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Truth Magazine

SPECIAL ISSUE: A CHRISTIAN IS...

A Citizen in Two Kingdoms

THE
BIBLE





Special Issue:
THE CHRISTIAN... A CITIZEN IN TWO KINGDOMS

MIKE WILLIS

This special issue of *Truth Magazine* discusses the Christian's unique perspective of being a citizen of two kingdoms – (a) a citizen of a civil state, in our case, the United States of America and (b) a citizen in the kingdom of heaven. This issue was developed during the heat of the 2012 election season, when politics was on everyone's mind. However, it was not designed to influence a political election, but to discuss the Christian's obligations to civil government, regardless of which party won the election.

One cannot disagree that the tone of political discourse was very stringent during the election and continued to be that way through budget negotiations. There seems to be a greater interest in scoring political points than in solving national problems. We appear to have far more politicians than statesmen, but most probably that has always been the case.

It has been said that Christianity is no longer the "silent majority"; it has become the "silent minority"

The spillover from the political discourse is that speech disrespectful to those who hold the offices in our respective states and our nation is sometimes heard in the church. Emails are forwarded that have little chance of being factually accurate, simply because they support the parties of the one forwarding them. Christians who are very careful in their personal speech not to speak disparagingly of one another forward emails that speak disparagingly of their political leaders and forward diatribes that are not factually accurate. Perhaps unwittingly we become guilty of libel and then, when we repeat the same orally, of slander. Reputations are damaged and ruined.

It has been said that Christianity is no longer the "silent majority"; it has become the "silent minority". I doubt that we are the minority, but undoubtedly, we are much too silent. The Muslims in our society will not tolerate "blasphemous" speech about their "prophet" Muhammad or the Koran, so the press leaves them alone. In the Libyan incident, facts were distorted to leave an impression that terrorist activity was legitimate reaction to someone making a film "blaspheming" Islam. On the other hand, in our own nation, regular programming undermines the miracles of the Bible and the teaching about Jesus *without reaction from the Christians in our society*. Christ is blasphemed and we sit silently with little or no reaction.

Should a Christian run for office, he can expect that the press will ask how his Christian beliefs might affect how he would vote on abortion, gay rights, and other issues. But, should a Muslim candidate run for the same office, the press takes a "hands off" approach to asking how his religious beliefs affect his political stances.

Those who promote positions contrary to the values and teachings of Christianity have made it clear that Christians are not welcome in the public square. Christians are expected to pay taxes, to be submissive to government, to give resources to relieve the destitute and those hurt by natural disasters, and to send children to war, but are denigrated when their Christian beliefs affect how they vote. Christians cannot express their dissent about an atheistic (or humanistic) philosophy that has taken over the educational program of public schools. The humanistic teaching in schools denies creation in favor of evolution, teaches that moral values are relative instead of absolute, and teaches sex education, not merely to explain how babies are conceived, but also designed to teach that homosexuality and sex outside the bonds or marriage are legitimate behavior. In the name of separation of church and state, we have developed a state supported atheistic school system – a system that teaches its view of how man came upon this earth and its moral value system. Should a Christian protest what exists, he is rejected for trying to impose his religious views and values on others.

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THE CHRISTIAN IS A CITIZEN OF TWO KINGDOMS

JOHN GENTRY

Wour citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ” (Phil. 3:20 ESV¹).
My family and I have spent the last nine months

working to get our residence permits from the Republic of Moldova² so that we can stay here for an extended time to do the Lord’s work. Thanks to God, we finally received them (October, 2012). Though we are officially residents of Moldova, we are still citizens of the United States of America. While here in Moldova we regularly refer to Moldova as our home away from home away from home, with our Moldovan home being our home away from our American home away from our ultimate, heavenly home. This helps us to realize “this world is not [our] home, [we’re] just a passing through.”³

Until the world is no more, every person is a citizen of an earthly kingdom and a spiritual kingdom. While there are hundreds of earthly kingdoms, there are only two spiritual kingdoms—“the domain of darkness” and “the kingdom of [God’s] beloved Son” (Col. 1:13). A Christian, of course, is a citizen of the latter, the heavenly kingdom, as well as some earthly kingdom.

Take, for example, the Christians in Philippi. Not every person who lived in the Roman Empire was privileged with citizenship. Only certain people and certain cities were given the status of Roman citizenship or Roman colony, and Philippi was one of the privileged cities (see Acts 16:12, 21). As a matter of fact, Philippi was the only location to which Paul wrote that had such status. Hence, in Philippians 1:27 Paul instructed the Christians in Philippi, “Only behave as citizens worthy of the gospel of Christ” (marginal reading). The Philippians knew what it meant to behave as citizens of the Roman Empire, but Paul emphasized the importance of behaving as those whose “citizenship is in heaven” (Phil. 3:20).

BECOMING CITIZENS OF EARTHLY KINGDOMS AND THE HEAVENLY KINGDOM

In many situations those born to citizens were or are automatically citizens. For example, Paul said he became a Roman citizen because he was born to a Roman citizen (Acts 22:28). In the United States the Fourteenth Amendment, sec. 1, states, “All persons born or naturalized in the United States and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside.” This amendment gives the privileges and immunities of citizenship to all babies born in the United States even if the mother (and father) is not a citizen or is even in the United States illegally.

What a privilege to have been born into Roman citizenship or to be born into American citizenship! But how much greater is it to be born into the kingdom of God?! Jesus plainly taught, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God,” indeed, “unless one is born of water and the Spirit, he cannot enter the kingdom of God” (John 3:3, 5). When we study parallel passages, we learn that one becomes a citizen of, or enters the kingdom of God, the church of Christ, when he is born again by being washed in the regenerating waters of baptism (1 Cor. 6:9-11; 12:13; Eph. 5:25-26; Titus 3:5; 1 Pet. 1:22-23; in this last reference cp. (N)KJV).

In other situations, citizenship was or is purchased. For example, Claudius Lysias, the officer in charge of Paul in Acts 22-23, told Paul, “I bought this [Roman] citizenship for a large sum” (Acts 22:28). Some people are willing to pay whatever the price to become a citizen of a great country.

