

Truth

Magazine



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MIKE WILLIS

The Church at Corinth: A Case Study of Division in the Local Church (4)

Because churches of Christ have a propensity to divide, I have been writing on the causes of division in local churches, using the text of 1 Corinthians as our guide. The issues that most frequently divide churches are problems that could and should be worked through in order to maintain the unity of the Spirit in the bond of peace, rather than doctrinally different mind sets that inevitably take brethren in opposite directions (Eph. 4:3). However, there are some times when brethren disagree on what the Scriptures teach and these disagreements strain brotherly relationships.

1 Corinthians 8-10 contains the discussion at Corinth about eating meats sacrificed to idols. It may appear on the surface that this is a relatively simple controversy that could be easily worked out. A more careful analysis shows that the situation was more complex.

The issue focused on eating meats that had been sacrificed to idols. Paul addressed the problem by noting that, though there are many so-called gods, there is really only one God, though not all Christians have that understanding. Though it is hard for twenty-first century, United States Christians to imagine how one could be a member of the Lord's church and not understand that there is but one God and that idols are nothing, nevertheless that was the situation at Corinth (1 Cor. 8:4-6). Paul describes the members at Corinth by dividing them into two groups: the weak and the strong.

The "weak" were those Christians who did not perceive that the gods represented by idols are nothing; when they ate meat sacrificed to idols they did it as an act of worship. To the weak, Paul taught them that "food does not commend us to God; for neither if we eat are we the better, nor if we do not eat are we the worse" (8:8). The weak needed to realize that meats sacrificed to idols were no different from other meats. Paul wrote, "Eat whatever is sold in the meat market, asking no questions for conscience' sake; for 'the earth is the Lord's, and all its fullness'" (10:25-26). The weak needed to abstain from condemning their brethren who ate meat sacrificed to idols: "But if I partake with thanks, why am I evil

spoken of for the food over which I give thanks?" (10:30).

The word "strong" is not actually used to describe the other Christians at Corinth, but is the opposite of the "weak" and is usually used to describe the other group at Corinth. This group of Christians apparently understood that there is only one God (8:4-6). They ate meats that had been sacrificed to idols, without their conscience condemning them and without any concern for how their eating might affect their brethren who sincerely thought that such an act was sinful. Note that Paul did not condemn either group for his personal convictions (or expressing his personal convictions) and the strong brother did the weak no wrong by disagreeing with them and acting according to the dictates of his own conscience. But the strong brethren were instructed not to allow their liberty to become a stumblingblock for the weak (8:9). If their conduct influenced a weak member to do that which he thought was sinful, to him it would be a sin, and would separate the strong from his God (Rom. 14:23). The sin of the strong brother was not that he merely disagreed with the weak one, expressed his disagreement, or practiced something different. The sin was in causing the weak brother to eat meat contrary to his own conscience. To the strong, Paul wrote, "But when you thus sin against the brethren, and wound their weak conscience, you sin against Christ. Therefore, if food makes my brother stumble, I will never again eat meat, lest I make my brother stumble" (8:12-13).

Having warned about the dangers of abusing one's liberty, Paul took the entire ninth chapter to teach the strong that sometimes they need to forego the use of their liberties for the sake of the gospel of Christ. He summarized his conduct saying,

For though I am free from all men, I have made myself a servant to all, that I might win the more; and to the Jews I became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the law; to those who are without law, as without law (not being without

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Have You Not Read...?



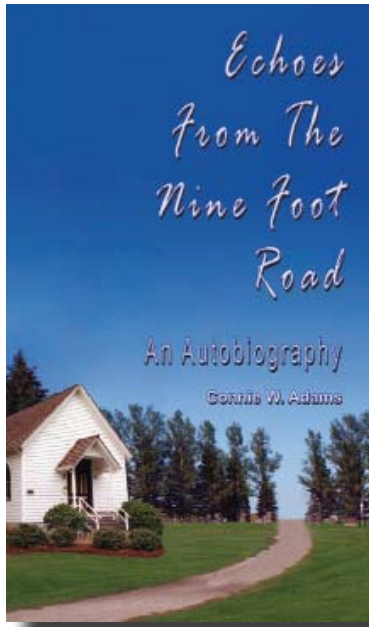
CONNIE W. ADAMS

Another Soldier Passes

ROBERT JACKSON

Robert Jackson, 84, of Nashville, Tennessee, changed worlds on May 5, 2009. He preached the gospel for fifty-nine years. After serving in the Navy during World War II, he returned to Charlotte, Tennessee where he served as Postmaster. He was a member of the Methodist Church. He began attending services with his wife, Juanita, while Grover Stevens was preaching there and was converted during that time. He and his friend, Edwin Hayes, both obeyed the gospel the same day and both of them preached their first sermon on the same day, one speaking in the morning and the other in the evening, while Grover was away in a gospel meeting.

Robert Jackson was very popular with the young people all of his life. He helped many of them to start their lives in the right direction. During the hectic days of the struggle over institutionalism, Robert took a firm stand while most of the preachers and churches in the Nashville area did not. His courage during those days emboldened many others to stand and he came to be in much demand for gospel meetings.



He took a good bit of teasing about his fashionable style of dressing and was subjected to some criticism as well. But he was who he was and

shrugged off all that and did not allow it to keep him from preaching what he thought should he said. His preaching was simple and his sermons were usually short. But he was effective. I had the privilege of hearing him in a number of meetings, including several where I was the local preacher. Someone said that Robert could quote Acts 2:38 or Mark 16:16 as if that were the first time it was ever uttered. Once, during a meeting in Orlando, he preached on "Where Would Paul Worship in Orlando?" During a meeting at Manslick Road in Louisville, Kentucky, he spoke one Sunday afternoon on "Why I Left the Methodist Church."

In Nashville, he preached for many years at Riverside Drive, for a short time at Franklin Road before returning to Riverside Drive, and then during his last years at Campbell Road.

It was during a meeting at Manslick Road in Louisville, that our youngest son, Martin, obeyed the gospel. Robert took his confession and I baptized him. He was always a pleasant guest. He gave Wilson and Martin, each, a pair of his cuff links.

In more recent years, Robert kept aloof from many of the controversies which swirled among some brethren and continued his basic, simple preaching. Every preacher brings his own personality to his work and Robert Jackson did that with great effect. I counted Robert a personal friend, as did a host of others, and will miss him.

Echoes From The Nine Foot Road

An Autobiography

Connie W. Adams

978-158427-2700

\$15.99

It is unique that his friend, and fellow preacher, Edwin Hayes, was buried on the same day Robert died. He was also a faithful preacher for many years and did much good work which will live on. We express our sympathies to the families of both of these men. We are losing a generation of soldiers of the cross. Will there be enough volunteers to replace them?

A CORRECTION

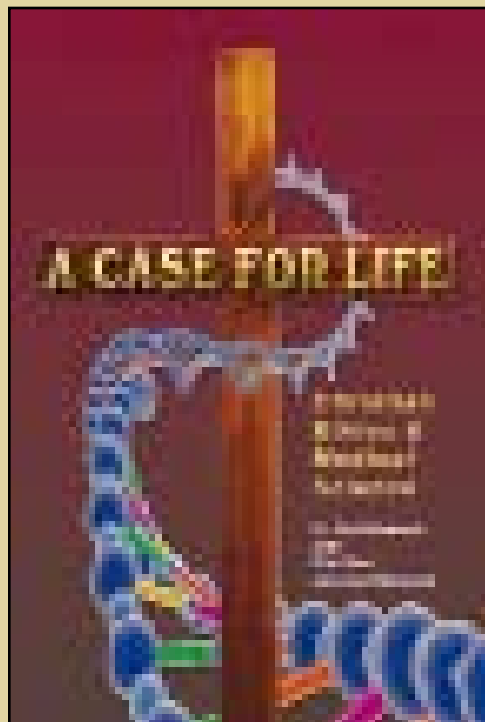
In the May, 2009 issue of *Truth Magazine*, an article appeared by Bill Dodd, entitled, "Some Words of Encouragement to Young Preachers." Some good advice was offered which should be helpful to all young men who preach the gospel. In the article, this paragraph appeared:

In the late sixties, a young preacher friend of mine went to Connie Adams and told Connie, "I have an ambition to be a Big Preacher." Connie's reply was, "You don't have a problem that most, if not all of us, have had."

I am not sure how that story originated, but I must make some comments about it. I have no recollection of the event described. I do remember that a young man told me in the mid-seventies that he wanted to submit some articles for publication in *Searching the Scriptures* so he could be better known among the brotherhood. My advice to him was to the effect that he should do his work the very best he could in order to please the Lord, whether in oral preaching or writing, and not be concerned about becoming known among the brotherhood.

I have never thought that "most, if not all of us, have had" a problem with wanting to be a "Big Preacher." In fact, I have always cringed at the discussion of "big" and "little" preachers. Someone said that a big preacher is just a little preacher away from home. The size of a man's work is not determined by how many meetings he holds, or how large the congregation may be where he preaches. It depends on the quality of his work and his faithfulness to the Lord. Some may have opportunities which others do not have, but the question of "big" and "little" does not enter into it.

This erroneous quote makes it appear that I, along with "most" of the rest of the preachers, have preached with the desire to be a "Big Preacher." That has never been my ambition and I do not believe it fits most of the men with whom I have been acquainted over the years, who have given their hearts and lives to the work of preaching the gospel. Brother Dodd's advice is well taken that a preacher needs to have the heart of a servant. Preach because you must. Preach because you are convinced that what you have to say will make a difference between heaven and hell for your hearers. "For if I sought to please men, I should not be the servant of Christ" (Gal. 1:10).



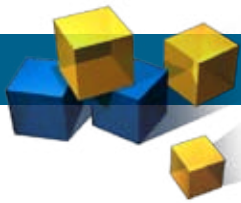
A Case For Life Christian Ethics & Medical Science

by Dr. Bo Kirkwood
with Drs. Ron and John Kirkwood

This book explores the tough issues Christians face dealing with Christian ethics & medical science. When does life begin, in vitro fertilization, birth control, the morning after pill, and other related topics. Dr. Bo Kirkwood, a family physician, graduated from the University of North Texas Health Science Center in Fort Worth after receiving a masters degree in Behavioral Science from the University of Houston. He is in private practice with his two brothers and is clinical instructor in medicine for the University of Texas Health Science Center in Houston. Dr. Kirkwood has been a Christian for more than thirty-five years and serves as an elder at the Park View Church of Christ in Pasadena, Texas. He has a special interest in Bible evidences and has previously published *Unveiling the DaVinci Code*. 96 pages, paperback.

80269

\$9.95



JOHNNIE EDWARDS

Better Learn Why We Just Sing and Not Play!

If you have not learned that the Bible teaches us to just sing and not play a mechanical instrument of music, you better learn it. More and more, some Churches of Christ are using mechanical music in their worship. Yet the Bible still teaches us to just sing.

TEN SCRIPTURES

We all would do well to memorize the ten passages authorizing vocal music in worship.

Matthew. 26:30— “And when they had **sung** an hymn, they went out into the mount of Olives.”

Mark 14:26—“And when they had **sung** an hymn, they went out into the mount of Olives.”

Acts 16:25—“And at midnight Paul and Silas prayed, and **sang** praises unto God: and the prisoners heard them.”

Romans 15:9—“And that the Gentiles might glorify God for his mercy: as it is written, For this cause I will confess to thee among the Gentiles, and **sing** unto thy name.”

1 Corinthians 14:15—“What is it then? I will pray with the spirit, and I will pray with the understanding also: I will **sing** with the spirit, and I will **sing** with the understanding also.”

Ephesians 5:19—“Speaking to yourselves in psalms and hymns and spiritual songs, **singing** and making melody in your heart to the Lord.”

Colossians 3:16—“Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, **singing** with grace in your hearts to the Lord.”

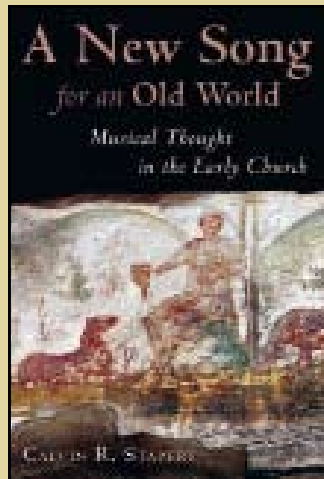
Hebrews 2:12—“Saying, I will declare thy name unto my brethren, in the midst of the church will I **sing** unto thee.”

Hebrews 13:15—“By him therefore let us offer the sacrifice of praise to God continually, that is, **the fruit of our lips** giving thanks to his name.”

James 5:13—“Is any among you afflicted, let him pray. Is any merry? Let him **sing** psalms.”

WHY NO INSTRUMENTAL MUSIC:

Only one reason: there is just no scriptural authority for using it in the worship of the church!



A New Song for an Old World: Musical Thought in the Early Church by Calvin R. Stapert

In this book, the author challenges contemporary Christians to learn from the wisdom of the early church in the area of music. By drawing parallels between the pagan cultures of the early Christian era and our own multicultural realities, the author enables readers to comprehend the musical ideas of early Christian thinkers. Stapert's expert treatment of the attitudes of the early church toward psalms and hymns on the one hand, and pagan music on the other, is ideal for scholars of early Christianity, church musicians, and all Christians seeking an ancient yet relevant perspective on music in their worship and lives today.

18856

\$18.00



Sex Regrets?

STEVEN F. DEATON

FoxNews.com recently reported that, in a *Health Magazine* interview, Brooke Shields said she regrets not losing her virginity earlier in life. She lost it at 22. What's wrong with this picture?

First, losing one's virginity is a rite of passage in our society. There are no negative moral implications to it any more. It is a badge of honor. Some parents even encourage their children to do it and get it over with. No thought is given to the Bible and what God teaches about premarital sex. It is sin (Gal. 5:19-21).

Second, Shields is held out as a role model for young women. She has an ideal life. A child star who went on to adjust well as an adult. Yet, from a biblical perspective, she really has not adjusted well. I remember as a child she starred in a movie called "The Blue Lagoon." If memory serves me, she was not even old enough to get into her own movie. She was under 17-years-old and was naked in the movie, making it an R-rated movie. It seems Ms. Shields has the same old problem, a lack of morals.

