

# Some Things No Man Knows

Weldon E. Warnock

There are many things we can know. We can know the doctrine of Christ (John 7:16), what is truth (John 8:32), whether we know God (1 John 2:3) and if we have passed from death unto life (1 John 3:14) to name a few. On the other hand, there are some things we cannot know. Let us notice some of them.

*1. No man knows when Jesus is coming again.* While on earth Jesus said, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13:32). As the year 2000 draws near, preachers are saying that Jesus is coming shortly, within the next several months. Well, they are just "whistling in the dark" because they don't know.

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*2. No man knows the length of his life.* We read, "Whereas ye know not what shall be on the morrow for what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away" (Jas. 4:14). Yesterday is only a memory and tomorrow a dream. We have only today. In view of the uncertainty of life and the certainty of death we need to get ready for death and the judgment, and stay ready!

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*3. No man knows he will have a second chance to be saved.* When Jesus comes he will take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ (2 Thess. 1:8). Now is the day of salvation (2 Cor. 6:2), not after Jesus returns. At the second coming of Christ all in the graves shall hear his voice and come forth. They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation (John 5:28-29).

*4. No man knows that he can be saved without accepting Jesus.* The see "Some Things" on p. 408

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## The Church: The Lord's Candlestick

Mike Willis

There are a number of figures of speech by which the Lord identifies his church. It is referred as the following: (a) the Temple of God (1 Cor. 3:16); (b) the House of God (1 Tim. 3:16); (c) the Vineyard of the Lord (Matt. 20:1); (d) the Kingdom of the Lord (Matt. 4:17); etc. Each of these figures tells us something about the Lord's church and is worthy of one's study.

In Revelation 1-3, the church is compared to a candlestick. Jesus is seen standing in the midst of the candlesticks (Rev. 1:12-13). The candlesticks are specifically identified as the churches of the Lord (Rev. 1:20). The "candlestick" is something that can be removed by the Lord (Rev. 2:5). Let's consider the things taught about the church under the figure of it being the Lord's candlestick.

### The Church Gives Off Light to the World in Darkness

The world is filled with darkness. "Darkness" is the situation of being void of light. It is used to describe one's spiritual condition when the "light" of the revelation of God's word is not shining. Consider some of these verses that describe the world as lying in darkness and the gospel as bringing light to that darkness:

The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up (Matt. 4:16).

To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace (Luke 1:79).

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil (John 3:19).

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life (John 8:12).

When the devil's influence reigns one is under the power of darkness (Luke 22:53).

God is the source of true light. He is described as light (1 John 1:5),

*See "Candlestick" p. 408*

# Editorial Left-overs

Connie W. Adams

## What's His Name?

My wife lived in Cleveland, Ohio for 28 years where she still has many friends. Recently we were in a meeting at Lorain Avenue in Cleveland. The last night, one of the men was called on just before service time to make opening remarks. He had some nice things to say about Bobby and how long they had known and appreciated her. Then he said, "And we've been glad to have her husband. Let's see, what is his name?" Well, that's not all bad. Paul said man is not to think of himself "more highly than he ought to think" (Rom. 12:3).

## No Way to Win

We returned home from the Philippines on February 15. Since that time I have written 85 letters to brethren there. At present I still have 50 unanswered letters on my desk from that land. Because of our meeting work we are away from home more than half the time. It is nearly impossible to handle much correspondence during meetings. When we come home there is much to do and a short time to do it since we have to be ready to leave again in a few days. Some days I answer five letters from the Philippines and pick up the mail the same day with eight or ten more! I am not complaining for we love to hear from those dear brethren. But it did sting a little when we got a second letter from a brother before I could answer his first one in which he said it was plain that we did not love them and that if we did we would answer their letters. I have now answered his two letters and explained some of these things to him. Job said his days were "swifter than a weaver's shuttle" (Job 7:6) and James said life is even as "a vapor" (Jas. 4:13). How true.

## On Growing Older

I heard a fellow say not long ago that it was not too bad to get older except that it sure was inconvenient at times! I used to think that when I reached my present age that life would slow down a great deal. Instead I find it speeding up with more things to do than ever before. Either that, or else it just takes a little longer to get it done. At any rate I take some comfort in the admonition, "Thou shalt rise up before the hoary head" (Lev. 19:32).

## The Effects of Truth

The hearing of the truth does not affect all people the same way. For instance, on the day of Pentecost, when Peter convicted his audience of having slain the Son of God, "they were pricked in their hearts and cried

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out to Peter and the rest of the apostles ‘Men and brethren, what shall we do?’” They were told to “repent and be baptized” and that same day about 3,000 souls did that very thing (Acts 2:36-41). Sometime later, Stephen preached the same truth to the Jewish council (Acts 6:15). “When they heard these things, they were cut to the heart, and they gnashed on him with their teeth” and then stoned him to death (Acts 7:54-60). In one case the message produced genuine repentance. In the other, they killed the messenger. And so even today, the truth stirs some to obedience and others to opposition. We should not be surprised at either reaction.

### **Making Havoc of the Church**

Those who tell us that we ought to preach Christ and not the church would do well to remember that “Saul made havoc of the church” (Acts 8:3), yet when Jesus spoke to him on the road to Damascus, he said “Saul, Saul, why persecutest thou me?” (Acts 9:4). Whatever Saul was doing against the church was against Christ. Would it not follow that what is done in favor of the church is also done in favor of Christ? Maybe that is because Christ is the head of the body, the church, and it is not seemly that heads and bodies should be separated from each other. Would it not also follow that to minimize the church would be to minimize Christ?

### **Whose Church?**

More and more I hear Christians speak of “our church,” or “her church” or “their church.” Sometimes I suppose reference is simply made to the local church one attends. But something needs to be said for distinct speech. Paul told Titus to “speak thou the things that become sound doctrine” (Tit. 2:1). Later, in the same context he said we ought to use “sound speech that cannot be condemned” (v. 8). A generation is growing up which has a blurred concept of the uniqueness of the church of the Lord. In their minds it is one among many denominations. In this case, it happens to be “our church” in contrast to the Baptist or Methodist Church. When Jesus said “upon this rock I will build my church” he used the possessive form. If it is his, then it not mine. Nor yours. Of course, identify the congregation of which you are a voluntary part but remember that all such congregations are “churches of Christ” (Rom. 16:16).

### **Why Don't We Learn?**

In 1 Corinthians 10, Paul reviewed the history of the wilderness wanderings of Israel and explained why they had to wander so long before entering Canaan. He said God was not well pleased with them. Then he said, “Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as

some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall” (1 Cor. 10:6-12). It occurs to me that many do not learn because they are determined to do what they want to do. On the other hand, it may be that they have not heard much teaching based on these examples of disobedience with their dire consequences. Yes, I know, people ought to study these Old Testament accounts on their own. But those of us who teach classes and preach sermons need to instruct our hearers of these events and sound the same warning that Paul did in 1 Corinthians 10. Preachers, are you running out of something to talk about? How about redigging these old wells. I can see at least four sermons right away in this text. “Oh but that would be negative preaching!” Yeah, I know. Isn't that great!

### **What to Do With Song Books You No Longer Use**

Do you have some song books stored in a closet or work room where you worship that have been there ever since you bought new books? Are they in good condition? What are you going to do with them? Those of us who have preached in the Philippines are continually asked to help them get some song books that still have some wear left. Brethren there love to sing from English song books. We saw places where there were only a few song books and they were in rags. We visited places where three different books were being used and the song leaders would have to announce three different numbers so all could be ready to sing the same song. I have several letters on my desk right now appealing for 25, 50, or 100 song books. Maybe you could get a crew of young people together and tape the spines of books that have no loose pages but a worn spine. Ron Halbhook, Jim McDonald, Earl Mitchell, Jerry Parks, or Danny McKibben (not to mention a number of other good brethren who have visited there in recent years) can supply names and addresses to which these can be sent. M-bags are the cheapest way to ship these. The Post Office can supply them along with instructions on how to prepare them for mailing. You can send as much as 66 pounds in one bag. I had a letter the other day from a good brother who said that the previous Sunday they had 400 present and had 75 song books. That is more books than most places have. Could you help relieve this problem? Thanks. I knew you would if you only knew about it.

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**Any claim of faith in something that has not been revealed  
in the word of God is a false faith.**

## Faith Abuse

Don Wright

Faith is required of all those who would please God (Heb. 11:6). To have faith is to believe in something that you cannot see with the physical eye (Heb. 11:1).

While faith is indeed important and crucial for the salvation of the soul, some have abused the idea of faith which has led to some erroneous and harmful conclusions. You see faith must be based on the word of God. Paul said, "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). Any claim of faith in something that has not been revealed in the word of God is a false faith. Allow me to give you a few examples:

**1. Faith and healing the sick.** There have been some tragic stories of parents who have watched their children die, not willing to give them proper medication because of their belief that God would heal them miraculously. That misplaced faith comes from not understanding the scriptural teaching on miracles. The Bible affirms that miracles were set forth for specific reasons, the primary one being to confirm the word of God (Mark 16:19, 20; Heb. 2:3, 4). That was very necessary before the perfect revelation of God was delivered in written form; but once the Bible was complete, miracles ceased (1 Cor. 13:8-13). The Bible does not affirm that miracles were to be permanent. Instead it affirms, in the passage cited above, that they would cease sometime before hope and faith would vanish. In this way hope and faith are superior to miraculous gifts. Now since hope and faith will exist until this world ends, miracles must cease sometime before that point. Again, that time was with the completion of God's perfect revelation. So, when one stands by, in the name of faith, and watches one die of some physical illness when it can be prevented, it is certainly an abuse of faith.

**2. Faith and God's providential care.** Certainly God provides for his children. Jesus taught us not to worry about

the future and what we should eat and with what we should be clothed (Matt. 6:25-34). God does take care of us providentially. But we must remember God's will on providing for ourselves too. We cannot in the name of faith just sit back and wait for God to feed and clothe us. Paul said, "For even when we were with you, this we commanded you, that if any would not work, neither should he eat" (2 Thess. 3:10). In many passages of Scripture we are commanded to work. For a man not to work and then say, "But don't worry God will take care of us," is to have faith in something that God has not revealed. That is faith abuse!

**3. Faith and salvation.** Some people abuse the idea of faith when it comes down to salvation. If one obeys the gospel as set forth in the Scriptures, he has the right to have confidence in the fact that his past sins have been forgiven by God. Obeying God's plan of salvation results in obtaining the remission of sins (Acts 2:38). But when one follows the doctrine of man, i.e., some plan that originated with man and cannot be found in the Bible, he has no right to hope for salvation. He might say, "I am sure about my salvation because I have faith in God." But did not James remind us that even the devils believe and tremble (Jas. 2:19)? It is not everyone who believes that is going to be saved, but everyone who does the will of God (Matt. 7:21-23). When one has not followed the instructions of the Spirit as revealed in the word of God, but believes he is saved nevertheless, it is a misplaced faith. Jesus is only the author of salvation to those who obey him (Heb. 5:8, 9).

Don't abuse faith. Don't have a misplaced faith. We can only have real faith in those things that are revealed in the Bible. When one thinks that God is impressed with a faith that has no scriptural foundation, he is sadly mistaken. For again, "Faith cometh by hearing, and hearing by the word of God."

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**What is the problem? Why these shootings? Put simply, it is because God has been removed from the home and from people's lives!**

## Why Another School Shooting?

Jarrod Jacobs

Recently, we were informed of the tragic news of two boys in Colorado entering their high school and shooting thirteen people, including a beloved teacher, and then themselves. Now, investigations are showing that these boys may have had accomplices, as well as having a plan to “blow-up” the school building! These boys were not the first to do such a horrible thing, and I am afraid that they will not be the last.

Why has such a thing occurred? Why has tragedy and death visited such a town as Littleton, Colorado, a seemingly quiet and peaceful town? People are blaming many things for the terrible actions that have occurred. As I watched news reports concerning the shooting in Colorado, I noticed that there were three basic conclusions that people came to as they tried to figure out the answer to the question, “Why?”

The three reasons given for this shooting are: (1) A lack of gun control. Teens and others can obtain guns too easily. (2) The exposure to violent video games, violent movies, TV shows, etc. People watch this violence and then act it out. (3) Some said that the boys in Colorado, as well as teenage shooters from other areas in recent years, lashed out and shot others because they were being teased. They were being made fun of, and the teens couldn't handle it. Therefore, they implemented a permanent solution to a temporary problem. Perhaps you heard other “reasons” for the shootings, but these three were the main ones that kept creeping up every time an “expert” or psychologist was asked “Why?”

I am by no means an expert, nor a psychologist, but I believe I understand why the shooting in Colorado, as well as the other school shootings occurred. It was *not* because of the three reasons we listed above. Those are mere

symptoms of the problem. It is like a cough associated with bronchitis or pneumonia. A doctor may prescribe medicine for a person's cough, but until he prescribes medicine for the bronchitis or pneumonia, the problem will remain within the body of the sick person. In like manner, gun control, violent video games and movies, and teasing are symptoms of the problem. If someone was able to “cure” these symptoms, the problem would still remain in this country.