How much would need to be paid for one to become a citizen of the kingdom of God? Even if we owned the whole world, there is nothing we can pay to God that would result in Him granting us citizenship. However, those who are citizens of the kingdom of God have been “bought with a price,” though “not with perishable things such as silver or gold, but with the precious blood



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of Christ” (1 Cor. 6:20 or 7:23; 1 Pet. 1:18-19; cp. Acts 20:28; 2 Pet. 2:1). God’s people are “a purchased people” (1 Pet. 2:9, KJV margin; cp. Titus 2:14; Rev. 5:9). “Citizens of Zion, rejoice!! Be glad because of what the Lord your God has done (Joel 2:23 NET).⁴

CITIZENSHIP IMPLIES RIGHTS AND RESPONSIBILITIES IN BOTH KINGDOMS

Citizenship of a great country is desirable because of the rights, privileges, and freedoms to be found in such a country. The God-given “unalienable Rights” of “Life, Liberty, and the pursuit of Happiness” in “one Nation, under God, indivisible, with liberty and justice for all,” are privileges that represent the core of what is arguably the greatest nation to have ever existed—the United States of America. Roman citizenship also came with many desirable rights. One special privilege of citizenship is the protection afforded the citizen by the government. Paul mentioned his right as a Roman citizen to a fair trial and immunity from torture as a prisoner in Acts 16:35-39 and 22:23-29. One of the better known privileges of Roman citizenship mentioned by Paul was his right to appeal to Caesar, the *appellatio* or *provocatio ad Caesarem*, for a direct judgment by the emperor himself (Acts 25:11-12, with study note in the NET; cp. 26:32; 28:19).

Along with the rights come responsibilities to our earthly government. Jesus taught that we are to “render to Caesar the things that are Caesar’s” (Luke 20:25). Paul and Peter clearly taught that we are to obey our civil governments (Rom. 13:1-7; Titus 3:1; 1 Pet. 2:13-17). These points are being elaborated on in other articles in this special edition.

The rights and privileges available in God’s kingdom draw people to it. In God’s kingdom there is freedom, liberty, and salvation from the oppressor (John 8:31-32, 36; Rom. 6:17-18, 22; 8:2; 2 Cor. 3:17; Gal. 2:4; 5:1, 13; James 1:25; 2:12; 1 Pet. 2:16)! In 1 Peter 1:3-9 Peter proclaimed that those born into the kingdom of God (see above) are born to a “living hope” of “the salvation of [our] souls” (cp. 2 Tim. 2:10). Those who have been transferred into Christ’s kingdom (Col. 1:13), that is, those who are in

Christ, experience the forgiveness of sins, all spiritual blessings, no condemnation, and the hope of eternal life (Col. 1:14; Eph. 1:3; Rom. 8:1; 1 John 5:11).

“From everyone who has been given much, much will be required” (Luke 12:48 NET). Unfortunately many want the rights of citizenship in God’s kingdom without the responsibilities. As citizens of the kingdom of God, we must give everything in our lives to God. We must present our bodies as a living sacrifice (Rom. 12:1-2). When writing to the Philippians (who were Roman citizens, see above), he said Christians are to live as faithful and fearless citizens of the kingdom of heaven (Phil. 1:27-28; 3:20). When writing to other Christians who were not Roman citizens, Paul emphasized the need to walk in a manner worthy of our calling from the Lord God (Eph. 4:1; Col. 1:10; 2:6; 1 Thess. 2:12).

WE MUST SEEK FIRST THE KINGDOM OF GOD

While God commands that we be good citizens of our earthly kingdom, we must “seek first the kingdom of God and his righteousness” (Matt. 6:33). Peter and the Hebrew writer emphasized that Christians are exiles, strangers, sojourners, pilgrims, foreigners, and temporary residents on the earth who are looking and longing for our heavenly homeland (Heb. 11:13-16; 1 Pet. 1:1, 17; 2:11-12, cp. KJV, ESV, and NET). As foreigners living abroad, as it were, we must fearfully conduct ourselves as citizens of heaven and abstain from the worldly passions waging war against our souls.

In the fifth chapter of the Epistle to Diognetus, we find this beautiful description of Christians, who have their citizenship in heaven.

1. For the distinction between Christians and other men, is neither in country nor language nor customs. 2. For they do not dwell in cities in some place of their own, nor do they use any strange variety of dialect, nor practise an extraordinary kind of life. 3. This teaching of theirs has not been discovered by the intellect or thought of busy men, nor are they the advocates of any human doctrine as some men are. 4. Yet while living in Greek and barbarian cities, according as each obtained his lot, and

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following the local customs, both in clothing and food and in the rest of life, they show forth the wonderful and confessedly strange character of the constitution of their own citizenship. 5. They dwell in their own fatherlands, but as if sojourners in them; they share all things as citizens, and suffer all things as strangers. Every foreign country is their fatherland, and every fatherland is a foreign country. 6. They marry as all men, they bear children, but they do not expose their offspring. 7. They offer free hospitality, but guard their purity. 8. Their lot is cast "in the flesh," but they do not live "after the flesh." 9. They pass their time upon the earth, but they have their citizenship in heaven. 10. They obey the appointed laws, and they surpass the laws in their own lives. 11. They love all men and are persecuted by all men. 12. They are unknown and they are condemned. They are put to death and they gain life. 13. "They are poor and make many rich" they lack all things and have all things in abundance. 14. They are dishonoured, and are glorified in their dishonour, they are spoken evil of and are justified. 15. "They are abused and give blessing," they are insulted and render honour. 16. When they do good they are buffeted as evil-doers, when they are buffeted they rejoice as men who receive life. 17. They are warred upon by the Jews as foreigners and are persecuted by the Greeks, and those who hate them cannot state the cause of their enmity.⁵

CONCLUSION

As a citizen of your earthly country or kingdom, can you say as Paul did, "Brethren, I have conducted myself as a citizen with a perfectly good conscience before God up to this day" (Acts 23:1, NASU with margin)? If not, what changes do you need to make?

Are you a citizen of the kingdom of God or the devil's domain of darkness? If you are not a citizen of the kingdom of God, why not? What changes do you need to make?

Citizens of Zion, let us continue our sojourning daily committing our lives in service to King Jesus, realizing "our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ" (Phil. 3:20).

John R. Gentry has been preaching in the country of Moldova since January, 2012.

NOTES

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2. Moldova is a small, second-world country (a country of the former Soviet Union) in Eastern Europe nestled between Romanian and Ukraine.
3. Writer unknown, "This World Is Not My Home"; apparently first published in *Joyful Meeting in Glory*, No. 1, Bertha Davis, ed. (Sterling, KY: Miller, 1919). This hymn is number 715 in *Psalms, Hymns, and Spiritual Songs* (Munfordville, KY: Sumphonia Productions, LLC, 2012).
4. We might also consider the idea of being granted the rights and privileges of citizenship after having once been shut out of a city or country. The Berlin Wall serves as an example of such a fortification in modern times. In Ephesians 2:11-22 Paul spoke of such a dividing wall that prevented Gentiles from being a part of God's people and how Jesus "has broken down in his flesh the dividing wall of hostility" (cp. Col. 1:20-22).
5. Kirsopp Lake, trans., *The Apostolic Fathers*, Vol. 2 (London; New York: Heinemann; G. P. Putnam's Sons, 1917 [1912]), 359, 61.



Special Issue: God's USE OF THE NATIONS



ANTHONY GENTON

When we hear about world affairs, we cannot help but reflect upon the question: "Who is in control?" We might wonder: Is the finger of God the force behind every event that occurs in life? Is God working only through the country I am living in, or is He working in other nations? Let us consider these matters.

