

Truth

Magazine



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MIKE WILLIS

Editorial Potpourri

NOT WELCOME AT THE TABLE

Barack Obama's decision to invite Rich Warren, preacher for the Saddleback Church in California and author of *The Purpose Driven Life*, an immensely popular book among the Evangelicals, to lead a prayer at his inaugural ceremony has created quite a political stir because Warren has been outspoken on abortion and homosexuality (including Proposition 8 against homosexual marriages in California). The pro-abortion and homosexual communities are irate that President-elect Obama would give Warren such an influential pulpit since he has been so outspoken against abortion and homosexuality. This leaves the appearance that everyone is welcome at the political table, welcome to participate in the debates in the public square, except Evangelicals.

Some people have not allowed to soak in the significance of the intolerance of the liberals. While liberals preach tolerance, they practice intolerance. Tolerance means that, so long as liberals are in the minority, the majority should tolerate their moral relativity, their undermining of the moral fabric of this country (as seen in their positions on pre-marital sex [i.e., fornication], abortion [including infanticide, as manifest in partial-birth abortions], homosexuality, using illegal drugs [such as marijuana], etc.). But, once the liberals get in control, they will try to legislate that the preaching of one's convictions on homosexuality as hate speech, squelch open discussion of abortion, and force their opinions down the throat of those who disagree. As a matter of fact, the homosexual and abortions rights community are not even willing to listen to the ballot box, at least in California. The homosexual community has tried to throw out the results of the recent defeat of Proposition 8 by the voters. The homosexual community is saying, "It's our way or else!"

Regarding the invitation Obama extended to Warren, one might reply to Democratic liberals with words they are wont to say to those who complain about the sex and violence on TV: If you don't like the prayer that is being prayed or the one who is leading it, change the channel (stay at home from the inauguration).

GOSPEL TRUTHS AND THE TRUTH MAGAZINE LECTURES

I recently reviewed the January-November issues of *Gospel Truths* because I had the impression that every issue had something aimed at the Truth Magazine lectures. I was wrong. There were two issues that did not, but there were a total of fourteen articles in eleven issues that did mention the Truth Magazine lecture series. This article is not designed to argue the issue. Dan King and I have written a 384-page book entitled *We Have A Right* that answers the arguments made by those who believe that the local church has exclusive right to teach the Bible, the divisive position made popular by Daniel Sommer.

What I want to notice is that the same issues of *Gospel Truths* contained **zero** articles mentioning Florida College's lecture program, even though Florida College is in the editor's back yard. Florida College has an attendance nearing 2000 (if not more), whereas the Truth Magazine lecture program has never hit 500. Florida College receives funds from hundreds (if not thousands) of donors whereas the Guardian of Truth Foundation has not been actively seeking donors and has had only one donation per year in the last five to ten years.

Furthermore, *Gospel Truths* has contained **zero** articles that mention many of the other collective arrangements that brethren have among us. It has said nothing about the work funds of foreign preachers (supported by both churches and individuals) or any of the following collective works that were listed in the *We Have A Right* book (283-284):

- Two brethren pooling their resources to conduct a tent meeting such as occurs at the annual tent meeting in Burkesville, KY
- Several brethren pooling their resources to support a gospel preacher
- Several brethren getting together for prayer and singing such as occurs in home Bible studies in which

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CONNIE W. ADAMS

The Negative Effects of ALL Positive Preaching

Faithful gospel preaching is a balance of both positive and negative aspects. Some of it is intended simply to instruct so the hearers might know the will of God. “Teach them to observe all things whatsoever I have commanded you” (Matt. 28:20). There are facts to be believed. “So then faith comes by hearing and hearing by the word of God” (Rom. 10:17). Some preaching is to strengthen and encourage brethren. When Barnabas had come to Antioch, he “exhorted them all, that with purpose of heart they might cleave unto the Lord” (Acts 11:23). When Paul and Barnabas returned to Lystra, Iconium, and Antioch, they were “confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God” (Acts 14:21-22).

But true gospel preaching also must take into account the fact that error must be opposed and that sinful conduct must be rebuked and corrected. Unless this is done, then there are negative effects which will follow.

1. ERROR CANNOT SAVE.

It is only truth which can make us free (John 8:32). Error blinds men to the truth (2 Cor. 4:3-4). Those who “know not God and obey not the gospel” shall be punished with “everlasting destruction”

(2 Thess. 1:8-9). Unless people know the difference between truth and error, they will be lost. That is a serious negative effect of only positive preaching.

2. BRETHREN CAN BECOME HERETICS.

“But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. A man that is an heretick after the first and second admonition reject” (Tit. 3:9-10). “Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple” (Rom. 16:17-18).

Paul told Titus that elders must be instructed “to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre’s sake. . . wherefore rebuke them sharply that they may be sound in the faith” (Tit. 1:9-13).

What will happen if false teaching is not exposed among brethren? “And their word will eat as doth a canker: of whom



is Hymenaeus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some” (2 Tim. 2:17-18). When the faith of some is overthrown by uncorrected and unexposed false teachers, then that is a decided negative effect of preaching which ignores such error.

3. UNCORRECTED MORAL PROBLEMS WILL CAUSE THE CHURCH TO ROT FROM WITHIN.

To the church at Corinth which was harboring an unrepentant fornicator, Paul asked “Know ye not that a little leaven leaveneth the whole lump?” (1 Cor. 5:6). He told them to “deliver such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.” He also told them to “purge out the old leaven” and “not to keep company” but to “put away from among yourselves that wicked person” (vv. 5, 7, 11 and 13). When a church has such a problem, all the preaching on self esteem, love, money management, neighborliness, parenting, catchy sermon topics which feature tear-evoking stories, or knee slapping humor will not solve such problems. No, we will have to wield the sword of the Spirit with skill and determination. Our weapons are not carnal but they are “mighty through God to the pulling down of strongholds: casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing every thought to the obedience of Christ” (2 Cor. 10:4-5).

Brethren must be warned against the works of the flesh which will keep them out of heaven (Gal. 5:19-21). Adulterous marriages must be called what they are. Fornication must not be winked at whether among the young or the older. Social drinking and drunkenness must be condemned. Gambling is rampant now and Christians are in danger of losing their souls because of it. Immodest dress is a continual problem. Immoral entertainment is a staple in the lives of many who claim to follow Christ. What is being said or done about it? There is one thing for certain. All positive preaching will worsen such conditions, not correct them.

All positive preaching is easy to hear. It might even enhance the reputation of the preacher. Long ago, Israel was headed for captivity because of their sins but they did not want to hear what Isaiah and others were trying to tell them. “Prophesy unto us smooth things” (Isa. 30:10) was their cry. Among other things God sent Jeremiah to “root out, and to pull down, and to destroy, and to throw down, to build and to plant” (Jer. 1:10). Yes, we need to build and plant, but when necessity demands it, we must also be ready to root out, pull down, destroy, and throw down error and sin which will lead men to everlasting punishment.

Such preaching requires courage. Paul was “bold in our God to speak unto you the gospel of God will much contention” (1 Thess. 2:2). Boldness does not mean rashness or rudeness. It does not rule out “speaking the truth in love” (Eph. 4:15). The “contention” in this passage has to do with the intensity of spirit in Paul as he put everything he had into preaching the truth. He wanted them to understand so they could be saved.

Such preaching demands loyalty to the Lord. We are stewards of the grace of God. We have been entrusted with the gospel of God. It is not our message. Paul and Apollos were simply “ministers by whom ye believed” (1 Cor. 3:5) and were “stewards of the mysteries of God” (1 Cor. 4:2). “Moreover it is required in stewards, that a man be found faithful” (v. 2). Every gospel preacher has to decide whose servant he is. There is a sense in which we serve one another. But when

it comes to preaching, the message has already been delivered. We are to “contend for the faith which was once delivered to the saints” (Jude 3). In verse 4 he warned of “certain men” who had “crept unawares” and who must be exposed.

Let us hear the conclusion of the matter. Gospel preaching much be balanced. But it is not balanced if it is all positive and gives error and sin a pass. If we do that, there are multiple negative effects.

P.O. Box 91346 Louisville, KY 40291



Old Light on New Worship

by John Price

A theological, historical and psychological study of the place of musical instruments in the worship of God.

Baptist pastor, John Price, concludes that instrumental music has no place in the church's worship today. He approaches this topic from a theological, historical, and psychological standpoint.

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Christians and Muslims (2)

OMAIR AKHTAR

WHAT DO THEY KNOW ABOUT YOU?

There's a theory in social psychology called the "out-group homogeneity effect." While it may sound lofty and abstract, I believe that Christians can learn a lot of practical truths about evangelism from the theory. The out-group homogeneity effect states that individuals tend to think that people who belong to a different group are more similar to each other than they actually are. This effect can be a serious problem for Christians if they aren't aware of it. For example, if I asked you to point out some key differences between your church and another one like yours, you'd probably be able to name some issues that differentiate the two (how the churches spend collection money, how they sing songs, when they take communion, and so on). When you actually belong to a group (in this case a Christian group), you're able to point out all sorts of finer differences that almost completely separate you from other members of the group. To many of us, the small (but meaningful) differences between some "Churches of Christ" are powerful enough to divide us. But how would it look to someone outside the group? For someone who knows very little about Christianity, those finer differences probably mean nothing, and they would probably say the churches are almost identical. As part of the in-group, you see all the differences. But for an outsider looking in, they will think we're all pretty much the same. We commit the same errors in judgment when we look at other religious groups like Muslims.

In the first article, I explained that although it may not be obvious to us, there are many different kinds of Muslims (like there are many different kinds of Christians). We tend to over-generalize Muslims' beliefs, actions, and behaviors, and it hinders our ability to evangelize them. In this article we're going to discuss the flipside; that is, how Muslims' over-generalizations of Christians hinder their ability to believe the gospel.

So let me tell you about the key misconceptions Muslims have about Christians that turn them off from Christianity. We will start with what they believe are

problems with the Bible. The most obvious problem that Muslims like to point out with the Bible is the absurdity of the "Holy Trinity." They refuse to accept the possibility that one God can manifest Himself in three persons without it being some form of polytheism. Not only is it logically absurd to them, to many Muslims it reduces Christianity's core belief to a joke. They love to make fun of the cumbersome analogies that Christians use to attempt to explain such a ponderous concept. The desire to evangelize Muslims forces Christians to have a much better understanding of how God the Father, God the Son, and the Holy Spirit are all the same deity yet distinct in their persons.

I warn you to try to avoid using analogies to explain the trinity to Muslims. Over the years, I've gotten much better responses from Muslims when I use the anti-analogy approach rather than the analogy approach. That is to say, when Muslims object to the logic of the trinity, I clearly tell them that it is impossible for me to give them a good analogy to help explain it. The trinity is beyond analogy, as are many of God's characteristics. No matter what scenario or example I choose, it will always fall short of trying to accurately present God's glorious power as a Father, Son, and Spirit—and that's fine. I don't want to be able to explain God's deity in the form of an analogy; I want my God to be above and beyond any comparison at all. Muslims generally do not appreciate trinity examples at all. But what they do appreciate is worshipping a God who is magnificent enough to be beyond comprehension and description.

To a Christian, God is certainly powerful enough to occupy different places at the same in different forms and for different purposes. That is how God



can be in heaven and Jesus can be on earth dying without violating any of God's character. My answer to the trinity "problem" is that God exists in three persons simply because He does. He is timeless and dimensionless, and it would be blasphemous for me to think that He could *not* come to earth and die for my sins if He wanted. While that line of reasoning is still difficult for Muslims to grasp, it starts from a common ground between Muslims and Christians: God can do anything He desires, and we can't understand His ways (Isa. 55:8-9 & Qu'ran 6:103).

In addition to objections to the trinity, Muslims have serious misconceptions about the veracity of the Bible. I call them "misconceptions" instead of "disagreements" because most Muslims (unfortunately, like most Christians) don't really know anything about the history of the Bible in order to agree or disagree with it. Ever since I was little, my Islamic school teachers and my parents constantly told me that the Bible was hideously corrupted, changed, misinterpreted, and mistranslated to the extent that the core doctrine of Christianity (Jesus is the Son of God and He died for our sins) is something that Jesus never taught. They told me that it is foolishness to say that Jesus is God, and Christians and Jews are responsible for the corruption and false doctrine. Although Muslims believe that the Bible has been corrupted and mistranslated over time, many times they really have no idea how to prove it. They just assume it's true because that's what they've always been told by Muslims and agnostic or atheist historians. If you think about books like *The Da Vinci Code* (Dan Brown, 2003), it is actually very popular to believe that Jesus was just a man who never claimed to be a god and that the Bible has undergone countless revisions. This is a very serious point of contention among Bible-believers and non-believers. I cannot stress enough how important it is for us Christians to be thoroughly knowledgeable on how we got the Bible we have today if we want to defend our beliefs against Muslims.

While I can't spell out all the arguments you can use to defend the Bible against these accusations, I can point out the general principles from which you should start. First of all, you must make it clear to a Muslim that Jesus, in fact, claimed that He was God in the Bible (John 10:30; 8:58), and He did many things only God could do like ac-

cept worship (Matt. 14:32-33) or forgive sins (Mark 2:5). If you get them to admit that Jesus says He is God in the Bible, they will probably then say that the Bible is inaccurate anyway, so it doesn't matter what the Bible says about Jesus. At that point, you have to make it clear how we got the Bible and why the stories in it are reliable. Two excellent books that defend the accurate transmission, infallibility, and integrity of the Bible are Lee Strobel's *Case for Christ* (1998) and Neil Lightfoot's *How We Got the Bible* (2003).

Another strong weapon that you must use in your defense is their ignorance about Bible transmission. Most Muslims have always been told that the Bible has countless contradictions, but they usually can't name any (they've never really read it). Most Muslims claim the Bible has gone through countless revisions, but they usually can't name a revision. The truth is there is no Bible revision that has ever changed the meaning of the deity of Jesus.

Some Muslims might even bring up arguments that the Bible was created at the Council of Nicea in AD 325, almost 300 years after Jesus died. They probably don't know anything else at all about the council, they've just heard that that's where the Bible was invented. A closer study of the council will reveal that no one "invented" the books of the Bible there. In fact, all of the books that are in our Bible today were written *before* the end of the first century (or early second century at the latest). Not only that, the only books the council considered authoritative were ones that were either written by the apostles or by people intimately connected to the apostles. If a book could not be traced to one of those authors, then the book was rejected immediately. As a result, the council rejected dozens of books (not because they promoted Jesus' humanity like Muslims argue), simply because almost no one considered them authoritative anyway. If you ask a Muslim to point out translation errors, manuscript errors, Bible contradictions, or key proceedings at the Council of Nicea, chances are they probably can't do any of those things. On the odd chance that they can, you need to be well prepared to address each of those issues.



CONTINUED ON PAGE 8

Christians and Muslims (2)

(CONTINUED FROM PAGE 7)

The other major objections that Muslims have about the Bible stem from the way Christians treat their own Bibles. Muslims revere the Qu'ran as the perfect, flawless word of God, containing everything they'll need in their lives. Memorization of the Qu'ran is the norm (amazing, I know) in many Muslim circles.

I was slower at memorization than my peers, and even I managed to have about a sixth of the Qu'ran memorized by the age twelve. A big problem is that many Muslims don't believe that Christians really care about their Bibles, so why should a Muslim care? Most Christians don't really know what's in their Bibles, so why should a Muslim know? And if Christians do know what's in their Bibles, they never do it. So why should a Muslim do it?

This problem leads me to the best argument a Christian will ever have for Christianity. The best argument is not going to be the history of the Bible, or the Council of Nicea, or manuscript transmission, or defense of the trinity, or pointing out problems with the Qu'ran, or anything like that. The best argument you will ever have in defense of Christianity is the way you live your life. Back when I was seventeen years old and I was beginning seriously to consider the merits of Christianity, the most shocking evidence I saw in favor of the

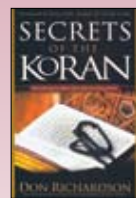
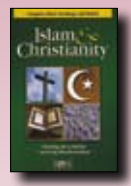
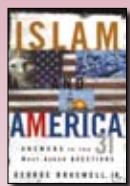
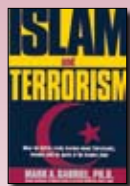
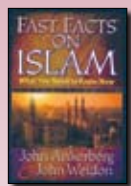
Bible was that my friend lived a life that the Bible taught. He was humble, honest, and considerate. He loved God and he cared about me. He studied his Bible intensely and he relentlessly pursued a better relationship with God and a closer connection to the truth. Most Muslims cannot

separate being "American" from being "Christian," and rightfully so. Many of us who call ourselves Christians still practice divisiveness, hypocrisy, drunkenness, all kinds of sexual immorality, treating religion like a business, exploiting the poor, and so on. When I told my friend that's what I thought about most Christians, my friend told me that the Bible has no place for any of those disgusting practices, and his life had no place for them either. It was the first time I ever thought that living a biblical life might not only be true, but also practical. At that point Christianity became real to me.

