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# Truth Magazine

**SPECIAL ISSUE: FUNDAMENTALS OF THE FAITH**



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MIKE WILLIS

# Fundamentals of the Faith

**T**oward the end of the nineteenth century, James Harvey Garrison (1842-1931) edited a series of sermons which he titled *The Old Faith Restated* (1891). Garrison followed in the footsteps of Isaac Errett (1820-1888), editor of *The Christian Standard*, and identified himself with that portion of the Restoration Movement that believed in church support of human institutions (the missionary society) and instrumental music in worship. As that movement matured, many of its preachers moved away from preaching the fundamentals of the faith, as a result of which Garrison felt the need to remind his generation of the fundamentals of the faith. In introducing the series of sermons in *The Old Faith Restated*, Garrison explained why this book of sermons was necessary, saying,

An additional fact which emphasizes the need of such a restatement as is herein published, is that a generation of younger disciples has come upon the stage since the fathers fell asleep, and since the issues which they made with the religious world have ceased to be common themes of pulpit discussion. There is reason to fear that many of these are not familiar with, nor well grounded in, the great distinguishing principles, which, in so short a period of time, have wrought such marvelous results. They will be more likely to study these principles and aims, presented as a whole, in a fresh modern statement by living men, than

in the earlier fragmentary literature among us. If the time shall ever come when the bulk of our membership shall fail to have an intelligent grasp of the meaning, aim and value of our mission, as advocates of pure, New Testament Christianity, and shall become indifferent to those truths which it has been given us to defend, our work as reformers will have ended, and God will carry out His purposes through other agencies (4).

Garrison was correct in his assessment of where his brethren, those affiliated with the Christian Church, were headed. That body of brethren was moving away from the simplicity of New Testament Christianity in its worship and organization, but soon also in other respects. A portion of the movement was headed into the mainstream of Protestant denominationalism and formed the Disciples of Christ denomination. Another group was more conservative (they wanted only a little liberalism) and eventually separated from the Disciples of Christ to form the Independent Christian Church. Unfortunately, this more conservative group was not restoring New Testament Christianity; it was only the rear guard of liberalism, as is palpably evident from subsequent developments within that movement.

The series of lessons presented in this special issue of *Truth Magazine* is drawn together because it is my perception that we also have reason to be concerned. As Garrison wrote, "There is reason to fear that many of these (younger disciples, mw) are not familiar with, nor well grounded in, the great distinguishing principles, which, in so short a period of time, have wrought such marvelous results." There is among us a desire for preaching that features less Scripture and more stories, less doctrine and more lessons on how to overcome . . . (depression, anxiety, pessimism, etc.). The most popular preachers among us are those who have mastered the skills of this kind of preaching.

In the institutional churches, the shift away from doctrinal and Bible based preaching has been documented by their historians (see

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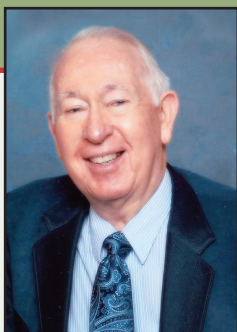
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CONNIE W. ADAMS

# “If Any Man Speak Let Him Speak as the Oracles of God” (1 Pet. 4:11)



One of the ministries God has committed to man is that of speaking His word. To the apostles Jesus commanded, “Go into all the world and preach the

gospel to every creature” (Mark 16:15). “It pleased God by the foolishness of preaching to save them that believe” (1 Cor. 1:21). “Preach the word” (2 Tim. 4:2). This ministry is not limited to those who do the work of an evangelist. Those who learned the word of truth were to “teach others also” (2 Tim. 2:2).

## ACCORDING TO ABILITY

God’s people possess various gifts. There were miraculous spiritual gifts which included prophesying (1 Cor. 12:7-11). That was speaking by divine inspiration. But there were gifts which were not miraculous (Rom. 12:6-8). God has favored some with more natural ability than others, while some have worked hard to develop their natural talents. But whether one spoke in New Testament times by inspiration or by the use of God-given natural ability, the speech was to be restricted to the “oracles of God.”

## ORACLES

In the Old Testament the term “oracle” was used to refer to the most holy place (1 Kings 6:16). Sometimes it was used of a place where divine knowledge could be sought, and at others times it meant a prophet (1 Kings 6:16; 2 Chron. 4:20).

## IN THE NEW TESTAMENT THE TERM OCCURS FOUR TIMES:

1. Acts 7:38 – at Sinai Moses received “the living oracles.”
2. Romans 3:2 – Paul said that unto the Jews had been committed “the oracles of God.” Here he obviously meant the law and the prophets.
3. Hebrews 5:12 – Christians are to grow beyond “the first principles of the oracles of God.” The basics (milk) were necessary, but the oracles of God included meat.
4. 1 Peter 4:11 – Those who speak God’s word are to do so “as the oracles of God.”

Both the Old and New Testaments were divinely inspired (2 Pet. 1:19-20; 1 Cor. 2:13). One who presents himself as an instructor in the words of life assumes a great and awesome responsibility for which he shall give account to God. That is why James said, “Be not many teachers, knowing that we shall receive the heavier judgment” (James 3:1). When it comes to the affairs of the soul, “I think,” or “perhaps,” “maybe,” or “it is my opinion” are not good enough. The Sacred Scriptures, the oracles of God must be the source of our teaching.

## ORACLES – SOUND DOCTRINE

To speak as the oracles of God is to present sound doctrine. Timothy was to speak “wholesome words, even the words of our Lord Jesus Christ.” One who does otherwise is “proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

## “If Any Man Speak Let Him Speak as the Oracles of God” (1 Pet. 4:11)

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perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself” (1 Tim. 6:3-5).

In Titus, much was said about “sound doctrine.” Elders are “by sound doctrine both to exhort and convince the gainsayers” (1:9). Sensual people were to be “rebuked sharply, that they may be sound in the faith” (1:13). Titus was to “speak . . . things which become sound doctrine” (2:1). His words were to constitute “sound speech, that cannot be condemned” (2:8). He was told, “These things speak, and exhort, and rebuke with all authority” (2:15). When one speaks “as the oracles of God,” he has the authority of heaven behind him.

Jesus said, “Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me” (John 5:39). For generations scholars have searched the writings of theologians, philosophers, and historians, but have neglected the true source of wisdom and knowledge: the sacred oracles.

### ORACLES AND STUDY

It is axiomatic that one cannot teach what he does not know. “Study (give diligence) to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Tim. 2:15). To “rightly divide” the word means to “handle accurately.” Timothy was told to “meditate upon these things; give thyself wholly to them: that thy profiting may appear to all” (1 Tim. 4:15).

Peter said that “our beloved brother Paul” had written some things “hard to be understood” which some wrested “unto their own destruction” (2 Pet. 3:16). It is dangerous to mishandle the “oracles of God.” We jeopardize our own souls and the souls of those who hear us.

### THE PERFECTION AND SUFFICIENCY OF THE ORACLES OF GOD

Long ago David extolled the perfection of God’s revelation when he said, “The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward” (Ps. 19:7-11).

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works” (2 Tim. 3:16-17). “According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue” (2 Pet. 1:3).

Benjamin Franklin (the preacher, not the statesman) used to preach a sermon entitled, “The Bible As It Is, Is Adapted to Man, As He Is.” How right he was. The oracles of God furnish us with all we need to know in serving God.

### THE RESULT

What is the outcome of speaking “as the oracles of God”? When we do this and “minister as of the ability which God giveth,” then God is “glorified through Jesus Christ” and praised forever. When we thus speak, we prove ourselves to be “good stewards of the manifold grace of God” (1 Pet. 4:10-11). What kind of a steward are you?

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# Book, Chapter, & Verse

DAVID DANN

The Bible, as we have it today, is divided into books, chapters, and verses. One of the most well-known passages of the New Testament is John 3:16, which states, “For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.” In making reference to that particular passage of Scripture, “John” is the title of the book, the number “3” indicates that chapter division of the book in which the passage is found, and the number “16” represents the particular verse of the chapter which contains the statement under consideration.

While the content of Scripture was originally delivered to man in book divisions, the further division of its content into chapters and verses is a more recent convention that serves the purpose of aiding the Bible student in making reference to a particular passage. University of Paris professor, Stephen Langton, is credited with having divided the Bible into the modern chapter divisions that have come down to us today around A.D. 1227 (Norman L. Geisler and William E. Nix, *A General Introduction to the Bible*, 340-341). The verse divisions that appear in our Bibles were first published by French printer Robert Stephanus in 1551, and were introduced into the English New Testament by William Whittingham of Oxford in 1557 (*Ibid.*). Book, chapter, and verse divisions allow the student of Scripture to quickly and accurately make reference to specific passages in the Bible.

An appeal to book, chapter, and verse is an appeal to the authority of Scripture. When one takes the Bible in hand he has access to the inspired and authoritative word of God (2 Tim. 3:16-17). A reference to book, chapter, and verse of the Bible is an authoritative, direct, and specific appeal to the word of God. Consider the importance of appealing to book, chapter, and verse in study, teaching, preaching, and in making application of the Scriptures to one’s life.

## JESUS APPEALED TO “BOOK, CHAPTER, & VERSE”

1. *In teaching.* Though the modern chapter and verse divisions were not yet in place during

the earthly ministry of Christ, the Lord expressed the equivalent of “book, chapter, and verse” by appealing directly to specific passages of Scripture in His teaching as He began His work (Luke 4:16-21). While the text says that Jesus “was handed the book of the prophet Isaiah” and “found the place where it was written” (v. 17), we might just as easily say that He read from Isaiah 61:1-2, indicating the book, chapter, and verse of the passage in question, in order to authoritatively teach those present that His own work embodied the fulfillment of those things of which the passage speaks (v. 21). The example Jesus set in His teaching is that of appealing to book, chapter, and verse of the Bible for what is taught.

2. *In temptation.* As Jesus was tempted by the devil in the wilderness, He responded to Satan’s offers by making reference to what is “written” in Scripture and by quoting specific passages of Scripture (Matt. 4:4, 7, 10). It is evident that, in the face of temptation, Jesus made direct and authoritative reference to specific passages in the book of Deuteronomy (8:3; 6:16; 6:13) in order to demonstrate that it would be wrong to accept the devil’s offers. The example Jesus set in overcoming temptation is that of appealing to book, chapter, and verse of the Bible in order to determine the correct course of action.

3. *In exposing error.* In order to expose the error of the Sadducees in denying the reality of the resurrection, Christ made reference to what “Moses showed in the burning bush passage,” and quoted the passage in question (Luke 20:37). From our perspective, we would say Jesus made reference to book, chapter, and verse in quoting from Exodus 3:6 in order to authoritatively demonstrate the truth concerning the resurrection in direct contrast to the false doctrine of the Sadducees. The example Jesus set in exposing error is that of appealing to book, chapter, and verse of the Bible in order to refute false teaching and establish the truth.

## THE APOSTLES APPEALED TO “BOOK, CHAPTER, & VERSE”

1. *In preaching the gospel.* In order to effectively preach the gospel in the synagogue of Antioch of Pisidia, Paul made a direct and authoritative appeal to that which is “written in the second Psalm” (Acts 13:33). Though Paul’s preaching took place prior to the use of verse divisions, it is evident that he quoted Psalm 2:7 in order to authoritatively prove that Jesus is the resurrected Son of God. The example the apostles set in preaching the gospel of Christ is that of appealing to book, chapter, and verse of the Bible in order to convict the hearers of the truth of the message.

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2. *In defending Christ.* Having been arrested for preaching Christ in Jerusalem, the apostle Peter publicly defended Christ before the Jewish rulers, saying, “This is the ‘stone which was rejected by you builders, which has become the chief cornerstone.’ Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved” (Acts 4:11-12). In order to defend the headship of Jesus Christ and in order to convince his hearers that Jesus is the only way of salvation, Peter quoted Psalm 118:22 as authoritative and conclusive support for his position. The example the apostles set in defending the truth about Christ is that of appealing to book, chapter, and verse of the Bible in order to uphold the truth.

3. *In correcting those in error.* Paul warned his hearers in the synagogue of Antioch of Pisidia to avoid the tendency to harden their hearts against Christ (Acts 13:40-41). Though Paul made reference only to “what has been spoken in the prophets,” it is evident that the prophetic passage which he quoted is located in Habakkuk 1:5. The example the apostles set in correcting those in error is that of appealing to book, chapter, and verse of the Bible in order to authoritatively warn against believing and acting in a manner contrary to the will of God.

## **WE MUST APPEAL TO “BOOK, CHAPTER, & VERSE”**

1. *We must have authority from the Lord for all that we do.* The apostle Paul wrote of the need for authorization from the Lord for what is practiced in religion, and in life in general, saying, “And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him” (Col. 3:17). In order to conclusively demonstrate the Lord’s approval for what we believe, teach, and practice, and in order to provide grounds for rejecting that which does not meet with His approval, we must make reference to book, chapter, and verse of the Bible. We must take the Bible in hand and point to the passage that authorizes our words, our works, and our worship.

2. *We must speak as the oracles of God.* The apostle Peter writes, “If anyone speaks, let him speak as the oracles of God. If anyone ministers, let him do it as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen” (1 Pet. 4:11). In other words, the one who speaks concerning spiritual matters must be careful to make sure that his speech is consistent with what is stated

in God’s word. Paul wrote to the church in Corinth concerning the preaching he had done among them, saying, “And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, that your faith should not be in the wisdom of men but in the power of God” (1 Cor. 2:4-5). Preaching which makes reference to book, chapter, and verse of the Bible is preaching that demonstrates “the Spirit and power.” Preaching which makes only vague reference to the Bible and which focuses heavily on anecdotes or speculation is preaching that emphasizes “persuasive words of human wisdom.” We must take the Bible in hand and point to the authoritative passages that establish the truth of what we are preaching.

3. *We must hold fast the pattern of sound words.* Paul exhorted Timothy, saying, “Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus” (2 Tim. 1:13). The Scriptures contain a pattern, form, or model to which we must adhere and which we must carefully follow in serving the Lord with regard to marriage and the family, the work, worship, and organization of the church, and a host of other matters. In order to discover, establish, and hold fast the pattern of sound words, we must take the Bible in hand and point to the passages of Scripture which shed authoritative light on the path we must follow.

4. *We must grow in the grace and knowledge of the Lord.* The apostle Peter concludes his second letter with the following piece of instruction: “but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory both now and forever. Amen” (2 Pet. 3:18). In order for one to grow in knowledge of the Lord, he must grow in his knowledge and understanding of the word of the Lord. Growth in the grace and knowledge of the Lord cannot be achieved simply by reading or hearing things about the Bible, because “faith comes by hearing, and hearing by the word of God” (Rom. 10:17). It is only by taking the Bible in hand and directly examining and absorbing the words of Scripture that we may expect to experience true growth in the grace and knowledge of the Lord.

## **CONCLUSION**

The appeal to book, chapter, and verse of Scripture leads to true discipleship (John 8:31-32). On the other hand, a failure to do so leads to man-made doctrines and vain worship (Matt. 15:7-9). If you desire to please God here and live with Him in eternity hereafter, then take the Bible in hand, search the Scriptures, and follow the instruction of the word of God, standing on the sure foundation of book, chapter, and verse.



HEATH ROBERTSON

# The Difference Between the Old Testament and the New Testament

**G**od, after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world (Heb. 1:1–2).

Something drastically changed when Jesus came into the world. In times past, God used various human messengers to preach to the world and diverse methods to reveal His message to them. Now, all of God's communication with mankind was to come through "His Son." The phrase, "spoken to us in His Son," does not mean that only things Jesus has personally spoken or written should be considered revelation from God. Rather, by use of contrast, the Holy Spirit was signifying an end to the Old Covenant and a shift in authority from those things revealed under that covenant, through the prophets, to that which has been revealed by Jesus and those whom He sent.