God's intervention in the nations of men today comes under His divine providence. Job asked, "Who does not know that the hand of the LORD has done this, in whose hand is the life of every living thing, and the breath of all mankind?" (Job 12:9-10). Every day, God's divine and sovereign hand is at work providing care and protection, and exercising control and judgment in the affairs of the nations of men.

In present day affairs, the providential workings of God are sometimes difficult to accurately discern. One may determine the working of God by the result of events; but even then, it is a personal conclusion not divine revelation. But according to Scripture, it is **certain** that God is providentially working through the governments of men. The Scriptures not only depict His loving kindness in His providential care of nations, they also record the wrath of God being brought upon wicked nations (e.g., the Jews – Rom. 11:22). God permits every nation and government (great or small) to come into power and enjoy a period of prosperity. As a nation moves in the direction of spiritual and moral depravity conclusion – and they all do, in time – they become increasingly alienated from God, and, in their idolatry, that nation positions itself for inevitable destruction. God will, at some point, then bring that nation to an end (e.g., the Amorites – Gen. 15:16; Lev. 18:25-30; 1 Kings 21:25-26; 2 Kings 21:10-15).

Behind the scenes of human activity, the Creator of the universe is clearly in control (Isa. 46:11). Every nation needs to remember that in the eyes of God: "the nations are as a drop in a bucket, and are counted as the small dust on the scales. . ." (Isa. 40:15). The apostle

Paul declared, "He has made ... 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" (Acts 17:26).

"He makes nations great, and destroys them; He enlarges nations, and guides them" (Job 12:23)

Job said of the Almighty, "He makes nations great, and destroys them; He enlarges nations, and guides them" (Job 12:23). No matter how powerful or weak a nation may appear to be, Jehovah God "rules over the nations" (Psa. 22:28; cf. 47:8). Because "the Most High rules in the kingdom of men, and gives it to whomever He chooses" (Dan. 4:32), people in every nation today had better wake up and respectfully recognize the ultimate Sovereign and that "Heaven rules" (Dan. 4:26; cf. Pss. 24:1; 72:11; 115:3; 117:1; Rev. 4:11). No one – no person or nation – has a right to dispute with the Almighty about how He exercises His will (Isa. 45:9; Dan. 4:35). The fact is, God's ways are beyond human analysis (Isa. 55:8, 9; Rom. 11:33-34).

God's use of the nations today is based on what we know God has done in the past. In the Old Testament, we can see the hand of God in human affairs. In the nation of Babylon, God had Daniel to interpret the visions and dreams of King Nebuchadnezzar which pointedly revealed that the God of Heaven "removes kings and raises up kings. . ." (Dan. 2:21) as He "rules in the kingdom of men, gives it to whomever He will, and sets over it the lowest of men" (Dan. 4:17). God has a standard – righteousness – by which He judges all nations. "Righteousness exalts a nation, but sin is a reproach to any people" (Prov. 14:34). God has always brought about judgment against a nation when there is insufficient salt (righteousness) to save it (Gen. 6:1, 5; 15:13- ▶

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16; 18:25-33; etc.). When that righteousness is smothered so that its influence is no longer useful, the days of that corrupt nation are numbered (cf. Gen. 18:23-26; Prov. 28:2).

In the New Testament, we can also see the hand of God in human affairs. When Pilate said to Jesus, "Do You not know that I have power to crucify You, and power to release You?" (Jn. 19:10), he thought he was in charge (Pilate represented the civil law of Rome and Caesar). But Jesus told Pilate that his authority was not as he thought: "You could have no power at all against Me unless it had been given you from above. . ." (Jn. 19:11). No civil authority could

**". . . there is no authority
except from God, and
the authorities that exist
are appointed by God"**
(Rom. 13:1)

exist without God's approval. The Holy Spirit had the apostle Paul to declare: "there is no authority except from God, and the authorities that exist are appointed by God" (Rom. 13:1). Therefore, the power and authority exercised by Pilate were given to him (and all civil government leaders) by the privilege and permission of God (cf. Acts 17:26).

In the Old Testament, God revealed that His rule in all nations was to accomplish His divine purpose – saving humanity through His Messiah. From the foundations of the world (Acts 15:18; 1 Pet. 1:20), God foreknew the time and even what nation He would use to accomplish His will (Dan. 2:44). To reveal His scheme of redemption at the right time and place in human history (Gal. 4:4), God called Israel out of all the nations. In time, He established them as a nation (Gen. 12:1-3; 22:18), and protected them (or a least a faithful remnant out of Judah) so that the promises regarding the Messianic line would be preserved throughout the nations and history of men. In one example, we see Jehovah providentially

using Joseph and the nation of Egypt to sustain the Egyptians, the world, and more importantly the Hebrews as they came and sojourned in the land of Egypt (Gen. 39:2; 45:5-9). Later Joseph declared to his brethren: "you meant evil against me; but God meant it for good, in order to bring it about as it is this day, to save many people alive" (Gen. 50:20).

Even in the New Testament, God rules in all nations to accomplish His divine purpose through the preaching of the gospel. This is seen clearly in one passage where the Holy Spirit had the apostle Paul to write to Timothy (and us): "I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men, for kings and all who are in authority" (1 Tim. 2:1-2). Paul reveals why God is working in the nations of men: "that we may lead a quiet and peaceable life in all godliness and reverence. For this is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth" (1 Tim. 2:2-4). God-fearing people, in whatever country they live, praying for government officials no doubt accomplishes much good (cf. James 5:16).

While a few rulers may have known God's purpose (e.g., Joseph and Pharaoh), most rulers and nations unknowingly serve the purpose of God. Clearly, God used the Assyrians, the Babylonians, and the Medes / Persians (and other nations) for His purposes even though they did not know they were being used (e.g., Cyrus the Persian – Isa. 44:28; 45:1, 3, 3-4, 5; Ezra 1:1-4). Even among the people of God, often times the providential actions of God were veiled from human perception at the time they were transpiring (e.g. Mordecai to Esther the Queen in Esth. 4:14)?

Consider for example, how God providentially used the mighty Roman Empire to accomplish His divine purpose. In the first century, God used Rome to set forth His plan to save sinners by Jesus Christ, for Him to bring about His Kingdom, and for the Gospel message to be proclaimed throughout the world. In 30 to 35 years, there were thousands upon thousands of souls saved and hundreds



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of local congregations established all over the known world (Col. 1:6, 23; cf. Acts 1:8). Rome unknowingly facilitated the spread of the Gospel! For example, by Rome's adoption of the Greek language, the New Testament was composed in the Koine ("common") Greek tongue – the spoken/written language of the Roman world and the most precise conveyance for human thought in the history of the known world. Another example is, as Rome expanded the empire and unified the civilized world, the empire was in a state of relative peace, which permitted a remnant of devout Jews living in these nations to come to Jerusalem (Acts 2:9-11) where they would hear the gospel preached, and in turn could freely travel and share it with others. Also, facilitating the spread of the gospel by the early disciples were Roman highways and shipping lanes that crisscrossed the empire, providing easy land and sea transportation. And Roman citizenship was granted to many throughout the empire which was an advantage to Christians (e.g. Paul) as they traveled with the gospel message (cf. Acts 22:25 – 26:32; Rom. 8:28).