Third, it should really be no surprise that a Hollywood actress is caught up in the immoral lifestyle of society at large. She has spent her life around some of the most ungodly people on the planet. So, the news that she actually regrets not losing her virginity before age 22, before marriage, is no shock.

As Christians, we need to see the world as it truly is. It is a sin-sick place that is contrary to God. Society is infested with the lust of the eye, lust of the flesh, and the pride of life (1 John 2:16). The devil holds sway over the masses (1 John 5:19). Let us not

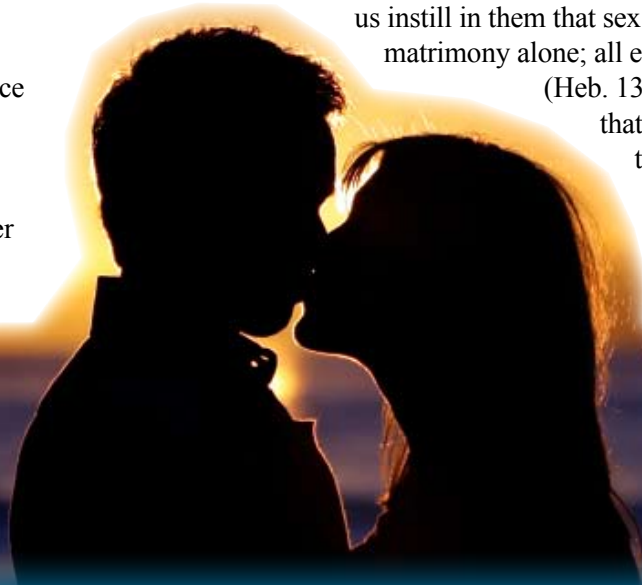
deceive ourselves into thinking otherwise.

Since the world is in sin, we cannot be enamored with it. Too many Christians are too friendly with the world. In such a state we make ourselves enemies of God (Jas. 4:4). As His enemy, we are separated from Him and will face His wrath. This is a battle we cannot and will not win. Hence, it is utterly foolish to be a friend of the world.

Our sights need to be set on heaven (Col. 3:1, 2). Instead of pursuing the pleasures of earth, we must lay up treasures in heaven (Matt. 6:19-21). The only way this is possible is to focus on the right things. If we fill our minds with "Hollywood" trash and ingest the morals of the world, we will be sympathetic to it—even pulled away by it. However, if we fill our minds with that which is pure and true, our hearts and minds will be in the right place (Phil. 4:8).

The morals of our nation are on a rapid decline. There is little respect for human life, open mocking of God, and no boundaries for sexual "expression." Each does what is right in his own eyes. Is it any wonder why we are in the trouble we are in?

Instead of looking at Shields or others of the world as role models, let us point our young people to Esther, Ruth, and Joseph. Let us teach our children and grandchildren that their bodies belong to their future spouse and no one else. Let us instill in them that sex is lawful and healthy in holy matrimony alone; all else will bring sadness and sin (Heb. 13:4). And, let them see clearly that we believe, because the Bible teaches, losing one's virginity before marriage is not a badge of honor, but a disgrace...a true sexual regret.





What Is the Ramstein church of Christ? (1)

(A Church Special to Many)



STEVE WALLACE

When I was working with the church in Ramstein, Germany, we put together a one page tract under the title, “What is the Ramstein Church of Christ?” It was used in advertisements in the area and dealt with the work, worship, and non-denominational nature of the New Testament church. In this article, we pursue another path. Here we look at the church there through the eyes of some of its members, most of whom were there at different times.

Being established in Europe, the Lord’s church in Ramstein is far away from the homes of any of the many members it had over the years. As a church that lost and gained members regularly due to transfers related to government service, it caused new comers to become established, “long time” members in just a matter of two to three years. Over the years, a number of brethren who were transferred back to the U.S. would later write of how they missed the family atmosphere of the church in Ramstein.

What is it about the church in Ramstein that was so special in the eyes of the members? In this article, we answer this question using the words of former members who have written to this writer. We do this for the benefit of churches everywhere.

A UNIQUE ENVIRONMENT

It must be admitted up front that the surroundings in which we found ourselves were different from those of

the majority of churches in the world. One sister’s words reflect the thoughts of other contributors.

Obviously, the circumstance of being out of the United States and thrown into an unfamiliar culture had its bonding affect on the members at Ramstein. Not only was there a common bond due to our foreign physical location, but we were bonded by our spiritual beliefs, our work relationships, and our overseas family life. This recipe of conditions forced us to rely on one another for support and encouragement when we needed it the most. . . . Also, the overseas lifestyle seemed to eliminate a lot of “American” distractions so brethren had the free time to get together (i.e., shorter work weeks [of the Germans, sw], close of business at 5:00 p.m., no 24-hour shopping alternatives [much of the foregoing have changed in recent year, sw], no organized sports with teams across town, no off-of-the-airbase piano lessons or band competitions, etc.). It truly was a special experience because we were able to develop intimate relationships with our brethren which is often lacking in stateside congregations. Unfortunately, many stateside members today are too busy, too involved, too tired, etc., to make time to nurture close relationships with their brethren. I think what we experienced at Ramstein is what God intended for all of His children in every local work.

The Lord calls us to be sojourners and pilgrims here on earth (1 Pet. 2:11). It is the actual lot of the members of the church in Ramstein to be sojourners and pilgrims in a land that is not their own. Towards the end of the above quote we see mentioned a result of this unique

environment. It is one noted by most of those who wrote. It is our next point.

A FAMILY ATMOSPHERE

The following quotes must suffice for the many words written that fit under this heading.

Writing about things he misses from the church in Ramstein, one brother listed,

... The closeness we had with getting together as family. We were there on our "own" so to speak without relatives and our family was the church. It is actually more of a family there than it is here in the States. We were more dependent on each other and I miss that here.

Another sister wrote, "It wasn't the way it is some places . . . 'how are you' . . . then not waiting for reply." (I recall a story my dear wife, Mary, tells of visiting the assemblies of a large church in an American city to which she was sent on temporary duty, making it a point to sit towards the middle of the meeting house, and not having one person speak to her.)

Yet another sister noted,

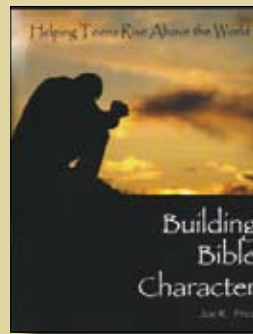
Being overseas, you "become" one another's family. When holidays, births, deaths, sicknesses, graduations, etc. . . occur the brethren *are* your family. . . . Then there are all of the "everyday" moments that we all share — a child's performance in a play, a soccer game, easter egg hunts, etc. . . . These times spent together make brethren your "family" and that is exactly what happens — you become a true family unit which is not often seen in the U.S.

A past member of the church now at Ramstein as part of her husband's second tour of duty in Germany wrote,

Here, no one has any physical family and it causes the brethren to lean on one another. That's how it's supposed to be. We don't have Mom or Dad to call on when we need some help with anything from helping move furniture, to taking a child to school, to taking care of a pet while you're out of town. There's a bond that is formed over here.

Upon our return to the U.S. last year I processed some pictures taken at various, then recent, gatherings of brethren from the church at Ramstein and sent them out to past and present members. One sister, who had been transferred out earlier that same year along with her husband and daughter, simply wrote in reply, "I miss this family."

The dearness we should feel towards one another as members of God's family is missing in many churches in the U.S. (Gal. 3:26, 27; 1 Tim. 3:15). Let us all seek to build it in the churches of which we are a part. God's people are to be together for eternity in heaven.

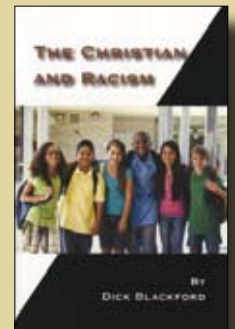


Building Bible Character Helping Teens Rise Above the World

by Joe R. Price

A thirteen lesson book that not only addresses challenges young people face on the outside, but also the challenges of character on the inside.

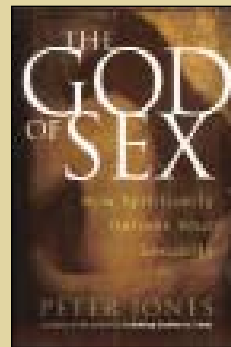
80451 \$2.99



The Christian and Racism by Dick Blackford

A twenty page booklet answering questions about racism.

80451 \$2.99



The God of Sex How Spirituality Defines Your Sexuality

by Peter Jones

In this book, the author discusses two worldviews existing today concerning the practice of sex: the pagan worldview of liberated sex, and the biblical worldview of self-controlled sex. Jones argues in favor of the biblical worldview and says that there is a direct link between one's theology and one's sexuality. Like the Israelites of old, who faced the liberal sexual practices of the pagan-loving Canaanites, so Christians today face the modern liberal practices of pagan-loving America. This is an important read for all who are concerned about the spiritual well-being of our young people, the Lord's church, and our society.

0-7814-4372-5 \$19.99

Where Have All the Giants Gone?

WILEY ADAMS

We understand that time and death waits for no man. A recent footnote in a workbook by brother Harkrider (*Basic Bible Doctrines*, Book 3) gave credit to brother Franklin T. Puckett, who is now deceased. Like brother Harkrider, this editor (J. Wiley Adams) owes a debt of gratitude to such men who helped younger preachers in their study and understanding of the Scriptures. This footnote giving credit to brother Puckett gave rise to this writer asking the question which others no doubt have raised: “*Where are the spiritual giants like those of yesteryear?*” The number of such men has diminished greatly throughout the years.

We cannot help but look back to former days when there were many spiritual giants. These men were not hesitant to answer the battles of those days and times. Men like James R. Cope, James P. Miller, Franklin Puckett, Homer Hailey, Roy Cogdill, Frank Smith, and John R. Vaughner to name a few. There used to be many powerful gospel preachers like these. There are fewer now. We should pray to God that the generation coming on would show such great promise as past “giants in the faith.” We must wait to see what the next generation has to offer in this respect.

Being a member of “the old school” I look at the current times of computers, overhead projectors, electronic pointers, PowerPoint sermons, etc. which are not wrong in themselves, and I remember strange things like chalk and blackboards and other strange things like a sermon chart, drawn and painted on a white bedsheet and hung behind the preacher while he preached to demonstrate his points, and a wooden pointer to point to his chart with.

I remember two-week meetings with day classes. I remember those gospel preachers who could take a piece of chalk and a blackboard and convince people to be baptized.

I remember these “giants” of yesteryear who could quote (and I mean quote word for word) Scripture without turning to it in their Bibles or grabbing a concordance. I remember preachers who had practically memorized most of the Bible. These same giants in the faith would hold two-week meetings and regularly baptized fifteen to twenty people during the gospel meeting. I remember in the 1940s hearing John Vaughner preach in Hopewell, Virginia. I remember that he presented the gospel in such a clear-cut, powerful way that a Baptist preacher and most of the Baptist congregation where he preached were converted to Christ and baptized by brother Vaughner in a local lake. It was a three-week meeting and 166 were baptized. Brother Vaughner’s equipment was a tent, a light bulb hanging over the speaker stand, and a Bible.

We know that things change as time goes on. But with all of our modern aids and conveniences we don’t seem to be as effective with the gospel today as these “giants” were in the past. In a lot of congregations today you can almost hear the collective sigh of disgust when a gospel meeting is announced. A lot of members don’t want to go hear preaching every night. Who has heard of a two-week meeting lately? One-week meetings are getting scarce. A three-day meeting is about all we can get brethren to agree to now. And we

wonder why the church isn’t growing? In the past brethren would travel miles to visit a gospel meeting. Today, sometime we can’t get the local members to drive across town to attend their own meeting. In the past, some local brethren would always invite the visitors home with them for pie and coffee after the services, and guess what! -- they would talk about the Bible while they visited. Sometimes in churches today, no one even speaks to the visitors. What has happened to our zeal? I fear that many who have been baptized are not really sold on the idea of being a Christian.

***We cannot help
but look back
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BOBBY L. GRAHAM

Question:

Why would the Lord send an evil spirit upon Saul in 1 Samuel 16?

Answer:

The question raises an issue that has troubled many in their Bible study, but we hope to deal with it simply and briefly, though fully enough to remove such problems. The “evil” modifying the word “spirit” in 1 Samuel 16:14-15 sometimes stresses moral badness or evil, but it also stresses physical badness. The translators of the New King James Version thought the latter was indicated, as they rendered the phrase “distressing spirit.” *Theological Wordbook of the Old Testament* gives the following assessment: “In Judg. 9:23; 1 Sam. 16:14-16, 23; 18:10; 19:9 the word qualifies the noun, angels, not to indicate that they were demonic, but that they brought distress, or an abnormal condition to the person affected” (II: 856). The rest of 1 Samuel discloses the effect of this spirit upon the degenerate king, as he sometimes became moody and even almost insane at other times. The reader should remember that no evil (in the moral/spiritual sense) originates with God, nor does He employ such in His dealings with men (Jas. 1:13-18).

If God does not originate evil, then what can we say of the passage in question, which definitely says the evil (distressing) spirit came from God. The reader again should remember that, because Jehovah allowed a lying spirit to work in the prophets of Ahab to deceive the king, who already had closed his mind to truth from God’s prophet, He is said to have “put a lying spirit in the mouth of all these thy prophets” (1 Kings 22:20-23). In this case Ahab had determined not to love the truth; therefore, God sent him a working of error/strong delusion (2 Thes. 2:10-12). In accord with this principle, a distressing spirit from God (not created by Him, but used by Him) came to King Saul.

It is a good time to stress that we must examine our attitudes to certify that we love the truth, lest we also believe a lie and, consequently, suffer condemnation from God. He will allow such a working or error to influence us, not contrary to our wills but in harmony with them.

Where Have All the Giants Gone?