What is the problem? Why these shootings? Put simply, it is because God has been removed from the home and from people's lives! Too many in the U.S. are like the Gentiles who “*did not like to retain God in their knowledge*” (Rom. 1:28). Seeing that God is not allowed into the homes of people, it follows that his word is not respected. His law for marriage, his law for raising children, his law for dealing with others, has been pushed away completely in too many cases! When people are not brought up with a love and respect for God and for his word, then what is there to hold these people to a higher standard? What is there that reminds people, both young and old, that they are accountable to One higher than them (Eccl. 11:9-10; 12:13-14; Rom. 2:16; 2 Cor. 5:10; Acts 17:30-31)? When we push God aside, we push his will aside as well!

We are inundated with messages teaching the false theory of evolution, that we are descended from monkeys and other lower forms of life. It is proclaimed in schools, on TV, in the newspaper, and in magazines that man is nothing more than a glorified monkey. Friends, *if we are telling our children day in and day out that we are nothing more than glorified apes, don't be surprised when they act like apes!* By proclaiming the false theory of evolution as fact, we are saying that human life is on an equal plane with the life of any animal from slug to salamander, from monkey to mammoth, from elephant to iguana! If this is true, then

truly human life has no value, and you could shoot a person down just like you'd shoot an animal, or step on an ant!

In truth, human life has value because man has been created in the image of God (Gen. 2:7). Human life has value because God said it has value (Gen. 9:6; etc.). Humans are greater than animals, for Christ died for man's salvation, not the monkey's (Matt. 16:26; 20:28; Heb. 2:9)!

Now, when we put God back in his rightful place (first place, Matt. 22:37-39; 6:33!), then the symptoms we discussed earlier will go away. Just like when a doctor treats a person's bronchitis or pneumonia, the coughing will cease! When God is in his rightful place, people will treat others as they want to be treated, and the teasing will cease (Matt. 7:12). For those who do endure some teasing, when they respect God's word, they will realize that the prophets, Christ, the apostles, and others endured far worse. They endured "*trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment*" (Heb. 11:36). Read 2 Corinthians 11:23-28 and learn what the apostle Paul endured. If he endured it, you can be sure others did as well! When God and his word take first place in our lives, we can endure others teasing us, and do so without resorting to violence against others (Matt. 5:39)!

When God is brought back into our homes, we will not want to watch violent video games, TV shows, etc. When God is first in our lives, we will want to think upon "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." We will want to think on things that have "*virtue*" and are "*praiseworthy*" (Phil. 4:8). Why will this be a voluntary act? Why will we want to think on pure and upright things rather than the debased, defiled, and violent things? It is because when God and his word are put first, we will realize that "those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man . . ." (Matt. 15:18-20). We will not want to play violent video games, for they are not conducive in any way to our going to Heaven (Col. 3:1-2)!

Finally, the subject of gun control is a symptom many in this country think is the end-all to school problems. This country was founded by those who owned guns. In fact, our founding fathers fought and killed others in order to bring about freedom in this country. What about the following generation? Were there historical records where the sons and daughters of these people brought their muskets and muzzleloaders to their one-room schools? No. Why? Because of the very principles we have established thus far. That is, respect for God and his word. In times gone by, the

people of this country had a respect for God and for their Creator that is not seen today. At least it is not the "norm" as it has been in times past. When God is put back into the homes, and his word is respected, people will respect guns as well. Guns can be used in hunting, in certain recreational sports (ex: skeet shooting/target shooting), and other things. Guns can be used for protection, such as the policemen wear. In all of this, guns have their place, and would not be used to intentionally, mercilessly, cold-heartedly, shoot and kill another for no reason. Why? Because with a respect for God comes a respect for his creation. You cannot say you respect and love God and then destroy the greatest of his creation for no other reason than your feelings were hurt, or you wanted attention, fame, glory, etc.!

Brethren, it is high time we stopped taking the "cold medicine" and administer the cure for the problem! How much does *your* son or daughter know about God's word? Is God respected in your home? Is he even invited in? These are the questions that ought to be asked at such a terrible time as this. Our hearts, prayers, and sympathy are extended to those who have lost their loved ones. It is a tragedy to see teenagers killing each other. Yet, for all of this, the answer to our problems is not found at 1600 Pennsylvania Avenue. The answer to our problems is not found in federal, state, or local legislatures. The answer to our problems is not found in how many bombs we have aimed at our enemies, nor how many puppet regimes we can stomp down. The answer to our problems is not found in a psychology book. These things do not give us the answer, nor is this where the strength of our country is found. The answer to our problems is found in the Book of Books, the Bible! It is high time we realized this and started back on that road that leads to everlasting life (Matt. 7:13-14)! So long as we are satisfied to treat "symptoms," the shootings will continue and get worse, the immorality in our society will get worse, and respect for life will continue to fall. When will we learn?

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## Plain Talk

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# Miraculous Versus Divine Healing

Bobby Witherington

I believe in modern divine healing, but I do not believe in modern miraculous healing. Without a doubt, the opening sentence to this paragraph and to this article will cause some to question either the sanity or the integrity of the writer thereof. Perhaps the more charitable readers will assume that the writer was distracted when he wrote that sentence, or they may decide his computer made a mistake. However, lest some conclude that I really did not intend to say what I just said, I will say it again — I believe in modern divine healing, but I do not believe in modern miraculous healing.

“But,” you ask, “how could a person believe in the one without believing in the other?” Others may ask, “Isn’t all divine healing miraculous in nature?” In my judgment, the more thoughtful might respond by asking, “What is the difference between divine healing and miraculous healing?” In reply, we shall first make some comments regarding:

## Miraculous Healing

A miracle cannot be explained by the ordinary workings of natural law. In order for a miracle to occur there has to be an alteration, suspension, or superseding of natural law. For example, by simply appealing to natural law and the processes thereof there is no way to explain how Jesus walked on water (Matt. 14:25), the raising of Lazarus from the dead (John 11:43, 44), the sun standing still for a whole day (Josh. 10:12, 13), raging fire having “no power” over the bodies of three Jewish captives (Dan. 3:27, 28), the waters of a sea dividing and

forming a “wall” on the right hand and the left with the dry land in the middle (Exod. 14:21, 22), feeding 5,000 men on five barley loaves and two small fish (John 6: 9-11), etc.

Miracles of healing which occurred during some of the times alluded to in the Scriptures, are just as impossible to explain simply by appealing to the processes of natural law. For example, how do you take natural law and explain Naaman’s leprosy being completely cured by his dipping seven times in the Jordan River (2 Kings 5:14)? In like manner, please explain how a severed ear, by a simple touch (involving no stitches), could be “healed” (Luke 22:50, 51). By the same token, please explain the healing of a “withered” hand (Matt. 12:10-13), fever going away by the mere touch of a hand (Matt. 8:15), and how Jesus could heal the paralyzed without so much as entering the house (Matt.

8:5-13), or village wherein lay the afflicted (John 4:46-54). Explain how Peter, with neither bandage nor medication, could heal an “over forty” year old man of lameness, and who had been thus afflicted “from his mother’s womb” (Acts 3:1-8; 4:22). And while you are at it, please appeal to natural law and explain how washing in a pool (after having one’s eyes anointed with clay mixed with saliva) can result in a grown man (blind from birth!) being able to see (John 9:1-11).

But not only were miracles of healing unexplainable by the usual processes of natural law, they were also instantaneous and complete. When Jesus met blind Bartimaeus, and said to him “your faith has made you well,” he “immediately . . . received his sight” (Mark 10:46-54). When Peter said to the lame man “in the name of Jesus Christ . . . rise up and walk,” and then took “him by the right hand and lifted him up,” his feet and ankle bones “immediately . . . received strength” (Acts 3:6, 7; cf. Mark 1:42; Matt. 8:13; 20:34; John 5:8, 9, etc.).

Also it should be pointed out that Bible miracles were recognized as being just that — miracles! The Egyptians of Moses’ day did not deny the genuineness of the ten plagues which God brought upon them. Even the enemies of Jesus Christ asked, “What

shall we do? For this man works many signs” (John 11:47). The enemies of Jesus Christ rejected his authority, accused him of blasphemy, and resisted much of his teaching, but not once do we read of anyone denying the fact of his miracles! Yes, on occasion they accused him of performing his mighty works through “Beel-zebub, the ruler of the demons” (Matt. 12:22-24), but the fact remains that they admitted the miraculous or supernatural nature of his works.

Yes, miracles were performed by Jesus and certain other selected servants. And, yes, there were miracles of healing (Acts 23:8), and even the raising of the dead in response to prayer (Acts 9:40, 41). We do not deny a single Bible miracle. We believe they all occurred. Nor do we question the power of God. In fact, God is “Almighty” (Gen. 17:1). I believe God has the power to hatch grown elephants from eggs laid by sparrows, but I deny that he produces elephants in such a manner! God, who is all powerful, is also a God “who cannot lie” (Tit. 1:2). Hence, because of the integrity of his very nature “He cannot deny Himself” (2 Tim. 2:13). He will not circumvent his own law (Isa. 55:11).

### **The Purpose and Duration of Miracles**

Regarding purpose, we point out that whether they were Old Testament or New Testament miracles, they were designed to produce faith (Exod. 4:1-8; John 20:30, 31). Through the miracles Jesus performed Nicodemus concluded that he was “a teacher come from God” (John 3:2).

As to duration, it should be observed that miracles (of healing, prophecy, tongues, etc.) belonged to that time period while the Bible was yet incomplete. They were designed to authenticate the message of inspired men (Mark 16:17-20; Heb. 2:2-4). In other words, the age of miracles coincided with the age of inspired men. Hence, in New Testament times

miracles were performed by Jesus, by his apostles, and by the 70 whom the Lord personally sent out (John 20:30, 31; Matt. 10:1; Luke 10: 17-19). After the church was established miracles were performed by the apostles (Acts 5:12-16), and by those upon whom the apostles laid hands (Acts 6:5-8; Acts 8:5, 6; Acts 19:6). Moreover, Jesus promised the apostles that the Holy Spirit would reveal “all truth” to them (John 16:13), and the apostle Paul taught the cessation of the miraculous upon the completion of divine revelation (1 Cor. 13). Though the lack of space forbids our enlarging at this time upon these vital facts, we do affirm that miracles, having accomplished their purpose of confirming the revelation of God, have ceased.

### **Divine Healing**

God created us in his “own image” (Gen. 1:27). We are “fearfully and wonderfully made” (Ps. 139:14). The human body, organizationally speaking, consists of cells, tissues, organs, and systems (groups of organs designed to carry on special bodily functions peculiar to those systems). Reportedly, the adult human body contains an estimated “60,000 billion cells,” with the shape of the cells being “related to their function,” and in the nucleus of each cell are DNA molecules that carry “the genetic information necessary for the replication of each cell.” And each cell “has been engineered to make a specific part of the body” — all of which manifest indisputable evidence of divine design. And, because of divine design, the human body is amazingly adaptable to the multitudinous situations and environments to which it is subjected, and is similarly responsive to the millions of disease-producing organisms to which it is exposed. To a great degree, the body is a self-healing organism. Scratch the paint on your new car, and time and rust will make it get worse. Scratch your finger and in a few days (because the body functions according to divine design), it will be completely well. In the course of a life time on many

occasions we all get sick and then get well — often without seeing a doctor or taking medication. In view of who made us, of how we are made, and the healing we often experience from our infirmities, could we not call this “divine healing”?

### **Prayer and Providence**

A study of the Scriptures reveal that God is a God of providence. He provides in abundance. And our God both hears and answers prayer (1 John 3:22; 5:14). With faith in God’s ability “to do exceeding abundantly above all that we ask or think” (Eph. 3:20), we seek his help in all areas of our lives, and, yes, we also beseech him in times of sickness (2 Cor. 12:7, 8; 3 John 2). And the same God who responded to Hezekiah’s prayer, adding health to his body and years to his life (2 Kings 20:1-7), is able to do the same for us. The power of God that works through natural law in causing seed to germinate and eventually yield a rich harvest, is equally as able to work through penicillin to destroy infection. If God can work through his people to save the lost (Rom. 1:14-16; Phil. 2:13), he can also work through physicians (Matt. 9:12), “medicine” (Prov. 17:22; Jer. 30:13), and surgery (Mark 9:43-45) to heal the sick. When divinely authorized means are used and divine laws are honored, in keeping with the body’s divine design, and healing occurs, can we not call it “divine healing”? And if God, through prayer and natural remedy (2 Kings 20:7) affected a cure in Hezekiah’s case, he can do the same today. After all, God is the one who so richly provided in nature those remedies that promote physical healing. And through his providence, the usage of these remedies, and the “effectual, fervent prayer” of the righteous (Jas. 5:16), those afflicted with life-threatening illnesses, over a period of time, are often made well. Miraculous healing? No! Divine Healing? Yes! Indeed, our God is a

good God!