If you want to make disciples of all the nations, and you want to be all things to all people so that you can save some, then you have to first decide to be a Christian and everything that goes along with it.

Evangelizing Muslims will not only save them and grow the kingdom of God, but the process will bring you closer to God as well. So examine yourself and be fit to work for Christ, and then go to work! "For the harvest is plenty, but the workers are few."

Although Muslims believe that the Bible has been corrupted and mistranslated over time, many times they really have no idea how to prove it. They just assume it's true because that's what they've always been told by Muslims and agnostic or atheist historians.



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“Party A” and “Party B”

JESSE FLOWERS

If you have been paying even the slightest attention to the news lately, then I trust you are aware that the California Supreme Court legalized same-sex marriages. This law went into effect this past June 16, 2008. The Supreme Court is mandating that all 58 counties in California are to issue licenses for same-sex couples.

So the nation’s most populous state has now joined Massachusetts in sanctioning homosexual unions. However, there is a significant difference between the two rulings. “Unlike Massachusetts, which legalized same-sex ‘marriage’ in 2004, California has no residency requirement for marriage licenses, which is expected to encourage a large number of couples to head west to wed” (<http://www.onenewsnow.com/Culture/Default.aspx?id=140758>).

Marriage licenses in California used to refer to bride and groom. However, with the 4-3 decision by the Supreme Court, now you won’t be legally considered either the bride or groom. Instead, new couples will be comprised of “Party A” and “Party B” (regardless if it’s a heterosexual or homosexual couple).

The direction our country continues to head is very, very disturbing. God said long ago through the prophet Isaiah: “Woe to those who call evil good, and good evil” (5:20). And the more our society calls homosexuality good, the more society seems to tolerate and support its advances in our every day lives.

Things we used to take for granted as fixed and unchangeable (such as a marriage license that reads “bride and groom”), have been cast to the way side by certain unrighteous judges upon the earth. Thanks to our gender-neutral, politically-correct, crazed society that we now live in, California has successfully rooted out of its marriage licenses any references that could be viewed as discriminatory when it comes to the marriage union.

Holy matrimony has been so corrupted that we must now refer to it in many instances as *unholy* matrimony (Heb. 13:4). Let’s briefly contrast California’s marriage law with God’s marriage law. The human judges have decided it should be “Party A” and “Party B.” The Divine Judge, who instituted the marriage relationship,

decided that with the very first couple it should be “man and woman” (Gen. 2:18-25).

Many today would do well to listen closely and apply Jesus’ teaching on this matter. “Have you not read that He who made them at the beginning ‘*made them male and female,*’ and said, ‘For this reason a *man* shall leave his father and mother and be joined to his *wife,* and the two shall become one flesh?’ So then, they are no longer two but one flesh. Therefore *what God has joined together,* let not man separate” (Matt. 19:4-6).

1. First of all, folks need to start *reading* the right information. What saith the Scriptures? Instead of “what you think or feel about this issue?” Find out what is written, and stand there!

2. Next, notice that God *made* them male and female. God, in His infinite wisdom, did not set Steve and Eve before Adam for him to choose which one he preferred. No, that which is “against nature” itself was never intended to be an option for mankind (Rom. 1:26-27).

3, Thirdly, when it comes to the union of “male and female” it is God who gives His blessing to this arrangement by *joining together* the man and his wife. This is the only kind of couple that has divine approval. God has no part in marriages of same-sex couples. But He has a key role in their judgment (1 Cor. 6:9).

As the inspired Proverb of old declares: “Righteousness exalts a nation, but sin is a reproach to **any** people” (14:34). If righteousness exalts a nation, then what will all this *unrighteousness* do to this nation of ours if it continues to spread? Just think about it.

Holy matrimony has been so corrupted that we must now refer to it in many instances as unholy matrimony (Heb. 13:4).

What I Want **You** to Know About Your Bible (Part 6)

How to Study Your Bible



HEATH ROGERS

After considering the eternal and practical value of understanding God's Word, the natural question that follows would be "How do I study the Bible?" The following are some thoughts and helpful suggestions.

GETTING STARTED

There are some things that you need in order to study the Bible.

1. A Bible. It would be very hard to study without one! If you are serious about studying the Bible, you need to get a Bible that you can call your own. You need a Bible that you can write in and be familiar with. You need to get a good, readable, reliable translation of the Bible. The New King James and New American Standard are what I would recommend. Although the old English is hard for some to understand, the King James Version is a very good translation and should not be dismissed. Although they are popular, I would be wary of the New International Version (due to its method of translation) and paraphrases (such as The Living Bible).

2. Time. Bible study is hard work, and it takes time. Most people live busy lives. If you are serious about studying the Bible, you need to set aside the time that will be necessary.

3. Right Attitude. You need to remember that you are studying the Word of God.

4. Prayer. Begin and end every period of Bible study with prayer. Pray that you can understand the Word and that you can make the proper application to your life.

HOW TO STUDY

Where do you start? How do you go about studying the Bible? There are different ways that you can study the Bible. All of them are profitable.

Textual. This is when you study the Bible verse by verse. Such an approach allows you to study the Bible the way it was given by the Holy Spirit.

Topical. This is when you study everything that the Bible has to say about a particular subject.

Overview. A survey approach gives you a "bird's eye view" of the Bible, allowing you to see how the different parts of the Bible fit together.

Character Study. This approach allows you to see how real people, like yourself, lived. You can see how some met and overcame different challenges, as well as how others suffered the consequences of rebelling against God. Important lessons need to be learned from their successes and failures.

Bible Study Requires:

***Observation:
What does it say?***

***Interpretation:
What does it mean?***

***Application:
How does it work?***

BIBLE STUDY RULES

We study the Bible so we can understand the message that God has for us. The following are some rules that you need to follow in order to understand the Word of God correctly.

1. Keep the verse in its context. Nothing is worse than taking a verse out of its context and having it say something that it does not mean. When studying a passage, ask the following questions:

- Who is speaking? Are they inspired?
- Who are they speaking to? Is this instruction, com-

mand, promise, etc., given to a specific person, or is it for all men of all time?

- Why is this being spoken? What is the overall theme of the passage?

2. Study everything the Bible has to say on a given subject before you come to a conclusion. The Bible is not like an encyclopedia, with all the information on a given subject found in one entry. You will need to search the Scriptures to find everything God has to say on a given subject. Also, the Bible is its own best commentary. There are times when other passages will shed some light upon a verse that we are trying to understand.

3. The Bible never contradicts itself. God is not the author of confusion (1 Cor. 14:33). Never interpret a difficult passage of Scripture in a way that contradicts an easy passage. This is especially important when studying passages that are written in figurative language.

4. Never study the Bible to prove that you are right. Do not use the Bible to prove your preconceived beliefs. Study the Bible to find out what the truth is, and then have the honesty to make the needed changes in your beliefs and practices.

5. Accept the fact that there are some things that we will not know. “The secret things belong to the Lord our God, but those things which are revealed belong to us and to our children forever, that we may do all the words of this law” (Deut. 29:29). Good men have destroyed their faith in a search for answers that God’s Word does not provide.

CONCLUSION

When I was younger, I confided to an “older” preacher that the more I study the Bible, I come to realize that there is more that I don’t know. He looked at me and said, “I still feel the same way.” I was somewhat discouraged when I heard this, but I have found his words to be true. The Bible is the *living word* (Heb. 4:12). There is always something there for us to learn. The wealth of knowledge found in its pages will never be exhausted. Bible study is hard work. It is a life-long undertaking. However, it is one of the most rewarding things that you will ever do. The knowledge that you gain from God’s Word will give you wisdom to live the best life that you can in this world, and it will prepare you for the life to come.

“So now, brethren, I commend you to God and to the word of His grace, which is able to build you up and give you an inheritance among all those who are sanctified” (Acts 20:32).

Edna, Texas

*Last eve I passed beside
a blacksmith’s door
And heard the anvil ring
the vesper chime;
When looking in,
I saw upon the floor,
Old hammers worn with
beating years of time.*

*“How many anvils have
you had,” said I,
“To wear and batter all
those hammers so?”
“Just one,” said he; then
said with twinkling eye,
“The anvil wears the
hammers out, you know.”*

*And so, I thought, the
anvil of God’s word
For ages skeptic’s blows
have beat upon;
Yet, though the noise of
falling blows was heard,
The anvil is unharmed—
the hammers gone!*



Kid's Korner

DONNA HALBROOK



THEME:

Solomon wrote many poems and songs, and The Song of Solomon is his best one. It is a love story.

King Solomon grew up in the royal courts of Jerusalem. He met a young lady called the Shulamite, which means she grew up in the small village of Shunem. Solomon and the beautiful young Shulamite fell in love. Their special love led to marriage. Love in marriage is like a garden which is planted and cultivated. With patience it grows.

How did their love grow and lead to marriage? Solomon and the Shulamite see good qualities in each other and compliment each other. The Shulamite feels she is not so beautiful because her skin was darkened from working in the vineyards under the hot sun. Solomon says she is very beautiful and her eyes are perfectly formed like the eyes of a dove (1:6, 9-11, 15). She says she is only a small wild flower in a lonely place, but Solomon answers she is a beautiful flower standing above the thorns (2:1-2). She was more attractive to him than all other women. She also complimented him and said he was the best "among ten thousand" (5:9-16).

Some young ladies of Jerusalem observe the love growing between Solomon and the Shulamite. She reminds them that we cannot force love to grow too fast, just as we cannot force plants to grow so fast. We must be patient for love to grow in its own way and time (2:7; 3:5; 8:4). At the right time, Solomon and the Shulamite marry because they love each other very much. This love continues to grow even when trials come. It is more valuable than money (8:7). The Song of Solomon celebrates their love.

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REVIEW MEMORY VERSE:

"Let us _____ the conclusion of the _____ matter:
Fear _____, and keep his _____: for this is the _____"
(Ecclesiastes 12:13).

Memory Verse:

"Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned (despised)"
(S. of Sol. 8:7).

ACTIVITY - FILL IN THE BLANKS:

- "O thou whom my soul _____" (1:7).
- "My _____ spake, and said unto me, Rise up, my _____, my _____" (2:10).
- "By night on my bed I sought him whom _____" (3:1).
- "Thou art _____, my _____; there is no spot in thee" (4:7).
- "It is the voice of _____ that knocketh, saying, Open to me, my _____, my _____, my _____" (5:2).
- "I am my _____, and my beloved is _____" (6:3).
- "How _____ and how _____ art thou, O _____, for delights" (7:6).

ACTIVITY - CHECK THE PHRASES A HUSBAND AND WIFE SHOULD SAY:

- I love you.
- I hate you.
- Thank you for being my wife (or husband).
- Go away, I do not want to live with you.
- I made a mistake, please forgive me.
- I do not apologize when I make mistakes.
- I forgive you because I love you.
- I will never forgive you because I am angry.
- I am happy I married you.
- I wish I never married you.

If YOU Had Been a First Century Christian



JOHNNIE EDWARDS

Have you ever tried to picture yourself as being a Christian during the first century? This study asks some questions to see how you would respond had you been living at that time.

1. WOULD YOU BEEN ONE?

Not everyone in New Testament times obeyed the gospel (Rom. 10:16). Would you been willing to do the things required to be a Christian? It was necessary for one to hear the gospel (Acts 2:22), believe in Christ (John 8:24), repent of sins (Acts 17:30), make a public confession that you believe that Jesus Christ is the Son of God (Acts 8:37), and be baptized “for the remission of sins” (Acts 2:38) to be in Christ (Gal. 3:27) and His body, the church (1 Cor. 12:13; Col. 1:24).

2. WOULD YOU BEEN CONTENT TO BE A MEMBER OF THE CHURCH OF CHRIST?

Those in the first century, who obeyed the gospel, were “added” to the church of Christ (Acts 2:47). In fact, this was the only church in existence at the time! Paul refers to “the churches of Christ” in Romans 16:16.

3. WOULD YOU BE JUST A CHRISTIAN?

Folks in the first century were just Christians. It had been prophesied that God would give His people a new name (Isa. 56:5; 62:2; 65:15). This took place just after “the Gentiles saw God’s righteousness” (Acts 10-11). “And the disciples were called Christians first in Antioch” (Acts 11:26). Christians were what Paul tried to persuade men to be (Acts 26:28). Peter penned, “Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf” (1 Pet. 4:16).

4. WOULD YOU BE SATISFIED TO BE AMONG THE FEW?

Some today are not content to be in such a small group; they prefer to be counted with the greater numbers. The Lord’s people have always been among the few. It is written in the fifth book of Moses: “The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people” (Deut. 7:7). Jesus put it this way: “Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruc-

tion, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it” (Matt. 7:13-14).

5. WOULD YOU WORSHIP LIKE THE LORD ARRANGED?

God has always regulated how He wants men to worship. Under the first covenant God said, “Thou shalt have no other gods before me. . .” (Exod. 20:3-5). First century Christians were told: “God is a Spirit: and they that worship him must worship him in spirit and in truth” (John 4:24). In fact, “they continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers” (Acts 2:42). The prophet wrote, “in the midst of the church will I sing praise unto thee” (Heb. 2:12).

6. WOULD YOU JUST DO THE WORK GOD PLANNED FOR THE CHURCH?

Few, today, seem to be content to just do the work God planned for the church to do! Spiritual work is divided into two parts: (a) the work of individual Christians, like those in Acts 8:5 — “Therefore they that were scattered abroad went every where preaching the word.” They shared with others (Acts 4:32). They also edified others (Gal. 6:1-2). (b) Then the church engaged in evangelism, benevolence, and edification (Eph. 4:12,16; 1 Thess. 1:8; Acts 6:1-6; 11:27-30; Phil. 4:15-16).

7. WOULD YOU HAVE TRIED TO INVOLVE THE CHURCH IN SOCIAL AFFAIRS?

There is no indication that first century Christians built family life centers, recreational halls, kitchens, gyms, and the like. They only established churches of Christ (Rom. 16:16). In fact, Paul informed the Romans, “For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost” (Rom. 14:17). When the Corinthians tried to turn the Lord’s Supper into a drunken feast, Paul reminded them, saying: “What? Have ye not houses to eat and to drink in? Or despise ye the church of God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise ye not” (1 Cor. 11:22). Then he said, “And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come” (1 Cor. 11:34).

Jesus Christ The Accommodator?

DAVID DANN

Jesus consistently affirmed the absolute truth of the teaching he presented. For example, the eyewitness and inspired apostle John writes, “Now about the middle of the feast Jesus went up into the temple and taught. And the Jews marveled, saying, ‘How does this man know letters, having never studied?’ Jesus answered them and said, ‘My doctrine is not mine, but his who sent me’” (John 7:14-16). According to the apostolic record, it cannot be denied that Jesus claimed that His message was the truth of God.

Over the past two hundred years those critical of the Bible have made various attempts to discredit the claim that the Scriptures are the product of the mind and power of Almighty God. One such attempt is the “accommodation theory,” which holds that Jesus often accommodated Himself to the ignorance and cultural misunderstandings of the people of His day. In other words, the idea is that when Jesus made reference to various events recorded in the Old Testament He was simply repeating the myths and legends that were held by the Jewish people at that time. So, it is said that Jesus didn’t really believe that all of those Old Testament events actually happened in the course of history. Instead, He accommodated Himself to the prevailing misconceptions of His surroundings in what He taught. This, of course, raises several questions about Jesus’ own knowledge, character, and view of what is stated in the Old Testament Scriptures. Was He just an accommodator? What does the evidence show?

JESUS SPOKE OF OLD TESTAMENT EVENTS AS HISTORICAL FACTS

1. Jesus spoke of the creation of Adam and Eve as historical fact. In expressing His law with regard to marriage, divorce, and remarriage, Jesus appealed to the Genesis record of creation as the very basis for what He taught (Matt. 19:4-6).

2. Jesus spoke of the destruction of the world in the flood as historical fact. He based the reality of His own future coming in judgment on the reality of God’s past judgment on sinners in the flood of Noah’s day (Matt. 24:37-39).

3. Jesus spoke of Abel as an historical figure. He included Abel as being just as historical as Zechariah the son of Berechiah in stating that the hypocritical Jewish leaders of His day would be punished (Matt. 23:34-35; see also Gen. 4:8 and 2 Chron. 24:20-22).

4. Jesus spoke of the destruction of Sodom as an historical event. He based the reality of the judgment He would bring upon Jerusalem on the reality of the past judgment of fire and brimstone that God brought upon Sodom (Luke 7:28-29).

5. Jesus spoke of Jonah as an historical person. He used as a sign of the reality of His own resurrection from the dead after three days in the tomb the reality of Jonah having spent three days in the belly of the fish (Matt. 12:39-40).