(CONTINUED FROM PAGE 10)

My Bible still says, “Seek ye *first* the kingdom of God and His righteousness . . .” Have you heard a lesson on that lately? The gospel preachers mentioned always had the sword of the Spirit in their hands ready to do battle with error. Many preachers today have put their spiritual swords in a scabbard. I don’t read of a scabbard being in the Christian armor. When we sing the song “Soldiers of Christ Arise and Put Your Armor On,” I am afraid it is just a pretty song to some. The meaning of this song has been lost to many.

The word of God remains true and faithful. It is us many times who could use a dose of truth and faithfulness. A few years ago, when I was younger, I wrote an article in *Searching the Scriptures* entitled “The Changing Scene.” I was not then, nor am I now “a prophet nor the son of a

prophet.” However, it has come to pass in my lifetime that the “scene” has indeed changed far too much. As for the church, if I had a car that was as “loose-jointed” as some congregations are, the powers that be would not let me run it on the highway at all. We need to tighten up the church, and get things back on track. Preachers need to get off their computers every once in a while and memorize some Scriptures, and members need to learn, “really learn,” what it means to love the Lord. We are thankful to the Lord that we still have a few “giants” left who will speak the truth without fear or favor. And thanks be to God for the “spiritual giants of the past,” like those mentioned in Hebrews 11:4, “who though being dead, yet speak.”

Soul and Spirit

CLINTON D. HAMILTON

(Note: This is the third of three articles taken from the Forrest Hills bulletins by brother Hamilton in the 1960s, which I still had on hand—sent to me after I had left the Tampa area. I hope they will be of profit to all who read them.—Donald P. Ames.)

Much misunderstanding is extant on the human soul and the spirit of man. Some tell us that man is “soul” and that the definition of “soul” is given in Genesis 2:7. The Bible can be understood on this point as it can be on others.

BREATH OF LIFE

Genesis 2:7 does not state that “man” and “living soul” are synonymous. Man became a living soul. Margaret became my wife, but wife and Margaret are not synonymous terms. “Breath of life,” the expression in Genesis 2:17, is found three other times in the Old Testament: Genesis 6:17; 17:15, 22. Thus the same expression refers both to man and lower animals. However, this does not mean that man is nothing more than these animals. This truth will be fully shown in the following.

Because the expression “breath of life” is used with reference both to man and animals, some people say that the word *soul* only refers to animal life. But this view involves its proponent in grave errors. Evidently those people who hold this view overlook some truths taught in the Bible.

SOUL

The Hebrew word for soul is *nephesh*. The word is used in Genesis 2:7 and refers to man. The same word refers to fish, birds and reptiles (Gen. 1:20, 30). The Greek word *psyche* means *soul* and occurs more than 100 times in the New Testament. It is translated to mean “life, mind, heart, and soul.” Sometimes it is distinguished from “heart” and “mind” (Matt. 20:37; Mark 12:30, 33). It refers in some passages to persons (Acts 2:41, 43; 7:14; 27:37; 1 Pet. 3:20). At other times it signified the spirit. We are to fear Him who is able to destroy both body and soul in hell. “Soul” in this reference cannot mean the animal life, for man can destroy that. “Soul” here means something other than animal life. Two pas-

sages in Revelation also show the word sometimes means the spirit (Rev. 6:9; 20:4). These had lost their animal life but they still existed. This demonstrates that man is not animal only. There is a part of him that lives after his decease from this world. One would fall into error to say that the soul and spirit are always interchangeable. Some may refer to animal life, persons, the heart, the mind, or the spirit. The context aids one in knowing what is referred to. To take one meaning of the word and to ignore all others is to be manifestly unfair with the language of the Bible. It also makes the language nonsense.

An honest person cannot deny that *soul* means animal life. But the honest person also must admit that it can and does mean something else in some passages. The word *soul* in our language means what the word *spirit* meant in the Bible when used with reference to man’s inner self. The way we use the word *soul* is sometimes its use in the Bible.

Religious teachers who assert that man’s soul is nothing more or less than the breath of life are not correctly representing what the Bible actually says on the matter. We would not for a moment deny that the word means animal life in some instances. On the other hand, we must point out the fact it does not always mean this.

It would be manifestly false to say the word *soul* never refers to animal. It would be as incorrect to say this as it is to say that the word refers to the spirit of man which is invisible and undying. Both assumptions would be wrong.

MAN HAS A SPIRIT

Man is in the image of God. This cannot be flesh and blood for a spirit does not have such (Luke 24:39), and God is a spirit (John 4:24). One has to conclude that the image does not consist of physical likeness. Further, the material things are corruptible and decayable. God is incorruptible and invisible. This clearly demonstrates that the image cannot be physical. Consequently, one should not assume that man has no other existence than animal life.

The Scriptures affirm that man has a spirit. As none knows the things of a man save the spirit of the man within him, so none knows the things of God save the spirit of God (1 Cor. 2:9-11). This passage forever settles the issue as to man's having a spirit. He does!

The word *spirit* occurs over 300 times in the New Testament. Some 288 times it refers to the spirit of God; thirty times it refers to evil spirits; forty times it refers to the human spirit. These uses convey to us the thought that it cannot refer only to mere animal existence. The way the term *spirit* is used in the New Testament in relationship to men enlightens us as to its meaning.

At the close of His earthly life, Jesus commended His spirit to God's hands (Luke 23:46). Stephen prayed that the Lord Jesus might receive his spirit (Acts 7:59). They, Jesus and Stephen, did not commend their *souls* to the Lord but their *spirits*. We have already learned that *soul* can and does refer to animal life. His life is not what is commended to the Lord at death, but rather the spirit is commended to Him, for it is in His image. The *literal soul*, animal being, dies but the *spirit* goes back to God who gave it (Eccl. 12:7).

The Bible makes a distinction between the *soul* and *spirit*. "For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart" (Heb. 4:12). In 1 Thessalonians 5:23, Paul speaks of body, soul and spirit. Sometimes an individual composed of body and spirit is spoken of as a *soul*. Thus living people have bodies, animal life, and spirits. The point of view dictates the language. Sometimes the *spirit* of man is referred to as soul (Matt. 10:28).

A summary in our minds of the words *soul* and *spirit* will help us to keep clearly in our minds their meanings. *Nephesh* (Hebrew) and *psuche* (Greek) and *soul* (English) are used to represent (1) animal life, (2) a living person, and (3) sometimes the human spirit. On the other hand,

the word *spirit* (English), *ruach* (Hebrew), and *pneuma* (Greek) represents, in relation to men, only the rational or moral nature. This part of man does not cease to be. When one takes a single meaning of the word *soul*, and excludes all others, to deny that man has no part that lives after animal death, he is *not dealing fairly* with the text of the Bible. Man has both *soul* and *spirit*, but these words should be correctly understood. *Soul* sometimes means *spirit*, though they are not always synonymous. Let us deal fairly with the text of the Bible.

BODIES CONTRASTED

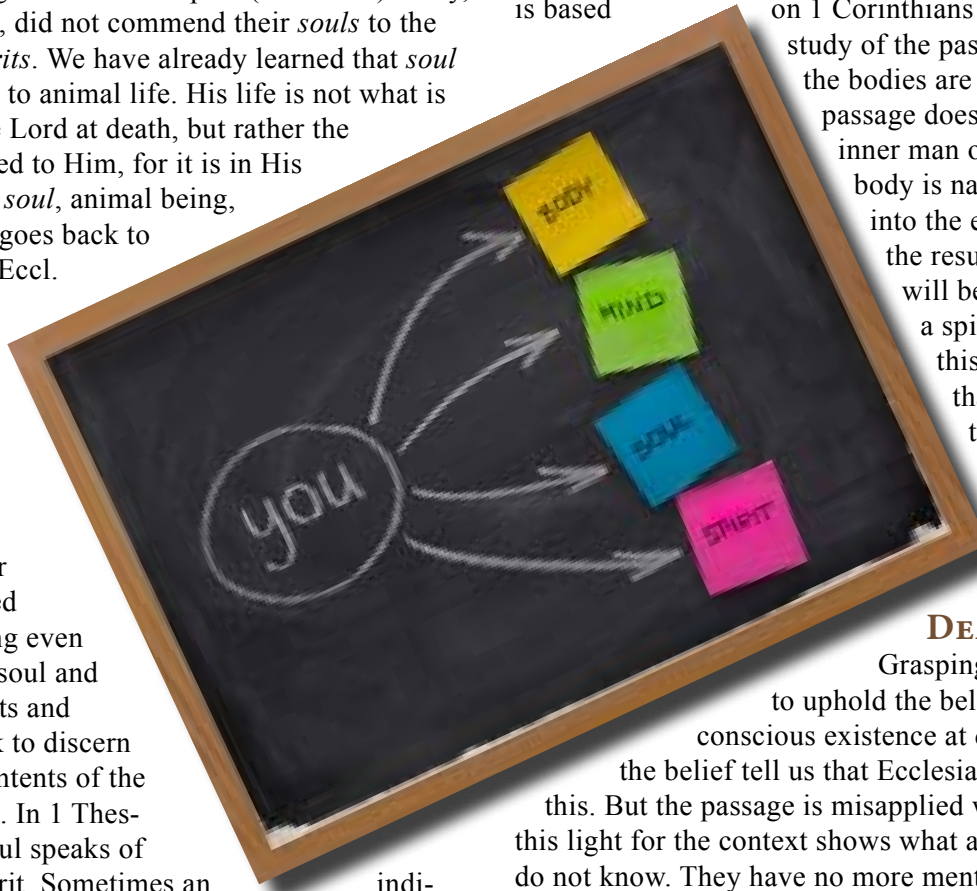
Sometimes we are told that we are sown natural persons and that we will be raised spiritual persons. The implication of this argument is that man is wholly natural and that at death he ceases to be. This argument is based on 1 Corinthians 15:44-45. A close study of the passage reveals that the bodies are contrasted. The passage does not deal with the inner man or the spirit. Our body is natural and that is put into the earth at death. At the resurrection this body will be transformed into a spiritual body. To use this passage to argue that man has no spirit that is eternal is to misuse the passage.

KNOWLEDGE AFTER DEATH

Grasping for some scripture to uphold the belief that man ceases conscious existence at death, advocates of the belief tell us that Ecclesiastes 9:2-6 affirms this. But the passage is misapplied when viewed in this light for the context shows what and where the dead do not know. They have no more mention under the sun. They do not know anything about the existence of the earth after their death. The context shows that the knowledge has to do with the earth. The scripture does not say the dead man is unconscious, but rather that he has no portion under the sun. The Bible teaches that the dead are conscious after death (Luke 16:19-31).

DESIRE TO DEPART

If we say we have no existence after death, we are in conflict with a plain passage of Scripture. Paul said that he was in a strait betwixt two things: he desired to depart and be with the Lord, but he knew he was needed on



Soul and Spirit

(CONTINUED FROM PAGE 13)

earth (Phil. 1:23-24). We cannot be absent from the body if we can only live in the body. Paul desired to be *absent* from the body of flesh and *be* somewhere else. The truth is forced on the honest heart: man *does live after death*. There is something in man that does not cease to be.

IN OR OUT OF THE BODY

Paul had a vision, but he did not know whether he was in or out of his body (2 Cor. 12:2-4). Paul said he knew a man who was caught up into the third heaven, but whether in or out of the body he did not know. If one cannot exist apart from the body, then Paul was implying a lie. Paul also knew a man who was caught up into Paradise. Whether in or out of the body he did not know. In both instances God knew whether Paul was in or out of the body. The point is that one can exist apart from the body. To say one cannot would make Paul's language unintelligible.

PUT OFF THE EARTHLY TABERNACLE

Before he put off his earthly tabernacle, Peter wrote to those of the dispersion that they might hold certain truths in memory (2 Pet. 1:13-14). He said as long as I am in this tabernacle I think it right to put you in remembrance. He knew that the putting off of his fleshly tabernacle would soon come. If Peter and his animal life are one and the same, how could he put off his animal life? Peter affirms he would still exist after he put off the tabernacle of flesh. This is proof of the proposition that one does exist apart from his animal body. That which continues to exist is the spirit or inner man. In our language, this part of man is often referred to as soul.

AT HOME AND ABSENT

"For we know that if the earthly house of our tabernacle be dissolved we have a building from God, a house not made with hands, eternal, in the heavens" (2 Cor. 5:11). There is an earthly and there is a heavenly tabernacle. Paul says that one can be absent from the earthly tabernacle and present in the other. But if when one leaves the body (earthly tabernacle) he ceases to be, Paul is incorrect. The first 10 verses of 2 Corinthians 5 are most revealing. Verse 1 teaches the present tabernacle will be dissolved. But when we are at home in this tabernacle (earthly) we are absent from the Lord (v. 6). Paul was willing to be absent from the body and be at home with the Lord (v. 8). These truths should be rather evident to us: (1) We can be home in the body and absent from

the Lord; (2) we can be absent from the body and home with the Lord; (3) there is a "we" that can exist in either tabernacle. This could not be the case if one ceases to exist at death. Those who tell us that man is wholly mortal cannot face this scripture successfully.

RICH MAN AND LAZARUS

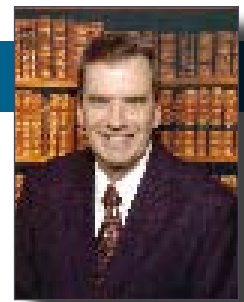
The account of the rich man and Lazarus is found in Luke 16. There are a number of facts in this record which should engage our attention. Both men are said to have lived; both died. After death, both of them were conscious, but they were in different places. It is said to the rich man: Remember in thy lifetime. But when this was said to him, he was dead. In this state of death he could remember. The inescapable conclusion is that his spirit did not die. On the other hand, Lazarus was at the same time comforted. The rich man was in anguish. If men are unconscious after death because they cease to be, Jesus is teaching error in this account. Surely men live after physical death.