Jehovah God can use (and has used) righteous nation(s) to overthrow a wicked nation(s) (cf. Deut. 20:16-17). And He may use (and has used) evil nation(s) the vilest of men and nations to chastise a better nation (as perceived by some), if it serves His purpose. The nations of Assyria and Babylon were thought of as far worse than Israel and Judah, yet Jehovah God used both of these idolatrous nations to punish His people who were drifting into apostasy. The prophet Habakkuk had trouble wrapping his mind around God using a heathen king and a heathen nation to chastise His own people (Hab. 1:3-17; cf. Jer. 51:11). This perplexed Habakkuk, and if we were citizens in that day, it probably would have bothered us too (cf. Jonah). Whether we understand God's righteous ways or not, there is no arguing with Him about how He uses one nation to judge another (Hab. 2:20; Job 37:14; Psa. 115:3).

Which nations does God favor and which does He condemn today? God does not say! Many of us think God only works in our respective nation(s) (and nowhere else). We often forget that God is "ruler over the nations" (Psa. 22:28),

not "nation," and that God ruling the nations of men is an international operation (cf. Acts 17:26). Christians live all over the world, in just about every nation, and we each have our duties and responsibilities to our respective governments (Rom. 13:1-7; 1 Pet. 2:13-17).

Can we see the hand of God working in nations and human affairs today? Yes, I believe we can! (cf. Rom. 1:20). Almighty God acts consistently with His own sovereignty, righteousness, and purpose (whether we understand the reasons or not) and He will deal with nations in His good time (Rom. 11:33-35). In a world of nations where political, judicial, social, economic, and religious corruption abounds, and the world appears to be crumbling and decaying about us, such knowledge should give us encouragement. While political leaders are making decisions affecting many for good or evil, these world leaders do not have the last word they are not the highest power on earth – GOD is! God's hand is in all nations using them for His purposes whether they know it or not.

Almighty God's use of the nations continues today. He still rules in the affairs of men, He judges all nations, and His rule is absolute. Think about it if God is not working in nations of men, then why does Paul say to Timothy (and us), "I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men, for kings and all who are in authority" (1 Tim. 2:1-2)? If God is not working in the nations of men, then a Christian's prayer at God's command would be a vain, empty, futile, meaningless exercise. Agreed, we may not always be able to discern the works and results of the providential care of God, but we know that He does act! By God using the nations of men, He accomplishes His will as He cares and provides for His faithful, obedient people.

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Special Issue:

THE ROLE OF GOVERNMENT

JOHN A. GIBSON

For some time now, we Americans have debated whether we should have more government or less. What is often missed in such discussions is the precise role of government. This should be of interest to the Christian for the simple reason that the apostle Paul in Romans 13 stated that governments exist by the authority of God.

We would do well to remember that God's view of government and its purpose may not be the same as ours. We can easily be swayed by current thought or political party which might be in opposition to God's word. Does God believe in big government which creates an entitlement society or small government which encourages self-reliance of its citizens? What did Jesus mean when He spoke of the separation of the "things of Caesar" from the "things of God?" (Lk. 20:25).

We would do well to remember that God's view of government and its purpose may not be the same as ours.

God provides a role for government in His scheme of things. His word teaches us what this is and we would do well to observe and learn.

GOD GAVE GOVERNMENTS TO RULE

"Let every person be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God" (Rom. 13:1). God's desire for mankind is to dwell in peace and harmony (Rom. 12:18; Heb. 12:14). Civil governments are to provide security and well-being of its citizens. When there is no government, there is no security.

When Paul penned the Roman letter, Rome ruled the world and was excessively evil in its affairs. Some might think this proves Paul wrong in his assertion that governments exist by God's authority. But that's not the case. Some have taken the position that only some governments are authorized by God. We must keep in mind that Paul was discussing the mission of civil government, not the abuses of civil government. There have been governments in the history of man which contained ungodly and ruthless men but we know that God raised them up (Dan. 4; Jn. 19:11). Also, ungodly nations were raised up by God to punish His people, which included other people as well, showing His power to all (Rom. 9:17; Isa. 10:5-19). When God gave judges as a form of government over His people, they rejected it and demanded an earthly king like the nations around them. God disapproved by saying, "I gave you a king in My anger and took him away in My wrath" (Hos. 13:11). God is in control of all nations even where democracy is not the form of government. Elections and their results or the absence thereof do not determine whether God is in control or not. God always reigns supreme.

GOVERNMENTS ARE TO UPHOLD GOOD AND PUNISH EVIL

"For rulers are not a cause of fear for good behavior, but for evil. . . .for it is a minister of God to you for good" (Rom. 13:3, 4). God's desire is for good to increase and evil to perish (Psa. 34:14). God authorizes governments to uphold good and punish evil. Governments, though, don't always follow God's will. Whether they do or not does not reflect on God or His ability to rule or carry out His will.

Paul's statement here must have sounded strange to his audience since it was written during the reign of Nero. Yet, any form of government is better than anarchy. A government's existence depends on its law-abiding citizens. No government can continue unless a law-abiding atmosphere prevails. It is because of this that governments for all time serve God's purpose and are His minister for



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the good. Governments come and go, serving God's purpose, and then cease to exist when they no longer uphold good and punish evil. This is what Paul meant when he said, "rulers are not a cause of fear for good behavior, but for evil." Peter spoke of the same when he said, "And who is there to harm you if you prove zealous for what is good?" (1 Pet. 3:13).

When governments stray from God's desire, their citizens don't have the right to pick up arms and rebel. Though unjust laws may be enacted and evil upheld, the place of government must be recognized and respected. We see in our own government the acceptance of same-sex marriage, abortion, useless programs, unjust wars, and wasted money. We see lying, deceit, and immoral acts that go unpunished and often covered up. It doesn't bring honor, only dishonor.

Governments are to be a minister of God for good. How long will God allow our government to stand?

GOVERNMENTS ARE SWORD-BEARERS

"But if you do what is evil, be afraid; for it does not bear the sword for nothing for it is a minister of God, an avenger who brings wrath on the one who practices evil" (Rom. 13:4). For a government to benefit those who do good, it must necessarily stand against those who do evil. The reason the evildoer is to fear civil authority is that it "does not bear the sword for nothing." That is the same as saying the government has a God-given right to exercise capital punishment. Even before the Law of Moses was given, God said to Noah, "Whoever sheds man's blood, by man his blood shall be shed, for in the image of God He made man" (Gen. 9:6). For this to be carried out by the government does not constitute murder but rather justice. We often see just the opposite from our government. Murderers with their high-paid lawyers manage plea-deals, shortened prison sentences, or out and out acquittals. When this occurs God's will is not accomplished and evil is multiplied. No person has the right to take vengeance with his own hands. God has placed it in the hands of governments. It is to have the power of life and death.