What would happen to the message if, for instance, Jesus warned the Jews of God’s judgment and affirmed the certainty of that judgment by using as an example a mythical flood that had never really occurred? Fortunately, that is not the approach He used. In every case Christ spoke of even the most remarkable miraculous events of the Old Testament in straight-forward language intended to confirm those events as historical, and He used these Old Testament events to support the reality of His own teaching.

JESUS CORRECTED THE MISCONCEPTIONS OF HIS DAY

Far from accommodating Himself to the ignorance of those around Him, the Lord sought in every case to correct the ignorance of those He taught. Consider just a few examples:

1. Matthew 15:1-9. He rebuked the scribes and Pharisees for following after manmade traditions rather than the word of God.

2. Matthew 22:23-29. He corrected the Sadducees concerning their ignorance of the Scriptures and of God’s power concerning the resurrection of the dead.

3. Matthew 21:12-13. He refused to accommodate Himself to the popular misunderstanding of the proper use

of the temple when He drove out the moneychangers and those who engaged in business enterprises there.

JESUS EQUATED OLD TESTAMENT SCRIPTURE WITH UNCHANGING TRUTH

1. John 10:35. Rather than speaking of the Scriptures as a collection of myths and legends, He stated that “the Scripture cannot be broken.”

2. Matthew 5:18. Rather than view the Scriptures as fanciful writings of ignorant men, He affirmed the Scriptures as indestructible truth that would be fulfilled to the last detail.

3. Luke 24:25. Rather than regard the Old Testament prophets as men who wrote mere fables, He rebuked His

own followers for being slow to believe everything the Old Testament prophets had written.

CONCLUSION

Any attempt to portray Jesus as one who accommodated Himself to the prevailing ignorance and superstitions of His day is an attempt to create a different Jesus than the one presented in the Bible. And without doubt, that is the very goal many have in mind. But rather than listen to what corrupt men may say about the Christ, we would do well to listen to what He says about Himself. For as our heavenly Father Himself says, “This is my beloved Son, in whom I am well pleased. Hear him!” (Matt. 17:5).

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Notable Quotables: Frequency of the Lord's Supper

DAVID HALBROOK

John Wesley (Methodist): *“I also advise the elders to administer the Supper of the Lord on every Lord's Day”*
(www.gbod.org/worship/thm-bygc.pdf).

John Wesley is largely responsible for the existence of the Methodist Church, of which there are now several variations (The United Methodist Church [UMC], Evangelical Methodist Church, Primitive Methodist Church in the U.S.A., African Methodist Episcopal Church). Though he is not the sole contributor of the various creeds which define the doctrines of these churches, Wesley's teachings are foundational to their existence. In 2004, Wesley's words quoted above were included in a study of the Lord's Supper which was adopted by the General Assembly of the UMC, recommending that “Holy Communion” be offered every week. Within this study, under the section “The Basic Pattern of Worship: A Service of Word and Table,” Acts 20:7 is referenced followed by these comments: “The practice of the Christian church from its earliest years was weekly celebration of the Lord's Supper on the Lord's Day.” They then cite two historical sources, both of which come from the second century (or earlier), affirming the same. Consider the implications of this acknowledgment:

- 1. We should follow the *example* of the church of the New Testament** (Matt. 28:19; Acts 2:42).
- 2. There is a pattern for worship** (2 Tim. 1:13; John 4:24).
- 3. The Lord's Supper should be observed every first day of the week** (Acts 20:7).
- 4. The “early church” was not the Methodist Church** (Eph. 1:22-23; Rom. 16:16).
- 5. The traditional practice of most Methodist Churches has not fit the New Testament pattern of the Lord's Supper.**

Of course, we didn't need this Methodist document to learn these lessons, but the necessary conclusions of their study are certainly interesting.

So John Wesley and some modern Methodists understand God's command concerning the Lord's Supper. Does the church you attend follow the New Testament pattern in this, and other, areas? “Examine yourselves as to whether you are in the faith. Test yourselves. . .” (2 Cor. 13:5, NKJV).

“Give Me More!”

ADAM LITMER

Just a few weeks ago in our Sunday morning Bible class we were studying 1 Corinthians 10. In the first ten verses of that chapter the Holy Spirit, through the apostle Paul, reminds Christians of, among other things, the care that God had afforded the children of Israel as they were rescued from Egyptian captivity and wandered in the wilderness as the day for their possession of the promised land drew ever nearer. Although the children of Israel were His chosen people and He aided and cared for them, we read in verse 5: “Nevertheless, with most of them God was not pleased, for they were overthrown in the wilderness.” One of the reasons that God was displeased with them was because of their incessant complaining and discontentment with what they had already been given (v. 10).

It is really rather amazing to me to read of the account of Israel’s salvation from Egyptian slavery and notice how they managed to find something to complain about at just about every turn. It is particularly shocking when one reads how the Egyptians treated them. Exodus 1:13 and 14 says: “So they ruthlessly made the people of Israel work as slaves and made their lives bitter with hard service, in mortar and brick, and in all kinds of work in the field. In all their work they ruthlessly made them work as slaves.” Who would ever think that a people would actually complain that it was better for them in these conditions than when they were free? Yet that is precisely what Israel did.

It all came down to this—they were not happy with God’s care and provision for them. In Exodus 16:3 the people began to complain that it would have been better for them to die in Egypt, for at least then they would have had good food to eat! After this complaint God provides for them manna, which we are told tasted a great deal like wafers made with honey (Exod. 16:31). However, by the time we get to Numbers 11:4-5 the people begin their complaining again. This time they wished to have the meat and fish they were able to eat in Egypt. In other words, they were no longer satisfied with God’s care for them but wanted something different, something *more*.

This is precisely where modern Christians often find themselves. How quickly and easily we forget just how blessed we are at times! I fear that many of us are allowing a very materialistic and selfish society to influence us in that direction. I’ve had to remind myself on occasion of our Lord’s words in Matthew 6:31-33. “Therefore do not be anxious, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. But seek first

the kingdom of God and His righteousness, and all these things will be added to you.” I sit back and look at my life and, when I really consider it, I can only shake my head at just how much God has blessed me from a material standpoint. The church provides us a home. My wife and I have two fairly new cars. We never want for food or clothing. We have televisions, stereos, DVD players, and many other accessories that have nothing at all to do with our survival. In fact, we have so much “stuff” that we had a yard sale to get rid of some of it in order to create space which will, eventually, fill back up with *more* “stuff.” And to top it all off, we had a little one in October. How could I be anything but supremely grateful and count the blessings that the Lord has blessed me and mine with all day long? And yet I find myself complaining at times about the things that I still *do not* have. Now brethren, it is never fun to take a critical look at oneself in the mirror but for me to ever think that way is a crying shame.

Every Christian needs to make it his goal to be able to say in all honesty what Paul said in Philippians 4:11-13. “Not that I am speaking of being in need, for I have learned I whatever situation I am in to be content. I know how to be brought low, and I know how to abound. In any and every circumstance, I have learned the secret of facing plenty and hunger, abundance and need. I can do all things through Him who strengthens me.” Most of the Christians that I know (with some exceptions), have never known a time when there truly was no food on the table and no prospect for their being any in the near future. Most of us have never known a time when we *truly* did not have anything to wear or nowhere to lay our heads. To most of us “hard times” means that we must reign in our eating out a bit and buy ground chuck instead of sirloin at the grocery store.

Many of us are forced to admit as we study the life of Paul, who spent much of his Christian life in prison and for whom hardship and difficulty were old friends, that we have never even once in our lives been brought low as that man was brought low. May God truly help us if we cannot learn to be content when we *abound!* You know, it really and truly always comes back to one question: Have I set my mind on things above or do I have my mind planted firmly here below? My God has blessed me in so many ways beyond my ability to express. Shall I not rather be content and humbled that the creator of all things and the author of my salvation has condescended to consider one such as me, who falls short and stumbles from time to time, to bless me at all? As I consider all my blessings the only thing I can think to do is join voice with Paul and shout: “Thanks be to God through Jesus Christ our Lord!”



The Song Before the Lord's Supper (3)

A common question about the hymns we sing in connection with the Lord's Supper is this: Must they always be slow and sad, or can they be upbeat and celebratory? Traditionally, the mood of the Lord's Supper has been solemn. Nevertheless, we understand the need to be thankful because Jesus died for us, and to rejoice in the blessings His sacrifice provides.

THE BLESSINGS OF THE CROSS

Of course, we owe our salvation to Jesus' sacrifice. Many passages show us that the blessings we enjoy are connected with Jesus' suffering and crucifixion. We have been reconciled to God "through the cross" (Eph. 2:16). We have peace with God "through the blood of the cross" (Col. 1:20). Referring to His crucifixion, Paul wrote, "Christ has redeemed us from the curse of the law, having become a curse for us" (Gal. 3:13). Peter wrote of Jesus' suffering and described Him as the One "who Himself bore our sins in His own body on the tree" (1 Pet. 2:24). Later in the same verse, Peter again referred to Jesus' suffering in this quote from Isaiah: "By whose stripes you are healed."

Clearly, the sacrifice of Jesus has a positive aspect. For that reason the Scriptures use "gospel" to describe Jesus' story; indeed, it is good news. Like Paul, we should not boast about anything "except in the cross of our Lord Jesus Christ" (Gal. 6:14).

THE COST OF THE BLESSINGS

On the other hand, the Scriptures reveal the heart rending side of Jesus' suffering. The blessings we enjoy came "at a price" (1 Cor. 6:20; 7:23). The cost was "the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1:19). We are pictured as sheep that "have gone astray," while Jesus was the innocent lamb led "to the slaughter" (Isa. 53:6-7).

Despite the joy that comes as a result of Jesus' suffering, the Bible accounts of those events are agonizing and dismal: descriptions of His prayers in the garden, His betrayal by one of His own followed by a forceful arrest, His disciples' total desertion, and finally His humiliation, torture, and crucifixion. One cannot read those accounts and come

away with only positive feelings and thoughts.

BALANCE

Obviously, the Bible portrays two sides of Jesus' suffering. How can we balance our thoughts on this subject? One passage to consider is Isaiah 53. The first part of that passage emphasizes how Jesus endured terrible things for us. Notice verse 5 as an example; also notice the contrast between "our/we" and "He/Him/His":

But He was wounded for our transgressions,
He was bruised for our iniquities;
The chastisement for our peace was upon Him,
And by His stripes we are healed.

The inequity is obvious: we sinned, but He suffered for it. This sad contrast continues through most of the chapter.

However, the chapter ends on a positive note:

Yet it pleased the LORD to bruise Him (v. 10)
And the pleasure of the LORD shall prosper in His hand (v. 10)
He shall see the labor of His soul, and be satisfied (v. 11)

Despite how unfair it was, the sacrifice of Jesus was satisfying to God; in that sense, He was "pleased" to do it, and that is reason for us to rejoice. We might simply think of it like this: We are happy that Jesus suffered and died for us, but we are sorry that our sins made it necessary.

BALANCE IN THE LORD'S SUPPER

How does all this relate to the song before the Lord's Supper? In future articles, we will suggest ways to use hymns to help us strike an appropriate balance between sadness about Jesus' death and happiness for the blessings it provides.



Repudiation of a Point in My Article “Careless Prayers”

CRAIG MEYER



In the January 19, 2006 issue of *Truth Magazine* (Vol. L, No. 2, p. 11 [43]), I wrote an article entitled “Careless Prayers.”

I stand on the truth of my original treatise. However, I have changed my mind regarding a specific example that I used to illustrate careless prayers. Here is that illustration:

Sadly, though, I have been an “ear-witness” to prayers that were poorly worded. For instance, within the closing prayer of a gospel meeting in Wichita, Kansas, a brother in Christ quoted a passage of Scripture, then gave its book, chapter, and verse reference. I wasn’t sure if he was praying or preaching! Does God need to have His own word quoted to Him? Does the Lord need to be informed where said text is located? It was a careless prayer.

I no longer believe that this incident was an example of careless prayer. I now believe that there is Bible authority to quote (or paraphrase) Scripture within prayer. I also believe that it is proper to reference authorship of the quoted matter and/or to give book, chapter, and verse citations within prayer. For the reason why, read on.

Example 1: After the Temple’s construction was completed (1 Kings 7:51), Solomon led a public invocation, dedicating the edifice unto the Lord (1 Kings 8:12-53). Read the whole prayer, but pay special attention to Solomon’s language in verses 15, 18, 20, 24-26, and 53.

Example 2: When Nehemiah received heart-wrenching news concerning Judah and Jerusalem, he immediately responded with tears, fasting, and prayer (Neh. 1:1-4). Within his anguished supplication (Neh. 1:5-11), the cupbearer of Artaxerxes quoted Leviticus 26:33 and Deuteronomy 30:2-4! Furthermore, he even referenced Moses as the one who wrote these words!

Example 3: Within Daniel’s penitential prayer (Dan. 9:3-19), he alluded to Leviticus 26:14-45 and Deuteronomy 28:15-68 and cited “the law of Moses” as his primary source document! Carefully read the whole prayer, but note especially verses 11-13.

Example 4: In his indignation against “mixed marriages,” Ezra prayed a penitential prayer (Ezra 9) and in the midst of it alluded to Exodus 34:12-16, Leviticus 18:24-30, and Deuteronomy 7:1-4! Furthermore, he cited “the prophets” as his primary source! Read the whole prayer, but note especially verses 10-12.

Example 5: After having heard of the Sanhedrin’s threats toward Peter and John, both apostles and saints (within a collective prayer) quoted from Psalm 2:1-2 and referenced both the Holy Spirit and David as dual authors of that inspired text! Read Acts 4:23-31, especially verses 25-26.

I see a common denominator in these five prayers. Far from being careless or “poorly worded,” all five manifest thoughtful, God-approved responses in light of momentous events. In the case of Solomon, we read solemn words spoken before the official opening of a structure which was “a shadow of the things to come” (Col. 2:17; cf. Eph. 2:21; 1 Pet. 2:5). In the other four examples, we see thoughtful, God-approved responses to crises, events which were decidedly ugly and unpleasant.

The four prayers cited above (examples 2-5) have something else to tell us: no one is immune to crisis situations. Because this is so, upheavals in life have the potential of luring us away from God and His word. We

may be tempted to grumble and whine within ourselves and/or amongst ourselves. We may even be tempted to curse (renounce) God. However, He provides a sure detour (1 Cor. 10:13) from the sin of murmuring (Phil. 2:14; Num. 14:27) and the sin of blasphemy (Job. 2:9-10; 2 Sam. 12:14; Acts 13:45ff; 1 Tim. 1:13). When we are tempted to commit these crimes against God, what is our “lifesaver” and “life preserver”? It is God Almighty and His indestructible word!

“Withhold not thou thy tender mercies from me, O Jehovah; Let thy lovingkindness and thy truth continually preserve me” (Psa. 40:11).

“For I determined not to know anything among you, save Jesus Christ, and him crucified... that your faith should not stand in the wisdom of men, but in the power of God” (1 Cor. 2:2, 5).

“For no word from God shall be void of power” (Luke 1:37).

In times of crisis, we, like the saints of old, can lift up our “complaint” to the only One who deserves to hear it:

“Hear my voice, O God, in my complaint: Preserve my life from fear of the enemy” (Psa. 64:1).

“I cry with my voice unto Jehovah; With my voice unto Jehovah do I make supplication. I pour out my complaint before him; I show before him my trouble. When my spirit was overwhelmed within me, Thou knewest my path. In the way wherein I walk have they hidden a snare for me. Look on my right hand, and see; For there is no man that knoweth me: Refuge hath failed me; No man careth for my soul” (Psa. 142:1-4).

This kind of “complaining” absolutely excludes any murmuring or blaspheming on our end. It is the spirit that leans upon God (Prov. 3:5; Jer. 9:23-24) and draws strength from the revelation of His mind (1 John 2:14; 2 Cor. 6:7; cf. Psa. 103:20).

Of course, God does not “need” to have His word quoted back to Him, much less our citations of author and/or modern book, chapter, and verse references. God is not beholden to us “as though he needed anything” (Acts 17:25). “Man without God is nothing; God without man is still God.”

When David extolled Jehovah for reading his mind before his thoughts were even formed (Psa. 139:2) and exclaimed, “For there is not a word in my tongue, But, lo, O Jehovah, thou knowest it altogether” (Psa. 139:4), this truth did not keep him from praying. Neither did it restrain prophets, apostles, and saints from praying and including within their prayers the recitation (or paraphrase) of God’s own word.

Yet someone may ask, “Since God knows all and sees all, would He not know every prayer of every person in every age before it is even uttered? Why then should we pray at all?” The answer to the first question is “Yes” because the heavenly Father—infinite Being that He is—knows what we need before we ask Him (Matt. 6:8; cf. v. 32; Isa. 46:10). The answer to the second question is complex but may be summarized as follows: (a) The Bible commands it (1 Thess. 5:17). (b) Prayer is an essential component of the Christian’s faith and vigor (Luke 18:1-8). (c) We pray “that the word of the Lord may run and be glorified” (2 Thess. 3:1). (d) We pray to give God the praise, honor, and adulation He deserves. “Holy, holy, holy, is the Lord God, the Almighty, who was and who is and who is to come Worthy art thou, our Lord and our God, to receive the glory and the honor and the power: for thou didst create all things, and because of thy will they were, and were created” (Rev. 4:8, 11).