A LESSON TO THE SADDUCEES

In an effort to snare Jesus, the Sadducees came to Him wanting to know how to reconcile a resurrection with a certain requirement of the law of Moses. The Sadducees denied a resurrection and angels and spirits (Acts 23:8). They were materialists, believing not in the spirit. Jesus replied to their question about the resurrection in these words: "But that the dead are raised, even Moses showed, in the place concerning the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. Now he is not the God of the dead, but of the living; for all live unto him" (Luke 20:37-38). Abraham, Isaac, and Jacob had been dead for years, but Jesus argues that God said He was their God when speaking to Moses. Thus at the time God spoke to Moses, Abraham, Isaac, and Jacob were dead physically. Since God is not the God of the dead but of the living, it follows that they were alive at the time God spoke to Moses. Since they were not alive physically, it follows they were alive in the spirit. Therefore, man has a spirit, sometimes called soul, which lives after animal or physical death.

The arguments presented in this study should be sufficient to convince the honest and good heart that there is a part of man, his spirit, which lives after death. Sometimes this part is referred to by the word *soul*.

Bookmarks



CHRIS REEVES



Nelson's Guide to Denominations. J. Gordon Melton. Thomas Nelson, Inc., 2007. 620 pages, hardback.

Want more information about your religious friends and neighbors? A good place to turn for answers is the *Nelson's Guide to Denominations* by J. Gordon Melton, director of the Institute for the Study of American Religion. In this new guide from Nelson, Melton provides the essential information you need to understand the variety of churches, ecumenical cooperations, and “parachurch” organizations that exist in the United States and Canada. Melton’s work begins with a series of introductory articles about the Bible including an informative study of how Jews, Muslims, and Hindus approach the Bible. Next, Melton uses a collection of charts, graphs, and statistics to outline the changing face of American religion over the past 100 years. The bulk of the guide (400 pages) covers the historical and theological background to many churches from ancient Catholicism to modern Evangelicalism. One feature of this guide that stands out from other books of this type is the inclusion of contact information. Addresses, websites, and books for further study are listed for many of the churches. However, at least three critiques should be made of Melton’s book. First, he allows the egalitarian position on women’s roles to be advocated (71-90). Second, he offers a clear presentation of religious pluralism but does nothing to refute it (145-156). Third, in discussing the “Restoration Movement,” he mistakenly attributes – as many authors on this subject do – the founding of churches Christ to Alexander Campbell. While these three areas of the book warrant a negative appraisal, the *Nelson's Guide* as a whole is worth reading. The information on American denominations contained in the *Nelson's Guide to Denominations* is up-to-date and valuable. This guide is very handy.

978-1-4185-0196-9
\$19.99

The Dinosaur Delusion: Dismantling Evolution's Most Cherished Icon. Eric Lyons and Kyle Butt. Apologetics Press, Inc., 2008. 244 pages, softback.

There is no question that modern evolution’s “poster child” is the dinosaur. The dinosaur, who allegedly lived millions of years before man, is popularized everywhere from museums of natural science, to blockbuster movies, to theme parks. Those who advocate evolution have exploited the dinosaur and have used the dinosaur as propaganda for their erroneous theory. But, what if scientific and historical evidence could be presented to demonstrate that dinosaurs and humans existed together? Even evolutionists admit that this evidence would shake the very foundations of evolutionary theory. The evidence for the co-existence of dinosaurs and humans is exactly what authors Lyons and Butt present in their new work, *The Dinosaur Delusion*. Their book is in-depth, well-researched, but also easy to read. All the evidence – historical, physical and biblical – is carefully examined and documented, and clearly presented. A number of color photos are included alongside this good material. *The Dinosaur Delusion* is highly recommended for young and old readers alike. It is important that young people be exposed to factual material about dinosaurs like this before they are introduced to the errors of evolution sometime later in their lives.



978-1-600-6301-01
\$10.95

Evolution: The Grand Experiment. Dr. Carl Werner. New Leaf Press, 2007. 262 pages, hardback.

Was Charles Darwin right? Did we in fact evolve from lower life forms? Much time has passed since Darwin’s theory was first presented in 1859 and much evidence has come to light disproving that theory. In *Evolution: The Grand Experiment*, Dr. Carl Werner critically examines “spontaneous generation,” acquired characteristics in animals, “natural selection,” and similarities among animals to show that Darwin was in fact wrong. Werner proceeds in his work to show that the fossil record and what we know today about proteins and amino acids is actually in favor of creation, not evolution. *Evolution: The Grand Experiment* contains several interviews with leading scientists, hundreds of color photos, balanced viewpoints, and informative summaries of scientific concepts. Werner writes in an easy-to-understand, concise format. This book is highly recommended, especially to those teaching in the field of science.



978-0892-216819
\$29.99

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Excursion to Israel and Egypt (10)



MIKE WILLIS

BETHLEHEM

Archeological surveys indicate that Bethlehem, which is six miles south of Jerusalem, has been occupied since the third millennium B.C. Bethlehem is first mentioned outside the Scriptures in a fourteenth century B.C. letter from Abdi-hepa, king of Jerusalem, who wrote to his Egyptian overlord asking for archers to help him recover *Bit-Lahmu* (“house of Lahmu”) which had seceded from his dynasty (*Amarna Letters*, quoted in *Oxford Archaeological Guides* 199). Later, the name must have evolved into Bethlehem, “house of bread.”

Here are some important biblical events that happened at Bethlehem:

- Bethlehem first appears in the Scriptures, nearly 2000 years before Jesus, as the burial place of Rachel (Gen. 35:19, 48).
- It is mentioned as one of the towns captured by Joshua (Josh. 19:15).
- The judge Ibzan was from here and was buried here (Judg. 12:8, 10).

The Church of the Nativity is a sixth-century A.D. church that commemorates the birthplace of Jesus.



The Mosaics from the original church are still visible.

- The story of Ruth occurs in Bethlehem (Ruth 1:1).
- Saul found support for his campaigns against the Philistines as evidenced by his enrolling the sons of Jesse into his army (1 Sam. 17:13).
- David was from Bethlehem and there was anointed king (1 Sam. 16:4; 2 Sam. 23:15). It was from the well of Bethlehem that David longed for water leading three of his mighty men to break through the lines of the Philistines to get it for him.
- Asahel was buried here (2 Sam. 2:32).
- Rehoboam strengthened Bethlehem (2 Chron. 11:6).
- Micah foretold that the Christ would be born there (Mic. 5:2).
- Bethlehem was resettled by the exiles who returned from Babylonian captivity (Neh. 7:26).
- The Messiah was born at Bethlehem (Matt. 2:1, 5) and there the shepherds came to worship him (Luke 2:4).
- Herod the Great slew the male babies under two years old in Bethlehem (Matt. 2:16).





The church contains a star which marks the exact location where Jesus is supposed to have come forth from the womb of Mary.

Though Bethlehem has a long history from Old Testament times, it is best remembered by Christians as the place where Jesus was born and where Herod the Great slaughtered the innocent babies under two years old in his attempt to kill the Messiah. After A.D. 135 a Roman garrison which exterminated the remnant of Bar Kokhba's army was stationed at Bethlehem. This Roman occupation may have been what led to the establishment of an Adonis cult on the location, much as the Roman military presence led to the establishment of an Asclepius cult in Jerusalem (then called Aelia Capitolina). From Hadrian's time (A.D. 135) to the reign of Constantine (about 180 years), the site was overshadowed by paganism. Since the second century, men have been identifying a cave at Bethlehem as the site of the birth of Jesus (Justin, *Protoevangelium of James*). Jerome "records that Hadrian destroyed the Christian site and built a shrine to Adonis in its place" (*The New Oxford Encyclopedia of Archaeology in the Near East*, I: 302). Jerome's remarks are largely the basis upon which the current identification of the Church of the Nativity rests.

Constantine initiated construction of the Church of the Nativity in A.D. 326. Thirteen years later, on May 31, 339, Queen Helena dedicated the first church on the site of Jesus' birth. In 384 Jerome took up residence in Bethlehem, which led to its becoming a monastic center. Jerome worked from this church building to translate the Bible from Hebrew into Latin (Vul-

gate). This translation became the official Bible of the Roman Catholic Church for the next 1500 years.

During the Samaritan revolt in A.D. 529, the fourth century building was destroyed. In A.D. 612, Emperor Justinian ordered the construction of a new building to mark the birth of Jesus (the Grotto [cave] of the Nativity). That sixth century church built by the Emperor Justinian remains essentially as it was built, although the roof and floor have been replaced several times. Known as the *Church of the Nativity* (one of the oldest churches in the world and the oldest in Israel), this church has a silver star to mark the place where Jesus came out of the womb of Mary which has become somewhat of a modern idol for many "Christians." Many of the tourists who travel to Bethlehem bow down and kiss the star which marks the place where Jesus came out of the womb of Mary. Like the Church of the Holy Sepulchre in Jerusalem, the Church of the Nativity is an example of the idolatry that has developed from apostate Christian religions.

Oversight of this church is divided among the Roman Catholic, the Greek Orthodox, and Armenian denominations. Conflicts occur among them over control of the worship at various times.

Also located near Bethlehem are the *Field of Boaz* and *Shepherds' Field*, *Rachel's Tomb* (built in 1860 by Moses Montefiore, a Jewish philanthropist), and *King David's wells*. These sites are not authenticated but one can get a sense of the terrain where important Bible events occurred by being in the area. The shepherds' field has a natural cave which was given a mosaic floor in the fourth century. A church was subsequently built within this cave.

Villages around Bethlehem show the general terrain of the land and give one an idea of what the area looked like in first century times.



Needful Things

NATHAN L. MORRISON

Man has always placed emphasis on material things and has regarded them as important because it is what we live in and what we know. Man has always had to be reminded by God that spiritual things are more important than fleshly things in our lives as we struggle to serve Him. In 1943 Abraham Maslow identified a hierarchy of needs that must be met before a level of completion can be acquired, and these needs follow a predetermined order of importance. It is explained by the example of a pyramid with the basic needs the bottom two tiers, making the foundation. This is known today as Maslow's Hierarchy of Needs.

According to Maslow the bottom two tiers of the pyramid must be met before climbing further. Physiological Needs: food, water, clothing, and shelter are the first tier. The second tier is Security Needs: physical security and freedom from war, crime, physical and emotional abuse, freedom from fear, anxiety, chaos, and stress, also a need for law and order. At the top is what he described as man's self-actualization, which will be different for each individual. Maslow states that few people ever achieve their self-actualization goals. As we step up this pyramid of needs, we go up one step at a time. Occasionally, we step backward as old needs resurface. The pyramid will look different for each person, as we all want different things, and have different dreams and goals. Our priorities that make up the pyramid will differ. We can also look at Maslow's pyramid as a cycle: We go up then go down, rarely do we ever just keep climbing; something always comes up. But his thesis is that man cannot do without five things: food, water, clothing, shelter, and security.

But what does Jesus say about the importance of these five things Maslow says man cannot live without? In addressing His disciples' concern over these things, Jesus said not to worry about physical needs, for as long as we seek first His kingdom and righteousness, the physical would be supplied (Matt. 6:25-33). Jesus shifted the focus off the physical and to the spiritual. When we compare Maslow's level of importance with Christ's we see a stark difference. Food and water: Christ said not to worry about them (Matt. 6:25-32). Clothing: Jesus said God knows our needs (Matt. 6:25-32). Shelter: Christ made no promise of shelter in this world (Matt. 8:18-20). Security: Jesus said our physical safety and security may be in jeopardy (Matt. 10:16-23). Christ did not place the same importance on our physical needs as man has!

GOD'S HIERARCHY OF NEEDS

In the same way that our physical bodies need food, water,

clothing, shelter, and safety, so does our soul have basic needs to survive. As Christians, the top of our pyramid (our goal) is heaven. But there is a foundation of needs that need to be met first. There is a parallel between our physical needs and our spiritual needs. Food: Study (the Word of God, 2 Tim. 2:15); Clothing: Love (Col. 3:14); Shelter: Faith (Eph. 6:11, 16); Security: Self-control (Discipline, Luke 9:23). Study, love, faith, and self-control are the basic building blocks of our spiritual needs! Like the physical pyramid where we can take steps backward along the way, this is no different. Those who should be mature sometimes go backwards and need to rebuild the foundations (Heb. 5:12). In fact, as we need to eat and drink daily, we need continuous nourishment in these things spiritually, or our soul will perish. Knowledge produces self-control, and from self-control comes kindness towards love. Practicing these virtues keeps us safe from the danger of eternal torment and brings us closer to God and to entering our home with Him. As our knowledge increases, so does our faith. Our faith increases our love for God and for one another, and it becomes easier to deny ourselves. Have you met the basics or have you stepped backwards?

We want to go to heaven, and Jesus said it would be a rough road to follow, but well rewarded. How badly do we want it? Will we have the staying power to endure? Sometimes for the believer as well as the non-believer, we need to be reminded that the needs we get caught up in stressing over in the day-to-day, Jesus fulfills in Himself. Food and Water: Jesus said He was Bread of life and Eternal Water (John. 4:12-14; 6:35). Clothing: Those baptized into Christ are clothed in Christ (Gal. 3:21). You will also learn to be clothed in love, and will find the pieces of the armor of God (Eph. 6:10-18). Shelter: Jesus says He is going to prepare a home for us in Heaven (John 14:2-3). Security: If God is for us, who can be against us (Rom. 8:31)? Jesus said He would never forsake us or desert us (Heb. 13:5-6).

Man's priority of needs is different than God's. Man says one can't achieve goals in life without physical needs. God says one can't enter Heaven without applying these spiritual needs! Maslow said most people don't reach their self-actualization goals. God says Christians have a reservation in Heaven (1 Pet. 1:3-5)!

Does Jesus fill your life? If not, perhaps you are still concerned over physical things. Where are your priorities? Physical or spiritual? That which is perishable or imperishable?

Soldotna, Alaska

Ezra Was Prepared

DAVID DANN

Because His chosen people consistently rebelled against Him, God caused Babylon to conquer Judah and to destroy both the temple and Jerusalem in the year 586 B.C. (2 Chron. 36:15-21). As a result of this conquest, the people of Judah were carried away as captives to Babylon. But the Lord, through His prophets, had already decreed that a remnant of the people would return to their homeland in the future. The time of their return arrived, following a shift of power in which Babylon was overthrown by the Medes and Persians under the leadership of Cyrus (see Dan. 5).