Two Old Testament prophecies which the Hebrew writer discusses are especially convincing as to the necessity for the fulfillment and removal of the Old Covenant. The writer reminds his audience that the great king and psalmist, David, prophesied of one to come who would be a priest "according to the order of Melchizedek" (Heb. 7:1-11; Ps. 110:4). "Now if

perfection was through the levitical priesthood" (demanded by the Old Covenant) "what further need was there for a priest to arise . . . and not be designated according to the order of Aaron?" (Heb. 7:11). David's prophecy calls for a future changing of covenants. "For when the priesthood is changed, of necessity there takes place a change of law also" (7:12). The words of Jeremiah are recalled as well. "Behold, days are coming, says the Lord, when I will effect a new covenant" (8:8; Jer. 31:31). The writer simply points out that when Jeremiah said "a new covenant" was going to be effected "he has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear" (Heb. 8:13). The Old Covenant was "ready to disappear" in the days of Jeremiah. The Lord, the one to come, planned to establish a new covenant.

There is an unavoidable sense of finality that God intended for us to notice in Hebrews 1:1-2. The first messages were given over a long period of time, through a plurality of prophets, and revealed "in many ways." "There was always a sense of incompleteness in the method, the final word did not come (1 Pet. 1:10-12)" (McClister, 66). In stark contrast is the "Son" in His singularity and divine status. The Hebrew writer draws out this contrast by highlighting the preeminence of the Son and the vital nature of His message. He describes Jesus as "the exact representation" of God's nature and the "radiance of His glory" (Heb. 1:3). He is said to be sitting "at the right hand of the majesty on high" (1:3), the rightful place of the "heir of all things" (1:2). The writer recalls ancient prophetic evidence of the Son's glory, "But of the son [the Father] says, Your throne, O God, is forever and ever . . . God, your God, has anointed you" (Heb. 1:8-9; Ps. 45:6-7). Jesus boldly claimed His authority shortly before He ascended to the right hand of the Father saying, "all authority has been given to me in heaven and on earth" (Matt. 28:18). So, the writer concludes, if this is He who has spoken then "we must pay much closer attention to what we have heard" (Heb. 2:1). For, what more could possibly be



# The Difference Between the Old Testament and the New Testament

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revealed once the Son of God and His ambassadors had revealed His message (2 Cor. 5:20; 1 Cor. 14:37; 1 Thess. 4:2; 2 Pet. 3:2; Jude 3; cf. McClister, 68-70)? And, if nothing more shall come, “How will we escape if we neglect so great a salvation?” (Heb. 2:3). In essence, God is saying if there was ever someone who deserves our attention or a message we cannot afford to ignore, it is Jesus and His message. There is no greater prophet to come nor is there any more for God to say.

There are two extremely important truths that are implied in all of this. Some have failed to see them and, therefore, failed to understand God’s will.

**1. If the Old Covenant has been fulfilled and a New Covenant established, then the laws of the first are no longer in force and cannot aid us in living faithful to the second.** The Hebrew writer’s original audience desperately needed to understand this point. They were Jewish Christians who were considering renouncing their faith in Christ and returning to live under the Old Covenant (Heb. 6:1-8). Others in the first century had somewhat gone down this path before by claiming that *certain parts* of the Old Covenant were still binding under the New (Gal. 2:11-14; Col. 2:13-17). But, time and again, they were rebuked by Christ’s messengers as having deserted Him “for a different gospel” (Gal. 1:6-10). Similarly, the Hebrew writer warned his audience to “take care, brethren, that there not be in any one of you an evil, unbelieving heart that falls away from the living God . . . for we have become partakers of Christ, if we hold fast the beginning of our assurance until the end” (3:12-14). If they would not hold fast, he warned, it would be “impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame” (6:6). In other words, to reject the New Covenant is to reject Christ who effected it. Without Christ, “there no longer remains a sacrifice for sins, but a terrifying expectation of judgment” (10:26-27). To return to the Old Covenant or even bind one small part of it is not only profitless but self-destructive!

**2. The Old Testament must still be studied diligently!** The Hebrew writer repeatedly quotes from the Old Testament. He could not have so adequately made his case without it! By doing this, he helps us to realize that, while the laws of the Old Covenant are no longer binding, the Old Testament still contains truths about God and His will that are unchanging (Heb. 1:12). He also uses the Old Testament to prove that the New Covenant is a “better covenant” (7:22; 8:6). Paul makes it very clear that we cannot fully appreciate nor fully understand the work of Christ without an Old Testament background (Gal. 3:15-29; Rom. 3:9-26; 7:5-25; Col. 2:17; Heb. 8:5; 10:1). Some of the great evidences for the historicity and divine origin of the Bible are based on Old Testament records and prophecies. Some of the most instructive, encouraging, comforting, and strengthening passages are found in the Old Testament (Rom. 15:4). Revelation, a book written to remind Christians of the eternal victory only possible in Christ, borrows much of its symbolism from the Old Testament. Don’t make the mistake of thinking “the Old Testament doesn’t really have much to benefit us today.”

There is an important difference between the Old and New Testaments for Christians. In order to “retain the standard of sound words” and “guard” the truth “entrusted” to us (2 Tim. 1:13-14), it is vital we understand we cannot go to the Old Testament to seek authority for any practice we do as a disciple of Christ or congregation of His people. We must keep our eyes fixed on “Jesus, the author and perfecter of faith” (Heb. 12:2) and on those whom He sent to be His “witnesses” (Acts 1:8). But let us not forget that “ALL Scripture is inspired by God and profitable. . .” (2 Tim. 3:16-17). We lose out when we fail to give attention to “the whole purpose of God” (Acts 20:27).

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HEATH ROGERS

# Can We Understand the Bible Alike?

**S**ome people look at the religious division that exists in our world and conclude that it is impossible for man to understand the Bible alike. They see different religious groups teaching conflicting doctrines and participating in different activities, while all claim to follow the same book – the Bible. Instead of addressing these discrepancies honestly and searching the Scriptures to learn the truth, many people either reject the Bible as foolishness or conclude that it is impossible for men to see the Bible alike.

The Bible is not an ancient puzzle or some tangled mess of religious philosophy that only gifted or trained people can sort out and comprehend. The Bible is the revelation of the mind of God to man, allowing us to know the things that have been revealed to us (1 Cor. 2:10-12).

The Bible claims that it can be understood. Jesus said, “And you shall know the truth, and the truth shall make you free” (John 8:32). Paul asserted that those who read his letters could understand what he had written (Eph. 3:4). He went on to tell the Christians in Ephesians, “Therefore do not be unwise, but understand what the will of the Lord is” (Eph. 5:17). If understanding comes from reading, and Paul told us to understand, then it follows that we can understand the Bible when we read it.

Not only *can* we understand the Bible, we *must* understand it. God holds man responsible for knowing His will. Ephesians 5:17 is stated as a command. We are not to be unwise; therefore, we must understand the will of the Lord. Jesus said, “He who rejects Me, and does not receive My words, has that which judges him – the word that I have spoken will judge him in the last day” (John 12:48). Christ’s words are going to judge us, and the Bible records Christ’s words. How can a righteous God hold us accountable to a body of revelation that we are incapable of understanding? Any person who approaches the message of the Bible honestly must conclude that he can understand it.

Not only can we understand the Bible, but it is entirely reasonable to expect that we can understand the Bible alike. Our society operates on the basis that we are able to understand and agree on the different guidelines that govern our lives. For instance, we all agree on how we understand traffic laws. We all know how to tell time and how to keep appointments. We all agree on a common monetary system, and have a common understanding of mathematics. If we are able to understand these things alike, then why would one insist that it is not necessary, or even possible, to see the Bible alike?

To the church at Corinth, Paul wrote, “Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment” (1 Cor. 1:10). Paul did not permit them to have different views or interpretations; rather, he told them to see things alike.

Paul told the church in Ephesus that the purpose for the local church’s teaching program is to ensure that “we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ” (Eph. 4:13). We are not to agree to disagree; we are to be unified in our understanding of “the faith” (the doctrine of Christ). A lack of agreement regarding what the

CONTINUED ON PAGE 11

# Can We Understand the Bible Alike?

CONTINUED FROM PAGE 10

Bible says is not an indictment against the Bible. It is simply an indication that those who disagree need more learning.

## HOW WE CAN UNDERSTAND THE BIBLE ALIKE

1. *Approach the Bible with the belief that you can understand it.* Have faith that God has revealed His will to you in the Scriptures in a way that you can understand.


2. *Approach the Bible with a dose of common sense.* Expect that it simply means what it says. The Bible contains no hidden codes. It is not necessary to attend a theological seminary to learn how to unlock its meaning. God created us and thus knows how we communicate. In the Bible, He has communicated His will to us in a way that we can understand.

3. *Rid yourself of preconceived ideas, doctrines, and agendas; and allow the Bible to speak for itself.* One reason so many people struggle with understanding the Bible is that they think they already know what it teaches, so they try to make the Bible match their preconceived ideas. For such people, Bible study is a frustrating effort, akin to trying to press a square peg into a round hole. Rather than searching the Bible to find support for what one thinks it says, he needs to endeavor to discover what it actually says.

4. *Be honest in the way you handle God's word.* Misunderstanding comes from mishandling. Before reaching a conclusion, consider everything the Bible has to say on the subject. Keep verses in their context (understand the subject of the passage, who is speaking, who is being spoken to, etc.). Anything can be proven by taking a Scripture out of context. Be aware also of the different types of speech used in the Bible (historical narration, poetry, symbolic or figurative language, etc.). Allow plain passages to help you interpret those that are more difficult. Remember, the Bible never contradicts itself, so when you encounter a difficult passage, do not interpret it in a way that contradicts plain passages of Scripture.

5. *Take time to think about what you have read.* Pray about it, meditate upon it, and let it sink in.

6. *Develop a love for the truth (2 Thess. 2:10).* If we love God's word, we will take the time and effort necessary to search and study it. We will be honest with it, not adding to or taking away from it (Rev. 22:18-19). We will accept what it has to say and obey it.

"Can we understand the Bible alike?" If we understand it at all, we will understand it alike. If two people differ about the meaning of a passage, they cannot both be right. Both of them might be wrong, but they cannot both be right. God created us with the intellect and ability to think and reason. He revealed His word to us in a manner that we can understand. He expects us to read and study to understand it and to understand it alike. 

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STAN ADAMS

# No Creed But The Bible

**W**hat standard of authority in religious matters should we have? Should our eternal destiny be left up to men to decide? Should we follow and adopt the man-made creeds that many denominations have adopted or can we depend on the Bible as our final authority in spiritual matters today?

These are questions men have wrestled with and continue to do so today. The purpose of this article will be to show that there is no more reliable standard of authority when it comes to the salvation of our souls than the Bible.

All responsible people realize that there is division among religious people today. Jesus did not want division as noted in His prayer for unity in John 17. Paul later expresses this same sentiment to the brethren at Corinth in 1 Corinthians 1:10. Can we speak the same things? Can we really be free of division? We can if we all accept the same standard – God’s Word. We must be willing to put away our human ideas and speculations and accept the Bible as our final authority and only then will we have true God-pleasing unity.

Every standard in religious matters originated with someone. The Bible originates with God (John 16:13; 14:26; 1 Cor. 14:37; 2 Tim. 3:15-17. God has always communicated to man in

spoken words. He does no less today. No one has the right from God to speak any other gospel (Gal. 1:6-10). No one has the authority to “abide not in the doctrine of Christ” (2 John 9-11). We do not even have the authority to bid Godspeed to those who depart from God’s word. We must stand opposed to all who stand opposed to God and the authority of His powerful Word (Rom. 1:16). Still it seems that denominations insist on adherence to their creeds (man-made words). This shows a lack of faith in the inerrancy of God’s word and arrogantly suggests that God needs man’s help to communicate what He wants. It also intimates that God’s word is not an adequate revelation for every generation. Let’s observe just three of these creeds of men as examples of how the creeds of men contradict God’s Word.

**Methodist Discipline (1973), p. 5:** “. . . United Methodists have not only been happy to be guided by the Discipline as a book of church law, but they have also usually regarded it with a certain degree of reverence.”

**Roman Catholic Catechism, p. 9:** “Do we get from the Bible alone all our knowledge and certainty about what God has told us? No, there is also Sacred Tradition.”

P. 51: “Did God intend that the Bible alone should be the guide for salvation? No”

P. 56: “Does Jesus require us to follow the Pope in matters of religion? Yes, because obedience and loyalty to the Pope are among the chief requirements of our Lord’s plan for unity in His Church” (*A Catechism for Adults*, 1975).

**Nazarene Manual (1972), p. 27:** “. . . we, the ministers and lay members of the Church of the Nazarene . . . do hereby ordain, adopt and set forth as the fundamental law or constitution of the Church of the Nazarene the Articles of Faith, The General Rules and the Articles of Organization and Government here following.” P. 44 says that “. . . this Constitution may be repealed or amended by 2/3 vote.” Men are able to change it by a simple majority vote! Not very reliable is it?

CONTINUED ON PAGE 13

## No Creed But The Bible

CONTINUED FROM PAGE 12

It is obvious that the division that exists in the religious world is the result of man-made creeds, stated and written in creed books. If no creed book is in place, there are yearly conferences, and gatherings of the leaders of these groups to adopt what they will and will not believe and accept. God's Word although affirmed to be inspired, is not their final authority – creeds and ideas of men are.

What does God say about men directing their own way? See Isaiah 55:8, 9; Jeremiah 10:23; Matthew 15:9, 13; Colossians 3:17; 2 John 9-11; Galatians 1:8-10; Proverbs 14:12; 1 Peter 4:11 and Revelation 22:18, 19 to read what God said in His word about it. He is strongly opposed and displeased with man taking over His authority. We must submit to God, not make Him submit to us.

The Bible is the perfect standard of authority. 2 Peter 1:3 says, "He has given us all things pertaining to life and godliness." 2 Timothy 3:16, 17 tells us that "all scripture inspired of God is profitable for doctrine, reproof, correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work." Deuteronomy 29:29 tells us that any information we may seek that is not addressed in the Bible is not something God intended us to know. We are to be satisfied with that and trust that any information not contained therein is not essential to our salvation.

1 Peter 1:22-25 tells us that the word lives and abides forever. It is not like the plants that spring up and then die. John 12:48 tells us that we will be judged according to the words written. John 17:17 says that God's word is truth and Psalms 33:4 tells us it is right and James 1:25 describes the gospel as the "perfect law of liberty."

There are three ways a human creed can be different from the Bible: 1. It may contain **more** than the Bible. 2. It may contain **less** than the Bible. 3. It may **substitute** for what the Bible says. The basic error of all human creeds is that they do not respect the authority of the Bible as final.

In conclusion – if a creed says more than the Bible, it says too much; if it says less, it is too little; if it says the same as the Bible, it is unnecessary; if it substitutes for the Bible it is not true. No human denomination is essential to salvation. No human creed is essential to salvation. Human creeds show as their fruit division and confusion in religious matters. Man-made creeds are human in origin; they are imperfect and cause division. God's word unites all who obey it and gives unity and peace to all who read it. If we will accept the Bible as our only creed and obey it, we will all be pleasing to God. May we accept no other creed but the Bible. In closing I encourage all to read Psalm 119 to stabilize our belief in the beauty, stability, and all-sufficiency of God's Word.