In light of the five examples of prayer listed above, we should cry out to God in good times and bad times, in moments of great joy (Psa. 5:11) and in moments of profound devastation (Lam. 2:20). We should approach the Lord with confidence, acknowledging Him—and His word!—as the Source of all help, all hope, and all comfort:

“Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need” (Heb. 4:16).

“Is any among you suffering? Let him pray. . . .” (Jas. 5:13).

“Out of the depths have I cried unto thee, O Jehovah” (Psa. 130:1; cf. 88:1).

In a recent email, a gospel preacher wrote to me, saying, “Brethren should not be made to feel ashamed for quoting Scripture in prayer. In fact, if more brethren knew



CONTINUED ON PAGE 20

Repudiation of a Point in My Article “Careless Prayers” (CONTINUED FROM PAGE 19)

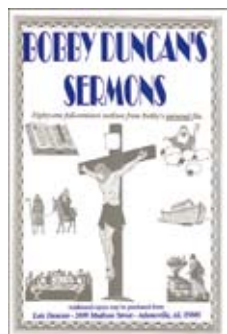
enough Scripture to quote, then we might hear less of the careless prayers you describe in your article.” Amen, brother! And thank you for honing my understanding of God’s holy word. “Iron sharpeneth iron; So a man sharpeneth the countenance of his friend” (Prov. 27:17).

Finally, a three-pronged caveat: (1) In my original article, I never meant to imply that I have never prayed a careless prayer in my life nor have uttered careless statements within past prayers which were otherwise carefully worded (*i.e.* scriptural). (2) Neither did I intend to brow-beat sincere brethren who become easily flustered when called upon to lead public prayer. (3) In this follow-up article, I am not encouraging any man to use public prayer as an excuse for showing off his knowledge of the word of God. Any brother who primps, poses, and grandstands as he ostentatiously quotes Scripture after Scripture has imbibed the spirit of the hypocrite and the Pharisee (Matt. 6:1-7).

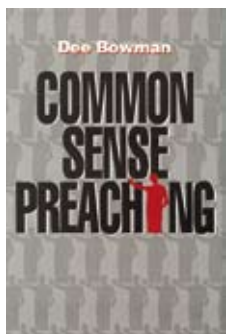
Perhaps careless prayer could be placed in the same category as careless preaching, careless singing. . . or even careless writing! To what extent God’s grace covers the sincere, but slipshod, acts of reverence directed toward Him by His children is a matter worthy of further study and discussion. If such analysis ever occurs, it will need to be conducted in light of these words of Jesus Christ:

“And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned” (Matt. 12:36-37).

5137 Caicos Calle
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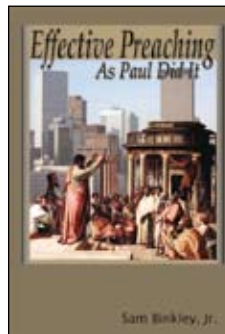
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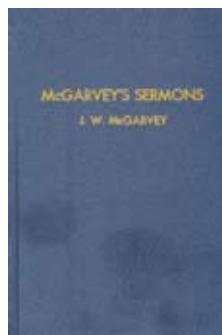
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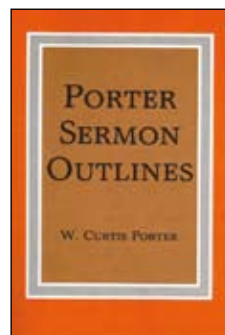
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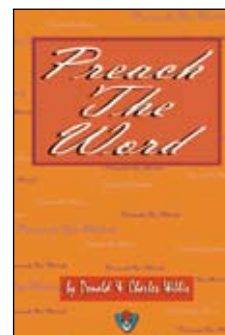
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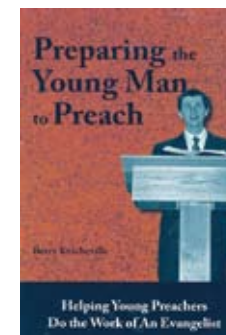
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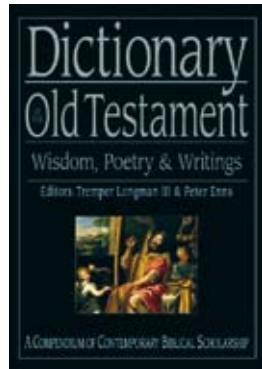


Preparing the Young Man to Preach
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CHRIS REEVES

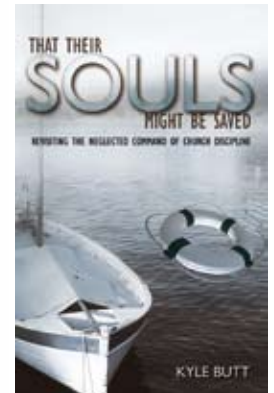
Dictionary of the Old Testament Wisdom, Poetry & Writings. Tremper Longman III and Peter Enns, Editors. Inter-Varsity Press, 2008. 967 pages, hardback. ISBN: 978-0-8308-1783-2 \$50.00



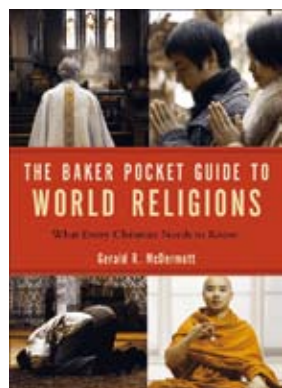
From “Acrostic” (a creative technique of biblical Hebrew poetry) to “Zion” (a place name synonymous with Jerusalem), the new *Dictionary of the Old Testament Wisdom, Poetry & Writings* from Inter-Varsity Press is packed full of helpful and well-written material on the wisdom literature of the Old Testament. The five biblical books of wisdom are covered along with Lamentations, Ruth, and Esther. There are 143 articles edited by Longman and Enns, two conservative Old Testament scholars. But, this dictionary is not just for scholars. There is something in this dictionary for everyone. Common entries are found (“Fear of the Lord,” “Messiah,” “Solomon,” etc.) as well as deeper studies, such as “Editorial Criticism,” “Targumim,” and “Wasf.” Each article is well-rounded in its coverage of the topic and contains a bibliography of works for further study. The Scripture index is also very helpful when you want to go straight to the verse you are studying. Other well-written dictionaries in the IVP series include the *Pentateuch*, *Historical Books*, *New Testament Background*, *Jesus and the Gospels*, *Paul and His Letters*, and *Later New Testament and Its Development*. Each of these dictionaries is highly recommended for good Bible background study.

That Their Souls Might Be Saved: Revisiting the Neglected Command of Church Discipline. Kyle Butt. Peaceful House Publishing, 2008. 163 pages, softback. ISBN: 978-0-9762140-3-8 \$8.95

Just as the Corinthian Christians long ago had neglected to discipline the erring brother among them, some Christians today fail to exercise discipline when needed. Many local churches are faithful in many areas of their work and worship, but they neglect the command to withdraw fellowship from the unrepentant brother who walks disorderly. In his new book, *That Their Souls Might Be Saved*, Kyle Butt reminds brethren today of the biblical injunctions concerning discipline and the need to obey these commands. The author opens his book with the well-known 1984 Collinsville, OK case where the woman sued the church elders for being withdrawn from. He then covers the biblical commands for discipline, addresses the fatal flaws of non-discipline, and answers the arguments offered against discipline. Kyle Butt closes his book with practical suggestions for carrying out discipline on a congregational level. We are reminded in this book that we must go through the sometimes painful process of discipline in order to save the erring soul. This book is a needful reminder today of the importance of getting back to the Bible as we seek to maintain responsible local church membership.



The Baker Pocket Guide to World Religions. Gerald R. McDermott. Baker Books, 2008. 144 pages, softback. ISBN: 978-0-8010-7160-7 \$9.99



McDermott opens his new book on world religions by answering the question: “Why study the world religions?” We study about our religious neighbors around us so that we can better understand what they believe and what we need to say when we attempt to convert them to Jesus Christ. McDermott informs the reader of each religion’s ultimate concern, view of reality, basic human problem, and solution to that problem. Starting with the oldest religion and ending with the most recent, McDermott covers Hinduism, Judaism, Buddhism, Confucianism/Taoism, Christianity, Shinto, and Islam. McDermott, however, is different. He does not suggest, as other authors on this subject do, that there are saved people in all world religions. He teaches, as the Bible does, that the only way to God is through obedience to Jesus Christ (page 133). *The Baker Pocket Guide to World Religions* is just that, a pocket guide. It is brief, to the point, and a clear and easy-to-understand read. A handy glossary of unfamiliar terms and names is also included.

“Troublesome Times Are Here”



LEWIS WILLIS

A song says, “*Troublesome times are here, filling men’s hearts with fear.*” Unless you are **very** old, these are likely the most frightening times you have ever experienced. Old-timers remember World War II, Korea, and Vietnam. Even some can remember the Great Depression. For younger people, however, those events are only covered in their history classes and books at school.

Yes, in the “real world” of today, these are frightening times. Our nation is engaged in two wars which cost \$10 billion dollars a month, Wall Street apparently would have fallen, except for a \$700 billion bailout from the government, and we are already being told that huge amount of money will likely not be enough. GM, Ford, and Chrysler are now telling the government that they will likely go bankrupt this year unless the government helps them with billions of dollars. In our neighborhoods, banks are foreclosing on housing loans, forcing our neighbors to move. Few stores are making a profit; and they are in real trouble.

I could go on describing the troubles facing our nation, communities, and families. None of us is unaware of the problems, and we are all praying that someone will provide a solution to them, before it is too late to save our beloved nation.

BUT, WHAT ABOUT CHRISTIANS?

Yes, even Christians are affected by these frightening events. Some are in despair regarding them. Yet, something sustains most of God’s people in difficult times, and their calm, quiet approach to life is a mystery to those who do not know the secret at work in their lives.

However, the “mystery” of it all is not really a mystery! Consider some words God had written almost 2000 years ago, and note how it calms the souls of God’s people. I’m going to highlight some of those words in a passage which comforts Christians.

“Therefore being **justified** by faith, we have **peace** with God through our Lord Jesus Christ: By whom also we

have access by faith into this **grace** wherein we stand, and **rejoice** in **hope** of the glory of God” (Rom. 5:1-2).

I doubt that any Christians have ever lived in more turbulent times than those in the first century. Yet, they were comforted and able to live in their troublesome times. Modern Christians can do the same, so let’s focus on some key thoughts found in this passage.

Justified. Paul says that God’s people have been justified. The Greek word translated here means “*the act of pronouncing righteous . . . acquittal*” (Vine, II: 284-285). The acquittal is release from the effects of committed sins (Rom. 6:23). Without justification, we would die under the promised punishment for sin. Christians have been justified, so the threat of eternal punishment for their sins has been lifted from them. Even in the throes of hard times, they are composed and thankful for this blessing. Or, should I say “*especially* in hard times,” they are composed and confident of a blessed eternity.

Peace. The apostle speaks of the peace enjoyed by Christians. Vine says the word appearing here refers to “*the harmonized relationships between God and man, accomplished through the gospel*” (III: 170). The apostles frequently referred to the peace produced by the gospel. “*The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) That word, I say, ye know, which was published throughout all Judaea . . .*” (Acts 10:36-37). This peace, produced by obedience to the gospel, is enjoyed by Christians today, just as it was 2000 years ago. This peace, which surpasses common understanding (Phil. 4:7), comforts modern Christians in hard times.

Grace. Yet another comforting blessing enjoyed by God’s people in troublesome times is the grace of God. Allow me to use Vine’s definition of grace: He says it means “*the Divine favour . . . God’s redemptive mercy*” (II: 170). When a Christian obeys the gospel of Christ, God bestows upon that person His Divine favour, and the Christian knows the redemption God has given, releasing him from the curse of sin. What does this mean in

times of trouble here on earth? Such means everything; no earthly distress can remove us from God's grace, unless we choose to allow such to happen.

Rejoice. Why do you see a smile on the faces of God's children, in all relationships of their lives, while you see only despair, perplexity, and sorrow in the eyes of the men of the world? Have you not seen the faces of those who are struggling to find the answers to our nation's troubles? Christians have a "*joy unspeakable and full of glory*" (1 Pet. 1:8). The children of God find occasions to rejoice, even when times are tough!

Hope. Notice the sorrow and fear in those who have no relationship with God, when time comes for them to

deal with the troubles of life. The same troubles confront Christians, and you see them rejoice. Why is that? Paul wrote that God's people are "in hope of eternal life, which God, that cannot lie, promised before the world began" (Tit. 1:2). On another occasion he wrote that "*we are saved by hope*" (Rom. 8:24). No, the people of the world do not have this hope which is so desperately needed to sustain us in a troubled world.

These are hard times. Christian, lift up your head and rejoice. You have blessings that the world does not have, and they will sustain you in these troublesome times!

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A Soldier Called Home

In Memoriam of Don C. Bradford

NATHAN L. MORRISON

The Lord has called home one of His faithful. Longtime Alaskan and Soldotna resident Don C. Bradford died Wednesday, December 10, 2008. He was 89. Funeral services were held Thursday, December 18, 2008, where he received Military Honors. He will be buried with his beloved wife, Beatrice, at Fort Richardson at a later date.

Don C. Bradford was born September 27, 1919 in Alamogordo, NM, the oldest son of Doss and Vivian Bradford. He served in the U.S. Army for twenty-seven years. He started when the Army still used horses for maneuvers and ended his career as one of a few special weapons inspectors in the country. During his career in the U.S. Army, he served as an Infantry Sergeant in Europe and later in Korea as a Warrant Officer. He was stationed in Alaska in 1962, left Alaska in 1966, and retired from the U.S. Army in 1967 with the rank of Warrant Officer Grade 4. He returned to Alaska in 1989.

Don was a member of the Church of Christ and was faithful to the Lord all his life. He was a preacher and song leader from approximately 1952 through 2005, and worked

with congregations in Texas, New Mexico, California, Washington, and Alaska. He said he would preach till he couldn't preach anymore. That day came in 2005 when he retired from preaching.

He stands as an example of the loyalty a husband should have towards his wife. He was married more than sixty years, and stayed by his wife's side through her sickness and death in 2003. He stands today as a shining example for us in what love and sacrifice means, and of the definition of love and devotion between spouses.

He is an example of faithfulness. He loved the Lord and lived it. He crossed the finish line we all strive for: "Be faithful until death and I will give you the crown of life" (Rev. 2:10). It is comforting to know that, where his soul is now, there are no more tears, sorrow, pain, or suffering (Rev. 21:3-7). He is with the Lord. He was a soldier for our country, and more importantly, a soldier for Christ. He has received the final call home, has laid aside his armor, and now rests in the arms of the Lord! He has achieved what every Christian strives for; let us rejoice!



BOBBY L. GRAHAM

Question: *In Luke 15, what do you understand v. 20 about the action of the father and son? Is this showing God's love, mercy, and forgiveness toward the repentant person (I believe it is). My question is can we say that God acts the same way in receiving the erring child. Quote: "God sees us returning to Him and He runs and embraces us."*

Answer: It is my understanding that the Parable of the Prodigal Son, like the other two parables concerning things "lost" in Luke 15, shows us the joy of the Father in heaven awaiting the repentance and return of His erring children among the Jews. I base this conclusion on the cynical attitude manifested by the scribes and Pharisees in Luke 15:2, as they accused Jesus of eating with publicans and sinners. All three of the "lost" parables in this chapter demonstrate the same divine attribute of longsuffering love which longingly waits for the sinner to repent. In the final parable, that of the Prodigal Son, Jesus is showing the older son's cynicism toward the younger son after the younger son had repented, in order to depict the Jews' same cynical attitude toward others, especially Gentiles. It was this kind of attitude on the part of certain Jews that prompted the Lord to use these three parables. Their lot was an undesirable one, because they had forfeited their legal inheritance through their unbelief in the Christ. In this condition, stripped of their place in God's plan and their spiritual inheritance in Christ, they were highly critical of others (Gentiles) enjoying the inheritance, even as the older son stood back and criticized his younger brother's blessed status.

God would be similarly inclined toward all repentant people in our time, not just Jews in the first century. We believe that such describes His attitude toward all lost people repenting of their sins, because there has never been an exception to it in the Scriptures. Do you know of one? The father's running to embrace his son is part of the parable's details that do not always find a parallel in the spiritual lesson or application. We know that God desires all to repent and wishes none to perish (2 Pet. 3:9); that He providentially works for the saving of all who will believe and turn to Him (Rom. 8:28); and that He uses people and events in His providence for our good

(Acts 8:26-39; 16:6-15). Beyond this I am unable to identify what the exact counterpart of the running might be.