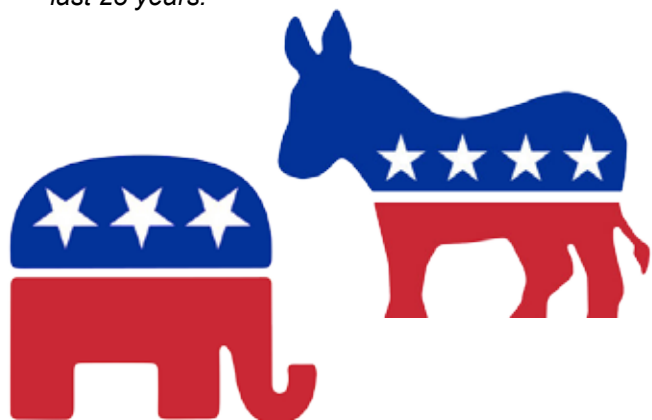
GOVERNMENT HAS THE RIGHT TO COLLECT TAXES

"For because of this you also pay taxes, for rulers are servants of God devoting themselves to this very thing" (Rom. 13:6). No one likes to pay taxes, especially when they are used to support useless and foolish programs. But governments are ministers of God's service. They are God's agents to carry out just duties and therefore can rightly tax its citizens.

It is a matter of conscience that one should submit to the government (Rom. 13:5). We should submit even when we fear that the government is creating an entitlement society with our tax dollars and destroying the fabric of society by doing so, Paul here gives no excuse for the Christian or non-Christian to refuse to pay his taxes. Remember the Lord's example and teaching to Peter about paying taxes, "Render to Caesar the things that are Caesar's, and to God the things that are God's" (Mt. 17:24-27; 22:21). Let us remember the Lord's instruction when we gripe that our taxes are too high and are tempted to pay less than what is required of us. Our instruction comes from God through the apostle Paul as well, "Render to all what is due them: tax to whom tax is due; custom to whom custom; fear to fear; honor to whom honor" (Rom. 13:7).

Let us give honor to God, recognizing the role of government, and be found as obedient citizens both physically and spiritually.

John A. Gibson has preached for the Parkview church of Christ in West Lafayette, OH for the last 23 years.





Special Issue:

IS THE AMERICAN FORM OF GOVERNMENT THE ONLY LEGITIMATE FORM?

DAVID DANN

Human civil government is introduced early in the pages of Scripture. Following the worldwide flood, and in connection with the events surrounding the Tower of Babel, the Bible first makes mention of the development of nations and kingdoms. It was in this period of time that “the Gentiles were separated into their lands, everyone according to his language, according to their families, into their nations” (Gen. 10:5), and that mention is made of the “kingdom” of Nimrod (v. 10). Nations and their respective civil governments have existed in various forms ever since.

The American form of government is viewed as a very desirable form which was brought into existence in the late 18th century as a constitutional republic which operates on certain democratic principles. In this form of government, elected or appointed representatives of the people are placed in office in order to carry out the functions of civil government under the rule of the U.S. Constitution. The American model allows for laws to be amended and updated according to the preferences and interpretations of the governed. Some forms of civil government, such as atheistic communism or theocracies rooted in false religion, are openly hostile toward the Lord and His gospel. The American form of government, on the other hand, has historically allowed for a great degree of freedom of religion, freedom of worship, and freedom of speech. However, it must also be admitted that, as a humanly-devised civil government, the American form is one which has also allowed great atrocities to legally be perpetrated, including the murder of some 50 million unborn children through abortion on demand.

Is the American form of government the only legitimate form? Due to the freedoms and self-determination it affords, the American system is sometimes viewed as the only legitimate form of civil government to which all nations should conform. In fact, U.S. foreign policy has often operated on the basis that the American model is that which is best for all people. In arguing

before Congress the necessity of the U.S. entering the First World War, President Woodrow Wilson said, “The world must be made safe for democracy. Its peace must be planted upon the tested foundations of political liberty. We have no selfish ends to serve. We desire no conquest, no dominion. . . . We are but one of the champions of the rights of mankind. We shall be satisfied when those rights have been made as secure as the faith and the freedom of nations can make them” (Woodrow Wilson, April 2, 1917). Similarly, in his second inaugural address, President George W. Bush said, “The survival of liberty in our land increasingly depends on the success of liberty in other lands. The best hope for peace in our world is the expansion of freedom in all the world. . . . So it is the policy of the United States to seek and support the growth of democratic movements and institutions in every nation and culture, with the ultimate goal of ending tyranny in our world” (George W. Bush, January 20, 2005). As Christians, we may view the matter in a similar light due to the religious freedom and the ease of the spread of the gospel the American form of government affords. But is the American model of civil government the only legitimate form? What does the Bible say?

THE NEW TESTAMENT DOES NOT PRESCRIBE A CERTAIN FORM OF CIVIL GOVERNMENT

1. *The New Testament describes the proper role of civil government.* The apostle Paul wrote of the divinely-appointed role of civil government, saying, “Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God. . . . For he is God’s minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God’s minister, an avenger to execute wrath on him who practices evil” (Rom. 13:1, 4). The role which God has ordained for civil government is that of rewarding those who do good and punishing those who do evil. Paul writes, “Therefore whoever resists the authority resists the ordinance of God, and those who



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resist will bring judgment on themselves” (v. 2). Christians are obligated to submit to what God has ordained with respect to the role of civil government.

2. *The New Testament does not mandate a particular form of civil government.* While the New Testament does specify a divinely-appointed role for civil government, it does not endorse a particular form of civil government as being superior to all others. Christ and His apostles took the gospel into a Mediterranean world dominated by the Imperial government of Rome (cf. Lk. 2:1-2; 3:1). Under this arrangement, regional kings and local councils were allowed to exercise a certain amount of authority within the nations which had been absorbed by the empire (cf. Lk. 23:6-7; Acts 4:1-7; 5:17-18; 12:1; 25:13-16). In addition to the dominance of the Roman government in the first century, A.D., it is estimated that from one-quarter to one-third of the population of Rome were slaves (Michael Grant, *The World of Rome*, 132). And yet, the New Testament nowhere prescribes the need for a change to a certain form of government in order to accommodate the gospel or to accomplish any other purpose related to God’s plan.