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STEVEN DEATON

## God's Plan of Salvation: God's Part

**B**efore time began God had a plan for man's redemption (Eph. 3:9-11). He determined by His sovereign will to execute a plan of salvation (Eph. 1:11). Nothing man ever did or could do would thwart God's scheme. Through the centuries Satan tried time and again to derail God's working, but time and again God overruled and overpowered him.

There are three general points we wish to examine about God's part in the plan of salvation. Each of the three is vital. If any one part were missing, the plan would be a failure. Yet, we know that God in His infinite power and mercy accomplished His will in seeking to save the lost.

### SENDING HIS SON

The first glimpse of the plan of salvation in the Bible is found shortly after man's first sin. Adam and Eve ate of the forbidden fruit and were separated from God (Gen. 3:1-8). As God confronted them and the serpent, He said, "And I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel" (Gen. 3:15).

Later we read where God chose Abram from among all the men of the earth. He promised him "in you all the families of the earth shall be blessed," or as it is later, "In your seed all the

nations of the earth shall be blessed" (Gen. 12:3; 22:18). This is the "Seed" promise that Paul said was fulfilled in Jesus Christ (Gal. 3:16).

Preparations for the coming of the Savior were made from Abraham to Isaac to Jacob to David to the return of the remnant. The Messiah would come from the chosen people of God no matter what they did. Even in their failures, rebellion, and idolatry, He moved in a way to raise the Lord up from among them.

Not only was He working with Israel, but God also worked among the Gentile nations. Daniel tells us of God's plan to set the world stage for the coming of Christ (Dan. 2). He raised up kingdoms and brought them down, each having its impact on the succeeding and preparing the world for the pinnacle of His plan. This is what the New Testament refers to when it says Jesus came in the "fullness of time" (Gal. 4:4). It was the fullness of time for many reasons, but the point is God worked His will, overruling men to give us His Son through whom we may have redemption.

"For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life" (John 3:16).

### REVEALING HIS WILL

Another key element to God's part in the plan of salvation is the revelation of that plan. The Bible is the result of centuries of work; it is the revelation, confirmation, and preservation of truth (2 Pet. 1:16-21; 2 Tim. 3:16, 17). Without it we would be hopelessly lost (Jer. 10:23; Prov. 14:12).

The Bible is what tells us how we got here, what is the purpose of life, and what to expect in the future. We are here because God put us here (Gen. 1:26, 27). The reason for our existence is to have fellowship with Him by keeping His commandments (Eccl. 12:13, 14). In the future we will be held accountable as to whether or not we live according to our purpose (2 Cor. 5:10).

The revealed will of God tells us how to realize our purpose for living. It provides us the commands we are to keep and warns us of departing from them (Psa. 119:104). His word gives numerous examples of men living by His will or rebelling against it and how God dealt with them – things by which we learn and gain comfort (Rom. 15:4). We are told how to receive the forgiveness of our sins, maintain fellowship, and be restored to fellowship when we fall (Mark 16:16; Acts 2:38; 2 Pet. 1:5-11; 1 John 5:1-3; Acts 8:18-24; 1 John 1:5-10).

**PUTTING THE GOSPEL BEFORE US**

God's plan includes getting the word to men and women who will receive it. He did not reveal His will then make it difficult or near impossible for us to access it. Rather, in His providence, God brings honest hearts into contact with the soul-saving truth.

As Paul preached to the Gentile idolaters in Athens, he declared,

And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings, so that they should seek the Lord, in hope that they might grope for Him and find Him, though He is not far from each one of us (Acts 17:26, 27).


This is God's providence. The world is set up in a way and God works in a way that men who want to find Him can find Him. Why would God work from the beginning of time to bring His only Son into the world as a sacrifice and then leave men to figure it out on their own? He did not. Instead, men who search for truth will find it. "Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you" (Matt. 7:7).

By sending His Son, revealing His will, and providentially providing the word to all men who seek Him, God has done and is doing His part in the plan of salvation. He has left nothing out and has failed at no point. Let us thank our God for providing a means by which we can be saved.

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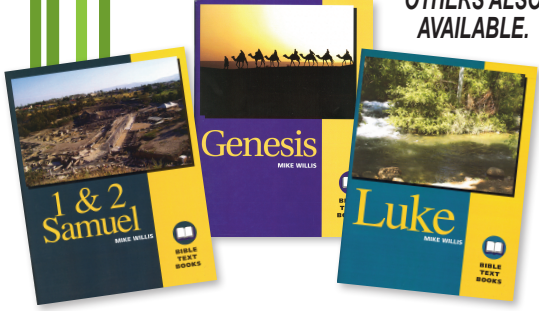
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JESSE FLOWERS

# God's Plan of Salvation: Man's Part

**T**he majority of those who claim to be "Christians" today will plainly and loudly declare to us that man has no part in his salvation. They will acknowledge all man has to do is receive God's grace by accepting Jesus as Lord and Savior of their life. To suggest or affirm that man has a part or personal role in his salvation continues to be met with strong resistance, scorn, and ridicule by those in the religious world. The mere implication that man has to **do** something to be saved is to be charged with believing one can earn his salvation.

It is agreed that man cannot earn his salvation (Eph. 2:8-9; Titus 3:5). It is agreed that men are redeemed from their sins by the blood of Christ (Eph. 1:7). It is also agreed that God's grace brings salvation and has appeared to all men (Titus 2:11). But how man receives God's grace and is cleansed by the blood of Christ is a point of great controversy.

The differing teachings of various denominations cannot resolve the matter. Nor can creeds of churches, synods, or councils of religious men. Only the Bible can perfectly address and resolve this bone of contention of unnecessary division (1 Cor. 1:10; 4:6; 1 Pet. 4:11; Gal. 1:6-9). As we approach this study we must be willing to imitate the attitude of the Bereans in the first century "in that they received

the word with all readiness, and searched the Scriptures daily to find out whether these things were so" (Acts 17:11).

## MAN'S PART OF SALVATION IN THE OLD TESTAMENT

The apostle Paul reminds us that the stories and events recorded for us in the Old Testament were written for our learning, our example, and for our admonition (Rom. 15:4; I Cor. 10:6, 11).

**1. God saved Noah and his family.** But to be saved Noah had to build the ark for the saving of his household (Heb. 11:7). He did all that God commanded him to do (Gen. 6:22; 7:5).

**2. God saved Israel from the Egyptian army.** But to escape destruction God's people had to demonstrate their faith by walking between the walls of water of the Red Sea (Heb. 11:29).

**3. God spared Rahab and her family.** This woman showed her faith by hiding the spies of Israel, keeping the matter private, hanging the scarlet cord from her window, and by remaining inside her home with her family (Josh. 2; Heb. 11:31; James 2:25).

**4. God cleansed Naaman of his leprosy.** But when was he cleansed of this disease? After he complied with God's specific instructions and dipped seven times in the Jordan (2 Kings 5:14).

## MAN'S PART OF SALVATION IN THE NEW TESTAMENT

The New Testament is the law that is now binding upon all men (John 12:48; Rom. 2:16). Carefully notice what is stated in the following passages regarding man's salvation.

**1. The Jews on Pentecost (Acts 2:37).** "Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, 'Men and brethren, *what shall we do?*'" Peter told them what they needed to do to be saved in verse 38.

**2. Saul on the road to Damascus (Acts 9:6).** "So he, trembling and astonished, said, 'Lord, *what do You want me to do?*'" Then the



Lord said to him, "Arise and go into the city, and you will be told what you must do" (v. 6).

**3. The Philippian jailer (Acts 16:30).** "Sirs, what must I do to be saved?" Paul and Silas told him what he must do to be saved by speaking the word of the Lord to him (vv. 31-34).

**4. Jesus' statement in Matthew 7:21.** "Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven."

**5. Paul to the saints in Philippi (Phil. 2:12-13).** "Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, *work out your own salvation with fear and trembling*; for it is God who works in you both to will and to do for His good pleasure."

Sadly, so many in the religious world flatly contradict and deny the inspired Word of God that clearly reveals that **man must do** certain things in order to be saved.

### CHRIST'S TEACHING ON MAN'S SALVATION

By taking a look at what Jesus Christ taught concerning man's part in salvation should settle the matter once and for all. So what did Jesus say men must do in order to be saved?

**1. Men must hear the gospel.** "Go into all the world and preach the gospel to every creature" (Mark 16:15; cf. Rom. 1:16; 10:17).

**2. Men must believe that Jesus is the Christ.** "And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name" (John 20:30-31; cf. John 3:16; 8:24).

**3. Men must repent of their sins.** "I tell you, no; but unless you repent you will all likewise perish" (Luke 13:3; cf. Acts 2:38; 17:30-31).

**4. Men must confess Christ before men.** "Therefore whoever confesses Me before men, him I will also confess before My Father who is in heaven" (Matt. 10:32; cf. Rom. 10:9-10).

**5. Men must be baptized into Christ.** "He who believes and is baptized will be saved; but he who does not believe will be condemned" (Mark 16:16; cf. Acts 2:38; 22:16; Rom. 6:3-4).

**6. Christians must remain faithful to Christ.** "Be faithful until death, and I will give you the crown of life" (Rev. 2:10; cf. 1 Cor. 15:58; Col. 1:23).

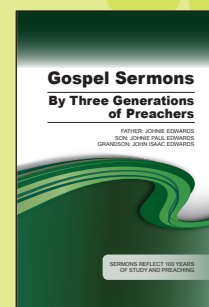
### CONCLUSION

These are the commands that Jesus Christ, the Son of the living God, has given to men to obey in order to receive the salvation of God. And if we truly love Him, we will keep His commandments (John 14:15; 1 John 5:3). We are saved by grace through faith by submitting to the works (or will) of God (Eph. 2:10; Matt. 7:21). However, even after we have done "our part" in responding to God's gift of salvation (Rom. 6:23; Eph. 2:8), we have not earned it, nor do we deserve it. But as the Lord Himself reminds us: "So likewise you, when you have done all those things which you are commanded, say, 'We are unprofitable servants. We have done what was our duty to do'" (Luke 17:10).

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ETHAN R. LONGHENRY

# Restoration of the New Testament Church

## "Church"...

(Greek *ekklesia*) is the term chosen by Jesus to describe the collective of the people who would follow after and serve Him in His Kingdom (Matt. 16:18; 18:17). An *ekklesia* is an assembly, referring equally to a group of people physically together (an assemblage) as well as a group of people with a shared identity (whether physically together or not). The New Testament describes *ekklesiai* as highly organized as a deliberative legislative body in Ephesus (cf. Acts 19:39) and as disorganized as the riot which plagued the same city (cf. Acts 19:32).

When *ekklesia* is used to speak of God's people, it often is used to describe all Christians at all times. The nature of the *ekklesia* is communicated through three predominant metaphorical images. The church is described in terms of a body (Col. 1:18): it is one body (Eph. 4:4), consisting of Jesus as its Head and all faithful Christians as the various parts of the body (Rom. 12:3-8; 1 Cor. 12:12-27; Eph. 5:23-24). The church is also described in terms of a temple (1 Cor. 3:16-17): Jesus is its cornerstone, the Apostles and prophets the foundation, and all faithful Christians as the stones comprising the Temple's walls (Eph. 2:19-22; 1 Pet. 2:3-5). The church is also described as the household of God (1 Tim. 3:15): God is the Father, Jesus is the elder Brother, and all faithful Christians are sons and daughters of God and brothers and

sisters in Christ (Rom. 8:14-17; Col. 1:2; Heb. 2:11-17).

These images are more functionally applied on a more local level in the New Testament: the *ekklesia* of a given city or area, like the *ekklesia* of Corinth (1 Cor. 1:2) or the *ekklesia* in Thessalonica (1 Thess. 1:1). Whereas there is only one *ekklesia* on the "universal" level (Eph. 4:4), the New Testament speaks of many of these *ekklesiai* in the different cities and regions around the Mediterranean Sea. The "local" church was the collective of individuals who identified themselves as members of said church and, whenever possible, were under the oversight of qualified men who served as elders for that "local" church (1 Tim. 3:1-8; Titus 1:5-9; 1 Pet. 5:1-4). In the first century, the "local" congregation with elders would also have qualified deacons serving in whatever capacity was needed (Phil. 1:1; 1 Tim. 3:9-12), perhaps an evangelist promoting the Gospel (Eph. 4:11), and prophets exhorting believers to faithfulness (cf. 1 Cor. 14:1-33; Eph. 4:11). The members of the "local" church were to assemble on the first day of the week to devote themselves to the Apostles' teachings, to observe the Lord's Supper, to hear the Scriptures read and its message preached, and to sing, pray, and give (Acts 2:42; 20:7; 1 Cor. 14:14-19; 16:1-3; 1 Tim. 4:13). As a collective they were to give benevolence to Christians in need and to support the work of evangelism (Acts 11:27-30; 1 Cor. 9:3-15; Phil. 4:14-17). They were to diligently build up the church in love, ever growing stronger in its connection with Jesus, the Head (Eph. 4:11-16).

Yet changes began as soon as the apostolic period ended. Within a generation, a bishop would be installed over the elders over a congregation. Over the next thousand years, the "catholic" church in the west and east would develop a more streamlined hierarchy of rulers, and envision the church as an institution more than a collective of people. By 1000 the "catholic" church maintained political power and perceived religious authority, claiming for itself the right to decide who was in and who was not, believing God to be bound to do whatever they decided in binding and loosing. The work of the church was expanded well beyond

CONTINUED ON PAGE 19

anything seen in the New Testament.

The Reformation in the sixteenth century gained momentum as a reaction to many of the excesses of the Roman Catholic institution, but it would spawn all sorts of different forms of church governance and understandings of the work of the church. Some maintained a strongly defined pattern of leaders and invested their leaders with great authority; others sought to have no authority figures whatsoever; many were somewhere in between. Many still looked to these religious organizations to provide benevolence, education, hospital care, and such things for everyone in the community. By the nineteenth century, many such religious organizations began to strongly emphasize those works over the work of evangelism.

Twenty-first century America has inherited all of these different traditions and understandings of the nature and work of the church. There is a strong tendency to proclaim tolerance and inclusiveness and thus to minimize the importance of these differences. It is now fashionable to believe that God always intended for such “variety” to exist, and that all of these different denominations are really just different expressions of Jesus’ one church. To many people today, the differences between, say, the Baptist church and the Methodist church, are equivalent to the differences between the church in Corinth and the church in Philippi.

Yet on what basis do they make such claims? Where is the evidence to show that God has little concern with how the church is organized and with the work it chooses to accomplish? How can anyone be so sure that these differences are not really meaningful and important?

The discussion must come back to the record of the establishment of the church and its functions by God in Christ as revealed in the New Testament. In that record Paul reveals how he set forth the same guidelines in all the churches (cf. 1 Cor. 7:17). The same gospel was to be preached, believed, and obeyed among the churches of Galatia as in Jerusalem, Corinth, and Rome (cf. Gal. 1:6-9). Elders were appointed in the mostly Jewish church in Jerusalem and the mostly Gentile church in Philippi (Acts 11:30; Phil. 1:1); the Apostle Peter himself told elders to shepherd

and oversee the local congregation “as a fellow-elder” (1 Pet. 5:1-4). The differences among local congregations involved geography and the peculiar characteristics of the members; the differences did not involve doctrines, work, or governance!