Question: *In your recent reply concerning fighting among brethren, you did not refer to calling the name of someone. Should names be called?*

Answer: The answer to which the querist refers, no mention was made of name calling because the question did not concern all means employed in either approved or disapproved fighting. The question, however, does raise an important issue, about which the Bible does say something.

Perhaps the most frequent name caller of all was Jesus, for He identified many of His adversaries so the bystander of that time or the reader of our day could know the person(s) whom He targeted. We do not suggest that the Lord always called names, for He did not. He did name the Pharisees and Sadducees seven times in Matthew 23. He even moved further by calling them "hypocrites" in those seven instances. The reader should understand, however, that this particular effort of the Lord was His final attempt to recall them from their devotion to the traditions of the elders. He did not begin His efforts to teach them with this approach; rather He ended in this way. Yes, coming at the end of His ministry, this was His final attempt to retrieve them for the kingdom. Paul called the names of some of his opponents and some errorists and dangerous persons in various letters which he wrote (Phil. 4:2; 1 Tim. 1:20; 2 Tim. 1:15; 3:8; 4:10, 14), as did John, "the apostle of love" in 3 John 9-11; Revelation 2:6, 9, 14-15, and 20-23.

We must see that while these writers and various inspired speakers in the Book of Acts sometimes called the named of people to warn the faithful about their influence, they did not do such most of the time. Such is probably not necessary most of the time, but it is a legitimate means of dealing with false teaching and teachers when the need requires. It also should be obvious that when such was employed, the focus was always on the teaching or sin, not on the person as such. For this reason we do not find the writers or speakers using

CONTINUED ON PAGE 25



In the News



STEVEN F. DEATON

ONE ABORTION, TWO DEATHS

A recent news article reported that an English teenager died after taking the abortion pill, RU486. The reason she died is because the two doses she took, two days apart, caused her to bleed too much. Also, she had in her body “retained products of contraception,” including the embryo.” The “magical” pill did not do its job right, but ended up killing the one it was supposed to “help.”

The article contains sad information on several accounts.

The teen girl decided to kill her baby because her Muslim boyfriend’s family would be upset about her being pregnant. This shows the convoluted thinking of western society. Rather than anger people and save the life of an innocent child, this girl chose to take the child’s life. Europe is ahead of us in this type of moral relativism, but we are not far behind.

For decades now, children in the United States have been taught that we are just another animal. We are really no different than the fish and apes. In fact, it has reached the point that we are worse than the animals because we are destroying the planet and the habitat of the animals. That is the humanist view.

With this doctrine being pushed on our children, they easily reason that killing a child in the womb is not morally wrong. There is nothing special about a human anyway, so what’s the big deal? The big deal is that mankind is unique and special above all other creatures. Man is made in the image of God (Gen. 1:26, 27). He holds a special place in

the universe, having the opportunity to be in fellowship with God and dwell with Him in heaven. Animals have no such opportunity as they do not have an eternal soul.

As troubling as it is that a young woman would kill her baby, what is even more unsettling is that her mother described her as a “devout Christian teen.” It is one thing for society to be corrupt; for those who do not claim an allegiance to Jesus to do dastardly deeds. It is another thing that one who holds herself out to be a Christian is doing such things.

Devout Christians do not engage in premarital sex. It is fornication and condemned by the Word of God (1 Cor. 6:9, 10; Gal. 5:19-21). Sex is to be reserved for marriage where it is honorable (Heb. 13:4). A Christian may stumble and commit fornication, but at that point he or she has ceased being devout.

Devout Christians do not kill their babies. If a Christian does enter sin by committing fornication, she will not follow it up by murdering the innocent child in the womb. To the devout Christian even the thought of such is abhorrent. She would know that sinning to escape the consequences of another sin is not what Christians do because it is not what the Bible teaches. It teaches that the Christian is to repent and pray for forgiveness when a sin is committed (Acts 8:18-24; 1 Jn. 1:7-10).

The article highlights the moral decay of western society. We need to labor to teach our children Bible morals that will save them from such a horrible life and death.

CONTINUED FROM PAGE 24

harangue, accusing their adversaries of matters unrelated to the warning, openly voicing their suspicions, or other such illicit means too often found in efforts to deal with error.

Error and sin never appear apart from their advocates. Jesus warned concerning the leaven of the Pharisees, not just about evil influence in general. He tied it to its principal proponents. We can do no better than Jesus did, but we can

do much worse by ignoring the sin around us and failing to warn people of its dire effects. More souls will likely be lost because of warnings never given than because of poor judgment used in warning too often or too harshly. Do we here justify the poor judgment, harsh words, or reckless ways of some? Never! We do, however, call for more attention to the way Jesus and His apostles approached their work in dealing with sin and error.

Excursion to Israel and Egypt



MIKE WILLIS

We continued our travels around the Sea of Galilee and saw the traditional locations of various sites. Some of these locations cannot be specifically identified, but various religious groups have erected churches as a commemoration of various events. The area around the Sea of Galilee is so small that one cannot be very far from where the given event happened, even if he is not in the exact spot.

THE “PRIMACY OF PETER”

The Catholic Church erected on the north of the Sea of Galilee commemorates the event recorded in John 21 when Jesus appeared to His disciples following His resurrection. Catholics believe that this is the occasion when Jesus gave Peter the “keys of the kingdom” (i.e., empowered him to be head of the Catholic Church and began apostolic succession). Though the Catholic interpretation of the event is seriously flawed, this church does provide a place on the shore of



The Church of the Beatitudes is an octagonal church built to commemorate the giving of the Sermon on the Mount.

the Sea of Galilee where Jesus’ appearing to the disciples on the shore of the Sea of Galilee could have occurred.

This is one of the places where one can get to the shores of the Sea of Galilee. The site provides a good location for meditation and a building with good acoustics for singing.

THE CHURCH OF THE BEATITUDES

The lovely grass-covered hillside, rising behind the sites of Tabgha and Capernaum, has long been considered the place where Jesus delivered the Sermon on the Mount. The church (built in 1937 with help from Mussolini) is on the hilltop and belongs to Italian Franciscans. Each of eight sides of the church is dedicated to one of the eight Beatitudes, which are written in Latin inside the church. The ninth Beatitude (blessing those who suffer persecution for the sake of Jesus) is symbolized by the dome itself. This building has wonderful acoustics. There is



The “Primacy of Peter” church is a Catholic Church built to commemorate Jesus’ appearance to the disciples following His resurrection as recorded in John 21.



One of the features at Hazor is the Solomonomic gates that were built on the same pattern as those at Megiddo and Gezer.

no archaeological interest in this site.

HAZOR

Hazor is one of the major cities in ancient Israel. It has one of the largest *tels* in Israel. It consists of separate Upper and Lower sections and overlooks the south Hula Valley. In total, twenty-one layers of civilization have been uncovered here. The city covered over 200 acres (compared to sites that were usually about twenty acres) and once supported a population in excess of 30,000. Egyptian dominance of Palestine is shown by its control of Hazor in the C15



When Jeroboam broke away from Rehoboam's kingdom, he established holy places at Dan and Bethel. This is the sacred precinct at Dan which Jeroboam erected.

123 spiral steps down a 125-foot deep shaft. Also King Solomon built gates at Hazor on the same pattern of those at Gezer and Megiddo. The Bible records (2 Kings 15) that in 732 B.C. the Assyrians completely destroyed the town.

TEL DAN

The ancient city of Dan, standing on the largest of the three sources of the River Jordan, marked the northern limit of the biblical land of Israel. The name of Dan was used as the northernmost part of the country in the phrase "from Dan to Beersheba." Rising above a spring, the adjacent Tel is the site of Laish, a city mentioned in Egyptian records of the 19 and 15C B.C., conquered by



The city gates at Dan provide a good illustration of a broad area where the judicial matters of the city were conducted. One can see the steps leading up to where the judge sat.

Excursion to Israel and Egypt

(CONTINUED FROM PAGE 27)



The site at Caesarea Philippi has this plaque showing what the ancient worship place looked like in the first century.

Joshua in the C13 B.C. and occupied by the Jewish tribe of Dan in the C11 B.C. During the reign of Jeroboam I (928-907 B.C.), the city became a cultic center for the northern tribes of Israel (see 1 Kings 12:28-29). The city has a massive gate which was destroyed by a Syrian invasion in the C9 B.C. (1 Kings 15:20). The city was rebuilt during the reigns of Omri (882-871 B.C.) and Ahab (871-852 B.C.). The Assyrian King Tiglath-Pileser III probably carried many of its inhabitants into captivity during his invasion in 732 B.C. (2 Kings 15:29).

The gate area was the social, juridical, and economic center of the city. The square where business was conducted is unique. The cultic center which Jeroboam set up has been excavated. The horned altar represented by a metal reconstruction is aligned perfectly with the steps to the sanctuary (*bamah*).

CAESAREA PHILIPPI

Located at the one of the four headwaters of the Jordan River at the base of Mt. Hermon, Caesarea Philippi was known as Banias or Panias. This was the site of an important pagan shrine in Israel. Originally the site for the worship of the Canaanite Baal, the site was rededicated to the god Pan and the name was called Paneas

(from which Banyas was derived). This was the location of many “gods.”

In 200 B.C. the Seleucids of Syria defeated the Ptolemies of Egypt and took control of Palestine. In 20 B.C. the emperor Augustus gave the city as a present to Herod the Great who dedicated a temple to him (located near the spring). On his death, the city was passed to Herod the Great's son, Herod Philip (tetrarch of Ituraea and Trachonitis),



The Jordan River is created from spring fed waters from four heads, one of which is at Panias (or Banias) which is better known to us as Caesarea Philippi.

who made Baniyas his capital, renamed it Caesarea Philippi (to distinguish it from Caesarea on the coast), and made it the largest city in northern Israel.

Here Jesus came for a period of relaxation following the death of John the Baptist. This is where Peter made the good confession (Matt. 16:13-20).

MOUNT HERMON

Inasmuch as Mt. Hermon is so near Caesarea Philippi and the account of Peter's confession is followed immediately by the transfiguration (Matt. 17), some scholars believe the transfiguration occurred on nearby Mt. Hermon.

Its snow covered caps mark the northernmost border of the promised land. The area was called Senir by the Amorites and Sirion by the



Mt. Hermon in the Golan Heights has snow covered caps the year round.

Sidonians (Deut. 3:9; Psa. 29:6). We traveled through the Golan Heights before returning to our hotel for the evening.

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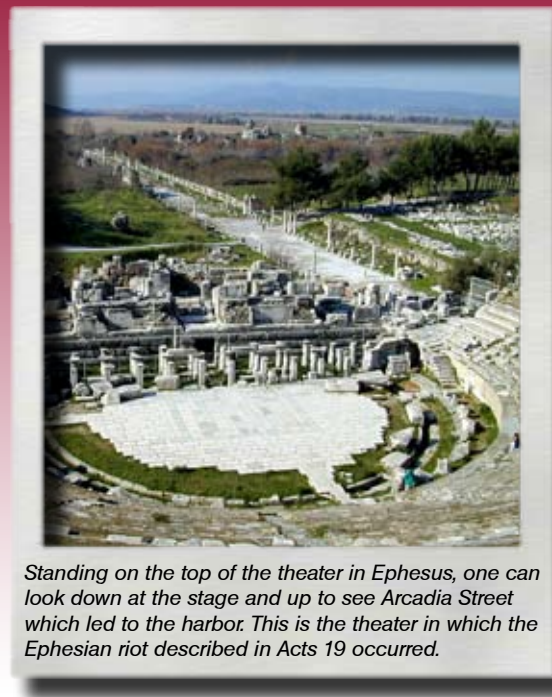
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Standing on the top of the theater in Ephesus, one can look down at the stage and up to see Arcadia Street which led to the harbor. This is the theater in which the Ephesian riot described in Acts 19 occurred.

“For We Walk by Faith, Not by Sight”

MARC W. GIBSON

One of the best known statements in the New Testament is found in 2 Corinthians 5:7 – “*For we walk by faith, not by sight.*” It is an important and profound statement that describes the nature of our sojourn on this present earth.

This passage has often been quoted to emphasize that we should walk by the standard of God’s word and not follow the influence of the worldly things around us. While this principle is true (1 John 2:15-17; Eph. 5:15-17; Col. 2:8; et. al.), is this the correct interpretation of this statement in its immediate context?

The apostle Paul is reminding the brethren at Corinth about the hope that we possess as Christians. This hope is in things unseen and eternal. Consider his words in 4:16-18.

Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day. For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory, while we do not look at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal.

Paul then explains more about our future habitation, that is, the spiritual body that will house the soul for an eternal, heavenly dwelling (5:1-5).

For we know that if our earthly house, this tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven, if indeed, having been clothed, we shall not be found naked. For we who are in this tent groan, being burdened, not because we want to be unclothed, but further clothed, that mortality may be swallowed up by life. Now He who has prepared us for this very thing is God, who also has given us the Spirit as a guarantee.

Based on the knowledge of these truths, Paul then affirms our strong confidence even though we are “absent from the Lord” at this present time (5:6-8).

Therefore we are always confident, knowing that while we are at home in the body we are absent from the Lord. For we walk by faith, not by sight. We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord.

The “faith” we walk by now is the divinely-revealed knowledge of unseen spiritual realities and our future

eternal habitation. (“Now faith is the substance of things hoped for, the evidence of things not seen” [Heb. 11:1].) “Not by sight” explains that our walk *does not yet see* heavenly and future realities because we are presently absent from the Lord in an earthly body awaiting His coming and the resurrection.

So, Paul is saying that we must walk by faith now because we cannot yet walk in the sight of the eternal glories of our heavenly habitation. That is why true faith includes confident hope of seeing something wonderful in the future:

For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees? But if we hope for what we do not see, then we eagerly wait for it with perseverance (Rom. 8:24-25).

My brethren, that day will come when we will be privileged to walk by “sight” in our eternal home with God. We shall see the Father, Jesus, and our heavenly home (1 John 3:2; Rev. 21:2; 22:4). What an eternal day, and sight, that shall be!

“And, Lord, haste the day when the faith shall be sight... ‘Even so’ it is well with my soul” (H. G. Spafford)

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Unacceptable Believers

KYLE POPE

In the early days of Jesus' ministry many people appear to have been drawn quickly to a belief in Him by the miracles which they witnessed Him perform. In the second chapter of the gospel of John we are told, "Now when He was in Jerusalem at the Passover, during the feast, many believed in His name when they saw the signs which He did" (2:23 NKJV). While the Bible makes it clear that much of the purpose of New Testament miracles was to confirm personal belief (John 4:48; Mark 16:20), the occasion to which this verse refers makes it evident that at times the faith which was produced from these miracles was not the sort which pleased the Lord. The next two verses state: "But Jesus did not commit Himself to them, because He knew all men, and had no need that anyone should testify of man, for He knew all that was in man" (2:24, 25). An interesting point is in these verses about the issue of faith. In the original Greek (from which our English versions have been translated) the word translated "believed" in verse 23 is the same as the word translated "commit" in verse 24. It is the word *pistis* meaning "Faith, trust — 1. That which causes trust and faith, faithfulness, reliability . . . 2. Trust, confidence, 3. That which is believed, body of faith or belief, doctrine" (Gingrich Ab., 173). We could say then, that this text teaches us that although some "believed" in Jesus, He did not believe in them. Or to put it the other way; even though they had committed themselves to Jesus, He did not "commit" Himself to them. This brings up a number of points from which we can learn related to personal faith:

1. ENTHUSIASM AND SAVING FAITH ARE DIFFERENT THINGS.

It must have been a marvelous thing to witness a miracle performed by the Lord. One can imagine the spirit of excitement that swept over the crowds leading scores of people to believe in this man of such great power. Yet we could say that it is one thing to "cheer in the stands" (so to speak) and another thing to "play in the game." We don't know exactly what the Lord saw in the hearts of these people that led Him to reject them. But what ever it was it was enough to make their undoubted enthusiasm insuf-

ficient. It is very easy to misjudge someone's spirituality based on how excited or enthusiastic we perceive them to be. Following the Lord in true faithfulness will not always demonstrate itself in external displays of enthusiasm.

2. IT IS POSSIBLE FOR OUR PERSONAL FAITH ALONE TO BE DISPLEASING TO THE LORD.

The concept taught in much of the religious world that salvation is by faith alone is clearly refuted in this account. These people "believed in His name" but they still were unacceptable in the Lord's sight. Another clear example of this is found in James 2:19 which points out, "Even the demons believe — and tremble!" Obviously the faith of a demon is not acceptable saving faith. Why? Because it has not been perfected by obedience. James 2:22 asks regarding the faith of Abraham, "Do you see that faith was working together with his works, and by works faith was made perfect?" Faith is only acceptable when it is "made perfect" (or complete) by works of obedience.