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# Which Of The Following Are True?

## Which Of The Following Save One?

Kenneth E. Thomas

- Man is saved by hope.
- Man is saved by grace.
- Man is saved by faith.
- Man is saved by mercy.
- Man is saved by works.
- Man is saved by baptism.
- Man is saved by the word.
- Man is saved by the truth.
- Man is saved by obedience.
- Man is saved by the gospel.
- Man is saved by knowledge of the truth.
- Man is saved by belief and baptism.
- Man is saved by belief and confession.
- Man is saved by calling on the name of the Lord.
- Man is saved by the washing of regeneration.
- Man is saved by being born of the water and the Spirit.
- Man is saved by being faithful unto death.
- Man is saved by God.
- Man is saved by Jesus Christ.
- Man is saved by the Holy Spirit.
- Man is saved by the blood of Jesus Christ.

Everyone who is a member of the body of Christ has seen or heard a lesson like this one time and time again. Sometimes we call it “the chain of salvation” as we attempt to get folks to realize that all of these things are essential to one’s salvation! We dare not isolate one or more of the things listed in these twenty-one (21) things to which salvation is attributed. If and when we do, we aren’t properly dividing the word of truth (2 Tim. 2:15). When we “twist the Scriptures, it is to our own destruction” (2 Pet. 3:16). The list could be lengthened of course, but this should suffice for our purpose in this article.

1. Yes, man is saved by hope — “For we are saved by hope . . .” (Rom. 8:24; Tit. 1:2).
2. Yes, man is saved by grace — “By grace ye are saved”

- (Eph. 2:5, 8; Tit. 2:11).
3. Yes, man is saved by faith — “Believe on the Lord Jesus Christ, and thou shalt be saved” (Acts 16:31; John 8:21-24; Heb. 10:36-39; 11:6).
  4. Yes, man is saved by mercy — “according to His mercy He saved us” (Tit. 3:5).
  5. Yes, man is saved by words — “Who shall tell thee words, whereby thou and all thy house shall be saved” (Acts 11:14).
  6. Yes, man is saved by baptism — “The like figure whereunto even baptism doth also now save us . . .” (1 Pet. 3:21).
  7. Yes, man is saved by the word — “receive with meekness the engrafted word, which is able to save our souls” (Jas. 1:21).
  8. Yes, man is saved by the truth — “They received not the love of the truth, that they might be saved” and “ye shall know the truth, and the truth shall make you free” (2 Thess. 2:10; John 8:32).
  9. Yes, man is saved by obedience — “He became the author of eternal salvation unto all them that obey Him” (Heb. 5:9).
  10. Yes, man is saved by the gospel — “I declare unto you the gospel . . . By which also ye are saved” (1 Cor. 15:1-2; Rom. 1:16-17).
  11. Yes, man is saved by a knowledge of truth — “Who will have all men to be saved, and to come unto the knowledge of the truth” (1 Tim. 2:4).
  12. Yes, man is saved by belief and baptism — “He that believeth and is baptized shall be saved . . .” (Mark 16:16).
  13. Yes, man is saved by belief and confession of Jesus — “If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved” (Rom. 10:9; Acts 8:37; Matt. 10:32).
  14. Yes, man is saved by calling on the name of the Lord — “. . . for whosoever shall call upon the name of

- the Lord shall be saved” (Rom. 10:13; Acts 2:21).
15. Yes, man is saved by the washing of regeneration — “He saved us by the washing of regeneration . . .” (Tit. 3:5).
  16. Yes, man is saved by being born of the water and of the Spirit — “Unless a man is born of the water and of the Spirit, he cannot enter into the kingdom of God” (John 3:3-5).
  17. Yes, man is saved by being faithful unto death — “Be thou faithful unto death and ye shall receive the crown of life” (Rev. 2:10b).
  18. Yes, man is saved by God — “God our Savior; who would have all men to be saved” (1 Tim. 2:3-4).
  19. Yes, man is saved by Jesus Christ — “He shall save His people from their sins” (Matt. 1:21).
  20. Yes, man is saved by the Holy Spirit through the agency of his word — “. . . chosen to salvation through sanctification of the Spirit and belief of the truth” (2 Thess. 2:13-14).
  21. Yes, man is saved by the blood of Jesus Christ — “. . . without the shedding of blood, there is no remission of sins.” “This is my blood . . . shed for many for the remission of sins” (Heb. 10:9; Matt. 26:28; Rom. 5:9).

Why so many folks are guilty of believing what one passage says about salvation while ignoring others is amazing to me! I have a tract in which I cite quotes by two Baptist scholars who wrote about Acts 2:38, a passage teaching that “baptism is for the remission of sins.” Each of them affirmed that it sounds as if that passage makes baptism necessary to one’s salvation from past sins, but said these two scholars, “We know it can’t mean that for salvation is by faith alone.” The fact is, baptism is for the very same reason that Jesus gave his life’s blood, “for the remission of sins.” In Matthew 26:28 as Jesus was instituting the Lord’s supper he took the cup and said exactly that, “This is My blood of the New Testament which is shed for many, for the remission of sins.”

There is no passage which teaches that man is saved by “faith alone,” or “at the point of faith.” Many passages say we are saved by faith and my brethren and I accept every one of them and believe them wholeheartedly. If there was a passage that taught faith alone saves man we would believe it, but it cannot be found. The closest one to saying such says it isn’t so. It reads; “You see then how that by works a man is justified, and not by faith alone” (Jas. 2:24). Notice it is “not by faith alone”! You see man cannot be saved by faith alone any more than man can be saved by baptism only. Read carefully the list of things by which we are said to be saved. If you take one to the exclusion of others, you negate parts of the Bible’s teachings and cause the loss of your own precious soul.

When we look at the “Great Commission” given by

Christ to his apostles found in Matthew 28:18-20; Mark 16:16-16; Luke 24:45-49, then follow closely the apostle’s application of this commission as well as early evangelist who went about “preaching Jesus,” it falls into a logical sequence of steps leading into Christ and into his blood bought body where all spiritual blessings reside (Eph. 1:3; 2:13-17). Those steps are this: the gospel was to be preached so folks could be made to believe in the crucified resurrected and exalted Savior, Jesus Christ. Believing him to be the Son of God Almighty who made salvation possible when they asked what they must do to be saved it always involved the following even though not always specified. Hearing the gospel, believing said message about the author of our salvation, repenting of past sin and error, confessing with the mouth the faith held in the heart, and then the final act of the “new birth of the water and of the Spirit” was and is immersion into Christ and into the one body for the remission of sins (Acts 2:22-38, 40-41, 47; Gal. 3:26-29; Rom. 6:3-6; Acts 22:16; 8:26-39).

Why not look at some of the cases of conversion in the Acts of the Apostles and compare them with the above as well as with the “Great Commission” as given by Christ to his chosen apostles.

- Jews on Pentecost (Acts 2:22-38, 40-41, 47).
- More Jews (Acts 3:14-19).
- Samaritans (Acts 8:12-13).
- Queen’s treasurer (Acts 8:26-39).
- Saul of Tarsus (Acts 9:1-6; 22:16).
- Cornelius (Acts 10:1-4; 47-48; Acts 11:14).
- Lydia, a seller of Purple (Acts 16:12-15).
- Philippian Jailer (Acts 16:25-34).

#### **A Plea And An Admonition!**

May I again insist that you must conclude if you honestly study this matter that a series of steps toward Christ are involved beginning with being taught the gospel or hearing; then believing; then repenting of sin and error; then confessing faith in Jesus as God’s Son. Then the final act which is a part of the “new birth” of water and Spirit, baptism, immersion, in order to have one’s sins remitted, and by this same process entering into the “one body” that cost Christ his shed blood, his church (Acts 2:38, 41; Gal. 3:26-29; Rom. 6:3-6; 1 Cor. 12:13; Eph. 2:13-17). This made folks simply and only Christians, children of God who now have Christ as their high priest and one intercessor between kingdom citizens and the Heavenly Father (Heb. 4:12-14; 1 Tim. 2:5-6).

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**Let us devote ourselves to godliness and moral uprightness and do what we can to persuade others to do likewise.**

## Your Sister Sodom

Clarence R. Johnson

God rebuked the nation of Judah: “Look, this was the iniquity of your sister Sodom: She and her daughter had pride, fulness of food, and abundance of idleness; neither did she strengthen the hand of the poor and needy. And they were haughty and committed abomination before Me; therefore I took them away as I saw fit” (Ezek. 16:49-50). Let us look at Sodom’s (and Judah’s) sins more closely.

*Pride.* God had extended many blessings to Sodom. It compared with Eden (Gen. 13:10-11). In the well-watered plain of the Jordan River, it was an ideal area for cattle ranching. Nearby asphalt pits made it an excellent site for industry (Gen. 14:10). But the residents were not responsible for any of these blessings. They had much to be thankful for, but nothing to be haughty about.

*Materialism.* The people of Sodom grew fat and lazy, and God was not pleased. When Israel later behaved in similar fashion, God strongly rebuked them as well (Amos 6:1, 4-6).

*Selfishness.* The folks of Sodom were not concerned with the problems of those less fortunate. With all their abundance, and all their spare time, they did not strengthen the hands of the needy.

*Abomination.* By this term, the prophet is referring to the sin recorded in Genesis 19:4-7. Two angels visited Lot and spent the night in his home. “Now before they lay down, the men of the city, the men of Sodom, both old and young, all the people from every quarter, surrounded the house. And they called to Lot and said to him, ‘Where are the men who came to you tonight? Bring them out to us that we may know them carnally.’ So Lot went out to them through the door way, shut the door behind him, and said,

‘Please, my brethren, do not do so wickedly.’” Because of its association with the city of Sodom, homosexual activity is called sodomy. The events in Genesis 19 show God’s attitude toward sexual perversion even before the giving of the Law of Moses. That law spelled out clearly, “You shall not lie with a male as with a woman. It is an abomination” (Lev. 18:22). New Testament passages show that God’s attitude toward sexual perversion has not changed. Paul writes of their “uncleanness, in the lusts of their hearts, do dishonor their bodies among themselves . . . For even their women exchanged the natural use for what is against nature. Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due” (Rom. 1:24-27).

1 Corinthians 6:9-11 tells us that those who persist in such will have no part in God’s kingdom. But it also tells us that one can be washed and sanctified and justified in the name of Jesus if he will repent and cease to practice such abominations.

*No Sense of Shame.* Isaiah, rebuking the house of Judah, tells of another of Sodom’s sins: “The look on their countenance witnesses against them, and they declare their sin as Sodom; they do not hide it. Woe to their soul! For they have brought evil upon themselves. . . . Woe to the wicked! It shall be ill with him, for the reward of his hands shall be given him” (Isa. 3:9, 11). The people of Sodom were not only sexually perverts, but they paraded their sin openly. They expressed no sense of shame or guilt.

Sodom and the cities around her were destroyed by fire from heaven (Gen. 19:24). Israel imitated Sodom’s sins

**Before Jerusalem was destroyed, the “gospel of the kingdom”  
(Matt. 24:1-4) “was preached to every creature which is  
under heaven” (Col. 1:23).**

# Jerusalem

P.J. Casebolt

Today, it is not necessary for us to visit Jerusalem, or even to know about it geographically, in order to be saved. But in order to understand the significance of Jerusalem in Old Testament times, it is helpful to know something about its geographical relationship to that era.

Also, as we examine the various doctrines with respect to premillennialism, the law of Moses, the law of Christ, the kingdom of Christ, the coming of Christ and related subjects, the significance of Jerusalem becomes apparent. Then, the Bible speaks not only of geographical Jerusalem, but also of the heavenly Jerusalem and a new Jerusalem (Gal. 4:26; Heb. 12:22; Rev. 21:2).

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and was taken into Assyrian exile. Judah followed suit, and was exiled in Babylon. Undoubtedly, there are at least three lessons here for America. (1) We have a greater opportunity than those in Sodom, thus we stand to be judged more severely than they (Matt. 11:23-24). We have opportunity to know God's ultimate revelation of himself in Christ, and of his will in the New Testament Scriptures. (2) God is still able to destroy the wicked and deliver the just (2 Pet. 2:7-9). (3) The influence of ten righteous people could have spared Sodom (Gen. 19:15-17). Enough righteous people, setting proper examples and using their influence to the glory of God may yet avert the judgment that otherwise must surely come upon our nation. Let us devote ourselves to godliness and moral uprightness and do what we can to persuade others to do likewise. God help us in our effort.

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Last of all, and probably of greater significance with respect to the controversy over the Old and New Testament covenants, a knowledge of Jerusalem geographically, politically, and religiously becomes indispensable. The Old Testament prophets, Jesus, the apostles Peter, Paul, John, and other New Testament writers all deal with these various characteristics of Jerusalem.