In the first year of his reign, Cyrus the Persian decreed that the captives of Judah would be allowed to return to their land and rebuild the temple of God (Ezra 1). This decree of Cyrus had been foretold more than 150 years beforehand by the prophet Isaiah (Isa. 44:24-45:7). So, in 536 B.C. the first captives of Judah returned to Jerusalem.

While the book of Ezra opens with the decree of Cyrus and the subsequent return of the exiles to Jerusalem, Ezra himself was not part of the first group to return. In fact, Ezra returned to Jerusalem in 458 B.C., which places his return about 78 years later than the first group. His return is recorded as follows: "And Ezra came to Jerusalem in the fifth month, which was in the seventh year of the king. On the first day of the first month he began his journey from Babylon, and on the first day of the fifth month he came to Jerusalem, according to the good hand of his God upon him. For Ezra had prepared his heart to seek the Law of the LORD, and to do it, and to teach statutes and ordinances in Israel" (Ezra 7:8-10).

Ezra may not have been the first of his people to return to Jerusalem, but the inspired record assures us that he was well prepared when he did return.

1. Ezra was prepared to seek the law of God. "For Ezra had prepared his heart to seek the Law of the Lord . . ." (Ezra 7:10). To "seek" the law is to study the law for the purpose of knowing and understanding the will of God. In times past, the people of Judah had failed to seek the law of God and perished from the land as a result. Shortly before Babylon conquered Judah Jeremiah spoke for the Lord saying, "Can a virgin forget her ornaments, or a bride her attire? Yet my people have forgotten me days without number" (Jer. 2:32). Ezra no doubt understood the root causes of the downfall of his forefathers and was determined to not follow the same pattern himself. God's people must learn from the failures of the past in order to keep from recycling the errors of days gone by. The faithful child of God recognizes his need to "grow in the grace and knowledge of our Lord and Savior Jesus Christ" (2 Pet. 3:18), and searches the Scriptures daily (Acts

17:11) in pursuit of this goal. Ezra was prepared to do that which was necessary in order to know the will of the Lord.

2. Ezra was prepared to obey the law of God. "For Ezra had prepared his heart to seek the Law of the Lord, and to do it . . ." (Ezra 7:10). Ezra would have needed to know the law of God since he was both a priest and a scribe (see Ezra 7:1-6). But he was not content with simply knowing the will of God. He was also prepared to do the will of God. It is one thing to hear and understand the will of the Lord. It is something else to actually obey the will of the Lord. The faithful Christian is the one who both knows and does the will of our Savior. "Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able to save your souls. But be doers of the word, and not hearers only, deceiving yourselves" (James 1:21-22). Bible study is not simply an academic exercise during which we memorize facts and stories. Our study of the Scriptures must lead to personal application of the word and personal change of our lives for the better. Ezra was prepared to obey that which he had learned in his study of God's word.

3. Ezra was prepared to teach the law of God. "For Ezra had prepared his heart to seek the Law of the Lord, and to do it, and to teach statutes and ordinances in Israel" (Ezra 7:8-10). Ezra's attitude is commendable in that he recognized the need for others to gain the same knowledge of God's will that he himself possessed and was determined to fill that need through teaching. A devoted disciple of Christ will not be content to know and obey the will of the Lord himself. The dedicated disciple will see that there is a need to "make disciples of all the nations" (Matt. 28:19), and will work toward that end. Concerning the gospel, Paul instructed Timothy saying, "And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also" (2 Tim. 2:2). Some worry that they won't be able to teach everybody and, as a result, end up teaching nobody. But Ezra was prepared to teach the law of God to those who would listen in Israel.

CONCLUSION

Paul writes that those who would serve the Lord must be, "sanctified and useful for the Master, prepared for every good work" (2 Tim. 2:21). As an individual who was prepared to do the Lord's will, Ezra stands out as a good Old Testament example of one who was willing to study, obey, and teach the word of God. Ezra was prepared. Are you?

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Preaching at Funerals

DAVID HALBROOK

There is no event or occasion that is more sobering than the death of a loved one and their funeral. Thus Solomon wrote, “Better to go to the house of mourning than to go to the house of feasting, for that is the end of all men; and the living will take it to heart” (Eccl. 7:2). “The house of mourning” would include occasions like a funeral, though it isn’t limited to that.

In American society, it seems that it is increasingly difficult to find occasions where numerous non-Christians will gather and listen to gospel preaching. However, that does not mean that it will be that way forever or that Christians have less duty to try to teach (Isa. 55:11; 1 Cor. 15:58). Funerals are one of the few occasions where there is an opportunity to teach a crowd, many of whom are not Christians. Knowing that in both receding and booming economies, funerals will be regularly occurring, let’s give some spiritual thought to preaching at funerals.

FORMERLY OPEN DOORS CLOSING?

Time magazine reported that before his death, President Lyndon Johnson asked Billy Graham to preach at his funeral, and he had specific instructions. “I want you to look in those cameras and just tell ‘em what Christianity is all about. Tell ‘em how they can be sure they can go to heaven. I want you to preach the Gospel.”¹ Aside from what you think of Lyndon Johnson as a president or person and despite the fact that Billy Graham erroneously teaches salvation by faith alone through the sinner’s prayer, the sentiments of President Johnson are exemplary. Jesus said that sometimes “the sons of this world are more shrewd in their generation than the sons of light” (Luke 16:8). Moreover, sometimes the sons of this world are more spiritually-minded than the sons of light!

Must every funeral have preaching? No, but for good reason, that has commonly been the practice in American culture, though admittedly that is changing.

I wonder if the *focus* of funerals in American society has shifted from the comfort of Scripture to the comfort of personal memories because people, in general, have less to say or think about concerning the future of the one who

has died. Atheism and humanism leave grieving family members with the feeling akin to what old arcade games said when time ran out: “Game Over.” Agnosticism, often expressed by sayings like “I’m spiritual, not religious,” similarly leaves those of a like mind with a “now what?” feeling. All they can do is look backward, for to look at the present or future leaves either bitter sorrow or unending uncertainty. And even many denominations have few words of substance to offer beyond reading the Psalm 23. There is certainly substance in that psalm. If you doubt that statement, listen to Dorris Rader’s lecture titled *The Lord is My Shepherd* (you can listen to or download this file at <http://truthmagazine.com/?p=125#more-125>). But the meat of this psalm is typically neglected and only its surface is scratched. *Maybe* at the end of these “sermons” there will be an appeal for the audience to “accept Jesus into your heart — all you have to do is believe. . . .”

Do memories of the deceased provide comfort so-needed at the funeral of a loved one? *Absolutely*—but when those memories are recalled within the context of Scripture, how much sweeter they are and how much more helpful they can be to the mourner who is separated from God.

WILL CHRISTIANS ENDURE SOUND DOCTRINE AT FUNERALS?

Whether or not to include gospel preaching as a part of a funeral is a matter of judgment. God has not given a pattern for conducting funerals (though there are wise and unwise judgments). But, if Christians decide to include gospel preaching in the funeral, then it must be *gospel* preaching.

Whenever someone preaches the word they must “be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching” (2 Tim. 4:2). Sometimes, for reasons listed below, Christians object to preaching at funerals which convinces, rebukes, and exhorts. Brethren, test the soundness of these occasionally-offered objections:

1. *It just isn’t the right time.* Is it true that when death is literally before our eyes, that this is not the right time to remind men of what God has said about death? How do we form the opinion that the message of “repentance and

¹*Time*, “The Pastor in Chief,” August 20, 2007, 43.

remission of sins” in Christ does not belong on one of the few occasions where dozens, if not hundreds, of people will be present and at least semi-attentive? I don’t understand.

2. *You’re picking on people when they are weak.* Since when is preaching the soul-saving gospel “picking on people”? Here is where an unhealthy attitude shows its true colors. Instead of thinking of the suffering that those who are lost will eternally endure if they don’t turn to God, we are thinking of the temporal pain that the guilt of sin will add to an already heavy heart. Men may be emotionally weak due to the separation from their loved one caused by physical death, but even more tragic is their spiritual weakness and spiritual death which separates them from the One who loves them (John 3:16; Rom. 6:23).

3. *That’s not the purpose of the funeral — it is to memorialize the individual.* It has been granted that whether or not to include gospel preaching is a matter of judgment.

But, for the two-plus centuries that our nation has existed, funerals have been times when God is worshiped. Has our culture had it all wrong all along? Is our time better spent during this assembly focusing primarily on the one who has died to the neglect of the message of the One who will someday raise the dead?

4. *Most of my family aren’t members of the Lord’s church and they will be upset if the preacher preaches about specific sins, religious errors, etc.* It is a sad thing if a Christian reasons this way. Is not the fact that they are not Christians all the more reason to give them an opportunity to hear the message of the gospel? Our concern about the possibility of offending them has already been addressed by Jesus when “His disciples came and said to Him, ‘Do You know that the Pharisees were offended when they heard this saying?’ But He answered and said, ‘Every plant which My heavenly Father has not planted will be uprooted. Let them alone. They are blind leaders of the blind. And if the blind leads the blind, both will fall into a ditch’” (Matt. 15:12-14). Are we more concerned about our loved ones being hurt by the truth or being lost in the ditch?

GOSPEL PREACHERS: PREACH THE WORD!

Finally, gospel preachers need to be reminded of their duty. “Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching” (2 Tim. 4:2). Jesus did not give the gift of evangelists simply so that they would draw pay for preaching twice a week (Eph. 4:11). The work of an evangelist is to teach the gospel *wherever* he has that opportunity. I’ve been told by one who was present, that a gospel preacher preached a funeral for a woman *in a Baptist church* but that he said little or nothing that was distinctive concerning accessing salvation in Christ or of His church but did find a way to speak of her delicious apple pie. If this is accurate — what a tragedy!

Certainly, these occasions in particular require one to be “wise as serpents, harmless as doves.” If Paul had preached the type of sermon in Athens that he typically preached in a synagogue, he could have preached the truth

of Christ but it would not have been understood by idolatrous Gentiles. “Funeral sermons” are unique opportunities and the content should fit the general audience’s knowledge. As our society continues to be increasingly ignorant of the Scriptures, among the non-Christians at a typical funeral there will be an increasing number of people present who have never read the Bible. These have

been deceived by various means to believe that the Bible is the product of human ingenuity. Let us preach in a way that gives them a reason to listen to the Bible—they’ve probably never been given a good reason. Of course, each preacher will have some knowledge of the general composition of the audience and should present the truth accordingly (“in season, out of season”).

Considering the audience also includes offering words and passages of comfort to those who are Christians at a funeral. That balance should be present so that at this heart-rending time, those who have obeyed the gospel will be reminded that they need not “sorrow as those who have no



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An Ideal Couple

BOBBY THOMPSON

The Scriptures reveal an ideal couple, and we have in mind Aquila and Priscilla. We are familiar with them to some extent; however, we fail at times to appreciate the entirety of what the Scriptures relate concerning them. This type of couple is what the church needs. Just think of what people like Aquila and Priscilla mean to congregations! Such people are the hope of some congregations surviving and prospering in the sight of the Lord. There are six passages in the New Testament books which mention Aquila and Priscilla. As we observe these passages, we can understand their lives and in turn gain profitable lessons as we apply their situations to our own lives.

THE FIRST MENTION OF THEM IS IN CORINTH (ACTS 18:1-3)

Aquila was a Jew born in Pontus, a northern portion of Asia Minor. They had lived in Rome from which they had been banished with all Jews by Claudius. There is no evidence that the banishment and tribulations involved had caused them to be bitter toward

God. Comparable things have caused many to be extremely bitter toward life. There is no evidence of such in the life of this couple. They had come to Corinth as tentmakers and were found by Paul who was of the same craft. Here was the beginning of one of the dearest friendships in the Scriptures. Were they Christians at this time? Probably, and if not, we conclude that they were before leaving Corinth.

THE NEXT MENTION OF THEM IS IN EPHESUS (ACTS 18:19)

Paul departed from Corinth and went to Ephesus. Aquila and Priscilla accompanied him and remained there while Paul went on to Jerusalem. In Ephesus, they heard an eloquent preacher named Apollos, who in spite of his attainments and ability, knew only the baptism of John (Acts 18:24-28). After hearing Apollos, they took him unto them “and expounded unto him the way of God more perfectly” (Acts 18:26). From this account, we are able to conclude: (a) They knew the truth about John’s baptism that Apollos at this time did not

Preaching Funerals

(CONTINUED FROM PAGE 21)

hope” (1 Thess. 4:13). Yet, that also means that those who have no hope need to realize it! Many don’t even know that there is a hope which they lack—who will tell them of the hope that is “in the word of the truth of the gospel” (Col. 1:5)?

There are basically two kind of people present at funerals—non-Christians and Christians. When preaching on one of these occasions, how should we proceed? Possibly the best point of reference is in Luke 16, the record of the rich man and Lazarus. After his death, what kind of sermon would Lazarus want preached at his funeral? What kind of sermon would the rich man want preached at his funeral? If you’ll “chew on that” for a while, then you shouldn’t have any trouble deciding what your “approach” should be.

Fellow evangelists, if you are asked to speak at a funeral to reminisce of the deceased because of your friendship

with them, then be faithful to your charge. But if you are asked to speak because you are an evangelist—then be faithful to your charge! Will you succumb to the pressure of families, friends, brethren, or even elders if they “ask” you not to preach the distinctive message of salvation in Christ, for some reason akin to reasons considered above? If you consider quieting the distinctive message, if you are advised to avoid specificity, or if you are chastened for challenging the lost with the gospel—recall these words of Paul: “For do I now persuade men, or God? Or do I seek to please men? For if I still pleased men, I would not be a bondservant of Christ” (Gal. 1:10). “Therefore do not be ashamed of the testimony of our Lord, nor of me His prisoner, but share with me in the sufferings for the gospel according to the power of God” (2 Tim. 1:8).

know. (b) They were courageous enough to endeavor to teach Apollos concerning his false teaching regarding the baptism of John. (c) They were not worshipers of eloquence. They could distinguish eloquence from truth. (d) They loved the souls of men to the extent that they took the time and effort to teach Apollos the truth that his error in teaching might be corrected. What would you have done if you had stood where Aquila and Priscilla stood? What are we doing today when confronted with the exponents of false teaching? So many of us adopt the course of least resistance by saying it wouldn't have done any good, and then go on our merry way, singing how we love Jesus and his truth!