3. JUST BECAUSE ONE BELIEVES DOESN'T MEAN THAT HE BELONGS TO THE LORD.

The world is filled with churches that claim to belong to the Lord. Undoubtedly most of those who make up their membership are sincere people who to some degree believe in the Lord. Yet the account in the John 2:23-25 shows us that what determines who (in truth) belongs to the Lord is not a name on a building or a personal experience of faith but the Lord's examination of the human heart. In Acts 2:47 we learn that it is the Lord who adds people to His church upon true faith and obedience. Hebrews 5:8 identifies Jesus as "the Author of eternal salvation to all who obey Him." Second John 9 shows that the one who has "both the Father and the Son" is "He who abides in the doctrine of Christ."

Let's make certain in our own lives that we not only believe in the name of Jesus, but that we are following Him in such a way that He will "commit Himself to" (or believe in) us as well.

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Editorial Potpourri

(CONTINUED FROM PAGE 2)

a person invites several members into his home for singing, prayer, and teaching

- Brethren partaking of the Lord's Supper while on a trip to an area in which there is no congregation
- Brethren pooling their resources to take care of the benevolent needs of any person to whom the church also bears responsibility
- The singing, prayer, and teaching that occurs at a funeral home or nursing home
- The prayer and teaching that occurs at a wedding
- The prayer and preaching at a Baccalaureate service
- Prayer at a sports event
- Prayer to open government legislative houses
- School prayer
- Singing schools such as the one operated by R.J. Stevens
- The chapel services at Florida College
- The devotions held at the various dorms at Florida College
- The lectures at Florida College
- College scholarships which give away Bible instruction
- The assemblies at Athens Bible School where the Bible is taught
- Think magazine which is supported by individual contributions and given away
- Biblical Insights, Inc. which receives donations
- Gospel Truths, Inc. which receives donations (at least of articles)
- *Preceptor Magazine* which receives donations (at least of articles)

When a man writes and publishes this much material without trying to consistently apply the principles which he purports to believe and practice, it is difficult to take his objections seriously.

- Web sites such as those operated by Mars List, Bible.ca, Don Martin, and Jeff Belknap because they receive donations (articles) and give away their product. Obviously they are collective arrangements and not individual activity
- Web magazines
- Hospital chaplains
- Police chaplains
- Military chaplains

When a man writes and publishes this much material without trying to consistently apply the principles which he purports to believe and practice, it is difficult to take his objections seriously. That is compounded when he publishes his own material, not through a publication funded by a local church, which he argues has the exclusive right to teach the Bible, but through a publication funded by the Gospel Truths, Inc. organization.

Though I will not be surprised if the editor of *Gospel Truths* responds to these comments, one thing will surprise me: that he will launch an extended and broad sided attack at any of the other organizations that teach the Bible and are of the same nature as the Guardian of Truth Foundation. Perhaps the editor of *Gospel Truths* can take ten to fourteen articles in the next year's publications to explain why he does not say anything about anybody else's collective work except that of the Guardian of Truth Foundation. I am not going to hold my breath until I see such an explanation. I suppose that it is easier for *Gospel Truths* to ignore the objection than it is to explain it.



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<p>HEMET, CA Church of Christ 203 W. Acacia Ave. Bible Study 9:45 A.M. Worship 10:50 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (951)925-1991</p>	<p>PAGOSA SPRINGS, CO Church of Christ Community Center 451 Hot Springs Blvd. Worship 10:00 A.M. Bible Study 11:00 A.M. No Evening Worship No Wednesday Bible Study Evangelist: Eddie Campbell (970) 264-4236</p>	<p>FORT MYERS, FL Church of Christ 200 Pine Island Rd. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Vernon E. Ford (239) 567-0819</p>	<p>KISSIMMEE, FL Church of Christ 2431 Fortune Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mark Copeland (407) 931-1725 or 348-0300</p>	<p>PALATKA, FL Palatka Church of Christ 505 Third Ave. (Third Ave. intersects Hwy. 19 one block south of Hwy. 20) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Robert Skomp (386) 326-3952 or 546-5689</p>	<p>TAMPA, FL Central Church of Christ 2701 E. Fowler Ave (in the Clarion) Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. John Lockaby (813) 833-5786 John Trimble (813) 914-0546 Tom O'Neal (813) 625-5651</p>
<p>LONG BEACH, CA Church of Christ 3433 Studebaker Rd. Bible Study 9:50 A.M. Worship 10:45 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Lonnice Fritz (562) 420-2363 Mark Reeves (562) 420-9577 (562) 377-1674</p>	<p>DOVER, DE Kent-Sussex Church of Christ 2041 South DuPont Hwy Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (302) 672-7087 www.delawarebiblestudies.com</p>	<p>FORT MYERS, FL Southside Church of Christ 13641 Learning Ct. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: David P. Schmidt 433-2838 or 482-2158</p>	<p>LAKELAND, FL Lakeland Hills Blvd. Church of Christ 2510 Lakeland Hills Blvd. Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelists: Marc W. Gibson Don Hastings (863) 688-4336</p>	<p>PANAMA CITY BEACH, FL Beach Church of Christ 8910 Front Beach Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Ben Liggin (850) 234-2521 or 234-1368</p>	<p>ZEPHYRHILLS, FL Church of Christ 5444 4th St. Bible Study 9:30 A.M. Assembly 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (813) 788-9587</p>
<p>OCEANSIDE-VISTA, CA Church of Christ 2020 Sunset Dr. Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Lowell C. Bell (760) 940-8003</p>	<p>ALACHUA, FL Santa Fe Hills Church of Christ Hwy. 441, 1/2 mile west of I-75 (Exit 78) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: James L. Yopp (386) 462-4325 or (352) 333-7003 www.geocities.com/jameslyopp</p>	<p>FT. WALTON BEACH, FL 6 Lane Dr. Mary Esther, FL Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Joey Rankin (850) 244-9222</p>	<p>MERRITT ISLAND, FL Church of Christ 512 Plumosa St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (321) 453-3320</p>	<p>PANAMA CITY, FL Church of Christ 3339 Florida Ave. (Between Baldwin Rd. & Hwy. 390) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Marvin Hudson (850) 265-6539</p>	<p>CENTERVILLE, GA Centerville Church of Christ 250 Collins Ave. (Near Robins AFB) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: J. Wiley Adams (478) 922-1128</p>
<p>ARVADA, CO (Denver) Northgate Church of Christ (Lincoln Academy Charter School) 6980 Pierce Street Bible Study 9:30 A.M. Worship 10:30 A.M. Afternoon Class/ Worship 1:30 P.M. (303) 456-4895</p>	<p>BRONSON, FL Church of Christ 894 E. Hathaway (Hwy. 27A) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Thursday 7:00 P.M. Evangelist: John Zellner (352) 528-3058</p>	<p>FROSTPROOF, FL Church of Christ 40 W. "A" St. Frostproof, FL 33483 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Mike Freese (863) 635-2607 or 635-4278</p>	<p>MIAMI, FL Flagler Grove Church of Christ (Nearest to Airport) 500 N.W. 53rd Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: John Buttrick (305) 634-5924</p>	<p>PENSACOLA, FL East Hill Church of Christ 2078 E. Nine Mile Rd. at Camberwell Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Stan Adams 479-2130 or 994-7749</p>	<p>CONYERS, GA Rockdale Church of Christ East Metro Atlanta, 705 Smyrna Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Forrest Bacon, elder (770) 918-1932; Wendell Holland, elder (770) 761-6987; Bob Tuten, elder (678) 475-7212; Building (770) 929-3973</p>
<p>AURORA, CO (Denver) Boston St. Church of Christ 1297 Boston St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Preacher: Sam Csonka (303) 366-5283</p>	<p>BROOKSVILLE, FL Church of Christ 604 W. Fort Dade Ave. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: V.C. McCormick (352) 796-9803</p>	<p>GENEVA, FL Geneva Church of Christ Ave. C and 2nd St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. (407) 349-9998</p>	<p>MIAMI, FL Church of Christ 12780 Quail Roost Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Clark Pace (305) 233-9590 or (954) 430-1437</p>	<p>PENSACOLA, FL Northside Church of Christ 4001 N. Ninth Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Joseph R. Mazter (850) 432-0736</p>	<p>CORDELE, GA Crisp County Church of Christ 120 Emmaus Road Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:00 P.M. Evangelist: Jimmy Tuten Call for directions: (229) 271-1964 (229) 382-8722 (229) 402-4101</p>
<p>COLORADO SPRINGS, CO Northeast Church of Christ 6660 Galley Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. (719) 597-6661</p>	<p>CHIPLEY, FL Church of Christ 1295 Brickyard Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (850) 638-4942</p>	<p>HOLLYWOOD, FL Harding St. Church of Christ 5828 Harding St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (954) 961-4112</p>	<p>OCALA, FL Church of Christ 3900 S. Pine (441, 301 & 27 S.) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Al Sandlin 352-351-5188</p>	<p>PUNTA GORDA, FL Church of Christ 2300 Taylor Road PO Box 511069 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening (Nov.-Mar.) 4:00 P.M. Evening (Apr.-Oct.) 5:00 P.M. Evangelist: Paul Branch (239) 458-3566</p>	<p>PINE MTN. VALLEY, GA Church of Christ Route 116 (near Callaway Gardens) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Tommy W. Thomas (706) 628-5117 or 628-5229</p>
<p>GRAND JUNCTION, CO Valley Church of Christ 491 Sparr Road P.O. Box 40531 Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Bill Bohannon www.ValleyChurchofChrist.net</p>	<p>DELAND, FL North Blvd. Church of Christ 823 N. Woodland Blvd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Jack Owen (386) 734-6907 or 734-4311</p>	<p>JACKSONVILLE, FL Julington Creek Church of Christ 1630 State Rd 13N Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (904) 230-3332 (Bldg.) or 268-9638 (Wendell Bowman) jimbello07@netzero.net www.jccoc.com</p>	<p>ORLANDO, FL Pine Hills Church of Christ 890 Hastings St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Ray Owen (407) 293-2851 or 290-8650</p>	<p>ST. PETERSBURG, FL Church of Christ 901 49th St. South Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Doug Barlar (813) 321-2721</p>	<p>SAVANNAH, GA Coastal Church of Christ 7201 Johnny Mercer Blvd Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 6:30 P.M. Evangelist: Ron Nelson ronnelson@embarqmail.com (912) 306-4631 www.coastalchurchofchrist.com</p>
<p>IGNACIO, CO Church of Christ 295 Burns Ave. Bible Study 9:00 A.M. Worship 10:00 A.M. Bible Study 1:00 P.M. (970) 563-9418</p>	<p>DESTIN, FL South Walton Church of Christ 64 Casting Lake Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (850) 632-3817 www.southwaltonchurchofchrist.com</p>	<p>JACKSONVILLE, FL Marietta Church of Christ 8150 Druggers St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jamie Rhoden Elders: Jamie Rhoden & Steve Frazier (904) 781-5704 or 693-0432 www.mariettacoc.com</p>	<p>ORLANDO, FL Azalea Park Church of Christ 6800 Lake Underhill Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: James P. Needham (407) 277-7931 or 628-2995</p>	<p>PLANT CITY, FL Plant City Church of Christ 315 N. Wilder Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Gary M. Ogden (813) 752-2227 or 752-2771</p>	<p>VALDOSTA, GA Church of Christ 4313 North Valdosta Rd. (Located 1 mile E. of Exit 22 off I-75) Worship 9:00 A.M. Bible Study 10:00 A.M. Worship 11:00 A.M. (No evening worship) Wednesday 7:00 P.M. (229) 244-8630</p>

DIRECTORY OF CHURCHES

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<p>BLACKFOOT, ID Church of Christ 370 N. Shilling P.O. Box 158-83221 Bible Study 1:30 P.M. Worship 2:30 P.M. Wednesday 7:30 P.M. (208) 785-6168 or 681-1552</p>	<p>CLARKSVILLE, IN Clarksville Church of Christ 407 Lewis and Clark Pkw. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Kipp Campbell (812) 941-0747 or 944-2305 KCcampbell@earthlink.net Elders: 944-1878 or 948-9917</p>	<p>OOLITIC, IN Church of Christ 400 Lafayette Ave. P.O. Box 34 Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (812) 279-4332</p>	<p>LENEXA, KS Lenexa Church of Christ 7845 Cottonwood Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jim Stauffer (913) 631-6519 or 764-9170</p>	<p>CANEYVILLE, KY Caneyville Church of Christ 103 N. Main St. (near the 4 way stop) Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Dale Barnes (270) 879-6152 or 274-3065</p>	<p>BATON ROUGE, LA Park Forest Church of Christ 9923 Sunny Cline Dr. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Bill Crews 275-4684 or 273-1105</p>
<p>ABINGDON, IL Abingdon Church of Christ 209 N. Main Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 4:00 P.M. Evangelist: John B. Wilson (309) 462-5368</p>	<p>ELLETTSVILLE, IN Church of Christ 303 W. Temperance St. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Johnie Edwards Evangelist: John Isaac Edwards (812) 876-2285 or 336-4630</p>	<p>PEKIN, IN Church of Christ (First St. & Karnes Ct.) Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: John Henry 967-3437 or 967-3520</p>	<p>TOPEKA, KS 17th Street Church of Christ 5600 SW 17th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (785) 235-8687 or 273-7977 www.17thstreetchurchofchrist.org</p>	<p>DANVILLE, KY 385 E. Lexington Ave. Worship 10:00 A.M. Bible Study 11:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Scott Vifquain 236-4204 or 238-0860</p>	<p>BOSSIER CITY, LA Bossier Church of Christ 2917 Foster Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (318) 747-4308 or 742-4557</p>
<p>BENTON, IL Church of Christ 203 N. Central St. P.O. Box 12 (west of Wal-Mart) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Greg King (618) 438-2911 or 435-2981</p>	<p>HAMMOND, IN Woodmar Church of Christ 2133 169th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (219) 845-8942</p>	<p align="center">Subscribe Today! Truth Magazine 1-800-428-0121</p>	<p>WICHITA, KS Ridge Road Church of Christ 7001 W. 21st St., North Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. (316) 722-6622 or 744-1841</p>	<p>FRANKLIN, KY 31-W North Church of Christ 1733 Bowling Green Road Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Monts (270) 586-3978 www.franklinchurch.com</p>	<p>LAKE CHARLES, LA Southside Church of Christ 3919 Auburn St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (337) 474-9122 or 436-0477</p>
<p>CHICAGO, IL Northside Church of Christ 2543 W. Division St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: James R. Davis, Jr. (312) 961-2150</p>	<p>HOBART, IN Church of Christ 300 N. Liberty St. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Keith Welch (219) 942-2663</p>	<p>RICHMOND, IN Gaar Road Church of Christ 1835 Gaar Rd. (1 mi. S. of I-70 off Hwy. 227) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Douglas R. Clark (765) 935-2911</p>	<p>WICHITA, KS Westside Church of Christ 3500 S. Meridian Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Mike O'Neal (316) 729-9302 or 942-1649 www.cocwestside.com</p>	<p>GLASGOW, KY East Main St. Church of Christ 106 Carnation Dr. (across from Gorin Park) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 6:30 P.M. Evangelist: Doug Lancaster (270) 678-2847 or 651-7141</p>	<p>LEESVILLE, LA White Park Church of Christ 17801 Nolan Trace; 20 mi. from Fort Polk (5 mi. W. of Leesville) Bible Study 9:45 A.M. Worship 10:35 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (337) 239-4614 www.whiteparkchurchofchrist.org</p>
<p>CHICAGO, IL Church of Christ 1514 West 74th Street Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: James E. Scott Bldg. (773) 224-9279 (708) 339-6126</p>	<p>INDIANAPOLIS, IN Castleton Church of Christ 7701 East 86th St., 46256 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (317) 842-3613 Eric Spencer (317) 750-5939</p>	<p>SALEM, IN Westside Church of Christ 2000 West State Rd. 56 Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Evan Casey (812) 883-2033 www.westsidechurchofchrist.info</p>	<p>BEAVER DAM, KY Church of Christ 1235 Williams St. Worship 10:00 A.M. Bible Study After Worship Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Mike Thomas (270) 274-4451 or 274-4486</p>	<p>LEITCHFIELD, KY Mill St. Church of Christ Highway 62 E. Bible Study 10:00 A.M. Worship 10:55 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Joey Cooper (270) 259-4968</p>	<p>MANY, LA Lakeside Church of Christ 12095 Texas Hwy. (Hwy. 6 W.) 12 miles west of Many Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (318) 256-9396</p>
<p>DOWNERS GROVE, IL Church of Christ 1236 63rd St. (1 and 1/2 mile E. of I355) Bible Study 9:00 A.M. Worship 9:55 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (630) 968-0760 • www.dgccc.org</p>	<p>JAMESTOWN, IN Church of Christ (1 Mi. south of I-74) Cor. Darlington & Mill Sts. Bible Study 9:30 A.M. Worship 10:25 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Denver Niemeier (765) 676-6404 or (317) 892-6285</p>	<p>TRAFALGAR, IN Spearsville Rd. Church of Christ, 6244 S. 500W. (1.2 mi. S. of Hwy. 135) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: David R. Dodd (317) 878-5969 or (317) 439-3252 spearsvilleroadmessenger@gmail.com</p>	<p>BOWLING GREEN, KY Eastside Church of Christ 1706 Smallhouse Rd Bible Study 9:30 A.M. Worship 10:25 A.M. Evening 6:00 P.M. Wednesday 10:00 A.M. Wed. Evening 7:00 P.M. Phone: 270-843-9925 www.mightytisthelord.com</p>	<p>LOUISVILLE, KY Valley Station Church of Christ 1803 Dixie Garden Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Dudley Ross Spears (502) 937-2822</p>	<p>STONEWALL, LA N. DeSoto Church of Christ 2071 Highway 171 (South of Shreveport) Worship 9:00 A.M. Bible Study 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Bobbitt (318) 925-2733</p>
<p>GLEN ELLYN, IL Church of Christ 796 Prairie, 60137 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Joseph T. Novak (630) 858-2290</p>	<p>KOKOMO, IN Church of Christ 1217 S. Courtland Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 10:30 A.M. Wednesday 7:00 P.M. Evangelist: Joshua Welch (765) 453-2356</p>	<p>DES MOINES, IA Church of Christ 1310 N.E. 54th Ave. Bible Study 9:30 A.M. Worship 10:40 A.M. Wednesday 7:00 P.M. 262-6799</p>	<p>BOWLING GREEN, KY West End Church of Christ 300 Blue Level Rd., 42101 Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelists: Todd Chandler & Lowell Sallee (270) 842-7880 www.westendchurch.com</p>	<p>LOUISVILLE, KY Church of Christ 4401 West Broad St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Donald Wright, Jr. (502) 772-3026 or 491-9372</p>	<p>WEBSTER, MA Church of Christ Webster 168 Main St. Sunday Bible Study 9:00 A.M. Sunday Worship 10:30 A.M. Wed Bible Study Call for details (508) 765-6067 Preacher: Peter Capoccia</p>
<p>MATTOON, IL Southside Church of Christ 1100 S. 17th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (217) 234-3702</p>	<p>MARION, IN South Marion Church of Christ 3629 S. Washington St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Alan Jones (765) 922-7602</p>	<p>GRINNELL, IA Church of Christ 1402 Third Ave. Bible Study 9:30 A.M. Worship 10:45 A.M. Wednesday 7:00 P.M. (641) 236-1955 (641) 793-2989</p>	<p>BRANDENBURG, KY Brandenburg Church of Christ 612 Broadway Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 6:30 P.M. Evangelist: Charles J. White (270) 422-3878</p>	<p>OWENSBORO, KY Southside Church of Christ 2920 New Hartford Rd. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jarrod Jacobs (270) 683-5386 or 264-7869</p>	<p>PORTLAND, ME Church of Christ 856 Brighton Ave. (Breakwater School) Leave Maine Turnpike at Exit 48 Bible Study 10:00 A.M. Worship 11:00 A.M. Second service immediately following morning worship. Mid-week Bible Study—Please call for times & places (207) 839-3075 or 839-8409</p>
<p>PALATINE, IL Church of Christ (N.W. Chicago Suburb) 1050 N. Deer Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (847) 967-9667</p>	<p>MUNCIE, IN Church of Christ 301 N. Calvert Ave. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Kevin Sulc (765) 284-5299 or 286-5488</p>	<p>EL DORADO, KS Emporia St. Church of Christ 1154 S. Emporia Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (316) 321-1025</p>	<p>CAMPBELLSVILLE, KY Sunny Hill Dr. Church of Christ (near the Dairy Queen) Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: Steve Lee stevelee4510@windstream.net (270) 789-1651</p>	<p>REGINA, KY Road Creek Church of Christ 7 miles west of Elkhorn City on Route 460 & Route 80 Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (606) 754-9883, 754-8642 or 754-5398</p>	<p>ARBUTUS, MD Arbutus Church of Christ 5205 East Dr., Suite D (East Drive Shopping Center) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Church phone: (410) 247-1396, (410) 590-2852</p>