In 1 Corinthians 10:1-12, Paul intends for the Christians in Corinth to learn from the example of Israel in the past so as to not follow after the same pattern of disobedience. We have examples in Scripture for our learning, to follow after what is good, and reject what is evil (cf. Rom. 15:4). Let us therefore make an appeal for the restoration of the New Testament church: not following after the patterns of disobedience which led to apostolic censure, but the pursuit of those things toward which they exhorted, encouraged, and praised. There will be some differences: certain gifts, like prophecy and speaking in tongues, have passed away (1 Cor. 13:8-10); twenty-first century America is different in many ways from the first century Mediterranean world. But that which we can share in common is far greater! We can know for certain that if we understand the nature of the church (*ekklesia*) as it was properly understood in the first century, establish the God-given form of governance and direction for local churches, and follow the pattern of benevolence, evangelism, and edification as practiced in the New Testament church, we can be confident that such glorifies and honors God. If we follow after the divergent paths that have come after the New Testament, on what basis can we ever be sure that we honor God? How can we be sure that we have not made a god out of our own views if we divert from the pattern which God has provided? If we really believe that Jesus is Lord, and that the church should be subject to Him (cf. Eph. 5:23-24), should we not trust in the way He guided His Apostles to establish the church in the first century and follow the same path? How else can we do all things in His name (Col. 3:17)?

The church should be the people of God who submit to the will of Jesus, not a religious institution or organization following after the philosophies and traditions of men. Let us seek to manifest the New Testament church in the twenty-first century and glorify and honor Jesus our Savior!



RICK LIGGIN

# The Weekly Communion

It is a solemn occasion, a time for sobriety and serious reflection. It is a time when we remember. On the first day of the week, authentic New Testament Christians gather in their local assemblies to share in a very special meal, a meal that Scripture calls “the Lord’s Supper” (1 Cor. 11:20). We do this (certainly) because we are trying to follow the authorized pattern laid down in Scripture, but to us it is far more than simply observing some ritual or keeping some tradition.

## THE LORD’S SUPPER: ORDERED BY JESUS

Earlier in the evening on the very night in which He was betrayed, arrested, and tried, our Lord met with His disciples to eat the Passover one last time (Luke 22:14-17). He had long looked forward to this night with great anticipation, probably for a number of reasons: because the Passover was an important Jewish observance; because it was also a feast that specifically pointed to Him and His work of redemption. But probably the reason He most of all looked forward to this particular Passover was because it signaled the time when His mission would finally and fully be accomplished.

It was also at this time, after the Passover meal had ended (Luke 22:17-18), that Jesus went a step further and established a special meal for His own disciples to observe in remembrance of Him. “And when He had taken some bread and given thanks, He broke it and gave it to them, saying, ‘This is My body which is given for you; do this in remembrance of Me.’ And in the same way He took the cup after they had eaten, saying, ‘This cup which is poured out

for you is the new covenant in My blood” (Luke 23:19-20; cf. Matt. 26:26-30; Mark 14:22-24; 1 Cor. 11:23-25).

Based on the apostle Paul’s instructions to the Corinthians we learn that this special meal is not something we should be casual or careless about. The Corinthians had misused the Lord’s Supper in a way that resulted in division and spiritual sickness in the church (1 Cor. 11:17-34). Because Jesus instructed us to eat this meal in remembrance of Him, and because we know from the Corinthians that it is something that can be perverted and abused, genuine New Testament Christians are careful about how they observe this Lord’s Supper. We want to make sure that what we do is what the Lord has authorized us to do, and that how we do it is in keeping with our Lord’s instructions (Col. 3:17).

## THE LORD’S SUPPER: ELEMENTS AND FREQUENCY

Since Jesus used specific foods in establishing this meal, we too, in following His example and instructions, want to make sure that we use the same kind of food He did. In all of the accounts of this event, the texts consistently say that Jesus “took bread” (1 Cor. 11:23); and so, when we eat the Lord’s Supper today, we also take “bread.” But because we know with certainty about the occasion on which Jesus first gave us this meal – it was the Passover – we also know something about the nature of the bread He took: it was unleavened bread (cf. Exod. 12:15-19). And so, again, we not only take bread, but more specifically we take unleavened bread and eat it as we observe this memorial meal. But we also know that this Supper included a cup, which Jesus ordered His disciples to drink. What was in the cup? Jesus, Himself, tells us what was in the cup: it was “fruit of the vine,” a common Jewish idiom for grape juice (Matt. 26:29; Mark 14:25).

The New Testament makes it clear that this Lord’s Supper became an important part of the church’s collective worship (Acts 2:42; 20:7; 1 Cor. 11:17-34). From these texts, it is evident that the Lord intended for this Supper to be

eaten repeatedly in local church assemblies (1 Cor. 11:26; cf. 11:18, 20, 33). The actions of the church at Troas provide us with the only information we have regarding exactly how often it is to be repeated: "On the first day of the week, when we gathered together to break bread, Paul began talking to them . . . and he prolonged his message until midnight" (Acts 20:7). On this occasion, the Troas church did hear preaching and may have also participated in other expressions of worship in this assembly, but it is clear that the primary purpose of this particular gathering was "to break bread" (an expression which we understand to refer to the Lord's Supper). And so, in keeping with this Biblical example, local churches that are concerned about following the New Testament pattern gather together on the first day of the week to eat the Lord's Supper. It is a weekly event. They may have other assemblies at other times in the week or even on Sunday, but they will specifically meet on the first day of every week to eat this Lord's Supper.

### THE LORD'S SUPPER: ITS PURPOSE

But as was suggested earlier in this article, our weekly gathering to eat the Lord's Supper is not simply a ritual we perform or a tradition that we keep. It is much more than that! The Lord's Supper is a memorial meal eaten "in remembrance" of Jesus (1 Cor. 11:23-24): it is a time for remembering both the body of Jesus that was given for us (Luke 22:19), as well as the blood He shed to remove our sins and to seal the New Testament covenant that we now live under (Matt. 26:28; 1 Cor. 11:25). In this meal, we remember!

The Lord's Supper is also a proclamation of the death of Jesus that anticipates His final return (1 Cor. 11:26). As we eat the bread and drink the cup, we proclaim to those around us (and to the world) that we believe Jesus died for our sins and that He is coming again to take us home. This is one of the more stirring parts of this meal for me, because it assures me that I am not alone in this faith that I have: my brothers and sisters all around me, by eating this meal, are telling me

that they believe the same thing I do . . . and that encourages me!

These things make the Lord's Supper a real "communion" or "sharing" in the body and blood of Christ (1 Cor. 10:16-17). Talk about "fellowship"! This is real "fellowship." We share in the same provision for the remission of our sins; we share in the same covenant with God; and we share in the same faith about who Jesus is and what He has done for us. That's fellowship . . . that's communion.

Of course, it is possible to eat this meal in an "unworthy" way (1 Cor. 11:27). The Corinthians were certainly doing this, and the consequences were spiritually devastating (11:29-30). And so, eating the Supper "unworthily" must be avoided by each individual disciple; and that requires each man to "examine himself" as he eats and drinks (11:28). This does not mean that the Lord's Supper is a time to reflect on whether or not we are living as we ought to live. Certainly, there is a time for that (2 Cor. 13:5), but that time is not during the Lord's Supper. The examining of ourselves that is done while eating the Lord's Supper has to do with how we are eating: are we properly "discerning" or "judging" the body of Christ as we eat? Are we remembering His body and blood, and does our eating this meal genuinely express our heartfelt convictions about the death of Jesus? How we are eating this important meal matters! It matters to God and it matters to your brothers. So, be sure you do it right!

This next Sunday, and every Sunday hereafter, when the local church that you are a part of gathers to eat the Lord's Supper, don't you dare approach it casually; and don't you dare be careless about it. If you truly believe that Jesus actually bore your sins in His body on the cross (1 Pet. 2:24), and if you truly believe that His blood was shed for the forgiveness of your sins (Matt. 26:28), then remember the price He paid for you. Solemnly and soberly remember; and then without shame, loudly proclaim your faith in Him by eating the bread and drinking the cup.

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DAVID ELDRIDGE

# Calling Bible Things By Bible Names

## “Call Bible things by Bible names!”

This restoration plea is rooted in Scripture. “If anyone speaks, let him speak as the oracles of God. . .” (1 Pet. 4:11). “But as for you, speak the things which are proper for sound doctrine” (Titus 2:1). Thus, we learn that if we speak, we are to speak as the Bible speaks. The words we use are important. Jesus said, “By your words you will be justified, and by your words you will be condemned” (Matt. 12:37). Why do some not call Bible things by Bible names, leaving this fundamental of the faith?

### IGNORANCE

One reason some fail to call Bible things by Bible names is due to a lack of understanding or disregard for the proper use of Bible names. Consider some examples of using Bible names improperly.

**Church.** The way that some speak of the church makes it sound as if it is a place, an assembly, or some abstract entity. You have probably heard someone say something similar to “the church is just down the road.” However, the church has ears, can fear, and speak – no man-made structure has those qualities (Matt. 18:17; Acts 5:11; 11:22). The church is not a

physical building; it is a spiritual building made up of Christians (1 Tim. 3:15; 1 Pet. 2:4-5). Be careful that your speech does not send the wrong message of the true nature of the church.

**Christian.** I often hear people talk about “Christian” bookstores, music, movies, etc. What is a Christian? A Christian is not a thing; a Christian is a person – a disciple (Acts 11:26). Christians are called by a noble name – the name of Christ (James 2:7). Bookstores, music, and movies are not Christian, even though they may be made or used by Christians. Let us not apply this God-given proper name to anything or any one other than the true people of God.

### FEAR

Another reason some fail to call Bible things by Bible names is due to fear. What kind of fear would keep one from calling Bible things by Bible names?

**The fear of sounding too traditional or old-fashioned.** Some are so fearful of being considered traditional or out of date that they feel compelled to change the way they speak of Scriptural things in order to sound more contemporary. There are God-given “traditions” that must not be changed (2 Thess. 2:15). Let us not shy away from Biblical terms because of such fear – it is better to call Bible things by Bible names than it is to be considered contemporary in your speech.

**The fear of hurting someone else’s feelings.** Some are fearful of hurting other’s feelings because of calling Bible things by Bible names. They will not call error, error; will not call sin, sin ; will not speak of Judgment; and will not speak of Hell. Of course, we should always “speak the truth in love,” but in order to do so remember that we must “speak the truth” (Eph. 4:15). There are many who refuse to call Bible things by Bible names because they love “the praise of men more than the praise of God” (John 12:43). Be a concerned, humble, gentle, patient, and loving servant of the Lord, but do so while calling Bible things by Bible names (2 Tim. 2:24-26).

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**IMITATION**

Yet another reason why some fail to call Bible things by Bible names is because of their desire to imitate the denominations. It is sad, but true that there are some who are so awe-struck by the denominational world and infatuated with their leaders that they would rather employ their language than Biblical language in their speech. They would rather quote Max Lucado, Rick Warren, and Charles Stanley than to speak the words of the apostles Paul, Peter, and John. May we ever remember the admonition, "Beloved, do not imitate what is evil, but what is good. He who does good is of God, but he who does evil has not seen God" (3 John 11). Let your speech be influenced by the revelation of God, and not by the error of the denominational world.

In conclusion, remember these words of Nehemiah: "In those days I also saw Jews who had married women of Ashdod, Ammon, and Moab. And half of their children spoke the language of Ashdod, and could not speak the language of Judah, but spoke according to the language of one or the other people" (Neh. 13:23-24). Nehemiah mourned the fact some who were supposed to be among the people of God could not speak the language of God's people. I have often wondered if Nehemiah would mourn for the people of God today who cannot, or simply will not speak the language of God's people. Let us not forsake this fundamental issue of the truth – call Bible things by Bible names!



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STEVE MONTS

# Unity Through Restoration



ur Lord prayed a long time ago, “that they all may be one, as You, Father, are in Me, and I in You. . .” (John 17:21). Unity of all believers was desired by our Lord. We look at Christendom

today and see that it was not achieved. Man has failed our Lord’s wish. Why is that, and how can unity be achieved now?

Man failed to achieve unity because he sought to fulfill his own desires. Paul said in 2 Timothy 4:3, “For the time will come when they will not endure sound doctrine, *but according to their own desires*, because they have itching ears, *they will heap up for themselves* teachers.” It was not God’s fault that unity was lost, it was man who chose not to love the word. Paul said there would be Christians who would not “endure sound doctrine.” I think the following is a fitting parallel. The Israelites were starving in the wilderness and God sent manna and quail to feed their hungry bodies. At first they were thankful, but in time they could no longer “endure” it. The newness had worn off and they wanted something different, something fresh, and they complained against God and against Moses. This has also been true with the food for the soul, the pure word of God (Matt. 4:4). God has given us spiritual food that is meant to feed us and sustain us and save us. But, in time,

man no longer could endure the spiritual bread of life. He wanted something different and so he “heaped up for himself teachers” who would give that message. But for those who wanted the truth and nothing else this would inevitably mean division.

Division came as the new doctrines arose. Paul was correct when he said, “Now the Spirit expressly says that some will depart from the faith, *giving heed to deceiving spirits and doctrines of demons*” (1 Tim. 4:1). False doctrines divided believers in Paul’s day. Look at what he says of some believers, “And their message will spread like cancer. Hymenaeus and Philetus are of this sort, who have strayed concerning the truth, saying that the resurrection is already past; and they overthrow the faith of some” (2 Tim. 2:17-18). Hymenaeus and Philetus and those that believed as they did were divided from Paul and Timothy and those who believed the truth. This was not what the Savior desired in John 17. So what should have been done when such disunity was found in the church? Let me illustrate what some would recommend today:

Dear Paul, Hymenaeus and Philetus are good people. For instance, they still meet and worship God regularly; they still have love in their hearts for Jesus Christ. Further, they are outstanding moral citizens, and obviously other people believe like them, so why let one little point of doctrine come between you? They still believe in Christ, they just believe his second coming has already happened (*like those that hold the AD 70 doctrine today*), and you believe it is still yet to come. Either way it should not affect our eternal outcome because the return of Christ is not in our control. What is in your control is to have a brotherly spirit and seek after unity. After all Jesus prayed, “that they all may be one.”

Does this sound familiar? It is what we hear when we try to teach others the truth. The above statement is not the maintaining of the unity of the Spirit in the bond of peace which Paul preached; it is “unity in diversity” (Eph. 4:3). If there was ever to be unity between Paul and

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# Unity Through Restoration

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Hymenaeus, it is Hymenaeus that must repent and give up his false teaching. Then, and only then, could unity be achieved between the two brothers in Christ.

Some in the past have sought to reform erroneous churches and doctrines, but when the truth has been perverted, reforming a perverted doctrine does no good. Restoring the true doctrine is the only thing that counts with God. You see, the unity that Jesus prayed for was *unity in the truth*. Notice the prayer again. . .

John 17:6– “. . .and they have kept your word.”

John 17:8 – “For I have given to them the words which You have given Me; and they have received them. . . .”

John 17:11 – “. . . Holy Father, keep through your name those whom You have given Me, that they may be one as We are.”

John 17:17 – “Sanctify them by Your truth. Your word is truth.”

John 17:19 – “. . .that they may be sanctified by the truth.”

Jesus made it clear that the disciples had been given the word and received the word. He desired that they be sanctified by the truth. “Sanctified” means to be “set apart unto God” and divided from the world. Thus, the truth both unites and divides. We will be divided from those who don’t obey the truth. Jesus also prayed that all may be one through God’s name. This is a reference to the authority of God where unity may be found (Acts 4:7). Then Jesus, after saying all this, prays those famous words regarding unity, “. . .that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent me” (John 17:21).

Finally, Jesus compares the unity of believers to the unity He had with the Father. There was no doctrinal disagreement between the Father and the Son, they were in perfect unity. Why would we then believe there must be doctrinal disagreement between united believers? Did the Father believe baptism saves, and Jesus believe it didn’t? Did Jesus believe women should be public preachers, and the Father

didn’t? Did Jesus believe one thing concerning marriage, divorce, and remarriage, and the Father believe something totally different? Did the Lord have one take on naming churches after men, and the Father have the opposite take? No they did not. Thus, if there is any hope for true unity, those who believe error like Hymenaeus and Philetus must repent and obey the truth. Those in denominationalism, liberalism, and other religious systems must leave it behind and be united with Christ and His primitive church because unity is based upon the word of God (Matt. 15:13, 16:18). That’s unity through restoration and that’s the unity Jesus prayed for.

