemble again to do it.



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Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(760) 940-8003

COLORADO

FORT COLLINS

Poudre Valley church of Christ
126 West Harvard St., Suite 6
Bible Study 9:30 A.M.
Worship 10:30 A.M. and 1:30 P.M.
Evangelist: Richie Thetford
www.poudrevalleychurchofchrist.org

MONTROSE

San Juan church of Christ
1414 Hawk Parkway, Unit C
Worship 11 A.M., Bible Study 2 P.M.
Evening 1:30 P.M., (970) 249-8116
sanjuanchurchofchrist.org

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
Pompano Plaza Shopping Center
70 East McNab Rd., Pompano Beach, FL 33060
Bible Study 9:30 A.M., Worship 12:30 P.M.
No evening service on Sunday
Wednesday 7:30 P.M.
(954) 822-1974
www.northsideflauderdale.com
Email: northsideflauderdale.com

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. Bumby
3940 S. Bumby Ave.
Sunday Worship 9 A.M., Bible Study 10 A.M.
Worship w/ communion 10:55 A.M. (No Evening Service), Wednesday 7 P.M.
Evangelist: Ken Chapman and Greg Kline
Office: (407) 851-8031

ORLANDO

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

PALMETTO

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

PANAMA CITY BEACH

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

SEFFNER

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

GEORGIA

CENTERVILLE

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

COLUMBUS

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

CONVERS

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

PINE MTN. VALLEY

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

SAVANNAH

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

VALDOSTA

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

IDAHO

BLACKFOOT

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

IOWA

DES MOINES

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

GRINNELL

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

ILLINOIS

CHICAGO

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

DOWNERS GROVE

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

GLEN ELLYN

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

MATTOON

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

SOUTH HOLLAND

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

INDIANA

CLARKSVILLE

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

GREENWOOD

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

HOBART

church of Christ
300 N. Liberty Street
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Jerry Cleek (219) 942-2663

INDIANAPOLIS

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

JAMESTOWN

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

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 5 P.M., Wednesday 7 P.M.
Evangelist: Charles Wright
(317) 878-5969 or (317) 300-8790
www.trafalgarchurch.com

KANSAS

TOPEKA

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

KENTUCKY

AUSTIN

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

BEAVER DAM

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

BENTON

Fairdealing church of Christ
8081 US Highway 68-East
Sun. Bible Study 9:30 A.M., Worship 10:30 A.M.
Wednesday Bible Study 7 P.M.
www.churchofchristatfairdealing.com • (270) 227-3262
CONVENIENTLY LOCATED NEAR KENLAKE STATE RESORT
PARK ON THE WESTERN SHORE OF KENTUCKY LAKE.

BRANDENBURG

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

CAMPBELLSVILLE

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

CANEYVILLE

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

DANVILLE

church of Christ
385 E. Lexington Ave.
Worship 10 A.M., Bible Study 11:15 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: B. J. Sipe (859) 236-4204

FRANKLIN

31-W North church of Christ
1733 Bowling Green Road
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Steve Monts, (270) 776-9393
www.31wchurchofchrist.com

HODGENVILLE

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

LEITCHFIELD

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

LOUISVILLE

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

LOUISIANA

GONZALES

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

MANY

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

STONEWALL

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

MARYLAND

SEVERN

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

MAINE

PORTLAND

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

MICHIGAN

CEDAR SPRINGS

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

MINNESOTA

DULUTH

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

ST. CHARLES

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

MISSISSIPPI

BOONEVILLE

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

CLINTON

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

MERIDIAN

Grandview church of Christ
2820 Grandview Ave.
Bible Study 10 A.M., Worship 11 A.M.
Wednesday 6:30 P.M.
Ron Cooper: (601) 934-3675
roncooper@bellsouth.net
Ricky Ethridge: (601) 737-5778
rickymarsha@bellsouth.net

MERIDIAN

7th Street church of Christ
2914 7th Street
Sunday Mornings:
Bible Study 9 A.M., Worship 10 A.M.

SOUTHAVEN

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

MISSOURI

BLUE SPRINGS

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

BRANSON

Eagle Rock Road church of Christ
432 Eagle Rock Road
Sun. Worship 9:30 A.M., Bible Study 10:30 A.M.
Sun. Evening Worship 2 P.M., Wednesday 6 P.M.
Minister: Philip North (417) 239-1036
Email: primroseonor@suddenink.net
www.eaglerockroadchurchofchrist.org

CAPE GIRARDEAU

Cape County church of Christ
2912 Bloomfield Rd • Cape Girardeau, MO 63703
(573) 837-1001, capecountycoc@gmail.com,
www.capecountycoc.com
Sun. Bible Study 9:15 A.M., Sun. Assembly 10 A.M.
Wed. Bible Study 7 P.M.
Seth McDonald
Jerry Lee Westbrook

DONIPHAN

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

FAIR GROVE

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

KENNETT

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

LILBOURN

church of Christ
211 Benton Street
First Worship 9 A.M., Bible Study 10 A.M.,
Second Worship 10:45 A.M., Wednesday 7 P.M.
Evangelist: Ben Lawrence, (501) 470-5390