It is generally conceded that Jerusalem was first called Salem (Gen. 14:18; Ps. 76:2). It is certain that the city was later called Jebus, or Jebusi, and its inhabitants were called Jebusites (Josh. 18:28; Judg. 19:11). Still later, the Jebusites were driven out of their stronghold (1 Chron. 11:4-8), and Jerusalem became known as Zion, the city of David, and the geographical location of the temple built by Solomon (1 Chron. 22).

Because of the temple, Jerusalem became the location where the main feasts and sacrifices of the Jews were held. This system still prevailed in the time of Christ, but drastic religious and political changes were about to be made.

### **Jerusalem — Religious and Political**

When God brought Israel, the fleshly seed of Abraham, out of Egypt, he made a covenant with them (Deut. 5:2, 3, 15). This law, or testament, served as both a religious and a political, or civil law, to the tribes of Israel. As long as the Jews remained in the land of Canaan and were faithful to God, they could enforce this law among themselves and also among strangers who sojourned with them (Num. 9:14).

After the temple was built and the kingdom of Israel became divided, Jerusalem continued to be the center and capital of the Jewish religious and political system (1 Kings

12:27, 28; John 4:20). Even under the Romans, the Jews were allowed considerable freedom in the observance of their feasts and other customs. Jesus himself attended the Passover (Luke 22) and 50 days later, “devout men, out of every nation under heaven” assembled at Jerusalem for the feast of Pentecost (Acts 2:1-11).

Early in his ministry, Jesus told his disciples that he had come, not “to destroy the law, or the prophets,” but to fulfill that law (Matt. 5:17-19). He later declared that this mission had been accomplished (Luke 24:44). At the last Passover feast, Jesus instituted a new feast which his disciples were to observe in the kingdom (Matt. 26:29). Jesus also warned his disciples about the coming destruction of Jerusalem (Luke 21:20-24).

Jesus promised the woman at the well of Samaria that the hour was at hand when true worship would not be confined to Jerusalem (John 4:20-26). When Christ died on the cross, the old religious system of Jerusalem was fulfilled and abolished (Col. 2:14-17), and in A.D. 70, Jerusalem was destroyed politically, which destruction is still evident even unto this day.

### **Jerusalem — “The Heavenly”**

“But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem . . .” (Heb. 12:22-24). This heavenly Jerusalem is also referred to as “Jerusalem which is above” in contrast to “Jerusalem which now is” (Gal. 4:25, 26). At the time when Paul was writing (circa A.D. 60), the political city of Jerusalem still existed, but it and its temple were to be destroyed within that decade.

What significance does Jerusalem hold for us today? As Paul said concerning the advantage of the Jew, “Much every way” (Rom. 3:1). The “oracles” of the Old Testament were committed to the Jew, and it was from Jerusalem that “the word of the Lord” was to go forth (Isa. 2:3). Jesus emphasized “that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem” (Luke 24:47).

The “blood of the new testament” (Matt. 26:28) was shed on the cross of Christ, that testament was made valid by the death of Christ (Heb. 9:15-17), and the religious system centering around the death, burial, and resurrection of Christ (1 Cor. 15:1-4) began in and from the city of Jerusalem. No other religious system can lay scriptural claim to this peculiar mark of identity. Every human religion had its geographical origin somewhere other than Jerusalem.

Before Jerusalem was destroyed, the “gospel of the kingdom” (Matt. 24:1-4) “was preached to every creature which is under heaven” (Col. 1:23). The disciples in Jerusalem “that were scattered abroad went every where preaching the word” (Acts 8:4). We still owe a debt of gratitude to those Jewish brethren who preached the gospel to the Gentiles (Rom. 15:27).

### **Jerusalem and True Worship**

Jesus told the Samaritan woman that the time was at hand when true worship would not be confined to either Samaria or Jerusalem (John 4:20-24). With the end of the old Jewish religious/political system, God knew that it would be physically impossible for Jews, much less Gentiles, to continue assembling at Jerusalem for the various feasts and observances peculiar to that city and its temple. Especially would this be true once the city and the temple had been destroyed, with the Jewish nation dissolved and scattered.

The commandments, statutes, and ordinances of the first covenant, made with fleshly Israel at Mount Sinai (Deut. 5:2, 3, 5), were absolutely essential to the Jewish system of worship. In addition, the Levitical priesthood was also essential to that system of worship, service, and sacrifice. This is why the entire system — the Ten Commandments, ordinances, sacrifices, priesthood had to be fulfilled and abolished before any new system could be introduced (2 Cor. 3; Col. 2:14-17; Heb. 7:12; 8:6-13).

The scope and characteristics of true worship began to be witnessed when spiritual Israel/Jerusalem was established in geographical Jerusalem: “And they continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers” (Acts 2:42). The new priesthood began and continues “to offer up spiritual sacrifices, acceptable to God by Jesus Christ” (1 Pet. 2:5-10). The church is now the temple of God (Eph. 2:10-22), the place of acceptable service and sacrifice, and the place wherein God is glorified through Christ (Eph. 3:6).

Let us not preach or believe “any other gospel,” or allow ourselves to be brought into bondage by such (Gal. 1:6-9; 4:9).

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# “Watch Out, He’ll Write You Up”

Tom M. Roberts

Gospel preachers are the best friends gospel preachers have.

While it is true that a special bond exists between all Christians (Gal. 6:10), gospel preachers share labors, hopes, problems, and experiences that only other preachers can understand. This is not to say that preachers are any better than other Christians. It is but to admit that there is a field of service peculiar to preachers of the word that none can understand unless one has filled the shoes of another preacher. Mothers can understand certain issues of life that single women have never known, creating a special bond between mothers. Medical doctors, coaches, teachers, and certain professions have a bond that they share within their field because of the peculiar circumstances that make them what they are. Likewise, gospel preachers recognize their responsibilities, challenges and opportunities and relate to one another, knowing the trials, temptations, and pitfalls that face each other. It is this commonality of service that makes one preacher sensitive to the needs and weaknesses of other preachers. Without lessening the brotherhood that exists between all Christians, gospel preachers need the relationship with other preachers to face the variety of challenges their work will thrust upon them.

While it is true that egotism and personal flaws will sometimes pit preachers against one another in a

carnal way, true “yoke-fellows” (Phil. 4:3) lighten the burdens of one another. Jesus taught the beneficial use of the yoke when he urged mankind to take his “yoke” upon ourselves, thus sharing our load with him (Matt. 11:29). Preachers in the same yoke learn from one another, uphold one another in troublesome times, encourage one another and serve as examples for others. This is especially true of older preachers who serve as role models for younger men. Invaluable lessons can be passed from one generation to another and young preachers will do well to emulate the good qualities that older men display. Some churches realize this and employ the “two preacher” system, allowing a young man to work with an older man to take advantage of the years of experience. I know of no greater demonstration of the value of one preacher to another than this kind of arrangement. Properly related as God would have them to be, all preachers of the gospel befriend one another and make the burdens of each other lighter as true yokefellows should.

Having said this, it should be acknowledged that not all understand and appreciate the “safety net” that each preacher serves toward the other. I am grateful to those faithful men who watch my preaching, my personal life, and my conduct and who would not hesitate to come to me about a flaw that would endanger my work or my salvation. Of course,

**P**reachers in the same yoke learn from one another, uphold one another in troublesome times, encourage one another and serve as examples for others. This is especially true of older preachers who serve as role models for young-

this includes many more than preachers. Members of the local church and fellow-Christians who know me from afar also watch my life. There should be no resentment in this watchfulness toward one another. It is not snooping, intrusion, or being a busy-body. True concern about the salvation of our brothers and sisters in Christ make us "our brother's keeper." In the best sense, we watch out for one another and provide a safety net when we fall. "Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted" (Gal. 6:1). I hope those who watch on my behalf will never fail to speak to me when they feel the need to do so.

### **Can Preachers Be Watchmen Today?**

There has been some undue criticism toward the concept of modern-day "watchmen." Used as a thematic of militance in the spirit of Ezekiel 3:17 and other passages that point to the principle, gospel preachers can be so designated. Brethren, it is not prophets alone who are to watch. Outside the prophetic privilege, divorced from inspiration, and independent from miraculous insight, there remains the responsibility of one Christian to another to watch in the spirit of love and concern that God has instituted for our spiritual welfare. It is spiritual paranoia that fears and resents the watchful eye of other Christians. Either that, or the desire to hide from watchful eyes the covert actions that signify departures from "the old paths." Preachers who have clear consciences do not attempt to stifle attention upon themselves nor do they recoil with animosity toward those who care enough to act as watchmen.

Jesus told all the disciples, "*Watch therefore, for you do not know what hour your Lord is coming*" (Matt. 24:42). He repeated this warning in Matthew 25:13 and directly connected the value of watching to the coming

Judgment: all men must watch. Later, in the Garden just before his arrest and trial, Jesus told the apostles, "*Watch and pray, lest you enter into temptation . . .*" (26:41). Certainly, this admonition does not apply to the apostles alone. This is abundantly clear from Mark's account: "*And what I say to you, I say to all: Watch!*" (13:37).

Elders are told, "*Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears*" (Acts 20:31). Yes, not only elders, but "everyone." We submit to others, knowing they "*watch out for your souls*" (Heb. 13:17). Christians, generally, must watch for themselves and for others. "*Watch, stand fast in the faith, be brave, be strong*" (1 Cor. 16:13). "*Therefore let us not sleep, as others do, but let us watch and be sober*" (1 Thess. 5:6). Preachers are specifically urged: "*But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry*" (2 Tim. 4:5). Peter added, "*But the end of all things is at hand; therefore be serious and watchful in your prayers*" (1 Pet. 4:7).

To the unprejudiced mind, the work of watchman is that of every Christian. We watch for ourselves and for others. Watching is specifically the work of gospel preaching. A cynic might find this an intrusion of privacy, but God has instituted this work as a means of security for the believer. We reject the role of the watchman only to our own spiritual peril.

But of what value is a watchman if he does not speak of the danger which he sees? Remember the analogy of the watchman is that of a man on the walls of the city who is to be alert to danger and to cry aloud, warning the inhabitants, when danger approaches. This analogy includes, but is not limited to, prophets. Ezekiel warned that the watchman who did not cry aloud would have his blood required for his negligence (3:16-21). Isaiah extended

the figure when he condemned the unfaithful watchmen as "*dumb dogs, they cannot bark*" (56:10). The value of watching is appreciated when danger is seen and the warning is raised. Without the voice of warning, a watch is an empty office. Worse, a watchman gives a false sense of security because his presence on the walls implies diligence when, in fact, he has no intention of crying out. He is a friend to the enemy, a companion to treason, an empty symbol that denies his very purpose of his existence. Those who depend on watchmen who are dumb in the face of danger are exposed to the enemy all the more because they have come to depend on those who watch. Yes, their blood will be required by God when watchmen keep silent.

*Truth Magazine* and other faithful journals use this scriptural principle to allow individuals to do the work of watching. Shall Christians not make use of media and electronic techniques as widely as carnal enterprises? Is watching needed any less today than in ancient times? None who submit material for publication as a prophet, nor does he seek to represent the prophetic office. Each writer speaks only for himself as he uses the Scriptures to teach, to edify, to warn. There is no party line or human creed to follow. Each article is their "watch." It is their turn on the walls, their time to be alert, to "bark" (Isa. 56:10), if need be. Surely, we understand that we must not be guilty of crying "Wolf," when there is no wolf. Neither should we cry "peace and safety" when sudden destruction is upon us (1 Thess. 5:3). A "*right dividing of the word of truth*" (2 Tim. 2:15) provides for feeding that portion of Scripture that fits the need. Brethren, it is this very application of the word of God through which we enjoy the safety of our souls. Only a fool would reject the value of employing watchmen, much less carp and mowl when a watchman warns of danger at the gates.

### **"Watch Out, He'll Write You Up!"**

Earlier in this article, it was as-

serted that a gospel preacher has no better friends than other gospel preachers. There are various reasons why this is so that we will not explore here. If you have been on the “firing line” for any length of time, you who preach understand the value of faithful friends who stand by your side, who hold up your hands, who provide wise counsel (Prov. 11:14), who dispute with you when you are wrong, and who love you enough to stand between you and your own mistakes.

However, not every preacher appreciates other preachers, especially in their work of “watching” as an evangelist (2 Tim. 4:5). There are those who wish complete freedom to teach error, to depart the old paths, to twist the scriptures (2 Pet. 3:16), yet remain outside the safety net of God’s watchmen. Not only do they resent private intervention of their public sins, but they vociferously protest public exposure of their error. Some preachers reject God’s wisdom in the use of watchmen and berate those who accept the responsibility. Hiding behind the cloak of privacy, some preachers attack the scriptural work of watching. “Watch out, he’ll write you up” is the ultimate insult by those who are either teaching error, too timid to be a watchman, or who are ignorant that danger is at the gate.