“For the wages of sin
is death, but the gift
of God is eternal life in
Christ Jesus our Lord”
(Rom. 6:23)

HUMAN GOVERNMENTS ARE NOT THE SOLUTION TO MAN’S PROBLEMS

1. *Mankind’s greatest problem is sin.* While so many look to human governments to solve their social and financial problems, man’s greatest problem is actually spiritual in nature. The apostle Paul wrote of the universal nature of this problem, pointing out that “all have sinned and fall short of the glory of God” (Rom. 3:23). Furthermore,

Paul writes, “For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord” (Rom. 6:23). Of those who continue in sin, the apostle John writes, “But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death” (Rev. 21:8). Jesus said, “Therefore I said to you that you will die in your sins; for if you do not believe that I am He, you will die in your sins” (Jn. 8:24). Following His sacrificial death and resurrection, Christ said, “He who believes and is baptized will be saved; but he who does not believe will be condemned” (Mk. 16:16). The civil government is not the solution to the problem of sin. Jesus Christ is the only solution to the problem of sin.

2. *Civil government does not produce followers of Jesus Christ.* Rather than the ballot box or the voting booth, it is the gospel of Christ that “is the power of God to salvation” (Rom. 1:16). The simple fact of the matter is that salvation lies not within the civil government and its policies, but in Jesus Christ. Though some forms of government may make the spread of the gospel more difficult than others at certain times and places, “the word of God is not chained” (2 Tim. 2:9), and those who seek the Lord will find Him (Matt. 7:7; Acts 17:26-27). The adoption of a particular form of civil government has never been necessary in order to fulfill God’s plan to save man in Christ.

AMERICA IS NOT GOD’S “HOLY NATION”

1. *There exists a longstanding tradition of regarding America as God’s chosen nation.* The “Manifest Destiny” approach of the 19th century viewed America as a nation particularly blessed by God. “Manifest Destiny” is defined in the following manner: “A popular slogan of the 1840s. It was used by people who believed that the United States was destined – by God, some said – to expand across North America to the Pacific Ocean” (*The American Heritage New Dictionary of Cultural Literacy*, third ed.). “America! America! God shed His grace on thee,” according to the popular patriotic song, “America the Beautiful.” Furthermore, the U.S. Army has often been viewed as fighting God’s battles. For example, ►

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Julia Ward Howe's, "The Battle Hymn of the Republic" portrays the war waged by the U.S. Army as God "trampling out the vintage where the grapes of wrath are stored." As Christians, we may not even realize the extent to which this traditional way of thinking has infiltrated our own thinking. Is your heart stirred more by the singing of the National Anthem with a crowd at a ball game, or by singing, "Holy, Holy, Holy" in worship with the saints? While there are many things for which American citizens should be thankful, we must be careful that loyalty to flag and country are not allowed to overshadow loyalty to Christ and His cross in the hearts of the Lord's people. In spite of all that one may appreciate about America, it most certainly is not God's holy nation.

2. *God's "holy nation" is the church.* Those who are in Christ constitute His nation regardless of the national borders they inhabit or the form of civil government under which they live. The apostle Peter wrote to Christians, saying, "But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy" (1 Pet. 2:9-10). God's kingdom is not one which occupies certain geographical borders. Jesus said, "My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here" (Jn. 18:36). Neither America, nor any other physical nation occupies a position similar to that which Israel occupied in the Old Testament era as God's chosen nation. Since God's holy nation is composed of those who are in Christ, His kingdom will continue on with or without America.

THE GOSPEL IS DESIGNED TO SPREAD UNDER ANY FORM OF CIVIL GOVERNMENT

1. *God's plan must be obeyed under any form of civil government.* At times, civil governments overstep the bounds of their divinely-appointed role in order to forbid that which God has enjoined. In response to just such a situation in

the early days of the gospel when the Jewish authorities commanded the apostles to cease preaching in the name of Jesus, the Bible says, "Then Peter and the other apostles answered and said: 'We ought to obey God rather than men'" (Acts 5:29). When a choice must be made to either obey God or to obey the civil government, the child of God must obey God.

2. *God's plan can be applied under any form of civil government.* There is a certain "simplicity that is in Christ" (2 Cor. 11:3). According to the New Testament pattern, local churches can be organized and worship can be directed toward God in any place and under any form of civil government. Some civil governments may, through legal restrictions and regulations, make it more difficult than others to carry out the Lord's work, but God has made His plan simple enough so that it can be carried out at nearly any time or place. For example, should the civil government refuse the right of a church to have a building in which to meet, the church may meet in private homes (Rom. 16:5; Col. 4:15), or in any other suitable location (Jn. 4:21-24). The gospel of Christ spread throughout the world long before Jefferson, Madison, and Franklin, and it will continue to spread where their influence is not felt even today.

3. *God's plan demands that civil liberty be used wisely.* Those who reside in "free" nations are obligated to use their liberty wisely and for godly purposes. Peter writes, "Therefore submit yourselves to every ordinance of man for the Lord's sake, whether to the king as supreme, or to governors, as to those who are sent by him for the punishment of evildoers and for the praise of those who do good. For this is the will of God, that by doing good you may put to silence the ignorance of foolish men – as free, yet not using liberty as a cloak for vice, but as bondservants of God" (1 Pet. 2:13-16). The apostle Paul took advantage of the rights his Roman citizenship afforded him in order to further the cause of Christ (cf. Acts 23:11; 25:10; Phil. 1:12-13).

4. *God's plan sets Jesus Christ above all human authorities.* As He stood before Pontius Pilate, the powerful procurator of Judea, the Son of God informed the governor of the





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true limitations of his civil authority, saying, "You could have no power at all against Me unless it had been given you from above" (Jn. 19:11a). Civil governments rule for a limited time in a limited way, but Jesus Christ has "all authority in heaven and on earth" (Matt. 28:18). As the King of kings, He reigns supreme over all, since He is "far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come" (Eph. 1:21). Let us never forget that even the greatest and most powerful kings and presidents will answer to Jesus Christ in the judgment, "For we must all appear before the judgment seat

of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad" (2 Cor. 5:10).

CONCLUSION

History has shown us that the kingdoms and nations of men rise and fall from time to time and from age to age. While the authorities that exist today may be gone tomorrow, "Jesus Christ is the same yesterday, today, and forever" (Heb. 13:8). It is by the grace of God that our salvation lies, not in the kingdoms of men, but in the Son of God who loved us and gave Himself for us.

David Dann, ddann1@hotmail.com



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Special Issue:

RENDER UNTO CAESAR... TAXES

KURT G. JONES


We live in a society that complains about paying taxes. No one likes to pay taxes, and most feel that somehow the tax structure is putting them at a disadvantage. Many feel like the tax system is too complex, and should be replaced with something simpler.

In addition to these concerns, other questions arise regarding the use of tax revenues. In many cases tax revenues are applied to programs, agencies, and bureaucracies of which many citizens may disapprove. Some of this disapproval may be due to personal scruple or political ideology; others are the result of the funding of things which are contrary to biblical teaching. Because of these questions, some Christians question their responsibility to pay taxes. Is it right and biblical for Christians to pay taxes? Are there occasions when Christians are afforded a biblical basis to withhold the paying of their taxes?