THE NEXT MENTION OF THIS FAITHFUL COUPLE IS IN 1 CORINTHIANS 16:19

Salutations were sent by Paul from this couple to the church at Corinth. Aquila and Priscilla knew members in Corinth and no doubt were eager to see the church at Corinth be more spiritually minded. There was a church in their house at this time. Such implies: (a) their home was open to Christians. The facilities of their house could be used as the meeting place of the church. (b) Priscilla was not so concerned with her house but that she could experience inconveniences by permitting the church to meet there. It is difficult now to find members who will open their homes for a Bible study to be conducted. How unlike the spirit manifested by Aquila and Priscilla! They could endure what some call an inconvenience—what about us?

THE FOURTH MENTION OF THEM IS IN ROMANS 16:3-5

Greetings are sent to them in Rome. They had doubtlessly moved from Ephesus to Rome. They had not forsaken the truth or Paul, the truth's servant. "Greet Priscilla and Aquila, my helpers in Christ Jesus: who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the gentiles." Notice these statements concerning them: (a) my helpers in Christ Jesus. (b) for my life laid down their own necks. (c) Paul was thankful for them and so were all the churches of the Gentiles. We notice also verse 5: "Likewise greet the church that is in their house." As in Ephesus, there was also in Rome, a church meeting in their house. Everything said about them was highly commendable. They loved the truth and were faithful to it.

THE LAST TIME THEY ARE MENTIONED IS IN 2 TIMOTHY 4:19

In this brief statement, Paul saluted Priscilla and Aquila in Ephesus. They had returned to Ephesus from

Rome. This probably was the apostle's last letter; yet, among the important items, he had space to remember Priscilla and Aquila.

This type of couple is what the church needs Such people are the hope of some congregations surviving and prospering in the sight of the Lord.

CONCLUSION

Let us profit from this couple. They were industrious. They had friendship for a humble servant of the Lord. The church could meet in their house. They took their religion with them wherever they went. They knew the truth and were courageous enough to contend for it. Is the spirit of Priscilla and Aquila in us? Why not? Don't we desire to go to heaven? As we said before, so say we again: What congregations need today are members of the Lord's church who have the attitude of this faithful couple rather than hearts being filled with pride and vanity of this world!

(Taken from Speaking Truth in Love, 28-30).

“Therefore, Let Us...”

MARK MAYBERRY

Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus, by a new and living way which He inaugurated for us through the veil, that is, His flesh, and since we have a great priest over the house of God, *let us* draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. *Let us* hold fast the confession of our hope without wavering, for He who promised is faithful; and *let us* consider how to stimulate one another to love and good deeds, not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more as you see the day drawing near (Heb. 10:19-25, NASB95).

The expression “Let us...” occurs repeatedly in the Hebrew epistle (Heb. 4:1, 11, 14, 16; 6:1; 10:22, 23, 24; 12:1, 28; 13:13, 15). In this article, let us focus upon such occurrences in Chapter 10, Verses 19-25.

WE SHOULD HAVE CONFIDENCE

In this context, confidence refers to a state of boldness and courage rooted in the redemptive work of Christ and our personal conviction as Christians (Heb. 3:5-6; 4:14-16; 10:19-22). Consider God’s charge to Joshua: “Be strong and courageous” (Josh. 1:6-9), and the fearless trust of the Psalmist: “The Lord is the defense of my life . . . I shall be confident” (Ps. 27:1-3).

WE SHOULD HAVE A SINCERE HEART

A sincere heart is authentic, genuine, and real. Jesus Christ, our great high priest, ministers in the heavenly sanctuary and the true tabernacle (Heb. 8:1-2; 9:24-25). In like manner, we should be true and trustworthy: “let us draw near with a sincere heart” (Heb. 10:22).

WE SHOULD HAVE FULL ASSURANCE

Full assurance refers to a state of complete certainty. Christ is reliable, but what about us? Will we exhibit the full assurance of hope until the end (Heb. 6:9-12)? Are we

manifesting the full assurance of faith which flows from a sincere heart (Heb. 10:19-22)?

WE SHOULD HAVE A CLEAN CONSCIENCE

The sacrifice of Christ supersedes the offerings of the Mosaic system. Through the shedding of His precious blood, we experience full forgiveness, being made perfect in conscience. Cleansed from the contamination of sin, we can now serve the living God with a good conscience (Heb. 9:8-10, 13-14; 10:1-2, 22; 13:18).

WE SHOULD BE WASHED IN BAPTISM

Ritual washings were an essential part of Old Testament worship. Nevertheless, such cleansings were temporary and temporal. In contrast, spiritual purification is promised in the Gospel dispensation. Sin is washed away in the waters of baptism (Acts 22:16; 1 Cor. 6:11; Eph. 5:25-26; Tit. 3:5-6; 1 Pet. 3:20-21). Accordingly, has your heart been sprinkled clean from an evil conscience and your body been washed with pure water (Heb. 10:22)?

WE SHOULD HOLD FAST OUR CONFESSION

Holding fast carries the idea of firmly adhering to divinely inspired traditions, convictions, or beliefs. The blessings of sonship are conditional: We are the household of God, if we hold fast our confidence and the boast of our hope firm until the end (Heb. 3:5-6). We have become partakers of Christ, if we hold fast the beginning of our assurance firm until the end (Heb. 3:14-15). In like manner, let us hold fast the confession of our hope without wavering, for He who promised is faithful (Heb. 10:23).

WE SHOULD CONSIDER ONE ANOTHER

Christians should be considerate, observant and perceptive, taking note and notice of one another. The strong ought to bear the weaknesses of those without strength; with humility of mind, disciples must regard others as more

Christians should be considerate, observant and perceptive, taking note and notice of one another. The strong ought to bear the weaknesses of those without strength; with humility of mind, disciples must regard others as more important than self.

important than self. Accordingly, let us strive to please our brethren, placing their interests above our own (Rom. 15:1-2; Phil. 2:3-4). Consider Jesus (Heb. 3:1), and also one another (Heb. 10:24).

WE SHOULD PROVOKE EACH OTHER

On certain occasions, disciples experience sharp disagreements, even to the point of division (Acts 15:36-41). However, from a positive standpoint, we should be provocative, rousing one another to activity, stirring up our brethren to love and good works (Heb. 10:23-25).



implore and entreat. We should encourage one another day after day, through regular association and assembly (Heb. 3:13; 10:25). We also urge one another to greater faith and fidelity, being committed to prayer and divine precepts (Heb. 13:18-19, 22).

CONCLUSION

How are such goals achieved? We start the process through being washed in the blood of the Lamb. We complete the process through personal devotion and personal interaction. Will you not obey the gospel while there is time and opportunity?

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WE SHOULD ENCOURAGE EACH OTHER

The Greek word translated “encourage” literally means “to call to one’s side,” i.e. to exhort and encourage, to

The Big “Lie”

DONALD P. AMES

A couple of years ago, *The Indianapolis Star* (4-26-07) carried a news story about two congregations in the Indianapolis area promoting the homosexual agenda. They may be the ones also behind the billboards that have been popping up about the city claiming Jesus endorsed homosexuality, and since He did not practice discrimination, neither should we. Some scriptures have also been offered—two I am aware of are Matthew 8:5-13 and 19:11-12. The sad part of all this is that some people are lazy enough to see that and assume it must be so, when in reality, neither scripture says anything at all about Jesus endorsing homosexual relationships. The first is talking about Jesus being asked to come and heal a man’s sick servant, and the latter is talking about eunuchs (some of whom are such “for the kingdom of heaven’s sake”—hardly homosexual agenda!).

Someone, per the article (and visibly noticeable if you drive by) had taken a paint roller and painted in big letters “LIE” over the one on Washington St. I do not approve of defacing someone else’s property—regardless of whose it might be. But since it is so obvious and the picture was in the *Indianapolis Star*, it just might make some open their

Bibles and read the passages (Matt. 8:5-13 here) and see why someone would do such a thing. When they do, they will be shocked at how badly *misused* the passage is to promote the homosexual agenda! This could have a *big* back lash against the whole homosexual agenda via bill-boards, causing people to reject *all* of them as totally false (which in reality they are!).

If you really want to know what the word of God teaches on the subject, may I suggest you read Genesis 13:13; Genesis 19; Leviticus 18:22-23; 20:13; Matthew 19:4 (note Jesus did not say male and male, but *male and female*); 19:9 (the term “fornication” in the original includes both homosexuals and lesbians); Romans 1:24-32; 1 Corinthians 6:9-10; Galatians 5:19-21; Colossians 3:5; Jude 7; Revelation 21:8; 22:15 (the term “dogs” here refers to those practicing homosexual activities); etc.

Now that is what God *does* say about it, and you can read it for yourself.

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“Until Shiloh Comes”

KYLE POPE

Before Jacob died, Genesis forty-nine records that he blessed each of his sons. The blessing of a patriarch was more than just hoping that his children’s lives would be blessed; it was a prophetic declaration of what would happen to them and their posterity. Within the blessing to Judah he declared, “The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh comes; and to Him shall be the obedience of the people” (Gen. 49:10, NKJV). Several things are striking about this declaration.

THE SCEPTER

A scepter was a rod or staff which today as in ancient times represents royal authority. A king holds the scepter as a sign of his right to command. In the book of Esther, King Ahasuerus held out his golden scepter to her saving her life when she came unsummoned into his presence (Esth. 4:11; 5:2). When Amos prophesied doom to Syria and the Philistines he rebuked the leaders of both addressing them as the “one who holds the scepter” (Amos 1:5-8). Yet, Jacob’s words come long before a king would rise in Israel. And even then, the first king would come from the tribe of Benjamin—Saul, the son of Kish (1 Sam. 9:1-10:1). This is no misstatement, however. The Lord revealed to Jacob centuries before it happened, that God would set a king over Israel. After Saul sinned, he would be told, “Now your kingdom shall not continue. The Lord has sought for Himself a man after His own heart, and the Lord has commanded him to be commander over His people, because you have not kept what the Lord commanded you” (1 Sam. 13:14). This “man after God’s own heart” was David, the son of Jesse—of the tribe of Judah (1 Samuel 16:1-13).

Jacob’s words pointed to David’s reign, but that

wasn’t where they ended. He declared, “the scepter shall not *depart* from Judah” (emphasis mine). David began a royal line, which Jacob foretold would continue. Yet, one from Judah would not simply bear the “scepter” but would also be . . .

A LAWGIVER

This is even more striking because Jacob’s words come before any recorded written law had been given. The “Lawgiver” of Israel would be the Levite, drawn out of the Nile—Moses (Exod. 2:1-10). Of him, Israel would declare, “Moses commanded a law for us, a heritage of the congregation of Jacob” (Deut. 33:4).

Yet, the Psalms twice would echo Jacob’s blessing—“Judah is My Lawgiver” (Psa. 60:7; 109:8). Isaiah would recognize that the true source of Divine Law was not, Moses. Instead, “the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; He will save us” (Isa. 33:22). When did a “Lawgiver” come from Judah? Does this speak merely of the administrative laws of Davidic kings? Or, does Jacob foreshadow the coming of a Divine Lawgiver, descended from Judah?

One might argue that the term “Lawgiver” is just another way of describing royal authority parallel to the first term—“Scepter.” But Jacob claims that neither will depart from Judah “until” the coming of . . .

SHILOH

Shiloh was a city in the Israelite territory of Ephraim where the tabernacle stood from the time of Joshua (Josh. 18:1) through the time of Samuel (1 Sam. 1:24). However, it is unclear if the city bore this name as far back as the time of Jacob. There is no mention of it in Genesis. If this refers to the city, some would argue that Jacob foreshadows Judah, through the rise of David “coming to Shiloh.” The problem with this is that Jacob describes authority not departing from Judah “until

“The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh comes; and to Him shall be the obedience of the people” (Gen. 49:10, NKJV).

Shiloh comes” (emphasis mine). It would not be until the time of David that royal authority would come to Judah. Through David and his son Solomon, Jerusalem (not Shiloh) would become the place of worship (2 Sam. 7:5-13). In other words, royal authority doesn’t start for Judah until after David comes to Shiloh.

Then what (or who) is the Shiloh of Jacob’s blessing? The Hebrew word *shyl-ho* found here may be a contracted form of *shello*, a compound of *sh-* the relative pronoun “whom,” with *-l* the preposition “to,” and *-o* the third person singular pronominal suffix “he.” Altogether, that would mean, “he to whom it belongs.” If this is correct, although it would constitute an unusual and unique construction, Hamilton tells us it is supported by “the almost unanimous testimony of ancient versions” including the Septuagint and the Hebrew Targums.* This may parallel the wording of Ezekiel 21:27. In this text, God rebukes the “wicked prince of Israel, whose day has come” (21:25). After promising that the king of Babylon would come to punish him (21:18-24), the Lord declares of his power, “Overthrown, overthrown, I will make it overthrown! It shall be no longer, until He comes whose right it is, and I will give it to Him.”

If this interpretation is correct, what would it tell us about Jacob’s blessing? Jacob prophesied a King from

the line of Judah, before a king was even imagined in Israel. Jacob prophesied a Lawgiver from Judah, before written law was revealed, using a title Scripture applies to the Divine “Lawgiver.” Finally, he prophesies that this authority will stand “until he comes to whom it belongs” (NIV). Does this mean that when this one

comes, such authority will pass away? No, “to Him shall be the obedience of the people.” The Septuagint and the Vulgate both understood the Hebrew word here *amyim*—“people” to express the sense of “nations” (i.e. more than just Israel). Who would descend from Judah, be both a King and a Lawgiver, to whom the right of royal authority “belongs,” and to whom would be “the obedience of the nations” (NIV)? Hundreds of years before His birth Jacob prophesied the coming of Jesus Christ, of the tribe of Judah, King, Lawgiver, and Shiloh, “He to whom (the right to rule the nations) belongs.”