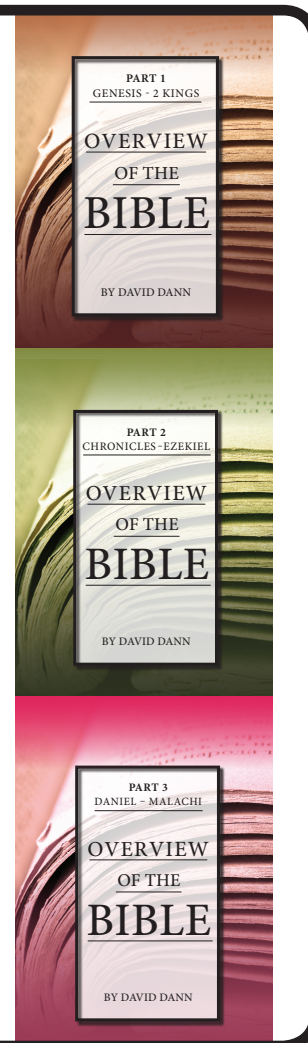


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JOHN GENTRY

# In Essentials Unity, In Non- Essentials Liberty, In All Things Love

**F**undamentals of the Faith is the title of this special issue. It contains much needed reminders regarding fundamentals brethren have been preaching for nearly two centuries.

However, these fundamentals did not originate in the nineteenth century or from among brethren in the United States of America. These are fundamentals that have their origins in “the teaching of Christ” (2 John 9), “the faith that was once for all delivered to the saints” (Jude 3), as taught and told, delivered and defended by the apostles and prophets of Christ (Acts 2:42; Eph. 3:5; John 14:26; 16:13; etc.). The Scriptures teach that, unfortunately, this foundation of fundamentals (Eph. 2:20) was quickly abandoned as itching-eared Christians departed from the faith by devoting themselves to deceitful doctrines of demons (2 Tim. 4:1–5; 1 Tim. 4:1–3; etc.). While these fundamentals have once again sounded forth with a clear clarion call, it is this author’s opinion that one fundamental has again fallen by the wayside or at least received very little attention, namely the fundamental under consideration in this article—“In essentials unity, in non-essentials liberty, in all things love!”

## IN ESSENTIALS UNITY

“Follow the pattern of the sound words” (2 Tim. 1:13; cp. Rom. 6:17; Heb. 8 (esp. v. 5)). “And whatever you do, in word or deed, do everything in the name of the Lord Jesus”

(Col. 3:17). “Everyone who goes on ahead and does not abide in the teaching of Christ, does not have God. . . . If anyone comes to you and does not bring this teaching, do not receive him. . . .” (2 John 9–11). “Contend earnestly for the faith which was once for all delivered unto the saints” (Jude 3 asv). See also Matthew 7:21–23; 15:7–9; John 4:23–24; Romans 16:25–26; 2 Corinthians 6:14–7:1; Galatians 1:6–9; Ephesians 4:4–6; 5:8–11; Philippians 3:16–17 (n/kjv); Colossians 2:8; 2 Peter 2:1–2; 1 John 1:5–7. All of these passages emphasize that there is a standard, a pattern that must be followed without alteration or adulteration. As we see more brethren drifting away from these essentials (cp. Heb. 12:1–4), it is of vital, soul-saving importance that we press on in the preaching and practicing of “the pattern of sound words.” (These points are being discussed in more detail in other articles of this special issue, so we shall focus on non-essentials and love.)

## IN NON-ESSENTIALS LIBERTY

What are your scruples? If you have never given serious thought to that question, you really need to. What is a scruple anyway? It is *not* an opinion about something such as the color of the carpet at the church’s meeting place. Preachers and teachers who have defined it as such have done a great disservice to the cause of Christ. No, a scruple is “an ethical or moral principle that inhibits action” (“Scruple,” *WordNet*), or “a strong belief about what is right and wrong that governs your actions” (“Scruple,” *Cambridge*). In other words, it is something that you strongly believe to be wrong because of various principles. However, scruples are non-essential to “the pattern of sound words,” that is, while we strongly believe them to be wrong, they are neither right nor wrong in and of themselves.

Scruples are exactly what is under consideration in Romans 14:1–15:7 and 1 Corinthians 8:1–11:1. In these contexts we find brethren who strongly believed something was wrong based on principles found in God’s word (cp. Acts 10:9–16). However, as is clearly indicated by Paul, the things they strongly felt to be wrong, things that would even be

## In Essentials Unity, In Non-Essentials Liberty, In All Things Love

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sinful for the brother with such a scruple to participate in (cf. Rom. 14:14, 23; 1 Cor. 8:7-10), these things were not necessarily wrong or sinful themselves.

This all means that there are things a Christian can strongly believe to be wrong because of various principles found in God's word, things that would be sinful for him to participate in, and yet these things are not sinful per se and would not be wrong for another brother, who is just as concerned about applying biblical principles in his life, to participate in. In application this means that a Christian does not need to condemn, or even look down on, a brother who is participating in something he strongly believes to be wrong, if that thing is a scruple.

To help explain this let me shift to first person and briefly get personal. If you're like me, this is really difficult to come to terms with. I struggled with this for some time. I used to think that if I had reasoned something out as being right or wrong based on various biblical principles then I needed to encourage others to abide by my reasoning, by my scruples. I would condemningly preach against those who would practice things that violated my scruples. I made my scruples a test of fellowship. At the time, however, I had no idea what a scruple was and felt that every minute detail of every subject had to be a specific part of "the pattern of sound words." To think or especially to say differently made me feel dirty and sinful, like I had joined the dark side along with those preaching a perverted gospel of "God is love, so every person claiming to believe in Jesus is our brother and we should stop condemning others already."

How did I come to a right understanding of these things? First, I realized that it was very conceited of me to think that I was right about every detail of application of generic biblical principles or to think that my way of applying biblical principles was the only right way and every other way was simply wrong.

Second, and more importantly, I realized that I expected everyone to the right of me, with a stricter scruple than mine, to not judge me and to accept me as a faithful Christian, but I wasn't willing to do the same with anyone to the left of

me with looser applications than my scruples would allow. How hypocritical! "Wherein thou judgest another, thou condemnest thyself. . . . Thou therefore which teachest another, teachest not thyself?" What beest wrong with thou?! (Rom 1:1, 17 kjv, I obviously added that last question). I was preaching one thing and practicing another!

Perhaps an illustration using marriage, divorce, and remarriage will be helpful. God's plan and pattern for marriage is one man for one woman for life (Gen. 2:24; Matt. 19:4-6; Rom. 7:2-3; 1 Cor. 7:10-11; etc.). The only exception for divorce and remarriage is if one's spouse has committed adultery (Matt 5:32; 19:9). Among those who strongly hold to this principle and pattern, there are dozens of different specific applications. On the far right (most strict) there are those who hold to the principles and pattern just mentioned who strongly believe that the innocent party must be the first one to initiate every part of the divorce procedure and that the divorce papers must give adultery as the reason for divorce (sometimes referred to as "the race to the court house position"; it could be argued that farther right of this application would be those who do not believe in divorce for any reason—it is possible to have fellowship with such brethren if they are willing to hold this as a personal scruple and do not try to bind that application on everyone else). And on the far left (least strict) there are those who hold to the principles and pattern just mentioned who strongly believe that a spouse is bound to his mate until God releases him from that bond, even if they are separated in the eyes of man (cp Mark 6:17-18; Rom. 7:2-3), and therefore, so long as he has not put his spouse away for any other reason, maintains his God-given right to put his spouse away for fornication even after a civil divorce was conducted solely on the part of the other spouse (sometimes this position has been mis-labeled or mis-categorized with the heresy of "mental divorce," but when properly understood they are not the same). As previously mentioned, there are dozens of variations between these two extremes. Most brethren fall somewhere between these two extremes.

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It is easy for a person to think that he can “welcome him” (Paul’s words in Rom. 14:1 in the ESV, “him . . . receive ye” in the KJV) who is anywhere to his right, but, if he’s like most people, he finds great difficulty in accepting anyone to his left. Notice, however, Paul said, “Let not the one [on the left] despise the one [on the right], and let not the one [on the right] pass judgment on the one [on the left], for God has welcomed him” (Rom. 14:3).

Getting back to my personal experience, I am somewhere in the middle. I could never feel comfortable practicing or advising anyone else to practice an application to the left of where my strong beliefs lie. However, recognizing the need to “not . . . pass judgment on the one [on the left],” I must “welcome him” who practices the applications to my left, so long as I know they are holding to the same principle and pattern of the only authorized exception for divorce and remarriage being the cause of fornication. (Two quick side points. One, the flip side of what I just said is, if a person puts his mate away for fornication, even if the application is different than what I am comfortable with, and then marries another, God binds the new couple together and it would be sinful for me to force them to divorce just so they could conform to my scruple! Two, Satan wins when we are constantly battling and bickering with those who strongly hold to the same biblical principle and pattern as ourselves in marriage, divorce, and remarriage. We should “welcome him” who holds there is only one authorized reason for divorce and remarriage and instead be disputing and debating those who are teaching there are other authorized reasons for divorce and remarriage.)

Passages such as 2 John 9-11 make it clear that a Christian cannot “welcome him” (Rom. 14:1; cp. 2 John 10) who is a false teacher. However, 3 John 9-10 makes it equally clear that to “[refuse] to welcome the brothers” who hold to the selfsame sound and solid biblical principles and pattern is just as sinful. Brethren, we must get back to the fundamental of allowing liberty in non-essential elements of God’s plan and pattern for His people!

### IN ALL THINGS LOVE

“[N]ow faith, hope, and love abide, these three; but the greatest of these is love. Pursue love. . .” (1 Cor. 13:14-14:1; cp. 16:14). Whether rebuking a false teacher or welcoming a brother with different scruples, all things must be done in love.

God has a very negative view of brethren who do not love their brothers and instead would bind their scruples on the brotherhood. Binding one’s scruples on another is generally the result of selfish ambition and/or jealousy (whether acknowledged or not). James told us that God views such people, that is Christians who try to bind their scruples on others, as “false to the truth,” “unspiritual, demonic,” and guilty of “disorder and every vile practice” (James 3:13-18).

In Galatians 5:13-15 Paul addressed those who were abusing their liberties, who were binding their scruples on other Christians, and said they should instead “through love serve one another.” In verse 15 he said they were “bit[ing] and devour[ing] one another,” which would ultimately lead to total destruction. The words “bite and devour” provide imagery of wild animals fighting and eating each other. When humans literally do this, it is called cannibalism. Paul said God views those who bind their scruples on others as spiritual cannibals!

In Titus 3:9-11 Paul said people who are engaged in “foolish controversies” that “are unprofitable and worthless” and that “[stir] up division” (this certainly describes someone who is trying to bind his scruples on others) are to be quickly disciplined. Sadly, brethren sometimes drag their feet in exercising discipline on those who are attempting to bind their scruples on others. If brethren would learn to view such people as God views them, as spiritual cannibals, this would not be a problem. Consider the example of a literal cannibal who was converted to Christ. After some time, his cannibalistic temptations became so strong that he started to eat some of the children. How quickly would the congregation react? How long would this be allowed to go on? Brethren, are the souls of

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Christians not more important than their physical lives (cp. Matt. 10:28; 16:26)?! Love must be pursued in the interest of those being devoured by spiritual cannibals as well as the interest of the spiritual cannibals themselves (cp. 2 Thess. 3:14-15; 1 Cor. 5:4-5).

Love demands that a Christian not bind his scruples on others but instead give preference to his brothers in Christ (Rom. 12:3-10, 16, 18; 14:13, 15-22; 15:1-7; 1 Cor. 8:1, 7-13; 9:19-23; 10:23-24; 10:31-11:1; Phil. 2:1-4; etc.). However, Christians and churches must also be careful not to allow the member(s) with the most “conservative” scruples to dictate and demand the congregation bow to their scruples. It is true that in Acts 16:3 Paul had Timothy circumcised so as to avoid needless discussion over scruples that would sidetrack the primary goal of spreading the gospel (note that he did this while simultaneously handing out letters from the apostles and elders in Jerusalem that said circumcision was not necessary, v. 4). And, yet, in Galatians 2:3-5 he refused to have Titus circumcised, because brethren were making their scruples a test of fellowship and demanding that all other Christians follow suit.

## CONCLUSION

Consider some of the admonitions of Clement to the Corinthians. “Let us clothe ourselves in a mutual tolerance of one another’s views, cultivating humility and self-restraint,” “keeping ourselves far from all gossip and evil speaking. . .” (1 Clement to the Corinthians 30:3, Staniforth 38, Lake 1.59). “My brothers, do let us have a little humility; let us forget our self assertion and braggadocio and stupid quarrelling, and do what the Bible tells us instead” (1 Clement to the Corinthians 13:1, Staniforth 29). Let us boldly press forth in the fundamental of “In essentials unity, in non-essentials liberty, in all things love!”

John Gentry  
HaveBibleWillPreach@gmail.com

Unless otherwise stated, all biblical references are from the English Standard Version (esv), 2011 text edition.

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JARROD JACOBS

# The Silence of the Scriptures

**H**ow does one interpret the silence of the Scriptures? Generally, this controversy has focused itself in two areas, namely: Does God's silence give man license to act, or does God's silence prohibit action? In other words, can we argue that something is authorized or allowed if "the Bible doesn't say not to do it"? Or, does God's silence mean that we cannot act or speak in the area where God has not revealed His will? People to this day are divided over this question. Rather than rely upon human opinions to answer this question, however, let us look to the Scriptures and see if God has spoken on the matter of "silence."

## **"WHAT SAITH THE SCRIPTURE?" (ROM. 4:3A)**

When we study the Scriptures, we see that when God was silent, people refused to act. For example, in Exodus 14:10-13, we find that when the Israelites came to the Red Sea, they thought they were trapped. With the Red Sea in front, and the Egyptian army behind, they murmured against Moses, as if he were to blame for their problem. For the purposes of our study, we see that Moses' response to their murmuring was critical. Having traveled to the Red Sea, it seems like they were "stuck." What were they to do? Were they to stand and fight? Were they to run away? Were they to swim the Red Sea? God had not spoken, yet, so what could they do against the Egyptian army? Please take note of what Moses said. He said, "Stand still, and see the salvation of the Lord" (v. 13). In this time when people were panicking and murmuring against Moses, they were to "stand still" and wait on God to speak. Once God spoke, He told

them to cross the Red Sea and told them how it was to be done (Exod. 14:15-27). Of course, this is what they did. Notice that they did not act or move until God spoke. They did not justify any action based upon what God "didn't say not to do." They "stood still" and waited for God to speak to them. After He spoke, then they acted. Was this, however, the only occasion where such happened? Can we find times where the people were justified in acting when God "didn't say not to"? Let us continue our study.