RAYTOWN

Sterling Ave. church of Christ
5825 Sterling Ave. (Near Sports Complex)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Justin Berss
(816) 356-3096 or (270) 320-6157
www.sterlingavechurchofchrist.org

ST. JAMES

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

ST. JOSEPH

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

NEBRASKA

BEATRICE

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

NEVADA

RENO

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

NORTH CAROLINA

CHARLOTTE

Charlotte church of Christ
5327 S. Tryon Street
Bible Study 9:30 A.M., Sun. Worship 10:30 A.M.
Wednesday 7:30 P.M.
(704) 525-5655
www.charlottechurchofchrist.org

OHIO

BEAVERCREEK

Knollwood church of Christ
1031 Welford Drive
Bible Study 9:30 A.M., Worship 10:20 A.M.
and 3 P.M., Wednesday Bible Study 1 P.M.
For Adults and 7 P.M.all ages.
Evangelist: Heath Rogers
(937) 426-1422
www.knollwoodchurch.org

CINCINNATI

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

CLEVELAND

Lorain Ave. church of Christ
13501 Lorain Ave.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:00 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.
Evangelists: Michael Grushon (937) 866-5162
or Alan Beck (937) 469-3311
www.wc-coc.org

FRANKLIN

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

FREMONT

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

HAMILTON

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

HILLIARD

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

MANSFIELD

Southside church of Christ
687 Mansfield-Lucas Road
Bible Study 10 A.M., Worship 10:45 A.M.
Wednesday 4:30 P.M.
James Bond: (419) 564-3878
Mr. Kim Walton: (419) 651-3488
church: (419) 522-8982
<https://northsidecof.us/>

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 Lungstrom, Cell: (918) 931-1362
Office: (918) 423-3445

OKLAHOMA CITY

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

OREGON

SWEET HOME

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

PENNSYLVANIA

PHILADELPHIA

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

SOUTH CAROLINA

COLUMBIA

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

SUMTER

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

WEST COLUMBIA

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

TENNESSEE

COLUMBIA

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

COSBY

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

JACKSON

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

JOHNSON CITY

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

JONESBOROUGH

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

KINGSTON SPRINGS

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

MT. PLEASANT

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

KINGSFORT

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

MARYVILLE

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

MEMPHIS

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

MURFREESBORO

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

MURFREESBORO

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

NASHVILLE

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

NASHVILLE

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

SHELBYVILLE

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

SHELBYVILLE

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

TEXAS

ALLEN

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

ALVARADO

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

ALVIN

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

AUSTIN

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

BAYTOWN

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

BEAUMONT

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

CONROE

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

CORPUS CHRISTI

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

DICKINSON

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

DALLAS

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

DUNCANVILLE

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

EDNA

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

EL PASO

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

FORT WORTH

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

GRANBURY

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

HOUSTON

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

HOUSTON

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

IRVING

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

LANCASTER

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

LUBBOCK

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

LUFKIN

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

MANSFIELD

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

NACOGDOCHES

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

PLANO

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

SAN ANTONIO

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

SAN ANTONIO

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

SHERMAN

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

TEMPLE

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

WACO

Sun Valley church of Christ
340 E Warren St (in Hewitt, a suburb of Waco)
Bible Class 9:30 A.M., Worship 10:30 A.M.
Evening 5:00 P.M.
Wednesday 7 P.M.
Evangelist: Marc Smith
(254) 292-2482 or 652-7698

THE WOODLANDS

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

VIRGINIA

CHESAPEAKE

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

CHESTER

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

RICHMOND (METRO)

Courthouse church of Christ
Courthouse Rd. at Double Creek Ct.
(2.2 miles S of Rt. 288)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Nathan L. Morrison (804) 790-1629
www.courthousechurchofchrist.com

RICHMOND

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

RIDGEWAY

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

ROANOKE

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

VIRGINIA BEACH

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

WASHINGTON

BELLINGHAM

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

SEQUIM

Sequim church of Christ
American Legion Hall
7 W. Prairie St. at Sequim Ave.
Bible Study 10 A.M., Worship 11 A.M.
Wednesday night Bible study 7 P.M.
Evangelist: Jerry MacDonald
(360) 808-1021 or biblepage@att.net
www.churchofchristinsequim.com

TACOMA

Manitou Park church of Christ
(meets at Gray Middle School)
6229 S Tyler Street
Bible Study 10 A.M., Worship 11 A.M.
Wednesday 7 P.M.
(253) 242-3098
tacomachurch@gmail.com
www.tacomachurch.com

WEST VIRGINIA

CHARLESTON

Oakwood Road church of Christ
873 Oakwood Road
Bible Study 10 A.M., Worship 10:50 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
oakwoodrdcoc@suddenlinkmail.com
www.orcoc.org • (304) 342-5637

CLARKSBURG

Westside church of Christ
Davison 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

Marriott church of Christ
825 Marriott 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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