In truth, the answer to these questions and objections are given at the very heart of Jesus' answer to the Pharisees concerning taxes. The account of this event is found in Matthew 22:15-22, Luke 20:20-26, and Mark 12:13-17. Luke records it in this way:

So they watched Him, and sent spies who pretended to be righteous, that they might seize on His words, in order to deliver Him to the power and the authority of the governor. Then they asked Him, saying, "Teacher, we know that You say and teach rightly, and You do not show personal favoritism, but teach the way of God in truth: Is it lawful for us to pay taxes to Caesar or not?" But He perceived their craftiness, and said to them, "Why do you test Me? Show Me a denarius. Whose image and inscription does it have?" They answered and said, "Caesar's." And He said to them, "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's." But they could not catch Him in His words in the presence of the people. And they marveled at His answer and kept silent.

There are a lot of lessons that may be learned from considering these passages. We can see the wickedness of men who used flattery in an attempt to trick the Lord. We can see the wisdom of Christ's answer that left the Pharisees speechless. And, we can see the answer to the question before us now. Jesus said, "*Render therefore to Caesar the things that are Caesar's . . .*" The child of God bears the responsibility to pay his taxes.

Paul, in his letter to the Christians at Rome noted the importance of children of God to be subject to the governing authorities. He wrote, "Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God" (Rom. 13:1). Paul points out the reasons for this in the following verses. He notes that one role of government is to punish evil (cf. Rom. 13:4-5). In that vein, he penned these words: "For because of this you also pay taxes, for they [the governing authorities] are God's ministers attending continually to this very thing. Render therefore to all their due: taxes to whom taxes are due, customs to whom customs, fear to whom fear, honor to whom honor" (Rom. 13:6-7). The responsibility of Christians to pay taxes is clear in the context of these passages. There is no provision made for withholding them because we may disagree with the governmental use of the revenues. It is true that our government today funds, with tax dollars, some programs that are reprehensible. Yet the same could be said of the Roman government during the early days of the church. However, this was not an excuse to forego the requirement. Consider an example in Jesus' life wherein he was called upon to pay the annual temple tax. This was a Jewish tax that was paid annually by Jewish males, and used for the preparation of the temple for the Passover season. In Matthew 17, Jesus was teaching His disciples. In verse 24 they came to Capernaum, and Peter was called upon to pay this tax. The text records, "When they had come to Capernaum, those who received the temple tax came to Peter and said, 'Does your Teacher not pay the temple tax?' He said, 'Yes'" (Matt. 



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17:24-25). In verse 27, we learn that the coin for the tax would be provided in a miraculous way, yet one point that we note is that Jesus ensured that this tax was paid.

Think about this though, this coin went into the temple treasury. This is the same temple that Jesus had previously cleansed, driving out those who were wicked (John 2:14-16). He would do so again, and pronounce its destruction (Matt. 21:12-13). This temple represented a system that would soon come to an end, and that in A.D. 70 would be utterly destroyed. The leaders of this temple would pay thirty pieces of silver to Judas for Jesus' life. Yet the tax was paid. When those collecting the tax came to Peter and asked if Jesus paid the tax, there was no long speech about how he did not pay for things that he did not support. Peter's answer was simply "yes." Jesus paid His taxes, even when He may have disagreed with the intended use.

Christians should be the best citizens, and always subject to the governing authorities "*not only because of wrath, but for conscience sake*" (Rom. 13:5). God has given the government its authority for a purpose. It is the duty of Christians to submit to the authority of that government, even in the paying of taxes. For in doing so we submit to God's authority. "*For there is no authority except from God, and the authorities that exist are appointed by God*" (Rom. 13:1). We see that there is no Biblical basis to exclude oneself from the responsibility, even when the proceeds of those taxes fund programs that are contrary to biblical precept. We also note that in Christ, the perfect example, we see His willingness both in teaching and practice to "*render therefore to Caesar the things which are Caesar's and to God the things that are God's.*" Can we, His followers, do any less?



A Citizen in Two Kingdoms





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Special Issue:

RENDER UNTO CAESAR... HONOR

JARROD JACOBS

In Matthew 22:15-22, we read where the Pharisees, Herodians, and “spies” sent from the chief priests and scribes (Lk. 20:20) asked the Savior if it was lawful to give money to Caesar (as taxes) or not. When we read the context of Matthew 22 (and parallels in Mk. 12:13-17 and Lk. 20:19-26), we see that these folks were not asking Jesus a question from a genuine and sincere concern for the truth. Rather, they were trying to entrap Him in His words (Matt. 22:15). These people must have thought that if He said, “do not to pay taxes” He could be portrayed as an enemy of the empire. In contrast, if He said, “pay taxes,” then He could be portrayed as an enemy to the Jews and friends to their oppressors, the Romans. As usual, when men tried to force Christ into a decision which could be potentially devastating to His preaching and reputation, our Lord saw the “third option”! In Matthew 22, He told them, “Render to Caesar the things that are Caesar’s, and to God the things that are God’s” (Matt. 22:21). Seeing that Christ said that there are things that ought to be “rendered” (give up, back, deliver again, perform, recompense, reward, *Strong’s*) to Caesar, then it behooves us to study about this subject. Of course, we are not ruled by Rome and Caesars today, but we do have a government that rules us. So, what application(s) can we make to our lives? Let us study about rendering unto Caesar/government our honor.

Honor for a government office is easy when the person holding that office is honorable. However, it is very difficult when we see that the one holding the office is not an honorable person. When we study Scripture, we find that there were very few occasions in Bible history when there was a truly honorable man holding that leadership position. Yet, God expected His children to show honor to the office, because the office itself was ordained by God (Rom. 13:1). I find it interesting that, when we walk through Scripture, we see honor being shown toward the government leaders even when the decisions of the leaders were not in line with God’s will. For example, David showed us the right example when he refused to harm or kill Saul, even when

he had the chance (1 Sam. 24:1-7). In fact, some of those with David believed God had delivered Saul to him to be killed, and tried to convince David of this (1 Sam 24:4). Instead of killing Saul and taking the throne, David merely cut a corner of Saul’s robe off. Yet, he soon felt guilt for even doing this and responded by saying, “The Lord forbid that I should do this thing to my lord, the Lord’s anointed, to put out my hand against him, seeing as he is the Lord’s anointed” (1 Sam. 24:6). Even years later when word came of the death of Saul, David still grieved (2 Sam. 1:11-12). David showed respect for the king even when he knew the king had tried to kill him. Let us take note of David’s attitude. It speaks volumes!