In Numbers 9, we read of a time when some men wanted to partake of the Passover Feast as God commanded (vv. 2-7). However, they were not able to because they had been defiled by touching a dead body. Not knowing how to proceed, they came to Moses for the answer to their problem. What do they do in this case? Do they go ahead and observe the Passover, anyway? Do they wait until next year? Do they wait a week? What? Notice that Moses does not give them an answer immediately, but rather says, "Wait, that I may hear what the LORD will command concerning you" (Num. 9:8). Moses did not know what to do at this point. He had not received instruction from the Lord concerning a person who was considered "unclean" at the time of the Passover. However, instead of taking matters into his own hands and justifying an answer because, "God didn't say not to" or some similar thing, he asked God what His will is in this matter. The Lord then revealed, "If any one of you or of your descendants is unclean through touching a dead body, or is on a long journey, he shall still keep the Passover to the LORD. In the second month on the fourteenth day at twilight they shall keep it. They shall eat it with unleavened bread and bitter herbs. They shall leave none of it until the morning, nor break any of its bones; according to all the statute for the Passover they shall keep it" (Num. 9:10-12). Having said this, they now know the answer to their question and can act accordingly. Yet, why didn't Moses just tell the men to come back and take it again later? It was because God was silent about the matter at first! When God was silent, they stood still and

# The Silence of the Scriptures

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waited. However, once God had spoken, they knew what to do. Do we see a pattern developing concerning how men are to respond to God's silence?

On another occasion in the book of Numbers, we read where a man was caught picking up sticks on the Sabbath day (Num. 15:32-36). By this time in their history, the Israelites knew God had given a command concerning keeping the Sabbath day holy (Exod. 20:8-10; 35:2-3; Deut. 5:12-15). Yet, upon catching the man picking up sticks, they did not know what to do with him. Do they stone him for picking up sticks, or not? What must be done with this person? Notice please that they did not act (Num. 15:34) until God had spoken (Num. 15:35)! They waited for the Lord to speak, and did not merely assume an action. They knew that God said "do not work" on the Sabbath, but is picking up sticks to be considered "work"? What will they do? Their response was to wait for God to speak before acting. A similar situation had come up in Leviticus 24:10-16, 23 concerning a man who had cursed. These are just more examples of how righteous people respected the silence of God and waited for Him to speak before acting!

A final passage we ought to consider in our study of whether or not God's silence implies permission is in the book of Hebrews. In Hebrews 7:11-14, we read of the distinction between the priesthood of Levi that was established under the Old Covenant and the priesthood of Christ which was established under the New Covenant. In the text we will study, it will be explained as to why Christ could not have been a priest under the Law of Moses, and therefore, a change of the law was necessary. The Bible says, "Now if perfection had been attainable through the Levitical priesthood (for under it the people received the law), what further need would there have been for another priest to arise after the order of Melchizedek, rather than one named after the order of Aaron? For when there is a change in the priesthood, there is necessarily a change in the law as well. For the one of whom these things are spoken belonged to another tribe, from which no one has ever served at the altar. For it is evident that our Lord was descended from Judah, and

in connection with that tribe Moses said nothing about priests." Notice the contrast between the Levitical priesthood and Melchizedek's priesthood. It is stated that Christ's priesthood is after the "order of Melchizedek" rather than Levi (Heb. 5:6, 10; 7:11, 15-17). Thus, a change of the law was needed so that the priesthood could be changed. Yet, why was this? Why couldn't Christ just be a priest under the Old Covenant, and do His work that way? What is the harm? Why was all this change necessary? The Holy Spirit explained it quite well, didn't He? In the Old Testament, God chose folks from the tribe of Levi to be priests and serve Him in that capacity (Num. 3:12-45; 8:9-19). Concerning the tribe of Judah being priests, however, God had been silent. Since God was silent, other tribes could not serve in that capacity. We can understand this from the statement in Hebrews 7:14. When God stated that those from the tribe of Levi were to be His priests, did He then have to say, "But, not Reuben, not Simeon, not Judah, not Issachar . . ." Of course, not! It was understood that when God specified Levi as being the priestly tribe, His silence concerning the other tribes prohibited them from also being priests! This same silence was used as an argument by the Holy Spirit to show folks that, since God had been silent about other tribes being priests, it was necessary for there to be a change of the law so that one from the tribe of Judah could be a priest! Had this change of the law not occurred, then those from Levi would continue to be priests, because this is the only tribe God specifically mentioned in the Old Law. He had been silent about any other tribe serving as priests!

## SCRIPTURAL REASONING BASED UPON THE SILENCE OF THE SCRIPTURES

After reading these passages, it is clear that the silence of the Scriptures prohibits our actions. We have no right to speak or act when God has been silent on a matter. It is because God has been silent concerning any other day that we can say with certainty that the Lord's Supper is to be taken on the first day of the week (Acts 2:42; 20:7). In the case of the Lord's Supper, the



STAN ADAMS

# News + NOTES

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## UPDATE ON R. J. STEVENS

As of this writing brother R. J. Stevens is still in the hospital recovering from five bypass heart surgery. Complications related to the surgery and a reaction to medications brought on a small stroke and he is in serious condition at this time. Please keep him and his family in your prayers. He has helped so many in the Lord's kingdom to truly love "teaching and admonishing one another in psalms, hymns and spiritual songs." We pray with the family for his swift recovery.

## WILEY ADAMS

Wiley Adams is in need of \$500 in additional support for the good work he continues with the Centerville congregation in Centerville, GA. He is well into his eighties and still does an outstanding local work. He is worthy of support if anyone is able to help him either monthly or on a one time basis. His address is 110 Greenwood, Warner Robins, GA 31093


## JOHN GENTRY AND FAMILY

John and his good wife, Stacy, are getting settled into the work in Moldova. They are still in need of financial support at this time. They moved their family to Moldova to immerse themselves in the culture of those they will teach. They are learning the language and John has had to take an instructor position for just a few hours each week, in order to get a "housing permit," so they can live in a flat. John is one of the hardest workers among us and a diligent

Bible student. If you can help either individually, on a one time basis, or as a congregation, contact him. His email is [johnrgentry@sbcglobal.net](mailto:johnrgentry@sbcglobal.net) and [havebiblewillpreach@gmail.com](mailto:havebiblewillpreach@gmail.com)

## WORK IN THE PHILIPPINES

Ron and Donna Halbrook and David and Starla Halbrook just returned from three weeks in the Philippines. Donna and Starla were able to be of great help to the ladies there. Ron and David continued their extensive and effective work of preaching and teaching the gospel there. The brethren there were very edified and encouraged by their sermons.

Others are doing extensive work in other areas. Harry Osborne continues to make regular trips to the Philippines; Phil Morgan just returned from Africa, Joe Price, Steve Wallace, and Bobby Holmes continue to be involved in the work in India. Brother Holmes was able to help raise funds for some of the brethren there to secure a church building. Keep all of these brethren and others in prayer as they spend their time in laboring in these areas that are so ripe for the gospel. "Go into all the world and preach the gospel to every creature" is not just a passage to these brethren and those who support their efforts. Encourage them in every way you can as they continue to spend and be spent in these challenging efforts. 

Send any news and notes you may have to: [stan.adams@gmail.com](mailto:stan.adams@gmail.com)

The Silence of the Scriptures  
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pattern shown is disciples partaking on the first day of the week, and no other day. God was silent concerning other days, so we do not act! In like manner, the reason we do not use mechanical instruments in our worship to God is because God has been silent about them! He specified singing (Eph. 5:19; Col. 3:16; Jas. 5:13; 1 Cor. 14:15; etc.), and so this is what we do.

We sing praises to God from the heart, and do not add mechanical instruments to the worship. When we consider the work of the church, God has specified three areas wherein the church does her work: evangelism, edification, and benevolence (Eph. 4:11-12; 1 Thess. 1:8; Rom. 15:25-26; 1 Thess. 5:11; etc.). Seeing as these are the three areas God revealed for the church to do her work, and He was silent concerning the church being involved in such things as: government affairs, the home, business



dealings, etc., then the church needs to just do her work, and stay out of other areas where God has been silent. Even when we discuss something like the mode of baptism, this principle still applies. When God spoke and described how New Testament baptism is a burial (Col. 2:12) in water (Acts 8:36-38), and was silent about any other mode, then it is contrary to Scripture to argue: "God didn't say not to sprinkle water on someone" or some similar thing. Certainly, more could be said about this, and many other examples could be offered, but we can see the point clearly, I believe.

## CONCLUSION

"The secret things belong to the LORD our God, but the things that are revealed belong to us and to our children forever, that we may do all the words of this law" (Deut. 29:29). It is a great mistake to make an argument based upon what

God "didn't say not to do." Rather than doing this, let us learn what He has said and then live accordingly (1 Pet. 4:11; Col. 3:17).

When ordering from a catalog, or online, we understand the concept of silence being prohibitive. When ordering an item, we don't have to tell folks, "Send me \_\_\_\_\_. But don't send me \_\_\_\_\_, don't send me \_\_\_\_\_ . . ." and then list everything else offered as what we "don't want." We don't even have to say, "I am buying this and nothing else." Folks understand that when something is ordered, the item requested is what we want, and since we were silent about anything else, that means we do not want it! If we can understand this and accept this fact among men, then why would we argue the point with God? Why is it that such basic common sense is essentially thrown away when we are discussing matters of spiritual significance? In truth, God's silence prohibits us. It stops us from acting or speaking. Let us respect the silence of the Scriptures and be obedient to God!

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## Fundamentals of the Faith

CONTINUED FROM PAGE 2

Richard T. Hughes, *Reviving the Ancient Faith*, 243) and opposed by the more conservative among them (*Spiritual Sword, Firm Foundation*). Some of their best known preachers have repudiated the idea that water baptism is a condition for salvation (Max Lucado) and several of their largest churches have introduced instrumental music in worship. The unity of these churches is also threatened over disagreements about the role of women in worship services. Indeed, the movement away from sound doctrinal preaching has raised a generation among institutional churches who cannot distinguish the Lord's church from the denominations.

We dare not think that we have lived through the theological shifts that are occurring around us without being affected. Among us there is also a generation of Christians who prefer to have preaching that features less Scripture and more stories, less doctrine and more lessons on how to overcome . . . (depression, anxiety, pessimism, etc.). And the most popular preachers among us are those who have mastered the skills of this kind of preaching. Those brave men who withstood the institutionalism (church support of orphan homes, colleges, and other parachurch

institutions), fellowship halls, and the sponsoring church arrangement are too controversial in demeanor for a new generation among us. The "old fashioned" gospel preacher is out of date and not in demand. A less controversial presentation of the gospel attracts more members!

The larger attendance in these churches is sometimes thought to be an evidence of the power of the gospel. If the larger attendance constitutes proof, then surely the large crowds at area denominations is evidence that they are preaching a more powerful gospel than even the best of the most popular preachers among us. A church of 500-600 is not even considered large in the Christian Churches and Southern Baptists!

Though brethren may disagree about the degree to which non-institutional churches have been affected by a change in preaching content, there can be no disagreement about the need to teach a new generation the fundamentals of the faith that has been "once for all delivered to the saints" (Jude 3). This special issue of *Truth Magazine* is designed to emphasize the fundamental principles of the gospel. We hope you enjoy it.



# Directory of Churches

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

<p><b>BIRMINGHAM, AL</b> Pine Lane Church of Christ 3955 Pine Lane • Bessemer, AL (N. side of Exit #6 at I459) Bible Study 9:15 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: David Deason (205) 425-2352</p>	<p><b>MONTGOMERY, AL</b> 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</p>	<p><b>TUCSON, AZ</b> 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><b>HARRISON, AR</b> Capps Rd. Church of Christ 407 Bella Vista Dr. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Norman E. Sewell www.cappsroad.org 741-9104 or 741-5151</p>	<p><b>TEXARKANA, AR</b> 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><b>FREMONT, CA</b> 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><b>BIRMINGHAM, AL</b> Pinson Church of Christ 4233 Glenn Brook Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Ken Chapman (205) 681-6231 or 680-5770</p>	<p><b>NORTHPORT, AL</b> 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><b>TUCSON, AZ</b> Tucson Church of Christ 2020 N Forbes Blvd., Suite 107 Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. 520-622-8986 www.tucsonchurchofchrist.com</p>	<p><b>JACKSONVILLE, AR</b> Church of Christ 1807 McArthur Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. (501) 982-6413 - church bldg (501) 982-6776 - William Engel</p>	<p><b>ALAMEDA, CA</b> Alameda Church of Christ 2167 Santa Clara Ave. Bible Study 9:45 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Olen Holderby (510) 523-9547 www.alamedacoc.org</p>	<p><b>HEMET, CA</b> 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. Evangelist: Will Wilson (951) 846-9174</p>
<p><b>BIRMINGHAM, AL</b> Vestavia Hills Church of Christ 2325 Old Columbiana Rd. (near I-65 &amp; 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><b>OWENS CROSS ROADS, AL</b> Church of Christ at Elon In Elon Community 4021 Hobbs Island Rd. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Charles Maples 256-539-0772</p>	 <p>WWW.TRUTHBOOKS.NET</p>	<p><b>JONESBORO, AR</b> Stone Street Church of Christ 1607 Stone St Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Dick Blackford (870) 933-9134</p>	<p><b>BELLFLOWER, CA</b> 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><b>LONG BEACH, CA</b> 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. Darryl Smelser (562) 420-2363 Mark Reeves (562) 420-9577 www.JustChristians.org</p>
<p><b>FLORENCE, AL</b> 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 (256) 766-0403</p>	<p><b>PARRISH, AL</b> McArthur Heights Church of Christ 5082 Hwy. 269 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 6:30 P.M. (205) 686-5978 or 686-5620</p>	<p><b>BATESVILLE, AR</b> Church of Christ Ouall Valley 4104 E. Harrison St. Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. David Halbrook &amp; Leonard Westbrook, Sr. (870) 793-6700 or 612-8409</p>	<p><b>LITTLE ROCK, AR</b> 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><b>CANOGA PARK, CA</b> (San Fernando Valley) Church of Christ 7054 Winnetka Ave. Bible Study 9:45 A.M. Worship 10:45 A.M. Afternoon 2:30 P.M. Wednesday 7:30 P.M. Minister: Bruce Evans (818)795-5566 Spanish congregation (818)701-0112</p>	<p><b>OCEANSIDE-VISTA, CA</b> 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><b>HUNTSVILLE, AL</b> 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: Jonathan Reeder (256) 536-5296 www.chapmanacres.org</p>	<p><b>SCOTTSBORO, AL</b> 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><b>CONWAY, AR</b> 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><b>MARSHALL, AR</b> 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 Searight (870) 448-2055</p>	<p><b>DUBLIN, CA</b> 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><b>ARVADA, CO</b> (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><b>MOBILE, AL</b> West Mobile Church of Christ 129 Hillcrest Rd. Bible Study 9:00 A.M. Worship 11:30 A.M. Wednesday 7:00 P.M. (251) 342-4144 or 342-2041</p>	<p><b>FAIRBANKS, AK</b> 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><b>CONWAY, AR</b> 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><b>PINE BLUFF, AR</b> 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><b>EL CAJON/SAN DIEGO, CA</b> 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: Brent Hunter (619) 444-6106 (619) 922-0395</p>	<p><b>FT. COLLINS, CO</b> 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><b>MONTGOMERY, AL</b> 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: Marshall McDaniel 244-1675, 277-9155, 271-4679</p>	<p><b>GLENDALE, AZ</b> Church of Christ 6801 N. 60th Ave. Bible Study 9:00 A.M. Worship 9:40 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Steven Harper</p>	<p><b>FT. SMITH, AR</b> 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: Shawn Chancellor (479) 648-2898 or 782-0588</p>	<p><b>ROGERS, AR</b> 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. (479) 636-7484 (479) 366-9493</p>	<p><b>FOLSOM, CA</b> 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><b>GRAND JUNCTION, CO</b> Valley Church of Christ 491 Spam Road P.O. Box 40531 Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 5:00 P.M. Wednesday 6:00 P.M. Evangelist: Rex Cornwell www.ValleyChurchofChrist.net</p>