Preachers who don’t like watchmen decry articles in religious magazines or the voice of watchmen from the pulpit. They castigate watchmen as “brotherhood watchdogs,” self-appointed vigilantes who ferret out their brethren and accuse them of “writing up” those who disagree with the “party line.” Watchmen are equated with the worst possible motives as those who are mean-spirited, busy bodies, and brotherhood investigators. All this implies, of course, that the one teaching error is loving, kind, innocent of any agenda, and free from all animosity. What they hope is that it will be forgotten that they claim the privilege to teach public error without public exposure. In our time, “watchman” has become a dirty word to some whereas the Bible treats it with respectful responsibility. God commands that Christians be watchmen. God demands that preachers watch and cry out. Only those who are ignorant or who wish to hide their error will deny the authority of the watchman to do what God commissioned.

Those who go from place to place teaching error want to restrict the watchman to the local church. Much criticism has been raised against watching beyond a local congregation. Thus, the charge of “brotherhood watchdogs.” While it is true that the “work of an evangelist” includes local responsibilities, it is also true that one may preach wherever opportunity presents itself. It is more than a little strange that some view the teacher of error as free to go anywhere with his work, but would restrict the evangelist to the local church. Is anyone ready to defend the proposition that an evangelist is limited to the local church in his work?

But our problem does not stop there. Some do not want

the watchman to operate even in the local church lest he be “factious” or “contentious.” While fully recognizing that it is a work of the flesh to be contentious (Gal. 5:19ff), we must yet “contend for the faith once for all delivered” (Jude 3). There is a big difference between the two: contending and being contentious. Yet those who teach error will label a watchman in the local church as “contentious” if he contends against fellowship with sin. Some who have advocated fellowship with those who believe and practice sinful things (under the aegis of Romans 14) have warned that those who oppose such fellowship would be guilty of “factionalism.” Clearly, some want to destroy the work of watchmen, either in the local church or anywhere in the brotherhood.

### “Speak And Hold Not Thy Peace”

When the apostle Paul came to Corinth, the Lord appeared to him and urged him to “*speak and hold not thy peace*” (Acts 18:9). The end result was that the gospel was preached, the Lord’s church established and, later, epistles written to correct error within the church. While not apostles, we are yet commanded to “*preach the word*” (2 Tim. 4:2) and we fully intend to do so. We will not be deterred by those who do not like the role of watchmen, do not like to have their names called and their sins exposed. We will take every precaution to ensure patience and long-suffering (Eph. 4:1ff; 1 Thess. 5:14), remaining open to brotherly discussion, acting with love (1 Cor. 13:1ff). But we shall “write up” error and those who teach it, all their caterwauling notwithstanding. We refuse to “*give place to the Devil*” (Eph. 4:27), allowing him room to teach error without raising the cry of the watchman. Recognizing that there is a realm of judgment in “how” the gospel is preached, let me suggest that if anyone does not like “how” we do it, you feel free to do it in another way. But I give you this guarantee: If you do the work of a watchman, no method is going to be acceptable to those who teach error. You see, there may be fifty ways to skin a cat, but he won’t like any of them! Be as critical as you will of us. But if the cat’s being skinned, he’s going to howl. If he’s not howling at you, you haven’t started skinning yet!

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Have you studied your Bible to-

**Soft preaching comforts those who are indifferent. Judah of Isaiah's day cried out for "smooth things" (Isa. 30:10). Soft preaching does little to prick the heart in sin.**

## Causes Of Indifference

Donnie V. Rader

Some who are indifferent never were diligent or zealous. Others have lost the fervor they once had. What causes people to be or become indifferent?

1. *A lack of fear of God.* Fear toward God involves (a) respect and awe for the Creator of the world (Jonah 1:9; Luke 7:16) and (b) a dread of displeasing him (1 Sam. 11:7; Ps. 119:120). How could one who has fear for God be indifferent?

The fear of God causes one to do what God says. Moses plead with Israel to fear God as they pressed on into Canaan. His instructions connected fear with doing what God says.

Now this is the commandment . . . that you may fear the Lord your God, to keep all His statutes and his commandments which I have commanded you . . . (Deut. 6:2).

You shall walk after the Lord your God and fear Him, and keep his commandments and obey his voice, and you shall serve Him and hold fast to Him (Deut. 13:4).

And it shall be with him, and he shall read it all the days of his life, that he may learn to fear the Lord his God and be careful to observe all the words of his law and these statutes (Deut. 17:19).

The fear of God causes one to be dedicated, i.e., put their all into the service of God. Again, Moses connected the idea of whole-heart service with the fear of God.

And now, Israel, what does the Lord God require of you, but to fear the Lord your God, to walk in all His ways and to love Him, to serve the Lord your God with all your heart and with all your soul (Deut. 10:12).  
Thus, I conclude that those who are indifferent just don't

fear God. We need not make excuses about how they would do better if. . . . When they fear God, they will do better!

2. *Focus on the present world.* We get wrapped up in this life to the point that spiritual things are pushed aside. The cares of the world can easily choke out the word (Matt. 13:22). Like Demas, our love for the present world may cause us to forsake or neglect what really matters (2 Tim. 4:10).

When we are materially blessed (as most of us are) it is easy to let our spirituality slide. The warnings are many that when we prosper there is the danger to forget about God. Moses warned saying, ". . . when you have eaten and are full — then beware, let you forget the Lord . . ." (Deut. 6:11-12). The Proverb writer said he wanted neither poverty nor riches, "lest I be full and deny You and say, 'Who is the Lord?'" (Prov. 30:8-9).

We can easily lie in ease on beds of ivory and let our service to God deteriorate (Amos 6:1-6). Our activities do not have to involve anything wrong within themselves to be a problem. When we lose sight of the fact that this world is not our home, but we are seeking a better one to come (Heb. 13:14), we become indifferent.

3. *Ignorance.* Ignorance is a curse to any people. The prophets of old pointed to Israel's and Judah's ignorance as leading to their departure.

My people are destroyed for a lack of knowledge. Because you have rejected knowledge, I also will reject you from being priest for Me; Because you have forgotten the law of your God, I will also forget your children (Hosea 4:6).

Therefore my people are gone into captivity, because they

**The gospels were not written simply to show the correct interpretation of the Old Testament law. They were written to help Christians to believe in Jesus, understand Jesus, and to understand the kingdom of heaven.**

## Jesus and the New Testament

Paul K. Williams

In an article I read recently, Dan Billingsly, a liberal preacher who teaches that a man can put away his wife for any cause and still be pleasing to God, wrote: “There is not one New Testament doctrine revealed in Matthew, Mark, Luke, John — before the cross.”

This is pure, unadulterated *error*. Let me point out some things.

When studying the four Gospels we must understand that Jesus was living under the law of Moses and commanding people to obey it. At the same time he was preparing for the coming of the kingdom and giving some of its laws.

Jesus came preaching, “Repent, for the kingdom of heaven is at hand” (Matt. 4:17). In his preaching to prepare men for the kingdom, he described it *and* gave some of its new teachings.

The Sermon on the Mount is not just a correction of incorrect ideas about the Old Testament law. It is the basis, or constitution, of the kingdom to come.

Matthew 18:15-17 cannot be Old Testament law. Jesus tells us to take the matter to the “church.” This teaching is not repeated in the epistles, but nevertheless it is still binding upon Christians.

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have no knowledge (Isa. 5:13).

Why would God’s people be ignorant? Some have not learned because they have not been taught. Jesus said we should teach, baptize, and teach them some more (Matt. 28:20). If we baptize them and leave them to “sink or swim,” we can only expect ignorance and indifference. Others have forgotten what they once knew (Heb. 5:11-12). Some ignore what they have been taught (cf. Rom. 10:3, 17 in context is saying that the reason the Jews didn’t believe is that they didn’t listen!).

What we don’t know makes a difference. If I don’t know the commands of God, I can’t obey them (Eph. 5:17). If I don’t know about the judgment to come, I will not fear (Heb. 10:27). If I don’t know what the text means, I may be violating it (1 John 3:4). If I don’t know the truth, I could easily be led into error (2 Pet. 3:16-18).

4. *Softness*. Soft preaching comforts those who are indifferent. Judah of Isaiah’s day cried out for “smooth things” (Isa. 30:10). Soft preaching does little to prick the heart in sin. “Positive” preaching that eliminates the “negative” makes people who are in sin and indifferent about it, feel good about themselves. Soft preaching is not identified by what is said as much as it is by *what is not said*.

When there is a lack of “teeth” in the message preached, the indifferent are encouraged in their sin. It is not enough to preach the truth, but elders and churches must discipline. That involves correcting, rebuking, encouraging, and withdrawing when there is no repentance. The work of elders is that of watching for the souls of men (Heb. 13:17; Tit. 1). All too often, brethren want the truth to be preached on some sin, of which, some of the members are guilty, but never follow through with any application or discipline!

In John 3:5 Jesus said, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter into the kingdom of God." This statement did not apply to the time before Jesus died on the cross because the kingdom of God did not begin until Pentecost. John 3:5 has to find fulfillment in the kingdom. Jesus outlines the way of salvation there.

Mark 7:19 says, "Thus He declared all foods clean." Foods were not clean until the law was done away on the cross. Yet Jesus "declared all foods clean" while he was on the earth. He gave New Testament legislation, intending for people to understand that it would come with the kingdom.

In John 4:21-24 Jesus told the Samaritan woman, "Woman, believe Me, an hour is coming when neither in this mountain, nor in Jerusalem, shall you worship the Father. You worship that which you do not know; we worship that which we know, for salvation is from the Jews. But an hour is coming, and now is, when the true worshipers shall worship the Father in spirit and truth; for such people the Father seeks to be His worshipers. God is spirit, and those who worship Him must worship in spirit and truth."

The principle that worship is to be according to the New Testament ("in spirit and truth"), and that it will not require going to any particular place, is no part of the Old Testament. I do not know of any other place where the New Testament specifically states that the *place* where we worship is not important. This is N.T. legislation.

Matthew, Mark, Luke, and John were written after the New Testament had come. They were not written simply to show the correct interpretation of the Old Testament law. They were written to help Christians to believe in Jesus, understand Jesus, and to understand the kingdom of heaven. Though the incidents before the cross occurred under the law of Moses, they are recorded because they are connected — vitally — to the New Testament.

Billingsly has an axe to grind. He wants to eliminate Matthew 19:9 so he can interpret 1 Corinthians 7 so as to get every divorced and remarried person into the church. Until he can eliminate Matthew 19:9, he cannot do what he wants. So he has taken an extreme position that everything

in the four Gospels before the cross pertains to the Old Testament, and that nothing Jesus said before the cross belongs in the New Testament. He is wrong, tragically wrong, and it is apparent that he is wrong because he is driven by his desire to justify the marriages of all.

Matthew 19:9 does not explain the Old Testament law on divorce. It is different from Deuteronomy 24. The only explanation is that it is kingdom legislation.

Matthew 19:9 is for us *today*. Here is what it says: "And I say to you, whoever divorces his wife, except for immorality, and marries another woman commits adultery." No one has the right to divorce his or her mate — except for the cause of fornication! (See also Matt. 5:32.) These verses show that unscriptural divorce and remarriage results in adultery, which is sexual intercourse of a married person with a person he or she is not married to. These verses show why polygamy is a sin. A man cannot marry a second wife while he is still under God's law to be faithful to his first wife. When he marries the second wife, he is committing adultery.

The only way an adulterer can receive forgiveness is for the adulterer to repent — and stop his adultery. This is a hard truth (as the disciples of Jesus understood — Matt. 19:10-12), but it is a truth which cannot be broken.

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If mountains fail to meet the sky,  
and valley's lose their green;  
If songbirds fail to sing their tune,  
and sunsets can't be seen;

After all is said and done,  
when we're in our last years;  
If one of us shall cease to breathe,  
and the other's left with tears;

The one that's left shall not despair,  
but stand on solid ground;  
For, across the waves on Jordan's shore,  
the other will be found.

Forrest Morris

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# Zacchaeus, The Day After

Larry Ray Hafley



Zacchaeus, the little rich, notorious, conniving, defrauder and extortionist, has repented and been forgiven (Luke 19:8-10). *Now, how do I treat him?* He cheated me and my family out of a lot of money. Tell me, how am I supposed to act towards him? Should I coldly ignore

him and hold him in contempt? Should I feel harsh toward those who forgive him and accept him back into the fold? Should I remain bitter and distrustful? What should I do? How should I act?

The most immoral woman in our town (Samaria), the one whose sinful deeds evilly affected and embarrassed our family, claims to have found the Christ (John 4:9-42). *If this sexually impure woman has been forgiven, how do I treat her?* She has ruined the lives of several families and has irreparably hurt and scarred the lives of the children involved. Should I continue to look down upon her as a “tramp”? Should I distrust and feel resentment toward those who receive her back into our community? Tell me, how am I supposed to act towards her now?