<p>To make changes to your ad, contact us at andyalex@bellsouth.net</p>	<p>CLINTON, MS McRaven Rd. Church of Christ 301 McRaven Rd. (120, exit 36) Bible Study 10:00 A.M. Worship 10:55 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Leonard White (601) 925-9757 or 924-2645</p>	<p>DONIPHAN, MO Southside Church of Christ Hwy. 142 E. ½ mile (P.O. Box 220) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (573) 996-3251 or 996-3513</p>	<p>ST. JAMES, MO Church of Christ 685 Sidney St. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Lynn Huggins (573) 265-8628</p>	<p>ALAMOGORDO, NM 25th & Hawaii Church of Christ P.O. Box 2065 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M. (505) 434-5834</p>	<p>FRANKLIN, NC Westside Church of Christ 2302 Old Murphy Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. Evangelist: John Gurtler (828) 349-0159 (evangelist) (828) 369-5186 (building) http://nc-churchofchrist.org</p>
<p>SEVERN, MD Southwest Church of Christ 805 Meadow Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Brandon Trout (410) 969-1420 or (410) 551-6549 www.swcofchrist.com</p>	<p>COLUMBUS, MS Woodlawn Church of Christ 359 Sanders Mills Rd. Steen Bible Study 9:00 A.M. Worship 9:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Willis Logan (601) 356-6629</p>	<p>FAIR GROVE, MO Church of Christ 217 N. Orchard Blvd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Walter Myers (417) 830-8972 or (417) 736-2663</p>	<p>ST. JOSEPH, MO County Line Church of Christ 2727 County Line Rd. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. (816) 279-4737 www.countylinechurchofchrist.com</p>	<p>ALBUQUERQUE, NM Albuquerque Church of Christ 1908 Sunshine Terrace SE 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>HOPE MILLS, NC Gray's Creek Church of Christ 1391 Sand Hill Road Bible Study 10:00 A.M. Worship 11:00 A.M. 910-423-8719 910-424-2372</p>
<p>RIVERDALE, MD (Washington, D.C. area) Wildercroft Church of Christ 6330 Auburn Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mike Thomley (301) 474-7460 or 446-1912</p>	<p>GULFPORT, MS Morris Rd. Church of Christ 1 blk. N. of Dedeaux Rd. & 3 Rivers Rd. on Morris Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Don Davis (228) 832-5529</p>	<p>KANSAS CITY, MO Nashua Church of Christ 11425 N. Main St. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Mark Broyles (816) 532-4270 or 734-4142</p>	<p>ST. JOSEPH, MO Prairie Hills Church of Christ 14273 County Rd. 307 (.7 mi. E of Intersection I-29 & Hwy. 169) Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. (816) 233-6485 Evangelist: Erik Smith</p>	<p>ALBUQUERQUE, NM Heights Church of Christ 7801 Zuni Road, S.E. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Darrel Yontz (505) 266-7577 www.heightschurchofchrist.com</p>	<p>MARION, NC Hwy. 70 Church of Christ 18 Peachtree St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. Evangelist: T.J. Elliott (828) 652-7504 or 652-2584</p>
<p>CEDAR SPRINGS, MI Grand Rapids Area W. Michigan Church of Christ Sr. Citizen Center, 44 Park St. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:00 P.M. David Waldron (231) 832-2189 Michael Sewell (616) 361-8795</p>	<p>MERIDIAN, MS Grandview Church of Christ 2820 Grandview Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M. Evangelist: Danny Gardner (601) 681-4505 or 482-9543 dg1969@bellsouth.net</p>	<p>KANSAS CITY, MO Vivion Road Church of Christ 2026 N.E. Vivion Rd. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Tom Kinzel (816) 453-6157</p>	<p>BEATRICE, NE Church of Christ 7th and Bell Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:30 P.M. 233-4102 or 228-3827 www.churchofchrist7bell.com</p>	<p>ALBUQUERQUE, NM Sandia Church of Christ 3939 San Pedro N.E., Building D-2 Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Derek Chambers (505) 830-2086 www.sandiachurchofchrist.com</p>	<p>BEAVERCREEK, OH Knollwood Church of Christ 1031 Welford Dr. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Keith Greer (937) 426-1422</p>
<p>DULUTH, MN Church of Christ 318 N. 18th Ave. E. Bible Study 9:00 A.M. Worship 10:00 A.M. Bible Study 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Nick Krumrei (218) 728-3233</p>	<p>MERIDIAN, MS 7th St. Church of Christ 2914 7th St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 6:30 P.M. (601) 483-3101</p>	<p>KENNETT, MO Church of Christ 703 Harrison St. 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>LAS VEGAS, NV Vegas Dr. Church of Christ 3816 Vegas Drive Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. (702) 648-4827</p>	<p>BUFFALO, NY Greater Buffalo Church of Christ 3578 Walden Ave Lancaster, NY 14086 Bible Study 10:00 A.M. Worship 11:15 A.M. Tuesday 7:00 P.M. Evangelist: Daniel Bailey (716) 870-3259</p>	<p>CINCINNATI, OH Blue Ash Church of Christ Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Russell Dunaway, Jr. 891-3174</p>
<p>Shop online at truthbooks.net</p>	<p>SOUTHAVEN, MS (Memphis area) Church of Christ 2110 E State Line Rd. (Exit I-55) Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. Evangelist: Landon Hope (662) 342-1132 - Church Building</p>	<p>LILBOURN, MO P.O. Box 270 211 Benton St. Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Evangelist: Shane Williams (573) 688-2234 or 748-5204</p>	<p>RENO, NV Central Church of Christ 2450 Wrondel Way, Ste. A Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (775) 786-2888</p>	<p>CARY, NC Walnut St. Church of Christ (Raleigh) 217 Walnut St. Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:30 P.M. Evangelist: Rick Billingsly (919) 467-0012 (919) 372-1497</p>	<p>CLEVELAND, OH Lorain Ave. Church of Christ 13501 Lorain Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (216) 476-0660, 651-1689 or (330) 725-3960, 723-0111</p>
<p>ROCHESTER, MN N. Broadway Church of Christ 2002 Second St., SW Bible Study 10:30 A.M. Worship 11:30 A.M. Evening 7:00 P.M. Wednesday 7:00 P.M. Evangelist: Luvimino D. Samaniego (501) 289-8906</p>	<p>BLUE SPRINGS, MO Southside Church of Christ 4000 SW Christiansen Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jim Bailey (816) 228-9262</p>	<p>RAYMORE, MO Raymore Church of Christ 107 N. Woodson St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Ryan Boyer (816) 322-0042 www.raymorechurchofchrist.org</p>	<p>SPARKS, NV Sierra Nevada Church of Christ 2425 Pyramid Way Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Monday 7:30 P.M. Evangelist: Ross Triplett, Sr. (775) 972-4911 retriplett@triplettweb.com</p>	<p>CHARLOTTE, NC Harris Blvd. Church of Christ 5424 E.W.T. Harris Blvd. 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>COLUMBUS, OH Laurel Canyon Church of Christ 409 McNaughton Rd. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (614)868-1375 www.lccoc.net</p>
<p>ST. CHARLES, MN Church of Christ 636 Whitewater Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Bible Study 2:45 P.M. Evangelist: Robert Lehnertz (507) 534-2905 or 932-3521</p>	<p>CAPE GIRARDEAU, MO North Cape Church of Christ 121 S. Broadview St. Suite 2 Cape Girardeau, MO 63703 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jerry Lee Westbrook (573)334-9673</p>	<p>RAYTOWN, MO Sterling Ave. Church of Christ 5825 Sterling Ave. (Near Sports Complex) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Norman E. Fultz (816) 358-3096 or 792-2040 www.sterlingavechurchofchrist.org</p>	<p>PISCATAWAY, NJ 258 Highland Ave. 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>CHARLOTTE, NC Charlotte Church of Christ 5327 S. Tyron St. 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>DAYTON, OH West Carrollton 28 W. Main Street Bible Study 9:30 A.M. Worship 10:25 A.M. Wednesday 7:00 P.M. Evangelist: Michael Grushon (937) 866-5162 or 434-3090 E-mail: www.wc-coc.org</p>
<p>BOONEVILLE, MS Oakleigh Dr. Church of Christ 101 Oakleigh Dr. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. Building: (662) 728-1942</p>	<p>COLUMBIA, MO Eastside Church of Christ 5051 Ponderosa Columbia, MO 65201 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. 445-5497 or 636-0224</p>	<p>Subscribe Today! Truth Magazine 1-800-428-0121</p>		<p>DALLAS, NC Deepwood Forest Church of Christ 2002 Lineburger Rd., Hwy. 275 (Between Dallas & Stanley) 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>FRANKLIN, OH Church of Christ 6417 Franklin/Lebanon Rd. State Route 123 Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Eston Vandever (937) 746-1249 or (513) 422-2466</p>

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<p>FREMONT, OH Church of Christ 3361 W. State St. 1 mi. W. of Fremont on U.S. Rt. 20 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 www.amplex.net/churchofchrist</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>PHILADELPHIA, PA Church of Christ 7222 Germantown Ave. 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 www.mtairychurchofchrist.org</p>	<p>COLUMBIA, TN Jackson Hts. Church of Christ 1200 Nashville Hwy., Hwy. 31N Bible Study 9:15 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Mid-week 7:00 P.M. Evangelist: Andrew Roberts (931) 388-6811</p>	<p>MEMPHIS, TN Rocky Pt. Road Church of Christ 516 E. Rocky Point Rd., Cordova Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Contact: Mitch Stevens (901) 372-5580 or 758-4006</p>	<p>ROCKWOOD, TN Church of Christ Highway 70 East 5080 Roane State Hwy. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Cecil Belcher (865) 717-3654</p>
<p>HAMILTON, OH Westview Church of Christ 1040 Azel Ave. Bible Study 9:00 A.M. Worship 9:45 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: David A. Stansberry (513) 868-9988</p>	<p>UHRICHSVILLE, OH Church of Christ 638 Parrish Street Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Mid-week 6:30 P.M.</p>	<p>To make changes to your ad, contact us at andyalex@bellsouth.net</p>	<p>COLUMBIA, TN Mooreville Pike Church of Christ 417 Mooreville Pike (.8 mi. N. of Hwy. 50/Jas. Campbell) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (931) 388-5828; 381-7898; 380-1226 www.moorevillepikecoc.com</p>	<p>MURFREESBORO, TN Cason Lane Church of Christ 1110 Cason Lane Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (615) 653-1828 (Wilson Adams) (615) 895-3484 (Phil Cavender) www.casonlanechurch.org</p>	<p>SAVANNAH, TN Savannah Heights Church of Christ 230 Harrison St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jonathan Ellis</p>
<p>HILLIARD, OH Church of Christ 4840 Cemetery Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (614) 876-4089</p>	<p>WAVERLY, OH 209 Mullins St. Church of Christ Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. (740) 947-7122 or 289-3401</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. Parris Island, 8:00 A.M., Sunday Evangelist: Ronald Nelson (843) 524-4400 or 524-4652</p>	<p>DAYTON, TN Main Street Church of Christ 250 Main St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 2:00 P.M. Wednesday 7:00 P.M. Contact: (423) 618-6250 or 332-4604</p>	<p>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP</p>	<p>SHELBYVILLE, TN El Bethel Church of Christ 1801 Hwy. 41-A North 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 (931) 685-1113 or 931-607-9099 dvrader@hughes.net</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>OKLAHOMA CITY, OK Seminole Pointe Church of Christ 16300 N. May Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: John M. Duvall (405) 340-3189 or 513-6691 www.seminolepointecoc.org</p>	<p>COLUMBIA, SC Lower Richland Church of Christ 3000 Trotter Rd. (Hopkins, SC) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Wayne Seaton (803) 776-0754 or 234-5300 http://lowerrichlandchurch.org</p>	<p>DAYTON, TN Rhea Church of Christ 1367 Market Street, Suite 2 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 2:00 P.M. Wednesday 7:00 P.M. (423) 285-7005 or (423) 334-4606</p>	<p>MURFREESBORO, TN Northfield Blvd. Church of Christ 2091 Pitts Ln. at Northfield Blvd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: David Bunting (615) 893-1200</p>	<p>TULLAHOMA, TN Church of Christ 1625 W. Lincoln St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jim Mickells (931) 455-0273 or 563-7312</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. Building: (419) 522-8982 Leon Bond: 525-3684 Glenn Bond: 522-1965</p>	<p>TULSA, OK Woodland Hills Church of Christ 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: Ross Oldenkamp (918) 252-1220</p>	<p>NORTH CHARLESTON, SC Ashley Heights Church of Christ 2605 S. Oakridge Cir. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (843) 553-4970 www.findthechurch.com</p>	<p>JACKSON, TN Sunset View Church of Christ 3618 Hwy 70 East (Exit 87 off I-40, 7mi. @ Spring Creek) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Wilkerson (731) 987-2200 or 968-9851T</p>	<p>MURFREESBORO, TN South Ridge Church of Christ 488 Barfield-Crescent Rd. PO Box 2257, Zip 37133 (I-24, Exit 81, South 1.5 miles on Hwy 231, turn right) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. (615) 494-9686</p>	<p>ABILENE, TX North Park Church of Christ 2958 Grape St. (3 blocks south of I-20) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Wayne Goforth (325) 677-6934 or 672-8026 E-mail: wgoforth@sbccglobal.net</p>
<p>MARIETTA/RENO, OH Jct. St. Rt. 7 & County Rd. 20 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. (740) 434-5310 (Eric Krieg) or 473-9028 (Steve Foutty)</p>	<p>MEDFORD, OR Church of Christ 1850 Spring St. (Roxy Ann Grange Hall) Corner of Spring/Valley View Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Thursday 7:00 P.M. Evangelist: Dean Blackwell (541) 773-2649</p>	<p>ORANGEBURG, SC Southside Church of Christ 1502 Binnicker Bridge Rd. (Grange Building - Hwy 70) Bible Study 10:00 A.M. Worship 11:00 A.M. Evangelist: Fred England (803) 939-0672 www.southside-church.org</p>	<p>JOHNSON CITY, TN Brookmead Church of Christ 2428 Lakeview Drive Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Kevin Kay 423-282-6251 or 426-1836</p>	<p>NASHVILLE, TN Bell Road Church of Christ 1608 Bell Road Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Robert Davenport (615) 833-4444 or 331-7377</p>	<p>ALLEN, TX West Allen Church of Christ 1414 W. Exchange Blvd. (2 miles w. of Hwy. 75) Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jerry King (214) 504-0443 (972) 727-5355 (bldg)</p>
<p>NEW CARLISLE, OH Church of Christ 235 Funston Ave. (Near Wright-Patterson AFB) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Randy Blackaby (937) 849-1643 or 845-8467 (bldg.)</p>	<p>SWEET HOME, OR Church of Christ 3702 E. Long St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Building: (541) 367-1599</p>	<p>SUMTER, SC Woodland Church of Christ 3370 Broad St. Extension Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: A.A. Granke, Jr. (803) 499-6023</p>	<p>KINGSTON SPRINGS, TN Kingston Springs Church of Christ 350 North Main St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Dan King, Sr. (615) 952-5720 or 662-7626</p>	<p>NASHVILLE, TN Hillview Church of Christ 7471 Charlotte Pike Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jerry Sayre (615) 797-1114</p>	<p>ALVARADO, TX I-35 Church of Christ (E. Service Rd. of I-35, N. of Alvarado) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (817) 295-7277 or 790-7253</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>AVONDALE, PA Avondale Church of Christ 1606 Glen Willow Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (302) 733-7920 or (610) 268-2088 Randy Farme (610) 869-4146</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 7:00 P.M. Evangelist: Bill Mosely (864) 268-5224 or 877-2728 www.taylorschurchofchrist.com</p>	<p>KNOXVILLE, TN Chapman Hwy. Church of Christ 7604 Chapman Hwy. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jack Wise, Jr. (865) 573-6638</p>	<p>NASHVILLE, TN Perry Heights Church of Christ 423 Donelson Pike Bible Study 9:00 A.M. Worship 9:55 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Johnny Felker (615) 883-3118 http://perryheights.faithweb.com</p>	<p>ALVIN, TX Adoue St. Church of Christ 605 E. Adoue St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mark Mayberry (281) 331-4953 or (832) 837-9038</p>
<p>NEW RICHMOND, OH Church of Christ 550 Washington St. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Contact: Dave Wylie (513) 553-6414 www.nrchurchofchrist.com</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>WEST COLUMBIA, SC Airport Church of Christ 4013 Edmund Hwy. (Hwy. 302) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Brad McCleary (803) 783-0079 Steven Hutchinson (803) 604-6011</p>	<p>MARYVILLE, TN Smokey Mt. Church of Christ 2206 Montvale Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Harold Tabor (865) 977-4230 Lon Spurgeon (865) 380-5594 http://tinyurl.com/schurch</p>	<p>PIGEON FORGE, TN King Branch Road Church of Christ 560 King Branch Road Worship 10:00 A.M. Wednesday 7:00 P.M. Facilities available for Sunday evening services upon request. Evangelist: Roger Williams (865) 430-5980 www.KingBranchRoadChurchOfChrist.org</p>	<p>ANGELTON, TX Kiber St. Church of Christ P.O. Box 1162 Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Zeke Flores (979) 849-8376</p>