# Directory of Churches

colorado  
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indiana

<p><b>IGNACIO, CO</b> 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><b>DESTIN, FL</b> 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) 622-3817 www.southwaltonchurchofchrist.com</p>	<p><b>JACKSONVILLE, FL</b> 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 &amp; Steve Frazier (904) 781-5704 or 693-0432 www.mariettacoc.com</p>	<p><b>PALATKA, FL</b> 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><b>TAMPA, FL</b> 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</p>	<p><b>BLACKFOOT, ID</b> Church of Christ 370 N. Shilling P.O. Box 158-83221 Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. (208) 785-6168 or 681-1552</p>
<p><b>MONTROSE, CO</b> San Juan church of Christ 1414 Hawk Parkway, Unit C Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 2:00 P.M. Evangelist: Richard Thefford (970) 626-5558 or (970) 249-8116 www.sanjuanchurchofchrist.org</p>	<p><b>FORT LAUDERDALE, FL</b> 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><b>KEY LARGO, FL</b> Key Largo Church of Christ 100695 N. Overseas Hwy. 33037 m.m. 100.7 on US 1 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: William LeDent (305) 451-1194</p>	<p><b>PALMETTO, FL</b> Palmetto Church of Christ 1575 14th Avenue W. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. www.palmettochurchofchrist.com (941) 722-1307</p>	<p><b>ZEPHYRHILLS, FL</b> 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><b>ABINGDON, IL</b> Abingdon Church of Christ 209 N. Main Bible Study 10:00 A.M. Worship 11:00 A.M. Evangelist: John B. Wilson (309) 462-5368</p>
<p><b>DOVER, DE</b> 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><b>FORT MYERS, FL</b> 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><b>To make changes to your ad, contact us at tmnikewillis@gmail.com</b></p>		<p><b>CENTERVILLE, GA</b> 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) 922-1158</p>	<p><b>CHICAGO, IL</b> 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><b>MILTON, DE</b> Lighthouse Church of Christ 14574 Coastal Hwy. Rt. 1 Worship 9:30 A.M. Sunday School 10:45 A.M. Wednesday 7:00 P.M. (302) 644-7379</p>	<p><b>FORT MYERS, FL</b> 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><b>MERRITT ISLAND, FL</b> 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><b>PANAMA CITY BEACH, FL</b> 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 7:00 P.M. Evangelist: Ben Ligin (850) 234-2521 or 234-1368</p>	<p><b>CONYERS, GA</b> 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><b>CHICAGO, IL</b> 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><b>MIAMI, FL</b> Church of Christ Eglise du Christ de Miami 8343 NE 3rd Ct. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:00 P.M. Minister: Junot Joseph (305) 244-8295</p>	<p><b>FT. WALTON BEACH, FL</b> 6 Lane Dr. Mary Esther, FL Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Joey Rankin (850) 244-9222</p>	<p><b>MIAMI, FL</b> 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><b>PANAMA CITY, FL</b> Church of Christ 3339 Florida Ave. (Between Baldwin Rd. &amp; 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><b>CORDELE, GA</b> Crisp County Church of Christ 120 Emmaus Road Bible Study 10:00 A.M. Worship 11:00 A.M. Evangelist: Jimmy Tuten Call for directions: (229) 271-1964 (229) 382-8766 (229) 3263715</p>	<p><b>DOWNERS GROVE, IL</b> 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><b>BRONSON, FL</b> 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><b>FROSTPROOF, FL</b> 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. Jimmy Ford, preacher (863) 635-2607 or 635-4278</p>	<p><b>MIAMI, FL</b> 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><b>PENSACOLA, FL</b> 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><b>PINE MTN. VALLEY, GA</b> 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><b>GLENN ELLYN, IL</b> 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><b>BROOKSVILLE, FL</b> 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><b>GENEVA, FL</b> Church of Christ Ave. C and 2nd St. Bible Study 9:30 A.M. Worship 10:45 A.M. (407) 349-9998</p>	<p><b>ORLANDO, FL</b> 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><b>SEFFNER, FL</b> 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.seffnercoc.org</p>	<p><b>SAVANNAH, GA</b> 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 ronaldnelson1@gmail.com (912) 306-4631 www.coastalchurchofchrist.com</p>	<p><b>MATTOON, IL</b> 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><b>CHIPLEY, FL</b> 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) 638-2366 www.chIPLEYchurch.com</p>	<p><b>HOLLYWOOD, FL</b> 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><b>ORLANDO, FL</b> 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><b>PUNTA GORDA, FL</b> 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. Wednesday 6:00 P.M. Evangelist: Paul Branch (941) 347-8425</p>	<p><b>VALDOSTA, GA</b> 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><b>PALATINE, IL</b> 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><b>DELAND, FL</b> 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><b>JACKSONVILLE, FL</b> 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) 703-2277 Denny Freeman www.jcccoc.com</p>	<p><b>ORLANDO, FL</b> S. Bumby Church of Christ 3940 S. Bumby 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><b>ST. PETERSBURG, FL</b> 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><b>HI - ISLAND OF OAHU</b> Leeward Church of Christ 94-1233 Waipahu St. Waipahu, HI 96797 (15 mi. from Honolulu; 18 mi. from Waikiki) Bible Study 9 am Worship 10 am Evening 6 pm Wednesday 7 pm www.leewardchurchofchrist.org Anthony Genton: (808) 671-0239</p>	<p><b>CLARKSVILLE, IN</b> Clarksville Church of Christ 407 W. Lewis &amp; Clark Pkwy. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Kipp Campbell (502) 593-6868 or (812) 944-2305 www.cvcoc.org (812) 944-1878 or 948-9917</p>

# Directory of Churches

<p><b>ELLETTSVILLE, IN</b> 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: John Isaac Edwards (812) 876-2285</p>	<p><b>Subscribe Today!</b> Truth Magazine <b>855-49-BOOKS</b> <b>855-492-6657</b></p>	<p><b>EL DORADO, KS</b> 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) 250-7123</p>	<p><b>DANVILLE, KY</b> 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</p>	<p><b>BOSSIER CITY, LA</b> 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><b>CEDAR SPRINGS, MI</b> Grand Rapids Area W. Michigan church of Christ Sr. Citizen Center, 44 Park St. Worship 11:00 A.M. Bible Study 12:30 P.M. Wednesday 7:00 P.M. Evangelist: Joseph Gladwell (616) 975-2778 westmichcofc10@yahoo.com</p>
<p><b>HAMMOND, IN</b> Woodmar Church of Christ 2133 169th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (219) 845-8942</p>	<p><b>RICHMOND, IN</b> 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><b>FRANKLIN, KY</b> 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><b>LEESVILLE, LA</b> 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><b>DULUTH, MN</b> Church of Christ 4401 Glennwood St. 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><b>HOBART, IN</b> 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: Jerry Cleek (219) 942-2663</p>	<p><b>SALEM, IN</b> 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><b>AUSTIN, KY</b> Peter's Creek Church of Christ 856 Thomerson Park Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening (Nov-Mar) 5:00 P.M. Evening (Apr-Oct) 6:00 P.M. Evangelist: Justin Monts (270) 404-2171 or 646-0498 www.peterscreekcoc.com</p>	<p><b>GLASGOW, KY</b> 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><b>MANY, LA</b> 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><b>ROCHESTER, MN</b> Church of Christ 2002 Second St., SW Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Russ Jones (507) 254-3929</p>
<p><b>INDIANAPOLIS, IN</b> 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><b>TRAFALGAR, IN</b> 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: Ed Rangel (317) 878-5969 www.trafalgarchurch.com</p>	<p><b>BEAVER DAM, KY</b> 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><b>LEITCHFIELD, KY</b> Mill St. Church of Christ Highway 62 E. Bible Study 10:00 A.M. Worship 10:55 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (270) 259-4968</p>	<p><b>STONEWALL, LA</b> 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><b>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP</b></p>
<p><b>JAMESTOWN, IN</b> Church of Christ (1 Mi. south of I-74) Cor. Darlington &amp; Mill Sts. Bible Study 9:30 A.M. Worship 10:25 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Greg King (765) 676-8404 or (317) 892-6285</p>	<p><b>DES MOINES, IA</b> 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><b>BOWLING GREEN, KY</b> 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. &amp; 7:00 P.M. Evangelist: Gary Kerr (270) 843-9925 www.mightyisthelord.com</p>	<p><b>LOUISVILLE, KY</b> 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><b>WEBSTER, MA</b> 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 (401) 440-5117 Preacher: Robert Weltzin</p>	<p><b>ST. CHARLES, MN</b> 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><b>MARION, IN</b> 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 www.southmarionchurchofchrist.org</p>	<p><b>LENEXA, KS</b> 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><b>BOWLING GREEN, KY</b> 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: Lowell Sallee (270) 842-7880 www.westendchurch.com</p>	<p><b>LOUISVILLE, KY</b> 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><b>PORTLAND, ME</b> 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 &amp; places (207) 839-3075 or 839-8409</p>	<p><b>BOONEVILLE, MS</b> 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><b>MUNCIE, IN</b> 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><b>TOPEKA, KS</b> 17th Street Church of Christ 5600 SW 17th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. (785) 235-8687 or 273-7977 www.17thstreetchurchofchrist.org</p>	<p><b>BRANDENBURG, KY</b> 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><b>OWENSBORO, KY</b> Southside Church of Christ 2920 New Hartford Rd. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jarrod Jacobs (270) 683-5386 or 264-7869</p>	<p><b>ARBUTUS, MD</b> Arbutus Church of Christ 5205 East Dr., Suite D (East Drive Shopping Center) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Church phone: (410) 247-1396, (410) 590-2852</p>	<p><b>CLINTON, MS</b> McRaven Rd. Church of Christ 301 McRaven Rd. (I20, exit 36) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Leonard White (601) 925-9757 or 924-2645</p>
<p><b>OOLITIC, IN</b> 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><b>WICHITA, KS</b> 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><b>CAMPBELLSVILLE, KY</b> Sunny Hill Dr. Church of Christ (near the Dairy Queen) AM Worship 9:30 A.M. AM Bible Study 10:30 A.M. AM Worship 11:30 A.M. Wednesday 7:30 P.M. Evangelist: Steve Lee stevelee4510@windstream.net (270) 789-1651</p>	<p><b>REGINA, KY</b> Road Creek Church of Christ 7 miles west of Elkhorn City on Route 460 &amp; 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><b>SEVERN, MD</b> 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><b>COLUMBUS, MS</b> 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><b>PEKIN, IN</b> Church of Christ (First St. &amp; Karnes Ct.) Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jeremy Goen (812) 967-3437 or 967-3520 www.pekinchurchofchrist.com</p>	<p><b>GRINNELL, IA</b> Church of Christ 1402 Third Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. (641) 236-1955 (641) 521-6485 (641) 236-3883</p>	<p><b>CANEYVILLE, KY</b> 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) 274-3065, (270) 259-0306 or (502) 724-2231</p>	<p><b>BATON ROUGE, LA</b> 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><b>RIVERDALE, MD</b> (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: Antoine Holloway (301) 474-7460 or (301) 741-0012</p>	<p><b>GULFPORT, MS</b> Morris Rd. Church of Christ 1 blk. N. of Dedeaux Rd. &amp; 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: Steven Carmack (228) 832-5529</p>

# Directory of Churches

mississippi  
through  
oregon

<p><b>MERIDIAN, MS</b> Grandview Church of Christ 2820 Grandview Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 6:30 P.M. (601) 482-0543 or (601) 679-8542 youngins@omcast.net</p>	<p><b>HALLSVILLE, MO</b> Hallsville Church of Christ 5855 E Hwy 124 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Raymond Breuer (573) 696-0003 Kenneth Shern (573) 442-8475</p>	<p><b>BEATRICE, NE</b> 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><b>CHARLOTTE, NC</b> Harris Blvd. Church of Christ 5424 E.W.T. Harris Blvd. Worship 8:30 A.M. Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. Evangelists: Various members of local congregations Don Moeller (704) 532-9242</p>	<p><b>DAYTON, OH</b> 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, 434-3090 or 848-3779 E-mail: www.wc-coc.org</p>	<p><b>NEW CARLISLE, OH</b> 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><b>MERIDIAN, MS</b> 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><b>KANSAS CITY, MO</b> 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><b>LAS VEGAS, NV</b> Vegas Dr. Church of Christ 3816 Vegas Drive Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (702) 648-4827</p>	<p><b>CHARLOTTE, NC</b> 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><b>FRANKLIN, OH</b> 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>	<p><b>NEW LEBANON, OH</b> Church of Christ 1973 W. Main St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Marvin L. Eads (937) 236-6521 or 546-8828</p>
<p><b>SOUTHAVEN, MS</b> (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: James A. Brown (662) 342-1132 - Church Building</p>	<p><b>KENNETT, MO</b> 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 or (870) 650-1648 Nolan Glover, Preacher www.westsidechurchofchrist.us</p>	<p><b>RENO, NV</b> 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><b>DALLAS, NC</b> Deepwood Forest Church of Christ 2002 Linebourn Rd., Hwy. 275 (Between Dallas &amp; 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><b>FREMONT, OH</b> 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 849-2980 www.freemontchurchofchrist.com</p>	<p><b>NEW RICHMOND, OH</b> 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><b>BLUE SPRINGS, MO</b> Southside Church of Christ 4000 SW Christiansen Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Brett Hogland (816) 228-9262</p>	<p><b>LILBOURN, MO</b> 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><b>SPARKS, NV</b> 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><b>HOPE MILLS, NC</b> 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><b>HAMILTON, OH</b> 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><b>NORTHWOOD, OH</b> (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><b>CAPE GIRARDEAU, MO</b> 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><b>RAYMORE, MO</b> 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><b>PISCATAWAY, NJ</b> 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><b>MARION, NC</b> 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. (828) 652-7504</p>	<p><b>HILLIARD, OH</b> 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><b>UHRICHSVILLE, OH</b> 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><b>Shop online @ truthbooks.net</b></p>	<p><b>RAYTOWN, MO</b> 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 554-0836 www.sterlingavechurchofchrist.org</p>	<p><b>VAUXHALL, NJ</b> Church of Christ Milbourn Mall Suite 6 2933 Vauxhall Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Harry A. Persaud Home: (908) 964-8570 Church: (908) 964-6356</p>	<p><b>BEAVERCREEK, OH</b> Knollwood Church of Christ 1031 Welford Dr. Bible Study 9:30 A.M. Worship 10:20 A.M. Afternoon 3:00 P.M. Wed. Afternoon 1:00 P.M. Wed. Evening 7:30 P.M. (937) 426-1422 www.knollwoodchurch.org</p>	<p><b>Subscribe Today! Truth Magazine 855-49-BOOKS 855-492-6657</b></p>	<p><b>WAVERLY, OH</b> 207 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><b>COLUMBIA, MO</b> 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><b>ST. JAMES, MO</b> Church of Christ 685 Sidney St. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Lynn Huggins (573) 265-8628</p>	<p><b>ALBUQUERQUE, NM</b> 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><b>CINCINNATI, OH</b> 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><b>MANSFIELD, OH</b> Eastside Church of Christ 326 Grace Street Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M. Evangelist: James Bond (419) 526-2868</p>	<p><b>OKLAHOMA CITY, OK</b> 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.seminolepointecocf.org</p>
<p><b>DONIPHAN, MO</b> Southside Church of Christ Hwy. 142 E. 1/2 mile (P.O. Box 220) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (573) 996-3251 or 996-3513</p>	<p><b>ST. JOSEPH, MO</b> County Line Church of Christ 2727 County Line Rd. Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 3:00 P.M. Wednesday 7:00 P.M. (816) 279-4737 www.countylinechurchofchrist.com</p>	<p><b>ALBUQUERQUE, NM</b> 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</p>	<p><b>CLEVELAND, OH</b> 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 or (330) 725-3960, 723-0111</p>	<p><b>MANSFIELD, OH</b> 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 6:30 P.M. Leon Bond: 525-3684 Glenn Bond: 522-1965</p>	<p><b>TULSA, OK</b> 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><b>FAIR GROVE, MO</b> 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><b>ST. JOSEPH, MO</b> Prairie Hills Church of Christ 14273 County Rd. 307 (.7 mi. E of Intersection I-29 &amp; 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><b>BUFFALO, NY</b> 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><b>COLUMBUS, OH</b> 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><b>MARIETTA/RENO, OH</b> Jct. St. Rt. 7 &amp; 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) 222-9160 (Daniel Ruegg) or 473-9028 (Steve Foutty)</p>	<p><b>MEDFORD, OR</b> 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>