So this is what the music and dancing is all about (Luke 15:11-32)! My so-called brother has finally come crawling back home, but only after staining the family name and wasting our father’s fortune. He threw it all away on prostitutes, and, now, when he has no place else to turn, he comes back home and expects to be received! Well, don’t expect me to accept him back with open arms! No siree! Let him stew in his own juice. After all he has done to degrade and destroy our family, I cannot understand how dad can allow him back on the property, let alone give him a welcome home feast! What a travesty of honor and justice! I am going to let dad know exactly how I feel! (Later, after talking to his father and expressing his bitterness, the elder brother silently may have wondered, “*How should I treat*

*my brother when I see him?*”)

Saul of Tarsus, our nation’s Brutus, and the Jewish equivalent to Judas, after killing my wife and my mother and father, after causing me to live underground and lose my business, has now been converted to our Lord! *How am I supposed to treat this man who was the lead assassin in the murder of our beloved brother Stephen (Acts 7:58; 22:20)?* I hear he may soon be asked to address the church I attend. I cannot bear to think of all the sorrow his actions have brought and how he has ruined my life; so, how can I face him and listen to him preach?

Simon the Sorcerer, the long time spiritual quack and con man, has been up to some of his old tricks and has been forgiven after his alleged conversion (Acts 8:9-25). Years ago because she believed in him, my mother turned over our family’s inheritance to this man. He swindled her out of every penny my father left us. Now, he has asked for forgiveness after lapsing back into his old carnal ways. *Tell me how I should treat him?* It appears that Peter trusts him and has said that his repentance would secure his forgiveness, but how can I accept such a deceitful man?

Perhaps the most disgusting fornicator the world has ever known apparently has repented (1 Cor. 5; 2 Cor. 2:6-11). Even some of the vile, immoral pagans were sickened by this man’s evil! *How should I treat him* when the whole church is come together for worship (1 Cor. 11:20-29; 14:23; 16:2)? Since I find him utterly repulsive, should I give him “the cold shoulder” and purposely ignore him?

## Scriptural Answers

“Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven” (Matt. 18:21, 22). “For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses” (Matt. 6:14, 15). “For he shall have judgment without mercy, that hath showed no

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# Why Did Jesus Die?

David Dann

Shortly after his resurrection, we are told that Jesus explained to his disciples that, “it was necessary for the Christ to suffer and to rise from the dead the third day” (Luke 24:46). Unquestionably, the death of Jesus stands out as the single most important event in all of human history since the creation of the world. There is no escaping the great impact that his death has had, and continues to have on the human race. However, such a statement of Jesus as that recorded above causes us to carefully ponder the necessity of the death of Christ on the cross. Why did

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mercy” (Jas. 2:13).

“And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you” (Eph. 4:32). “Forbearing one another and forgiving one another, if any man hath a quarrel against any: even as Christ forgave you, so also do ye” (Col. 3:13). “Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted” (Gal. 6:1).

(After withdrawal from the fornicator in 1 Corinthians 5, it seems that he repented. Later, Paul commented on their action and on their present obligation.) “Sufficient to such a one is this punishment which was inflicted by the majority, so that on the contrary *you should rather forgive and comfort him*, lest somehow such a one be overwhelmed by excessive sorrow. *Wherefore I urge you to reaffirm your love for him*” (2 Cor. 2:6-8). “Love . . . does not take into account a wrong suffered” (1 Cor. 13:4, 5).

“Father, forgive them: for they know not what they do” (Luke 23:34). “And they stoned Stephen. . . . And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge” (Acts 7:59, 60). “God, be merciful  
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Christ die? What purpose did his death serve? According to the Bible, Christ died in order to:

1. *Save the world.* Before Jesus was even born, an angel told Mary and Joseph that “he shall save his people from their sins” (Matt. 1:21). With reference to his own mission, Jesus said, “the Son of man is come to save that which was lost” (Matt. 18:11). Nothing could be clearer from the New Testament than the fact that Jesus died in order to bring salvation to the world. As John put it, “We have seen and do testify that the Father sent the Son to be the Savior of the world” (1 John 4:14).

2. *Pay the debt for our sins.* While briefly recounting the facts of the gospel to the Corinthians, Paul writes, “For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures” (1 Cor. 15:3-4). The Scriptures present the idea that “Christ died for our sins” in the sense that he was the perfect sacrifice given to pay the debt for our sins. As he was instituting the Lord’s supper just before his death, Jesus “took the cup, and gave thanks, and gave it to them, saying, ‘Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins’” (Matt. 26:27-28). The death of Jesus was necessary because, “without shedding of blood there is no remission” (Heb. 9:22). Through his own death Jesus paid the debt we could not pay.

3. *Fulfill prophecy.* The Bible teaches that the death of Christ was part of God’s plan even before creation. Peter writes that Christ “was foreordained before the foundation of the world, but was manifest in these last times for you” (1 Pet. 1:20). Isaiah, as well as the other prophets of the Old Testament, prophesied that Christ would die in order to bear the sins of the world several hundred years before Jesus was even born (Isa. 53:12). Jesus referred to these prophecies after his resurrection as he explained their fulfillment to his disciples saying, “These are the words which I spake

unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me” (Luke 24:44). The death of Christ was the culmination of God’s plan for man’s redemption as revealed throughout the Old Testament Scriptures. As Paul put it, “Christ died for our sins according to the Scriptures” (1 Cor. 15:3).

4. *Abolish the Old Law.* Speaking of the Law of Moses, Paul writes that Christ’s death accomplished the work of “blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross” (Col. 2:14). Similarly, in his letter to the Ephesians Paul writes of Christ “having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby” (Eph. 2:15-16). In order to bring salvation to the entire world, it was necessary for Christ to remove the Old Covenant, and replace it with the New Covenant at his death (Heb. 8:7-13; 9:16-17).

5. *Show the seriousness of sin and the love of God.* The

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### “Some Things” continued from front page

apostle Peter said, “Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12). No other can give salvation. Jesus is the way, the truth and the life. No man cometh to the Father but by him (John 14:6). Jesus is not one of the ways to God, but *the* way. If we believe not that Jesus is the Christ, the Son of God, we shall die in our sins (John 8:24).

5. *No man knows that a person can be saved without water baptism.* Every place where baptism and salvation or forgiveness of sins appear together, baptism always precedes salvation. Note the following Scriptures: “He that believeth and is baptized shall be saved” (Mark 16:16). “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins” (Acts 2:38). “And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord” (Acts 22:16). “The like figure whereunto even baptism doth also now save us” (1 Pet. 3:21). In the preceding texts, faith, repentance, and baptism come before salvation or the remission of sins. Each one is just as important as the other. We just as well may say that an alien sinner could be saved without faith or repentance as to say he can be saved without water baptism.

Yes, there are some things that no man knows! Many think they know but they do not.

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Bible teaches that sin is the transgression of God’s law (1 John 3:4). As we have already noted, Christ died for the purpose of paying the debt for our sins. We ought to arrive at a good understanding of how seriously God looks at sin as we reflect on the fact that God the Son suffered a horrible death in order to bear the punishment for our sins and bring us back into fellowship with God. We also gain a better understanding of God’s love through the death of Christ as we realize that, “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16).

### Conclusion

“But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man” (Heb. 2:9). Have you died with Christ (Rom. 6:3-5)?

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### “Candlestick” continued from page 2.

as also is Jesus (John 1:4-5; 8:12). When Jesus came into the world, men saw the light of his star and went in search of the Messiah (Matt. 2:2). Jesus came as a light to those in darkness (Luke 2:32). The gospel reveals that light (2 Cor. 4:4-6; Eph. 5:13). The Bible reveals the way from darkness to light (Acts 26:18). It reveals the path of light, exposing what is sinful and what is righteousness (Rom. 7:7). Psalm 19:8-12 expresses how the word of the Lord enlightens the eyes and shows men what is light and what is darkness.

Christians are “lights” in the same sense as the moon gives light. The moon is not a source of light; it merely reflects the light of the sun. We are mirrors reflecting the light of the Son. Individually, we are lights (Eph. 5:8; 1 Thess. 5:5-8; 1 Pet. 2:9). As a congregation, we are God’s light in the world (Rev. 1:12-13; 1 Tim. 3:15).

### Not All Candlesticks Are Equally Bright

In the book of Revelation, the candlesticks are used to describe the seven churches of Asia. The Lord was fully aware of the condition of each church. The Lord was in the midst of the candlesticks (Rev. 1:13; 2:1). Each letter begins with Jesus saying “I know” the condition of the church (2:2, 9, 13, 19; 3:1, 8, 15). The Lord just as certainly knows what is going on in the church of which you and I are members as he did the churches of the first century. If the Lord were to write to the church where we are, what would he say?

Of the seven churches of Asia, not all of the candlesticks were equally bright. The church at Ephesus was in danger of losing its candlestick because it had lost its first love, albeit it was doctrinally sound (Rev. 2:1-5). The church at Smyrna shined brightly in the midst of persecution (2:8-11). The church at Pergamos allowed its light to be dimmed by their on-going fellowship with those who taught the doctrine of the Nicolaitans (2:12-15). If they did not repent, God promised to fight against them with the sword of his mouth (2:16). The church at Thyatira tolerated the immoral teaching of those who believed one could commit fornication and eat meats sacrificed to idols (2:18-29). The church at Sardis was basically dead, although a few in that dead church were still alive (3:1, 4). The church at Philadelphia was clinging fast to the Lord in the face of bitter persecution (3:7-12). The church at Laodicea was lukewarm and needed to repent (3:14-21).

Which of these churches more nearly resembles the light that we emit? In some cases our light shines brightly. In some cases it flickers. In some cases it may be altogether dark.

What are some things that darken one's light? At Ephesus, the loss of one's first love (2:4-5). At Pergamos, the acceptance of false teachers (2:12-15). At Thyatira, the acceptance of worldliness (2:18-29). At Sardis, spiritual deadness (3:1). At Laodicea, lukewarmness (3:15-17). There are many different things that can cause the church's light to flicker or be vanquished. Bitter, in-fighting (Gal. 5:15) and division (1 Cor. 3:1-4) cause churches to lose their light. I attended a wedding the other day in which the families went through a ceremony of lighting a "unity candle." Two families were come together to begin one new family. Perhaps we need a "unity candle" service in some places.

What are some things that make one's light bright? At Ephesus, doctrinal loyalty (Rev. 2:2). At Smyrna, faithfulness in the face of severe persecution (2:9-10). At Pergamos, not denying the faith (2:13). At Thyatira, love, service, faith, patience, and works (2:19). At Sardis, a few names that had not defiled their garments (3:4). At Philadelphia, continued works of obedience in the face of many trials (3:8, 10). At Laodicea, opening the door to the Savior who wanted inside their lukewarm hearts (3:20). There are many different things that can cause this church's light to shine brightly: (a) Intense brotherly love for one another (John 13:34-35); (b) A commitment to work through problems together. In our family we have had problems. There have been times when we have sat down together and expressed our differences. Not once have we asked someone to leave the family and go away from us. Rather, we have had a commitment to work through our differences, respecting each other in spite of the differences we have, and maintaining our family. (c) Active programs of work, such as converting the lost, edifying the saints,

helping those who are hurting, and lifting the spirits of those who are down and depressed.

### Conclusion

Jesus said, "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:13-16).

One of my first remembrances of church services is the learning of "This Little Christian Light of Mine." The little children's song is based on this text. Let's think about the important message that is included in its words.

This little Christian light of mine,  
I'm gonna' let it shine.  
This little Christian light of mine,  
I'm gonna' let it shine.  
This little Christian light of mine,  
I'm gonna' let it shine.  
Let it shine, all the time, let it shine.

Hide it under a bushel, No!  
I'm gonna' let it shine.  
Hide it under a bushel, No!  
I'm gonna' let it shine.  
Hide it under a bushel, No!  
I'm gonna' let it shine.  
Let it shine, all the time, let it shine.

Don't let Satan "puff" it out.  
I'm gonna' let it shine.  
Don't let Satan "puff" it out.  
I'm gonna' let it shine.  
Don't let Satan "puff" it out.  
I'm gonna' let it shine.  
Let it shine, all the time, let it shine.

All around the neighborhood,  
I'm gonna' let it shine.  
All around the neighborhood,  
I'm gonna' let it shine.  
All around the neighborhood,  
I'm gonna' let it shine.  
Let it shine, all the time, let it shine.

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6567 Kings Ct., Avon, Indiana 46123 [mikewillis1@compuserve.com](mailto:mikewillis1@compuserve.com)

## Preacher Needed

Danville, Florida: The Church of Christ at Danville, Florida will be needing a full-time preacher after the first of June. The attendance for Sunday AM usually averages 55+. This is a growing area that is located 2 miles south of Lake Butler and 35 miles north of Gainesville. The congregation is at peace and owns the worship building and the preacher's residence. This is a group of Christians that is striving to serve God in all matters. Please send resumes to John Davis at P.O. Box 262, LaCrosse, FL 32658-0262, or call 904-462-5980.