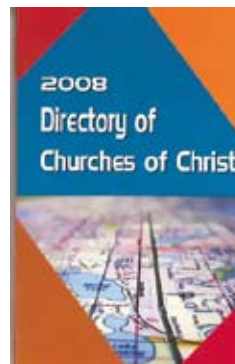
<p>AUSTIN, TX Wonsley Dr. Church of Christ 507 E. Wonsley Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 2:00 P.M. Wednesday 7:30 P.M. Evangelist: Ron Lehde</p>	<p>EDNA, TX 301 Robison Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (361) 782-5506 or 782-2844 Elders: S.A. Mercer & S. Wilson Evangelist: Heath Rogers</p>	<p>HOUSTON, TX Oak Forest Church of Christ 1333 Judiway Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Mid-week 7:00 P.M. Evangelist: Jay Taylor (281) 970-2976 elysian39@juno.com</p>	<p>MANSFIELD, TX Northside Church of Christ 1820 Mansfield-Webb Road Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelists: Tom Roberts (817) 466-3160</p>	<p>SAN ANGELO, TX Green Meadow Church of Christ (Off Loop 306, sw part of the city) 3438 Green Meadow Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Boyd Jennings (325) 224-2848 (325)944-8147 or (325)896-2038</p>	<p>COLONIAL HEIGHTS/ PETERSBURG, VA Appomatox church of Christ 117 Orange Avenue (Ft. Lee Area) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Evangelist: Lenny Chapman (804) 526-6464 or (804) 675-0216</p>
<p>BAYTOWN, TX Pruett and Lobit Church of Christ 701 North Pruett St. Bible Study 9:45 A.M. Worship 10:40 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Jesse Flowers (281) 422-5926; (281) 515-8939; (713) 818-1321</p>	<p>EL PASO, TX Eastridge Church of Christ 3277 Pendleton Road Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. (915) 855-1524</p>	<p>HOUSTON, TX (Southwest) Murphy Rd. Church of Christ 2025 Murphy Rd., Missouri City Worship 9:30 A.M. Bible Study 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Gene Mabry (281) 265-8071 or 261-5216</p>	<p>McKINNEY, TX Central Church of Christ 1805 White Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jack Howard III (214) 544-3035</p>	<p>SAN ANTONIO, TX Pecan Valley Church of Christ 268 Utopia (I-37 S.E. Exit Pecan Valley) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Clyde W. Carter (210) 337-6143</p>	<p>NEWPORT NEWS, VA Harpersville Rd. Church of Christ 315 Harpersville Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. (757) 595-9564</p>
<p>To make changes to your ad, contact us at andyalex@bellsouth.net</p>	<p>FORT WORTH, TX Woodmont Church of Christ 6417 Landview (at Altamesa) Worship 9:30 A.M. Bible Study 11:00 A.M. Afternoon 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Jeff S. Smith (817) 292-4908 or 426-2242 woodmontchurch.org</p>	<p>HOUSTON, TX Spring Woods Church of Christ 9955 Neuens Rd. at Witte Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist (281) 794-0837</p>	<p>MESQUITE, TX (East Dallas) Westlake Church of Christ 427 Gross Rd., 75149 Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Ashley Sharkey (972) 285-1610</p>	<p>SHERMAN, TX Westwood Village Church of Christ 314 N. Tolbert Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Fred Watkins</p>	<p>RICHMOND (Metro), VA Courthouse Church of Christ Courthouse Rd. at Double Creek Ct. (2.2 miles S of Rt. 288) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Gene Tope (804) 790-1629 www.courthousechurchofchrist.com</p>
<p>BAYTOWN, TX East Side Church of Christ 3107 N. Highway 146 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Kris Emerson (281) 427-8729; 837-9259 422-8800; 573-1940</p>	<p>FORT WORTH, TX West Side Church of Christ 6110 White Settlement Rd. 76114 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (817) 738-7269</p>	<p>HUNTINGTON, TX Church of Christ P.O. Box 858 One block north of U.S. 69 Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (936) 422-4640</p>	<p>MIDLAND, TX Woodcrest Drive Church of Christ 1401 Woodcrest Drive Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Danny Hooper (432) 689-0955 (432) 694-3482</p>	<p>TEMPLE, TX Leon Valley Church of Christ 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: Warren King (254) 939-0682 or 228-5038 www.biblemoments.org</p>	<p>RICHMOND, VA Forest Hill Church of Christ 1208 W. 41st St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: Jack Bise, Jr. (804) 233-5959</p>
<p>BEAUMONT, TX Dowlen Rd. Church of Christ 3060 Dowlen Road Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Max Dawson & David Banning (409) 866-1996</p>	<p>FRISCO, TX (North Dallas-Plano) 4220 Preston Rd. (Holiday Inn) Call for times of services. Glenn Henderson (972) 378-3621 Rex Payne (972) 740-1486 Al Payne (972) 712-9274</p>	<p>IRVING, TX Westside Church of Christ 2320 Imperial Dr. (closest to D/FW Airport) Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mark Roberts (972) 986-9131 www.justchristians.com</p>	<p>Subscribe Today! Truth Magazine 1-800-428-0121</p>	<p>TEMPLE, TX Southside Church of Christ 2003 S. 5th Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (254) 773-0931</p>	<p>RICHMOND, VA West End 4909 Patterson Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Evangelist: Stacy Crim (804) 358-7933</p>
<p>CLEVELAND, TX Church of Christ 310 E. Houston Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Robert Davis (281) 592-5676</p>	<p>GRANBURY, TX Old Granbury Rd. Church of Christ 4313 Old Granbury Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (817) 573-6878</p>	<p>LANCASTER, TX Dallas Avenue Church of Christ 601 N. Dallas Ave. Bible Study 9:30 A.M. Worship 10:25 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (972) 227-1119 or (817) 371-5776 llkice@sbcglobal.net www.dallasavenuechurchofchrist.org</p>	<p>NACOGDOCHES, TX Stallings Dr. Church of Christ 3831 N.E. Stallings Dr. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Randy Harshbarger</p>	<p>WACO, TX Sun Valley Church of Christ 340 E. Warren St. (In Hewitt, a suburb of Waco) Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Marc Smith (254) 666-1020 or 420-1484</p>	<p>RIDGWAY, VA Church of Christ 2970 Old Leaksville Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Ken Sils (276) 956-1150 or 956-6049</p>
<p>CLUTE, TX Church of Christ 343 S. Main Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. (979) 265-5283 or 265-2933</p>	<p>Shop online at truthbooks.net</p>	<p>LANCASTER, TX Pleasant Run Church of Christ 831 W. Pleasant Run Rd. 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>ODESSA, TX Crescent Park Church of Christ 1415 Royalty Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Dale Garrison (432) 366-5071 or 413-7759</p>	<p>THE WOODLANDS, TX Woodlands Church of Christ P.O. Box 7664 77380 3987 Wellman Road Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (281) 367-2099 www.simplychristians.net</p>	<p>ROANOKE, VA Blue Ridge Church of Christ 929 Indiana Ave. N.E. 5 min. from Roanoke Convention Center 1st Lesson 9:15 A.M. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. (540) 344-2755</p>
<p>CORPUS CHRISTI, TX Hwy. 9 Church of Christ 5853 Leopard St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. (361) 289-1559, 225-4792 or 289-1439</p>	<p>HOUSTON, TX Fry Rd. Church of Christ 2510 Fry Road (77084) Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Michael McLemore (713) 686-0788</p>	<p>LUBBOCK, TX Indiana Ave. Church of Christ 6111 Indiana Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Brett Hogland (806) 795-3377 or 928-9262</p>	<p>PLANO, TX (North Dallas Suburb) Spring Creek Church of Christ 2100 W. Spring Creek Pkwy. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (972) 517-5582 or 231-3748 www.planochurch.org</p>	<p>CHESAPEAKE, VA Tidewater Church of Christ 217 Taxis St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Schlos (757) 436-6900</p>	<p>STAFFORD, VA Stafford Church of Christ 767 Jefferson Davis Hwy. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. Evangelist: Mark McNabb (540) 891-1215</p>
<p>DICKINSON, TX Church of Christ 2919 FM 517 Rd. E. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 9:45 A.M. Wednesday 7:30 P.M. Evangelist: Craig Meyer (281) 534-4870</p>	<p>HOUSTON, TX Bellaire Church of Christ 8001 South Rice Ave. Worship 9:30 A.M. Bible Study 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. www.bellairechurchofchrist.org (713) 668-4810</p>	<p>LUFKIN, TX Timberland Dr. Church of Christ 912 S. Timberland Dr. 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>ROSENBERG, TX Church of Christ 908 Frost St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jason Trick Bldg: (281) 232-4425 Cell: (832) 228-8973</p>	<p>CHESTER, VA Chester Church of Christ 12100 Winfree St. (Central to Richmond, Hopewell, Petersburg, & Colonial Heights) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Church Building: (804) 796-2374 Also: (804) 497-3638 or (804) 271-0877</p>	<p>VIRGINIA BEACH, VA Southside Church of Christ 5652 Haden Rd. Worship 11:00 A.M. Robert Mallard (757) 464-4574</p>

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<p>BELLINGHAM, WA Mt. Baker Church of Christ 1860 Mt. Baker Hwy. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Joe Price (360) 752-2692 or 380-2960 www.bibleanswers.com/mtbaker</p>	<p>CLARKSBURG, WV Westside Church of Christ Davison Run Road Sunday Morning 9:30 A.M. Wednesday 7:00 P.M. (304) 622-5433</p>	<p>WELLSBURG, WV Charles St. Church of Christ 836 Charles Street Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. (304) 527-4438 or 737-3124</p>
<p>SEQUIM, WA Church of Christ American Legion Hall Corner of Sequim Ave. & Prairie St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Call for Wednesday meeting place (360) 683-2152</p>	<p>FAIRMONT, WV Eastside Church of Christ 1929 Morgantown Ave. Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (304) 366-4523</p>	<p>MILWAUKEE, WI Metropolitan Church of Christ 1029 S. 58th St. West Allis Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. Evangelist: David Girardot (414) 257-3035 Church: 258-8520</p>
<p>SUNNYSIDE, WA Sunnyside Church of Christ (sound) 1312 East Edison Bible Study 2:00 P.M. Worship 3:00 P.M. Wednesday 7:30 P.M. Evangelist: Steven J. Wallace (509) 837-2813 www.sunnysidechurchofchrist.com</p>	<p>MORGANTOWN, WV Glen Oaks Church of Christ Greenbag Road Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (304) 296-9793</p>	<p>CANADA Calgary, Alberta Northside Church of Christ 803 - 20 A Ave. N.E. Calgary, Alberta T2E ISI Sunday 10, 11, 6 Wednesday 7:00 P.M. (403) 276-8088</p>
<p>TACOMA, WA Manitou Church of Christ 4806 So. 66th St. (P.O. Box 7523, 98407) Sunday 10:00 A.M. Wednesday 7:30 P.M. (253) 759-7875 (425) 557-9242 Voice Mail: (253) 752-5616</p>	<p>MOUNDSVILLE, WV Church of Christ 210 Cedar St. 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>CANADA Jordan, Ontario Jordan Church of Christ 2861 Regional Road 81 (Highway #8) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Preacher - Chad Comfort (905) 562-4739</p>
<p>YAKIMA, WA W. Washington Ave. Church of Christ 902 W. Washington Ave. Conservative 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 Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Don Terrill: (304) 845-2344 Mail to: Sam Wood (304) 845-2202 406 Jefferson Ave. Glen Dale, WV 26038</p>	<p>CANADA Hamilton, Ontario 126 Ottawa St. N. Mailing Address: 33 Highcliffe Ave. 19A 3L3 Bible Study 10:00 A.M. Worship 11:00 A.M. Monday 7:00 P.M. Tuesday 7:00 P.M. Steve Rudd, Evangelist (905) 575-8437</p>
<p>CHARLESTON, WV Church of Christ 522 Daugherty St. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. (304) 346-2112 or Kent Clark (304) 342-0237 mansuper1965@hotmail.com</p>	<p>PARKERSBURG, WV Marrtown Church of Christ 825 Marrtown Road 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 Peterborough, Ontario The Board Rm., Parkway Place Mall, Lansdowne St. W. Bible Study 10:00 A.M. Worship 10:50 A.M. Wednesday 7:00 P.M. Evangelist: Peter McPherson Other meetings: phone (705) 742-5349</p>

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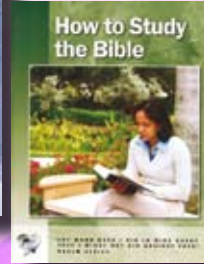
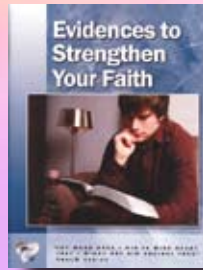
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