Shiloh was a city in the Israelite territory of Ephraim where the tabernacle stood from the time of Joshua (Josh. 18:1) through the time of Samuel (1 Sam. 1:24).

* Victor P. Hamilton, “Shiloh,” *Theological Wordbook of the Old Testament*, Vol. 2, eds. R. Laird Harris, Gleason L. Archer, and Bruce K. Waltke. Chicago: Moody Press, 1919.

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Old Granbury Road church of Christ

The Old Granbury Road Church of Christ and the Paluxy Road Church of Christ are pleased to announce the unity of the two congregations into one. They wrote, “We are coming together in the unity of the Gospel of Jesus Christ in order to serve Him more effectively.” The congregation began meeting at the the Old Granbury Road location on January 11, 2009. Their local evangelist is Chip Foster (cfoster@oldgranburyrdchurch.org). Their meeting information for those who are traveling is as follows:



4313 Old Granbury Road
Granbury, TX 76048
Phone: 817-573-6878

Sunday Bible Study	9:30 a.m.
Sunday Worship	10:30 a.m.
Sunday Worship	6:00 p.m.
Wednesday	7:00 p.m.

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DONNA HALBROOK



ISAIAH

MEMORY VERSE:

Behold, the nations are as a drop of a bucket (to God. He rules over them all.). (Isa. 40:15).

THEME:

Isaiah's name means "The Lord saves." He preached in the land of Judah under Kings Uzziah, Jotham, Ahaz, and Hezekiah. Isaiah warned the people to repent of their sins or God would punish their nation. He also told them about God's promise to send a Savior.

In a vision Isaiah saw the angels praising God on His throne, saying, "Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory" (Isa. 6:3). God is called "the Holy One of Israel" twenty-six times in this book. Holy means separated from sin. To "sin" means to do things which are wicked, bad, and evil. God loves things which are right and good. He is holy.

Isaiah said the people pretend to worship God but they still love their sins. That is like a man covered with sores who will die without medicine (Isa. 1:5-6). If the people do not repent, they will be destroyed.

King Hezekiah prayed to God when he almost died, and Isaiah told him God would add fifteen years to his life (Isa. 38:1-4). These two men led God's people to repent of many sins.

In Isaiah 53 God promised to send a perfect Savior. Isaiah prophesied these things about the Savior: 1. Rejected by the Jews, His own people (v. 3; see John 1:11). 2. Silent when falsely accused (v. 7; see Matt. 26:63; 27:12, 14). 3. Crucified with criminals, thieves (v. 12; see Mark 15:27). 4. Died as a perfect sacrifice for our sins to be forgiven (vv. 5-6; see Matt. 26:28). 5. Buried in a rich man's tomb (v. 9; see Matt. 27:57-60). 6. Rise from the dead to prolong His days forever (v. 10; see Matt. 28:5-9; Rom. 6:9).

Isaiah taught God's people to trust His Word as true. God protects His Word so that it will never pass away (Isa. 40:8). God rules the nations and the history of the world to fulfill His plan for our salvation. Nations boast of their power, but they are small drops of water to God (Isa. 40:15). His thoughts and ways are higher than ours just as the sky and outer space are higher than the earth (Isa. 55:8-9). Let us trust His every Word!

ACTIVITY - SHORT ANSWERS

1. What does the name Isaiah mean?
2. What did the angels say in praise to God?
3. Who is the king of Judah who prayed, and God extended his life fifteen years?
4. When men who hated Jesus Christ falsely accused Him, how did He answer?
5. What was the purpose of Jesus' death?

ACTIVITY - MATCHING

- | | |
|------------------------------------|------------------------------------------------|
| 1. Kings of Judah | _____ a. Crucified with Jesus |
| 2. Holy | _____ b. God's Word |
| 3. Pretend to worship but love sin | _____ c. Separated from sin |
| 4. The Holy One of Israel | _____ d. Uzziah, Jotham, Ahaz, Hezekiah |
| 5. Criminal, thieves | _____ e. Like a man with sores but no medicine |
| 6. Where Jesus was buried | _____ f. Twenty-six times in Isaiah |
| 7. It will never pass away | _____ g. In a rich man's tomb |

REVIEW MEMORY VERSE FROM THE PROPHETS OF GOD: PART 2:

"Be not afraid of _____
_____ : for I am
with thee to _____
_____, saith the Lord"
(Jer. 1:8).

“...Hear Ye Him”

JONATHAN CHAFFIN

How do we respond to hearing the word of God? Some respond with a question of what to do (Acts 2:37); some respond with jealousy, contradictory teachings, and blasphemy (Acts 13:45); still others respond with stopped ears and stones (Acts 7:57-58). We have one of two ways that we can react. The answer we give can either save us in eternal life or condemn us to eternal punishment. We either accept the Word of God or we reject it. Hearing requires faith in what God has to say. The ancient Jews heard God's word but it "*did not profit them.*" Why? Because they did not mix the hearing with faith (Heb. 4:2). How we hear affects our reply.

The statement made in Luke 8:18, "*Take heed therefore how ye hear;*" requires some serious attention. In the account of the transfiguration, God speaking, says; "*Hear ye him*" (Matt. 17:5). Jesus, being the Son of God, is whom we are to hear. The word "hear" in this verse means "to attend to, consider what is or has been said" (Thayer, 22). Therefore, since Jesus has the "*words of eternal life*" (John 6:68), would it not be beneficial for us to hear what He has to say? Look at some examples in the Bible of how people hear.

God told Noah that He was going to destroy the earth and its inhabitants (Gen. 6:7). Only Noah and his family found favor in God's eyes (Gen. 6:8). God commanded Noah to construct an ark with specific dimensions. It was, as God said, going to rain upon the earth for "forty days and forty nights" (Gen. 7:4). Without any reserved thoughts Noah did according to what God commanded him (Gen. 6:22). Noah heard and understood what God wanted him to do and obediently heeded God's commands.

Elijah was given the task to inform Ahab, King of Israel, that "*there shall not be dew nor rain these years, but according to my word*" (1 Kings 17:1). Ahab had done "*more to provoke Jehovah, the God of Israel, to anger than all the kings of Israel that were before him*" (1 Kings 16:33). To punish Ahab God was going to withhold rain until He said. After Elijah slew the 450 prophets of Baal, Jezebel sought to kill him. Elijah then fled to the wilderness and asked God to take his life (1 Kings 19:4). God then provides food and water to sustain him for "forty days and forty nights," and tells him to go to Horeb (1 Kings 19:8). Elijah listened to what God directed him to do and was rewarded by being taken into Heaven (2 Kings 2:11). Do we trust and take note of what God tells us so that He can direct our lives?

Isaiah was ready and willing to respond to the call of God. In Isaiah 6:8 he answers that call by saying "Here am I; send me." During a time when, for the most part, God had been forsaken by the Israelites, Isaiah replies to God's call. Are we ready to fulfill our responsibility to "seek and save that which was lost" (Luke 19:10)? Are we going to answer the call to "preach the gospel to the whole creation" (Mark 16:15)? There are many who are like the son Jesus talks about in Matthew 21. When asked to go work in the vineyard he replied, "I go, sir: and went not" (Matt. 21:30). At first they are zealous to do the work of the Lord but soon turn away from God. What we need to be is completely devoted to God and the work that He has prescribed for us to do. Pay attention to what God has to say and you will "save both thyself and them that hear thee" (1 Tim. 4:16).

Jesus said, "I am the way, and the truth, and the life: *no one cometh unto the Father, but by me*" (John 14:6). If we believe His statement, why do we ignore what He has to say? We want to find our own way to get to Heaven. The Jews of Paul's day were trying to that Rom. 10:3). Just as God gave Noah specific instructions for building the ark, God also gives us specific instructions on how we can obtain eternal life. But, yet we do not listen to these instructions. When are we going to understand that God is in control and that we are His servants? Jesus makes the proclamation in John 6:48, "I am the bread of life," meaning that through His doctrine is the nourishment that will save the soul. We can understand that to live we need sustenance. Jesus is providing that spiritual food that we need to have eternal life. There is only one way for us to get to Heaven and God has mandated how we get there. We need to hear what God has to say.

We need to be attentive to God's Word and understand that it is Him we are serving not ourselves. Hearing what is said entails more than just reading over the text. How are you going to comprehend what you are reading if you do not listen to what God says. The Ethiopian eunuch had to have Philip teach him because he did not understand (Acts 8:30-31). So we have to reverently hear the Word of God and "take heed *what* you hear" (Mark 4:24).

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The Church at Corinth: A Case Study of Division in the Local Church (4)

(CONTINUED FROM PAGE 2)

law toward God, but under law toward Christ), that I might win those who are without law; to the weak I became as weak, that I might win the weak. I have become all things to all men, that I might by all means save some. Now this I do for the gospel's sake, that I may be partaker of it with you (9:19-23).

He warned the strong to control the use of their liberties, lest they cause the weak to stumble and, in so doing, sin against God. By causing his brother to sin, the strong would become a reprobate (9:24-27). Paul continues to address the strong in chapter 10. He reminds the strong that not everyone who starts the Christian race remains faithful to the end, citing the evidence of Israel's conduct in the wilderness (10:1-5). Israel's conduct was an example for us and each should be reminded: "Therefore let him who thinks he stands take heed lest he fall" (10:12).

The application that Paul made to the strong was that they should respect the tender conscience of their weaker brother. If they are invited to the house of a weaker brother, "eat whatever is set before you, asking no question for conscience' sake" (10:27). However, if a weaker brother says, "This was offered to idols," they should not eat it, not because it would be sinful to eat meat sacrificed to an idol, but because of the effect it would have on the weaker brother's conscience (10:28). They should respect the tender (even if mistaken) conscience of their brother. They should neither encourage him in his mistaken belief nor put an occasion of stumbling in front of him (8:10-13; 10:27-28). Each brother, the weak as well as the strong, was instructed: "Let no one seek his own, but each one the other's well-being" (10:24).

But there was another danger for the soul of the strong that Paul also warns about: the danger of the strong brother sinfully participating in idolatry. The "strong" were going into an idol's temple and participating in the cultic feast (8:10). Those who thought themselves strong were actually participating in idolatry. Therefore, Paul tells them to "flee from idolatry" (10:14). He reminds them that participating in a cultic feast was not merely eating, it was participating in the worship to that idol. He said,

What am I saying then? That an idol is anything, or what is offered to idols is anything? Rather, that the things which the Gentiles sacrifice they sacrifice to demons and not to God, and I do not want you to have fellowship with demons. You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord's table and of the table of demons. Or do we provoke the Lord to jealousy? Are we stronger than He? (10:19-22).

Apparently the teaching in the first epistle did not completely resolve the issue because in 2 Corinthians, Paul had more to say about the situation:

Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? And what accord has Christ with Belial? Or what part has a believer with an unbeliever? And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: "I will dwell in them And walk among them. I will be their God, And they shall be My people." Therefore "Come out from among them And be separate, says the Lord. Do not touch what is unclean, And I will receive you." "I will be a Father to you, And you shall be My sons and daughters, Says the Lord Almighty." Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God (6:14-7:1).

So, the strong faced the danger, not only of misusing their liberty in such a way as to cause a weaker brother to stumble, but also of misusing their liberty so as to actually participate in idolatry.

This issue threatened the peace of the church at Corinth. When one reads 1 Corinthians 8-10 he can sense the tension that was present in the church surrounding the issue and how this tension threatened the unity of the saints.

APPLICATION

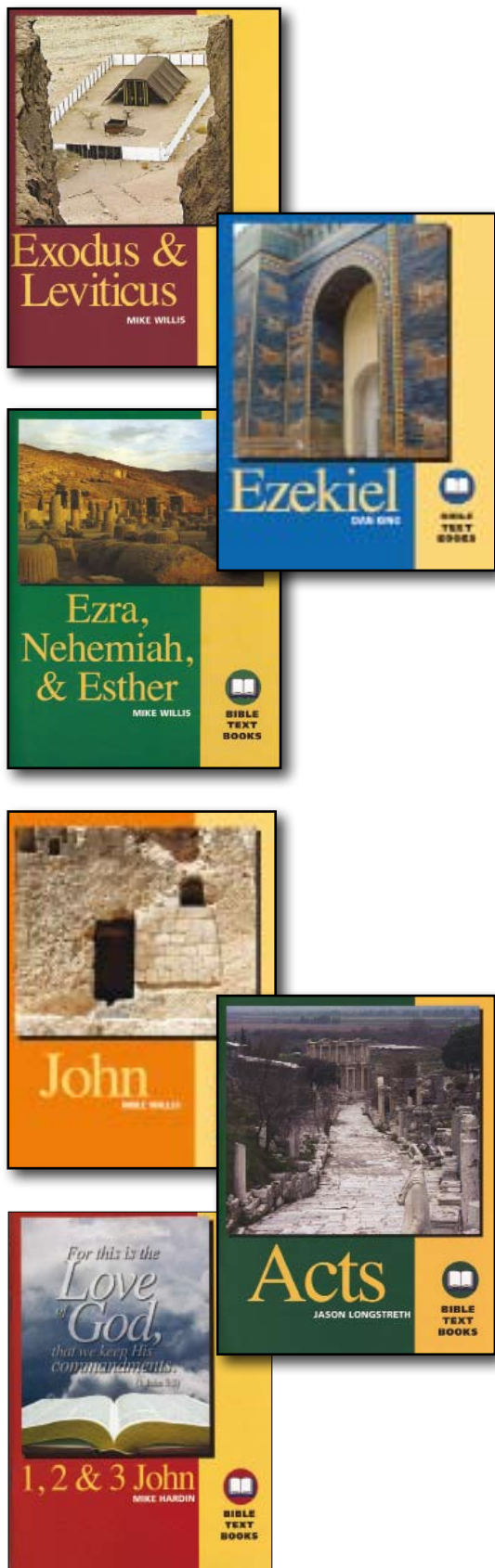
I have no doubt that the problem of how to handle one's personal convictions which differ from those held by his brother has threatened the unity of the saints throughout the ages, reaching into contemporary churches. And, I realize that making application of the principles of these chapters is problematic because no one wishes to think of himself as "weak" and would take offence at anyone who suggested he might be. The "weak" person is always the brother who does agree with *my* conclusions, because *I* am the "strong" brother. Surely that was the case with the brethren at Corinth as well.