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<p><b>SWEET HOME, OR</b> 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><b>WEST COLUMBIA, SC</b> Airport Church of Christ 4013 Edmund Hwy. (Hwy. 302) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. 803-894-3973; 803-429-4009 <a href="http://airport-church-of-christ.com">http://airport-church-of-christ.com</a></p>	<p><b>KNOXVILLE, TN</b> 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: Tim Shepherd (865) 573-6638</p>	<p><b>PIGEON FORGE, TN</b> 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 <a href="http://www.KingBranchRoadChurchOfChrist.org">www.KingBranchRoadChurchOfChrist.org</a></p>	<p><b>AUSTIN, TX</b> Colonade Center Church of Christ 9025 Research Blvd. - Unit 175 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><b>DICKINSON, TX</b> 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 7:00 P.M. (281) 534-4870</p>
<p><b>AVONDALE, PA</b> Avondale Church of Christ 1606 Glenn Willow Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (610) 268-2088 Randy Frame (610) 869-4146</p>	<p><b>To make changes to your ad, contact us at</b> <a href="mailto:tmnikewillis@gmail.com">tmnikewillis@gmail.com</a></p>	<p><b>MARYVILLE, TN</b> 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) 388-8749 <a href="http://tinyurl.com/smchurch">http://tinyurl.com/smchurch</a></p>	<p><b>ROCKWOOD, TN</b> 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: Jim Woodall (865) 806-6387</p>	<p><b>BAYTOWN, TX</b> Church of Christ at Pruett &amp; Lobit 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) 515-8939 Building (281) 422-5926 Weldon (713) 818-1321</p>	<p><b>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP</b></p>
<p><b>EXTON, PA</b> 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. (610) 363-8042</p>	<p><b>COLUMBIA, TN</b> 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><b>MEMPHIS, TN</b> Rocky Pt. Road Church of Christ 516 E. Rocky Point Rd., Cordova Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Contact: Mitch Stevens (901) 372-5580 or 758-4006</p>	<p><b>SHELBYVILLE, TN</b> El Bethel Church of Christ 1801 Hwy. 41-A North Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Donnie V. Rader (931) 685-1113 or 931-607-9099 <a href="mailto:dvrader@hughes.net">dvrader@hughes.net</a></p>	<p><b>BAYTOWN, TX</b> 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 422-8600; 573-1940</p>	<p><b>DUNCANVILLE, TX</b> Whispering Hills Church of Christ 2126 S Main Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (972) 298-2522 <a href="mailto:info@whchurchofchrist.net">info@whchurchofchrist.net</a></p>
<p><b>PHILADELPHIA, PA</b> Church of Christ 7222 Germantown Ave. Bible Study 10:15 A.M. Worship 11:15 A.M. Tues. night 7:00 P.M. Evangelist: James H. Baker, Jr. (215) 248-2026 <a href="http://www.mtairychurchofchrist.org">www.mtairychurchofchrist.org</a></p>	<p><b>COLUMBIA, TN</b> 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 <a href="http://www.moorevillepikecoc.com">www.moorevillepikecoc.com</a></p>	<p><b>MURFREESBORO, TN</b> 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) <a href="http://www.casonlanechurch.org">www.casonlanechurch.org</a></p>	<p><b>SHELBYVILLE, TN</b> Shelbyville Mills Church of Christ 1222 W. Jackson St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jeff Curtis Phone: 931-607-9118 <a href="mailto:djcurtis1963@hotmail.com">djcurtis1963@hotmail.com</a></p>	<p><b>BEAUMONT, TX</b> 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 &amp; David Banning (409) 866-1996</p>	<p><b>EDNA, TX</b> 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: R. Dunham, J. Mercer S. Mercer, G. Nordin, S. Wilson</p>
<p><b>BEAUFORT, SC</b> Church of Christ 2101 King St Parris Island: call for times Sunday Morning 10:00 A.M. Sunday Evening 6:30 P.M. Wednesday Bible Study 7:00 P.M. Daniel Hedges, Evangelist (843) 524-4400</p>	<p><b>DAYTON, TN</b> Rhea Church of Christ 1367 Market Street, Suite 2 Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:00 P.M. (423) 413-7675 or 332-4604 <a href="http://www.rheachurchofchrist.org">www.rheachurchofchrist.org</a> <a href="http://www.jesusisnomyth.com">www.jesusisnomyth.com</a></p>	<p><b>MURFREESBORO, TN</b> Northfield Blvd. Church of Christ 2091 Pitts Ln. at Northfield Blvd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: David Bunting (615) 893-1200</p>	<p><b>TULLAHOMA, TN</b> Church of Christ 1625 W. Lincoln St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jim Mickells (931) 455-0273 or 563-7312</p>	<p><b>CLEBURNE, TX</b> Nolan River Church of Christ 1705 Longfellow Ln at 1700 S. Nolan River Rd Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. Evangelist: Tim E. Stevens (817) 645-2353</p>	<p><b>EL PASO, TX</b> 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><b>COLUMBIA, SC</b> 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. (803) 776-0754 <a href="http://lowerrichlandchurch.org">http://lowerrichlandchurch.org</a></p>	<p><b>FAIRVIEW, TN</b> New Hope Church of Christ 7500 Jingo Road Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Shannon Shaffer (615) 289-1721 or 799-0162 <a href="http://www.newhopecoc.com">www.newhopecoc.com</a></p>	<p><b>MURFREESBORO, TN</b> South Ridge Church of Christ 488 Barfield-Crescent Rd. • PO 2257 (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) 425-6300 <a href="http://www.southridgechurchofchrist.com">www.southridgechurchofchrist.com</a></p>	<p><b>ALLEN, TX</b> West Allen Church of Christ 1414 W. Exchange Blvd. (2 miles w. of Hwy. 75) Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jerry King (214) 504-0443 (972) 727-5355 (bldg)</p>	<p><b>CLEVELAND, TX</b> 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><b>FORT WORTH, TX</b> 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 <a href="http://woodmontchurch.org">woodmontchurch.org</a></p>
<p><b>ORANGEBURG, SC</b> 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 <a href="http://www.southside-church.org">www.southside-church.org</a></p>	<p><b>JACKSON, TN</b> 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 968-9851</p>	<p><b>NASHVILLE, TN</b> 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><b>ALVARADO, TX</b> 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><b>CLUTE, TX</b> 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><b>FORT WORTH, TX</b> 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><b>SUMTER, SC</b> 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><b>JOHNSON CITY, TN</b> 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><b>NASHVILLE, TN</b> 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. (615) 952-5458 or (615) 356-7318 Evangelist: Lee Wildman</p>	<p><b>ALVIN, TX</b> 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><b>CONROE, TEXAS</b> Woodland Hills Church of Christ 410 Woodland Hills Dr. (77303) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist Kurt G. Jones <a href="http://www.conroechurch.com">www.conroechurch.com</a> 936-756-9322</p>	<p><b>FRISCO, TX</b> (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><b>TAYLORS, SC</b> (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: Luther Pratt (864) 268-5224 or 877-2728 <a href="http://www.taylorschurchofchrist.com">www.taylorschurchofchrist.com</a></p>	<p><b>KINGSTON SPRINGS, TN</b> 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 797-2280</p>	<p><b>NASHVILLE, TN</b> 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 <a href="http://perryheights.faithweb.com">http://perryheights.faithweb.com</a></p>	<p><b>ANGELTON, TX</b> Kiber St. Church of Christ 200 East Kiber 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><b>CORPUS CHRISTI, TX</b> Hwy. 9 church of Christ Worship 10:00 am Bible Study 11:00 am Worship 12:00 noon Wednesday 7:30 Call for location: Gary Madden (361)289-1439 or Patrick Frazier (361) 225-4792</p>	<p><b>GRANBURY, TX</b> 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>

# Directory of Churches

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<p><b>HOUSTON, TX</b> 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. Bob Pulliam (281) 832-4633</p>	<p><b>MESQUITE, TX</b> (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><b>NEWPORT NEWS, VA</b> 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><b>BELLINGHAM, WA</b> 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.bibleanswer.com/mtbaker</p>	<p><b>WELLSBURG, WV</b> 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. Evangelist: Jessie Daniels (304) 527-4438 or 737-3124</p>	
<p><b>HOUSTON, TX</b> (Southwest) Murphy Rd. Church of Christ 2025 Murphy Rd., Missouri City Worship 9:30 A.M. Bible Study 10:45 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Gene Mabry (281) 265-8071 or 261-5216</p>	<p><b>MIDLAND, TX</b> 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><b>TEMPLE, TX</b> 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><b>RICHMOND (Metro), VA</b> 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 7:00 P.M. Evangelist: Gene Tope (804) 790-1629 www.courthousechurchofchrist.com</p>	<p><b>SUNNYSIDE, WA</b> 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><b>MILWAUKEE, WI</b> 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><b>HOUSTON, TX</b> 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><b>NACOGDOCHES, TX</b> 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. Evangelists: Randy Harshbarger &amp; Jay Taylor</p>	<p><b>TEMPLE, TX</b> 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><b>RICHMOND, VA</b> Forest Hill Church of Christ 1208 W. 41st St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 4:00 P.M. Wednesday 7:30 P.M. Evangelist: Jack Bise, Jr. (804) 233-5959</p>	<p><b>CHARLESTON, WV</b> 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 oakwoodroadchurchofchrist.com</p>	<p><b>RANCHESTER, WY</b> Church of Christ Hwy. 14 West Ranch Mart Mall Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M. Contact: Bob Reici (307) 655-2563</p>
<p><b>IRVING, TX</b> 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><b>ODESSA, TX</b> 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><b>Subscribe Today! Truth Magazine 855-49-BOOKS 855-492-6657</b></p>	<p><b>RICHMOND, VA</b> 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><b>CHARLESTON, WV</b> 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. Evangelist: Jonathan Chaffin (304) 342-5637</p>	<p><b>CANADA</b> 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) 452-5116</p>
<p><b>LANCASTER, TX</b> Pleasant Run Church of Christ 831 W. Pleasant Run Rd. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. (972) 227-1708 or 227-2598</p>	<p><b>PLANO, TX</b> (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 www.planochurch.org</p>	<p><b>WACO, TX</b> 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><b>RIDGEWAY, VA</b> 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: Robert Byrd (276) 956-6049</p>	<p><b>CLARKSBURG, WV</b> Westside Church of Christ Davisson Run Road  Sunday Morning 9:30 A.M.  (304) 622-5433</p>	<p><b>CANADA</b> 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><b>LUBBOCK, TX</b> 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. (806) 795-3377</p>	<p><b>RED OAK, TX</b> Methodist Street Church of Christ 211 Methodist St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (972) 576-2472 or 363-7672 www.methodiststreetchurchofchrist.com Evangelist: D. LeRoy Klice</p>	<p><b>THE WOODLANDS, TX</b> 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><b>ROANOKE, VA</b> 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><b>FAIRMONT, WV</b> 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) 363-8054</p>	<p><b>ADVERTISING RATES ON CHURCH AD PAGES</b></p> <p>-----</p> <p>Rates are \$25 per quarter or \$95.00 per year (when paid in advance).</p> <p>The ads are run once each month -12 times a year. Help travelers find your place of worship!</p> <p>-----</p> <p><b>TOLL FREE:</b> 855   855 49 OR 492 BOOKS   6657</p>
<p><b>LUFKIN, TX</b> 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 Reagan McClenny 634-7110 or 632-7070</p>	<p><b>SAN ANGELO, TX</b> 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 5:00 P.M. Wednesday 7:00 P.M. (325) 224-2848 or (325) 944-8147</p>	<p><b>CHESAPEAKE, VA</b> Tidewater Church of Christ 217 Tatus St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Schlosser (757) 436-6900</p>	<p><b>STAFFORD, VA</b> 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) 379-4915</p>	<p><b>MOUNDSVILLE, WV</b> 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><b>MANSFIELD, TX</b> 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><b>SAN ANTONIO, TX</b> 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 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Clyde W. Carter (210) 337-6143</p>	<p><b>CHESTER, VA</b> Chester Church of Christ 12100 Winfree St. (Central to Richmond, Hopewell, Petersburg, &amp; Colonial Heights) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Church Building: (804) 796-2374 (804) 497-3638 or (804) 271-0877</p>	<p><b>VIRGINIA BEACH, VA</b> Southside Church of Christ 5652 Haden Rd.  Worship 11:00 A.M.  Robert Mallard (757) 464-4574</p>	<p><b>MOUNDSVILLE, WV</b> 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. Glenn Dale, WV 26038</p>	
<p><b>McKINNEY, TX</b> Central Church of Christ 1805 White Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jack Howard III (214) 544-3035</p>	<p><b>SHERMAN, TX</b> 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: Jim Smelser</p>	<p><b>COLONIAL HEIGHTS/ PETERSBURG, VA</b> Appomatox church of Christ 117 Orange Avenue (Ft. Lee Area) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Evangelist: Lenny Chapman (804) 526-6464 or (804) 675-0216</p>	<p><b>VIRGINIA BEACH, VA</b> 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><b>PARKERSBURG, WV</b> 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>	



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Time	Monday	Tuesday	Wednesday	Thursday	Friday
8:00 AM		<b>O Worship The King 1</b> David Maravilla	<b>O Worship The King 2</b> David Maravilla	<b>O Worship The King 3</b> David Maravilla	
9:00 AM		<b>Purer In Heart</b> Tommie Andrews	<b>I'll Never Forsake My Lord</b> Cecil Cox	<b>Train Your Children</b> Huey Hartsell	
10:00 AM		<b>O Happy Day!</b> Dan King	<b>There Is A God</b> Mike Willis	<b>The Army of Our Lord</b> Steven Deaton	
11:00 AM		<b>There Is A Fountain Filled With Blood</b> David McClister	<b>Day by Day</b> Bob Waldron	<b>We Will Glorify the King</b> Jeremy Paschall	
2:00 PM		<b>Revive Us Again 1</b> Congregation Building Series Steve Niemeier	<b>Revive Us Again 2</b> Congregation Building Series Steve Niemeier	<b>Revive Us Again 3</b> Congregation Building Series Steve Niemeier	<b>Open House &amp; Sale CEI Bookstore 1:00 – 5:00 PM</b>
3:00 PM		<b>Q &amp; A with editors of Psalms, Hymns, &amp; Spiritual Songs</b>	<b>Q &amp; A with editors of Psalms, Hymns, &amp; Spiritual Songs</b>	<b>Q &amp; A with editors of Psalms, Hymns, &amp; Spiritual Songs</b>	
7:00 PM	Singing	Singing	No Singing	Singing	<b>Singing With New Hymnal 7:00-8:30 PM</b>
7:30 PM	<b>Emmanuel</b> David Cox	<b>Jesus Saves</b> Connie Adams	No Lecture	<b>There's A Great Day Coming</b> Wayne Chappell	