## Preacher Available

Erik Shaffer: I am a young man looking for the right situation in which to preach the word of God. I am looking for a place where I can help edify a congregation as well as grow as a Christian myself. I've been preaching part-time for almost six years now. I've also taught classes for both adults and young adults. I will consider all opportunities that are available. 7804 River Resort Ln., Tampa, FL 33617, (813)980-2612, E-mail address: ecshaffer@webtv.net



### Asher-Bonner Debates

Two debates have been scheduled between David D. Bonner and Jeffrey S. Asher to discuss the deity and humanity of Jesus. The first debate will be held August 2-3, 5-6 in Amarillo, TX at the Crockett School, 4720 Floyd St.; the second debate will be held August 23-24, 26-27 in Lufkin, TX at the building of the Fourth and Groesbeck church, 401 E. Groesbeck. The services will be conducted at 7:30 each evening for both debates.

The propositions for each debate are as follows:

Proposition 1: The Scriptures teach that Jesus, while on earth in the flesh, had and used both human and divine attributes. Affirm: David D. Bonner; Deny: Jeffrey S. Asher

Proposition 2: The Scriptures teach that Jesus, while on earth in the flesh, had both human and divine attributes but never used any of his divine attributes. Affirm: Jeffrey S. Asher; Deny: David D. Bonner.

### Vatican Restates Refusal for Women as Deacons

"Vatican City — The Vatican has reiterated its refusal to allow women to serve as deacons, a role that would have allowed them to preach at Mass and help celebrate liturgical services. Ordination as deacons is a step below priesthood, which the Roman Catholic Church reserves solely for unmarried men.

"There are so many other opportunities' for women in the church, Cardinal Dario Castrillon Hoyos, who heads the Vatican's Congregation for the clergy, said Thursday. Castrillon was speaking at a news conference to present Pope John Paul II's annual pre-Easter letter to priests worldwide" (The Indianapolis Star [March 26, 1999], A27.

### Canada Approves Same-Sex Partnerships

"OTTAWA — Canada's Supreme Court struck down a heterosexual definition of 'spouse' Thursday in a landmark decision that could rewrite Canada's law books to give legal rights to same-sex couples. The ruling, which centered on the case of an Ontario woman seeking financial support from her former female partner, does not address the issue of homosexual marriages.

"But by a ruling 8-1 that heterosexual definition of spouse is unconstitutional, the court's decision could give same-sex partners all the legal benefits of a common-law marriage. The court gave Ontario six months to amend its laws, nothing that dozens of its laws use the heterosexual definition. The federal government and other provinces will also have to be in accordance with the ruling or face lawsuits" (The Indianapolis Star [May 21, 1999], A7).

## Adopt A Preacher

### A Program To Help Philippine Preachers Build Their Library

Brother Jim McDonald has worked extensively in the Philippines. He relates that many of the men preaching in the Philippines are desperately in need of some books to assist them in their study. He has suggested a program in which someone volunteers to send one book a month to a Filipino preacher to help him build his library. Would you be willing to "adopt" a preacher to help him build his library? If so, contact Jim McDonald (P.O. Box 155032, Lufkin, TX 75915-5032; phone: 1-409-637-0229; e-mail: Jim\_Mc@juno.com) and he will make the arrangements for you pay for books to be sent to a Filipino preacher. The cost should be under \$20-25 per month.

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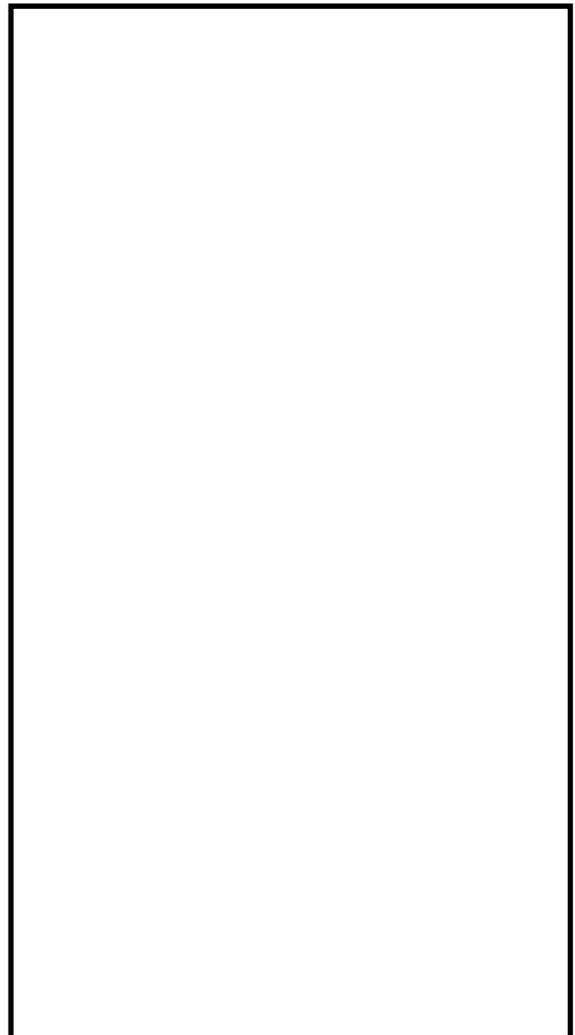
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# DIRECTORY OF CHURCHES

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

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

# DIRECTORY OF CHURCHES

<p>4640 Cemetery Rd. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (614) 876-4089</p>	<p>386 N. Edgewood Drive Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Randy Yerby</p>	<p>Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: J.T. Smith 627-5670 or 664-6629</p>	<p>Worship 10:30 A.M. Evening 6:00 P.M. Friday 6:30 P.M. (803) 553-4970 or 553-4346</p>	<p>Bible Study 9:15 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Mid-week 7:00 P.M. Evangelist: Ken Weliever 388-6811 or 381-7401</p>	<p>Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Ken Green (615) 868-6078 or 662-8200</p>
<p>HELP</p>	<p>SALEM, OH Church of Christ</p>	<p>TULSA, OK Woodland Hills Church of Christ</p>	<p>COLUMBIA, SC Lower Richland Church of Christ 3000 Trotter Rd. Bible Study 10:00 A.M.</p>	<p>COLUMBIA, TN Mooreville Pike Church of Christ 417 Mooreville Pike (.8 mi. N. of Hwy. 50/Jas. Campbell)</p>	<p>MARYVILLE, TN Smoky Mt. Church of Christ 2206 Montvale Rd. Bible Study 9:30 A.M.</p>
<p>VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR</p>	<p>484 Georgetown Rd. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (330) 337-6113</p>	<p>9119 E. 61 St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Mike Pittman (918) 252-1220 or 258-2720</p>	<p>Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: J. David Powlas (803) 783-6059 or 776-0754</p>	<p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Kevin Maxey (931) 388-5828 or 380-1226</p>	<p>Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. C.H. Buld (423) 984-4708 Harold Tabor (423) 977-4230 Gary Kirtley (423) 981-1885</p>
<p>MANSFIELD, OH Eastside Church of Christ 326 Grace Street Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 6:00 P.M. Evangelist: James Bond 526-2868 or 526-4739</p>	<p>UHRICHSVILLE, OH Church of Christ 638 Parrish Street Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 7:00 P.M. Mid-week 7:00 P.M. (614) 254-4066, or (216) 339-3032</p>	<p>AVONDALE, PA Avondale Church of Christ Glen Willow Rd. P.O. Box 421 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Daniel Gatlin, Evangelist (610) 268-2088, 869-2194</p>	<p>SUMTER, SC Woodland Church of Christ 3370 Broad St. Extension Bible Study 9:30 A.M.</p>	<p>DIXON SPRINGS, TN Dixon Springs Church of Christ Old Hwy. 25 (between Hartselle &amp; Carthage)</p>	<p>MCMINNVILLE, TN West End Ave. Church of Christ P.O. Box 37110</p>
<p>MANSFIELD, OH Southside Church of Christ 687 Mansfield-Lucas Road Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 6:00 P.M. Evangelist: Leon Bond (419) 525-3684 or 522-8982</p>	<p>WAVERLY, OH 4th &amp; Mullins Church of Christ Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. (614) 947-7122 or 947-1718</p>	<p>CARLISLE, PA Walnut Bottom Rd. Church of Christ 2637 Walnut Bottom Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Tim Hawk (717) 776-6122</p>	<p>TAYLORS, SC (Greenville Area) Taylors Church of Christ 400 E. Main St. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Bill Mosely (864) 268-5224 or 877-2728 www.taylors church of christ.com</p>	<p>ERWIN, TN Church of Christ N. Erwin Hwy. Bible Study 10:00 A.M.</p>	<p>MEMPHIS, TN Burlington Church of Christ 3825 S. Germantown Rd. Bible Study 9:00 A.M.</p>
<p>MARIETTA/RENO, OH Jct. St. Rt. 7 &amp; County Rd. 20 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Mid-week 7:00 P.M. Wed. - 2nd, 3rd, 4th &amp; 5th weeks Thurs. - 1st week 614-374-9827</p>	<p>ALTUS, OK Southeast Church of Christ 1105 Navajo Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (580) 535-4767</p>	<p>EXTON, PA Exton Church of Christ 217 N. Whitford Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. 363-8042</p>	<p>WARRENVILLE, SC (Aiken/Augusta Area) Warrenville Church of Christ P.O. Box 98 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (803) 648-9451 or 649-0439</p>	<p>FRANKLIN, TN Cedarhurst Church of Christ Arno Rd. &amp; Hwy. 96E (P.O. Box 682042) (1 mile East of I-65 South) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jerry A. (Tony) Sayre (615) 743-8251 or 743-4142</p>	<p>MEMPHIS, TN Rocky Pt. Road Church of Christ 516 E. Rocky Point Rd., Cordova Bible Study 9:00 A.M.</p>
<p>NEW CARLISLE, OH Church of Christ 235 Funston Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jim Lee (937) 235-2470</p>	<p>MIDWEST CITY, OK Fifth St. Church of Christ 6512 SE Fifth St., Box 30544 (Near Tinker AFB) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Robert Bond (405) 737-5858 or 737-8272</p>	<p>PHILADELPHIA, PA Church of Christ 45 W. Durham St. P.O. Box 4985 Bible Study 10:15 A.M. Worship 11:15 A.M. Tues. night 8:00 P.M. Evangelist: James H. Baker, Jr. (215) 248-2026 or 753-1362</p>	<p>WEST COLUMBIA, SC Airport Church of Christ 4013 Edmund Hwy. (Hwy. 302) Bible Study 10:00 A.M.</p>	<p>GOODLETTSVILLE, TN Millersville Church of Christ 1158 Louisville Hwy. Bible Study 9:00 A.M.</p>	<p>MEMPHIS, TN Hunters Run Church of Christ 6590 Stalene Road (west of Germantown Rd. Ext.) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Julian R. Snell (901) 853-6726 or 363-9133</p>
<p>NEW LEBANON, OH Church of Christ 1973 W. Main St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Glen Murphy, Jr. 687-2985</p>	<p>OKLAHOMA CITY, OK Broadview Heights Church of Christ 3536 NW 38 St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: James B. Lusby 946-6301 or 728-3058</p>	<p>VANDERYRIFT, PA Church of Christ 156A Farragut Ave. Worship 9:00 A.M. Bible Study 10:30 A.M. Thursday 7:30 P.M. (412) 337-4488</p>	<p>RAPID CITY, SD Church of Christ 1302 E. Fairmont Blvd. Bible Study 9:30 A.M.</p>	<p>JACKSON, TN Old Hickory Church of Christ 841 Old Hickory Blvd. Bible Study 9:30 A.M.</p>	<p>MURFREESBORO, TN 663 Compton Road (1 mi. E. of VA Hospital) Bible Study 9:00 A.M.</p>
<p>HELP</p>	<p>PURCELL, OK Jackson &amp; Green Ave. Church of Christ 407 Jackson Street (Mailing address - Rt. 1, Box 80A) Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. 527-3538 or 872-3596</p>	<p>BEAUFORT, SC Church of Christ 2107 King St., P.O. Box 4 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Paris Island, 8:00 A.M., Sunday Evangelist: Ronald Nelson (843) 524-4400 or 524-4652</p>	<p>CHATTANOOGA, TN North Hixson Church of Christ 5484 Old Hixson Pike Bible Study 9:30 A.M.</p>	<p>JOHNSON CITY, TN Brookmead Church of Christ 2428 Lakeview Drive Bible Study 9:30 A.M.</p>	<p>MURFREESBORO, TN Northfield Blvd. Church of Christ 2091 Pitts Ln. at Northfield Blvd. Bible Study 9:30 A.M.</p>
<p>NORTHWOOD, OH (Toledo Area) Church of Christ 4110 Frey Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Donald Jarabek 893-3566 or 691-0688</p>	<p>STILLWATER, OK East 6th Ave. Church of Christ 2417 E. Sixth Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Ron Eppler (405) 743-2603, 377-2847</p>	<p>BEAUFORT/BURTON, SC Church of Christ 170 Robert Smalls Pkwy. (Hwy. 170) Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (803) 524-4281 or 525-1483</p>	<p>CLEVELAND, TN Highway 64 Church of Christ 111 Durkee Rd. Bible Study 9:30 A.M.</p>	<p>KNOXVILLE, TN 7604 Chapman Hwy. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 7:00 P.M. Wednesday 7:30 P.M. Evangelist: Roger D. Williams (423) 573-6638</p>	<p>MURFREESBORO, TN South Ridge Church of Christ 488 Barfield-Crescent Rd. (Exit 81 off I-24, south 1 1/2 miles on 2315, turn right) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. (615) 848-0303 or 893-5070</p>
<p>NORWALK, OH Church of Christ State Rt. 250 &amp; 13 North</p>	<p>TULSA, OK Church of Christ 1702 S. Memorial Dr. Bible Study 9:30 A.M.</p>	<p>CHARLESTON HEIGHTS, SC Ashley Heights Church of Christ 2605 S. Oakridge Cir. Bible Study 9:30 A.M.</p>	<p>COLUMBIA, TN Jackson Hts. Church of Christ 1200 Nashville Hwy., Hwy. 31N</p>	<p>MADISON, TN Church of Christ Kemper at Tuckahoe Dr. (10 min. from Opryland) Bible Study 9:00 A.M.</p>	<p>MURFREESBORO, TN University Heights Church of Christ 1412 East Main St. Bible Study 9:00 A.M.</p>