How do we move forward and apply this to contemporary issues? Obviously, very carefully and with a sensitivity to the brother with whom we disagree, the same as Paul had to do in the first century!

The first thing I notice is that most of the instructions in this chapter are addressed to the strong, even though the strong were not so strong as they thought themselves to be

CONTINUED ON PAGE 32

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The Church at Corinth: A Case Study of Division in the Local Church (4)

(CONTINUED FROM PAGE 31)

(for indeed, some of the “strong” were participating in idolatry). What did Paul say to them:

- Be aware of the tender conscience of your brother
- Do not create a situation which tempts him to sin
- Respect his conscience

The second thing I notice is that Paul instructs the “weak” to educate their conscience. They had to learn that an idol was nothing, that eating meats made one neither better nor worse (8:4-6, 8), and that one had permission to eat what was sold in the market place (10:25-26). They had to cease to speak evil of their brother with whom they disagreed (10:30). In Romans 14, where a similar issue had arisen, Paul wrote,

Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him. Who are you to judge another’s servant? To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand (14:3-4).

The weaker brother had to learn not to condemn those who disagreed with him, though the weaker brother could not participate in the same activities without violating his conscience. The problem for the application is this: no one is willing to admit that his deeply held conviction is his personal conscience; he equates his personal conscience with the Word of God and judges everyone who disagrees with him as an apostate who has fallen away from the faith.

Are we, in the twenty-first century church, the first saints who have no personal conscience issues? Is every view, every judgment, and every conclusion an issue determining faithful adherence to God’s word? Who can be so foolish as to believe that?

So, how can we apply this material? Am I to create a list of those things that are “matters of faith” and those things which are “matters of personal judgment” that applies for the whole brotherhood? First of all, neither God, nor any man or group of men, has appointed me to that role. So, what-

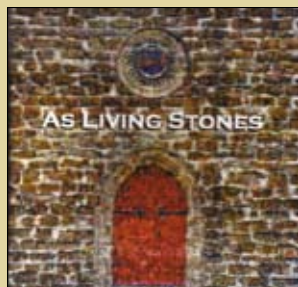
ever list I came up with would be nothing but *my* list and, it would differ from the list that every other brother among us would create. What value would it be, except for those who might be interested in what Mike Willis believes. So, how do we apply the teachings of 1 Corinthians 8-10?

Every brother is going to have to manifest the humility to realize that there are some things he holds as a personal conviction with which others among us disagree. If he thinks he holds no such beliefs, that should be a “red flag” about the reliability of that teacher.

He should be slow to condemn his brother for whom Christ died. I have witnessed brethren who have worked together for decades separated when one or the other of them reaches a conclusion about some issue, starts a campaign to force everyone else to line up with his new-found doctrine, and creates a faction among brethren over that issue. He never admits that he was sinful during those years he had not yet arrived at his new-found doctrine and never confesses his sinfulness for previously conducting himself in the same manner he now condemns in others, but he is now convinced that those who do not agree with his new-found conviction are not worthy of salvation or fellowship.

Does it not suggest that a person ought to engage in some self examination when he sees others who are equally committed to abiding in the doctrine of Christ as he is, who understand the need for divine authority for everything one practices the same as he does, and who is not campaigning to advance an agenda, but have arrived at a different conclusion on some difficult issue? Does wisdom not demand that he move slowly in such areas instead of reacting by charging that everyone who disagrees with him has departed from the faith, is unwilling to abide in the doctrine of Christ, is motivated by something other than pure motives, and is ignorant of church history?

Have we learned nothing from the conflict at Corinth?



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<p>BIRMINGHAM, AL Vestavia Hills Church of Christ 2325 Old Columbiana Rd. (near I-65 & Hwy. 31) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Harold Comer and Jason Cicero (205) 822-0018 or 822-0082</p>	<p>MADISON, AL Hughes Road at Gooch Lane Church of Christ 1550 Hughes Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Frank Walton (256) 830-1654 www.teachingtruth.org</p>	<p>RED BAY, AL Eastside Church of Christ Meadow Dr. & Hwy. 24 East Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Danny Fuller Building: (256) 356-4513 Cell: (256) 668-4904</p>	<p>BATESVILLE, AR Church of Christ Quail Valley 4104 E. Harrison St. Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Leonard Westbrook (870) 612-8409 or 698-0542</p>	<p>LITTLE ROCK, AR Church of Christ 7115 West 65th St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Don McClain Res. (501)847-6677 Study (501) 568-1062</p>	<p>BELFLOWER, CA Rose Ave. Church of Christ 17903 Ibbetson Ave. Bible Study 9:45 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (562) 866-5615</p>
<p>BRUNSDIDGE, AL Church of Christ 437 Clayton St (at US 231) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Paul Carter (334) 397-4684 Billy Carter: (334) 566-3205 pcarter@graceba.net billyc@troycable.net</p>	<p>MOBILE, AL West Mobile Church of Christ 129 Hillcrest Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (251) 342-4144 or 342-2041</p>	<p>SCOTTSBORO, AL Eastside Church of Christ John T. Reid Pkwy. (Hwy. 72, 2 mi. E. of Hwy. 35) Worship 9:00 A.M. Bible Study 9:30 A.M. Worship 10:30 P.M. Wednesday 7:00 P.M. Evangelist: Wayne Chappell, Sr. (256) 574-1603 or 575-2664</p>	<p>CLINTON, AR Mt. Zion Church of Christ 1202 Hwy. 16 West Clinton, AR 72031 (1.2 miles W of US 65) Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Bill Dodd Bldg: (501) 745-2572</p>	<p>MARSHALL, AR Marshall Church of Christ (North Central, AR) Hwy. 27 N, 1 Mi. from 65 Jct. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Randy Seairight (870) 448-2055</p>	<p>CANOGA PARK, CA (San Fernando Valley) Church of Christ 7054 Winnetka Ave. Bible Study 9:45 A.M. Worship 10:45 A.M. Afternoon 2:30 P.M. Wednesday 7:30 P.M. Minister: Bruce Evans (818)348-2193 Spanish congregation (818)701-0112</p>
<p>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP</p>	<p>MONTGOMERY, AL Church of Christ 800 Perry Hill Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jeff Henderson 244-1675, 277-9155, 271-4679</p>	<p>FAIRBANKS, AK Chena Small Tracts Road Church of Christ 5033 Chena Small Tracts Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. (907) 479-8918</p>	<p>CONWAY, AR Hwy. 65 Church of Christ 271 Highway 65N Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Bruce Reeves Bldg: (501) 336-0052</p>	<p>PINE BLUFF, AR Church of Christ 4700 W. 28th St. Bible Study 9:45 A.M. Worship 10:35 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Clarence W. Fell (870) 879-2097</p>	<p>DUBLIN, CA Tri-Valley Church of Christ 11873 Dublin Blvd. Dublin, CA 94568 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Joshua Higgins (925) 828-8747</p>
<p>FLORENCE, AL College View Church of Christ 851 N. Pine St. (Next to University Campus) Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Mark White</p>	<p>MONTGOMERY, AL Eastbrook Church of Christ 650 Coliseum Blvd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 6:00 P.M. Bldg: (334) 272-4232 Evangelist: Brian Moore 279-1077 Carroll Puckett 288-1461; Charles Martin 283-2983; Bob Smith 334-277-1904</p>	<p>GLENDALE, AZ Church of Christ 6801 N. 60th Ave. Bible Study 9:00 A.M. Worship 9:40 A.M. Bible Study 5:00 P.M. Evening 5:40 P.M. Wednesday 7:30 P.M. Evangelist: Steven Harper</p>	<p>CONWAY, AR Prince Street Church of Christ 2655 Prince St. (Hwy. 60) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (501) 339-6917</p>	<p>ROGERS, AR Central Church of Christ P.O. Box 763 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Ricky Manes (479) 636-7484 (479) 631-0288</p>	<p>EL CAJON/SAN DIEGO, CA Church of Christ 523 S. Johnson Ave El Cajon, CA 92020 Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: John Mulligan (619) 444-6106 (619) 922-0395</p>
<p>HUNTSVILLE, AL Chapman Acres Church of Christ 2137 Penhall Dr., NE (I-565, Exit 21, left on Maysville Rd., left on Chapman Ave., right on Penhall Dr.) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Roger Blackwelder (256) 536-5296 or 617-2848</p>	<p>NORTHPORT, AL Northwood Church of Christ 4601 Northwood Estates Dr. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: David Hartselle</p>	<p>TUCSON, AZ Church of Christ 145 N. Country Club Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Hugh Delong 326-3634 or 722-3179</p>	<p>FT. SMITH, AR South 46th St. Church of Christ 2323 South 46th St. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: John Hagenbuch (479) 478-6108 or 782-0588</p>	<p>TEXARKANA, AR Church of Christ 2301 Franklin Dr. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Marc R. Hinds</p>	<p>FOLSOM, CA Church of Christ 900 E. Natomas St. P.O. Box 492 Worship 9:30 A.M. Bible Study 5:00 P.M. Wednesday 7:30 P.M. Evangelist: David Posey (530) 676-9514 or (916) 608-4866 www.folsomchurch.com</p>

<p>FREMONT, CA Centerville Church of Christ 3885 Beacon Ave, Ste D Fremont, CA 94538 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. (510) 794-7659</p>	<p>MONTRORSE, CO San Juan church of Christ 1414 Hawk Parkway, Unit C Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 6:30 P.M. Evangelist: Richard Thetford (970) 626-5558 or (970) 249-8116 www.sanjuanchurchofchrist.org</p>	<p>FORT LAUDERDALE, FL Northside Church of Christ 912 NW 19th St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (305) 763-1404</p>	<p>KEY LARGO, FL Key Largo Church of Christ 100695 N. Overseas Hwy. 33037 m.m. 100.5 on U.S. 1 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Roland Fritz (305) 451-1194</p>	<p>ORLANDO, FL S. Bumbo Church of Christ 3940 S. Bumbo Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Joshua C. Creel (407) 851-8031 or (321) 235-3307</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) 752-2277 or 752-2771</p>
<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>SEFFNER, FL Church of Christ 621 E. Wheeler Rd. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Bobby Witherington (813) 684-1297 www.seffnercc.org</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>PALMETTO, FL Palmetto Church of Christ 1575 14th Avenue W. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: David Beck (941) 722-1307, or (941) 803-8084 www.palmettochurchofchrist.com</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>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. (386) 462-4325 or (352) 333-7003</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 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 Liggins (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>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>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>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>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 Church of Christ Ave. C and 2nd St. Bible Study 9:30 A.M. Worship 10:45 A.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 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; Building (770) 929-3973</p>
<p>FT. COLLINS, CO Foothills Church of Christ 1200 Raintree Drive Worship 11:00 A.M. Bible Study 11:30 A.M. Call (970) 482-9690 for Wednesday Service (Meets in home.)</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 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Al Sandlin 352-351-5188</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>GRAND JUNCTION, CO Valley Church of Christ 491 Sparrn 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 West (407) 293-2851 or 290-8650</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>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 Driggers 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 4:00 P.M. Wednesday 7:30 P.M. Evangelist: James P. Needham (407) 277-7931 or 628-2995</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>

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<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>	<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>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>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>OOLETIC, 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>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. Evangelist: Scott Vifquain (859) 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>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>ELETTSVILLE, 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>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>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>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 2626 W. 47th St. South 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) 404-0346 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 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>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>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</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. Wed. 10:00 A.M. & 7:00 P.M. Evangelist: Gary Kerr (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>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: David Halbrook (765) 676-6404 or (317) 892-6285</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. (515) 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>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 (630-529-2149) (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>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>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>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>

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<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 7:00 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 Gray's Community Bldg. School Road Worship 10 am Bible Study 11am (910) 321-9023 (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>Place Your Ad Today!</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 9:30A.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) 896-0090 (Building) (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>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. Evangelist: David Bunting (615) 893-1200</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>Shop online at truthbooks.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>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 5:00 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/smchurch</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>

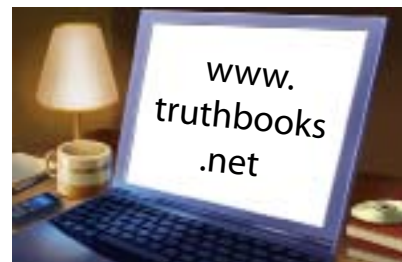
<p>AUSTIN, TX Wonsley Dr. Church of Christ 507 E. Wonsley Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 2:00 P.M. Wednesday 7:30 P.M. Evangelist: Ron Lehde</p>	<p>EDNA, TX 301 Robison Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (361) 782-5506 or 782-2844 Elders: 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 Appomattox 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 7:00P.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 10:30 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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THROUGH
OVERSEAS

<p>VIRGINIA BEACH, VA Virginia Beach Church of Christ Pembroke Manor Recreation Building 4452 Hinsdale St. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:00 P.M. (757) 486-6639</p>	<p>CHARLESTON, WV Church of Christ 873 Oakwood Rd. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. 304-342-5637</p>	<p>RAVENSWOOD, WV Church of Christ 1101 Gallatin St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: Rick Christian 273-0261 or 273-3267</p>
<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 10:20 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. L9A 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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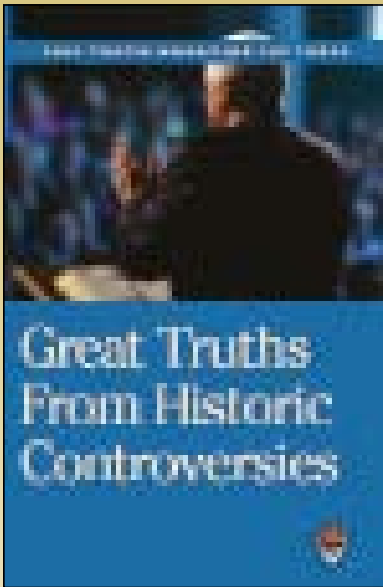
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