# DIRECTORY OF CHURCHES

<p style="text-align: center;"><b>ALLEN, TX</b></p> <p style="text-align: center;">Church of Christ 303 E. Main St.</p> <p>Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Foy W. Vinson 424-5766</p>	<p style="text-align: center;"><b>ALVARADO, TX</b></p> <p style="text-align: center;">I-35 Church of Christ (E. Service Rd. of I-35, North of Alvarado)</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (817) 783-6308 or 790-7253</p>	<p style="text-align: center;"><b>CLEBURNE, TX</b></p> <p style="text-align: center;">Church of Christ 404 South Caddo St.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (817) 645-3588</p>	<p style="text-align: center;"><b>DUMAS, TX</b></p> <p style="text-align: center;">Central Church of Christ 424 E. First St.</p> <p>Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: David M. Bonner (806) 935-5363 or 935-6883</p>	<p style="text-align: center;"><b>HOUSTON, TX (Southwest)</b> Murphy Rd. Church of Christ</p> <p>in Oak Forest 1333 Judway</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Mid-week 7:30 P.M. (713) 686-0788</p>	<p style="text-align: center;"><b>MESQUITE, TX (East Dallas)</b></p> <p>Bible Study 9:30 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M.</p> <p>Evangelist: Bobby Holmes (817) 277-9186 or (972) 262-3818</p>
<p style="text-align: center;"><b>NASHVILLE, TN</b></p> <p style="text-align: center;">Bell Road Church of Christ 1608 Bell Road</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Bill O'Neal (615) 833-4444 or 941-1134</p>	<p style="text-align: center;"><b>ALVIN, TX</b></p> <p style="text-align: center;">House St. Church of Christ 516 W. House St.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Harry R. Osborne (713) 331-4953 or 331-9305</p>	<p style="text-align: center;"><b>CLEVELAND, TX</b></p> <p style="text-align: center;">Church of Christ 310 E. Houston</p> <p>Bible Study 9:00 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Raymond Meaux 281-592-1581</p>	<p style="text-align: center;"><b>EDNA, TX</b></p> <p style="text-align: center;">301 South Robison</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (512) 782-5506 or 782-2844 Elders: S.A. Mercer &amp; S. Wilson Evangelist: Boyd Jennings Web Page <a href="http://kycc.com/cofc/">http://kycc.com/cofc/</a></p>	<p style="text-align: center;"><b>HOUSTON, TX</b> Spring Woods Church of Christ</p> <p>9955 Neuens Rd. at Witte Rd.</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Church Phone (713) 973-6667 Elders: 468-4753, 461-2222, or 863-1927</p>	<p style="text-align: center;"><b>MIDLAND, TX</b> Midland Church of Christ</p> <p>3416 Thomson</p> <p>Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Mid-week 7:30 P.M. 694-3482 or 683-6725</p>
<p style="text-align: center;"><b>NASHVILLE, TN</b></p> <p style="text-align: center;">Hillview Church of Christ 7471 Charlotte Pike</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jim Mickells (615) 356-7318 or 952-3433</p>	<p style="text-align: center;"><b>ANGELTON, TX</b></p> <p style="text-align: center;">Kiber St. Church of Christ P.O. Box 1162</p> <p>Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Rick Moore (409) 849-6246</p>	<p style="text-align: center;"><b>CLUTE, TX</b></p> <p style="text-align: center;">Church of Christ 343 S. Main</p> <p>Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Ron Lloyd 265-5283 or 265-2933</p>	<p style="text-align: center;"><b>EL PASO, TX</b></p> <p style="text-align: center;">Eastridge Church of Christ 3277 Pendleton Road</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Ken Looper (915) 821-1084 (915) 855-4327</p>	<p style="text-align: center;"><b>HUNTINGTON, TX</b> Church of Christ</p> <p>P.O. Box 858 One block north of U.S. 69</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (409) 422-4623</p>	<p style="text-align: center;"><b>NACOGDOCHES, TX</b> Mound &amp; Starr Church of Christ</p> <p>1439 N. Mound St.</p> <p>Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Randy Harshbarger</p>
<p style="text-align: center;"><b>NASHVILLE, TN</b></p> <p style="text-align: center;">Perry Heights Church of Christ 423 Donelson Pike</p> <p>Bible Study 9:00 A.M. Worship 9:55 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Daniel H. King (615) 883-3118 or 366-5009</p>	<p style="text-align: center;"><b>AUSTIN, TX</b></p> <p style="text-align: center;">Cedar Park Church of Christ Brushy Crk. Rd. &amp; Mustange Cedar Park, Texas</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Jim Everett (512) 259-0924 or 219-6816</p>	<p style="text-align: center;"><b>COLLEGE STATION, TX</b></p> <p style="text-align: center;">Church of Christ 810 Southwest Pkwy.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Wayne Moody 764-6562 or 693-1758</p>	<p style="text-align: center;"><b>FORT WORTH, TX</b></p> <p style="text-align: center;">Woodmont Church of Christ Altamesa at Landview ("at the overpass")</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Tom M. Roberts 292-4908 or 294-9706</p>	<p style="text-align: center;"><b>IRVING, TX</b> Westside Church of Christ</p> <p>2300 W. Pioneer Dr. (closest to D/FW Airport)</p> <p>Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mark Roberts 258-8527 or (214) 986-9131 <a href="http://www.flashnet/~westside">http://www.flashnet/~westside</a></p>	<p style="text-align: center;"><b>ODESSA, TX</b> Crescent Park Church of Christ</p> <p>1415 Royalty</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Paul Smith (915) 362-1777 or 366-5071</p>
<p style="text-align: center;"><b>ROCKWOOD, TN</b></p> <p style="text-align: center;">Post Oak Rd. Church of Christ 1227 Post Oak Valley Rd.</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 6:00 P.M. Evangelist: Glen Moore (423) 354-9416 or 354-0489</p>	<p style="text-align: center;"><b>AUSTIN, TX</b></p> <p style="text-align: center;">Wonsley Dr. Church of Christ 507 E. Wonsley Dr.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jeff Smith (512) 990-7158 or 836-8532 Wonsleycoc@aol.com</p>	<p style="text-align: center;"><b>COLUMBUS, TX</b></p> <p style="text-align: center;">West Oaks Church of Christ 214 FM 806</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Herbert Thornton Jr. (409) 732-3001</p>	<p style="text-align: center;"><b>FORT WORTH, TX</b></p> <p style="text-align: center;">West Side Church of Christ 6110 White Settlement Rd. 76114</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Stan Cox (817) 738-7269</p>	<p style="text-align: center;"><b>LANCASTER, TX</b> Dallas Avenue Church of Christ</p> <p>601 N. Dallas Ave.</p> <p>Bible Study 9:30 A.M. Worship 10:25 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Charles Boshart (972) 227-2910 or 227-1119</p>	<p style="text-align: center;"><b>SPRING CREEK CHURCH OF CHRIST</b></p> <p>2100 W. Spring Creek Pkwy.</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (972) 398-3221 or 231-3748</p>
<p style="text-align: center;"><b>ROCKWOOD, TN</b></p> <p style="text-align: center;">Church of Christ Highway 70 East</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (423) 354-2557</p>	<p style="text-align: center;"><b>BAYTOWN, TX</b></p> <p style="text-align: center;">Pruett and Lobit Church of Christ 701 North Pruett St.</p> <p>Bible Study 9:45 A.M. Worship 10:40 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Larry Hafley (281) 422-5926 or 421-7367</p>	<p style="text-align: center;"><b>CORPUS CHRISTI, TX</b></p> <p style="text-align: center;">Hwy. 9 Church of Christ 5853 Leopard St.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Clyde Carter (512) 777-0606, 241-0818, 289-1559, 853-8637 or 289-1439</p>	<p style="text-align: center;"><b>HARLINGEN, TX</b></p> <p style="text-align: center;">Church of Christ 1625 Morgan Blvd.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Earl Dale (956) 423-4690 or 423-6225</p>	<p style="text-align: center;"><b>LANCASTER, TX</b></p> <p style="text-align: center;">Pleasant Run Church of Christ 831 W. Pleasant Run Rd. 4302 SW Loop 410</p> <p>Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (972) 227-1758 or 227-2598</p>	<p style="text-align: center;"><b>CHURCH OF CHRIST IN VALLEY-HI (Near Lackland AFB)</b></p> <p>268 Utopia (IH 37 S.E. Exit Pecan Valley)</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Byron Gage (210) 674-4188 or 662-1018</p>
<p style="text-align: center;"><b>SHELBYVILLE, TN</b></p> <p style="text-align: center;">El Bethel Church of Christ Hwy. 41-A North</p> <p>Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Donnie V. Rader (615) 685-1113 or 684-9099</p>	<p style="text-align: center;"><b>BAYTOWN, TX</b></p> <p style="text-align: center;">East Side Church of Christ 2100 James Bowie</p> <p>Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Tony Mauck (281) 427-8729 or 837-9259</p>	<p style="text-align: center;"><b>DALLAS, TX</b></p> <p style="text-align: center;">College Park Church of Christ 701 Centennial Blvd. Richardson, Texas</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Rickie G. Jenkins (972) 783-9777</p>	<p style="text-align: center;"><b>HOUSTON, TX</b></p> <p style="text-align: center;">Fry Rd. Church of Christ 2510 Fry Road (77084)</p> <p>Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Mark White (281) 578-1897</p>	<p style="text-align: center;"><b>LUFKIN, TX</b> Church of Christ</p> <p>4th &amp; Groesbeck 401 E. Groesbeck</p> <p>Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (409) 632-1771 or 634-7515</p>	<p style="text-align: center;"><b>SAN ANTONIO, TX</b> Pecan Valley Church of Christ</p> <p>268 Utopia (IH 37 S.E. Exit Pecan Valley)</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Byron Gage (210) 674-4188 or 662-9336</p>
<p style="text-align: center;"><b>WAVERLY, TN</b></p> <p style="text-align: center;">Eastside Church of Christ 1412 E. Railroad St.</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (931) 296-5217 or 296-4657</p>	<p style="text-align: center;"><b>BEAUMONT, TX</b></p> <p style="text-align: center;">Dowlen Rd. Church of Christ 3060 Dowlen Road</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Max Dawson &amp; Edwin Crozier (409) 866-1996</p>	<p style="text-align: center;"><b>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$95.00 PER YEAR \$25.00 PER QUARTER</b></p>	<p style="text-align: center;"><b>HOUSTON, TX</b></p> <p style="text-align: center;">Bellaire Church of Christ 8001 South Rice Ave.</p> <p>Worship 9:30 A.M. Bible Study 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: David O. Lanius, Jr. (713) 668-4810</p>	<p style="text-align: center;"><b>LUFKIN, TX</b> Timberland Dr. Church of Christ</p> <p>912 S. Timberland Dr.</p> <p>Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Harold Hancock James W. Adams 634-7110 or 632-7070</p>	<p style="text-align: center;"><b>SAN MARCOS, TX</b> San Marcos Church of Christ</p> <p>2660 Hunter Road P.O. Box 669</p> <p>Bible Study 9:45 A.M. Worship 10:45 A.M. Afternoon 2:00 P.M. Wednesday 7:30 P.M. Evangelist: George W. Slover (512) 396-2399 or 353-0364</p>
	<b>BEAUMONT, TX</b>		<b>HOUSTON, TX</b> Church of Christ	<b>MANSFIELD, TX</b> Northside Church of Christ	<b>SHERMAN, TX</b>
		<b>DICKINSON, TX</b>		<b>1820 E. Debbie Lane</b>	

# DIRECTORY OF CHURCHES

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