Other examples of honor being shown are found in the words of Christ and of the apostles. Jesus never spoke about government officials in disparaging terms. Just as Matthew 22 shows, He says there are some things which belong to “Caesar”! He did not call for people to disrespect government officials. In fact, when standing before Pilate, He freely admitted that the man had power, but also reminded Pilate that his power had come from God (John 19:11). The apostle Paul taught similarly in Romans 13:1-7. The apostle Peter taught us, “*Honor the king*” (1 Pet. 2:17).

In our country where we vote for our government officials, speaking about giving honor toward government leaders can be a difficult subject to discuss. Showing that honor toward those officials can be difficult when we see government officials who often rule in a manner that is contrary to the will of the people who elected them to the office in the first place! When this happens, it makes it difficult for the populace to show honor to such people. It makes it difficult, but it is not impossible! I think of those in times gone by who received the word to “honor the king” (1 Pet. 2:17). These people were told to “honor the king” in a time when God’s children could often be assured of persecution, hardship, and death through the king’s edicts. Though those men were not honorable, the office



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itself demanded honor because the office was from God (Rom. 13:1). If we are interested in pleasing God, then we will make sure that we are honoring the will of God even when we do not like it, or feel like we do not want to do it! It is imperative that we continue to do what is right even when others are not going to do it (Matt. 7:12)!

Yes, Christians are called to a higher standard through Christ. Therefore, how can we show “honor to whom honor” is due (Rom. 13:7)? One thing we must remember is that we not speak disparagingly of those in office. Remember, this is an office provided by God. Calling a governor, the President, a senator, etc., a “No good so-and-so,” or calling men “low-lives,” or “doofus” as I heard one man call the President, or any other number of names, is not offering honor that is due their office. Sometimes, it seems like men think they have license to disparage the one holding a government position if he is not the one we “voted for”! This is wrong, also. In the times when “our man” doesn’t win are the times when we need to show the most restraint and remember who we are! Remember the example of the apostle Paul. Paul was confronted with

wrong one time for speaking evil of the high priest (Acts 23:1-5). Note that he apologized for his error, and did not do it again. I imagine we have all at one time or another spoken about our leaders in a way that was not honorable. Let us repent of this and not do it again.

Rendering due honor to a government leader can be a difficult thing at times. Yet, because government has been appointed by God, the dignity of the office demands this honor, even when we did not vote for the person! The Holy Spirit inspired Paul to write: “Pay to all what is owed to them: taxes to whom taxes are owed, revenue to whom revenue is owed, respect to whom respect is owed, honor to whom honor is owed” (Rom. 13:7). Remember what those Old Testament heroes, Christ, and the apostles did in giving honor to the government leaders in times when persecution and hardship were facing them. Just think: They never got to vote for any of their leaders!

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Special Issue:

PARTICIPATION IN GOVERNMENT — SALT AND LIGHT

GREG WALKER, STATE SENATOR OF INDIANA

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America's moral problems do not have political solutions. I know several good hearted leaders of political activist groups who put a lot of time and effort in engaging in the political apparatus, even forming PACs (political action committees) so they may by law offer political endorsements of candidates and make monetary contributions to the same. It would appear that morally conservative Christians are in the minority, though some would argue that many, many Christians go uncounted in political circles because they will not speak up on these issues where they may have strong convictions. I still see the value and benefit of this engagement, possibly with a different perspective than what is intended by the leaders of these groups.

Most elected officials want to do the right thing, but are lobbied by the extremists on either side of any particular issue, with little contribution from the silent middle. It is more difficult to "do good unto all men" and especially of the household of faith (Gal. 6:10), when so many citizens choose not to exercise their voice, allowing the special interest groups to appear to have more credibility than is warranted. Yes, I encourage living peaceable lives (2 Tim 2:2) and prayer will accomplish that objective, but Timothy was not being encouraged to remain silent when faced with injustice or immorality, for fear of upsetting civic leaders. We all could do better at giving hands and feet to our prayers.

A Christian is not an extremist, in the civic sense. As a bearer of the gospel message, is a gift of immeasurable worth best given with shrill protest or venom laced communication (I label such contacts a "nasty-gram")? A lawmaker may give attention to level-headed, heartfelt, honest interaction with a constituent with whom a further relationship may develop over time. Your influence can be a great gift of strength and comfort to a civic leader who wants direction, even affirmation, for standing on Biblical principles in conflict with secular culture. Politicians are people too. It's only 99% of politicians who give the rest a bad name.

What good are salt and light? Preservative and disinfectant? Yes. But less critically, salt also seasons, adds context and flavor. Light is the reassurance for a safe return home, an illumination that prevents injury or loss on the journey. People will tell me, or write me to let me know I am prayed for. That means so much to me. Christians can encourage those leaders who stand in the gap on tough issues. Generally persons are attracted to light sources, even if only out of curiosity. Your city councilman will not have the opportunity to vote to overturn *Roe v. Wade*, but she might remember you when a zoning question on adult oriented businesses is debated, and seek your council.

The original colonies wrote constitutions (organizational standards) many years before our federal Constitution of the United States, which required office seekers to first profess their allegiance to the Most High King. The settlers were rational thinkers who understood that Christians are honest, trustworthy, and, most importantly, answer to a Higher Authority than civil governance in both their public and private lives. Yet these same early thinkers were escaping European theocracy, where Priest/Kings were corrupting religious liberty. Remember, Israel was a pure theocracy, but that did not ensure righteousness among its subjects or princes (Jer. 32:32). We still hope to secure integrity of leadership, and Christians participating in government, while offering no guarantees, enhance our odds.

Submit to the civil authorities (Rom. 13) and be commended by the same. This text does not teach that all civil rulers are righteous. Recall that Nebuchadnezzar is called a servant of God. This text teaches that God is in control over all the affairs of men. God has allowed, and will allow, lawlessness to corrupt governments and nations because of free will. But no human authority has the power to advance, or hinder, the eternal kingdom of God in defiance to His eternal will. So, why should we be involved? Civil engagement is not the sole conduit for exercising influence, but it could be vital to our sustainability as a nation. ►



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What Should I Do?

- Be seen and known at community events and civic meetings – stand up and contribute.
- Be part of organizations and charity efforts outside of the church as well. Network.
- Be an informed voter. Talk to an elected official and befriend him for sake of influence.

That may not be God's intention for our nation . . . prognostication is the Lord's arena, not mine.

Would you consider the following author to be a political activist? He wrote in personal correspondence dated January 8, 1799, regarding the new nation's independence of European oppression:

Whether this will prove a blessing or a curse will depend upon the use our people will make of the blessings which a gracious God hath bestowed upon us. If they be wise, they will be great and happy. If they are of a contrary character, they will be miserable. Righteousness alone can exalt them as a nation. Reader, whoever thou art, remember this; and in thy sphere, practice virtue thyself and encourage it in others. The great pillars of all government and of social life: I mean virtue, morality, and religion. This is the armor, my friend, and this alone, that renders us invincible." – *Patrick Henry*

Patrick Henry wrote of "the sphere." Each of us would do well to broaden our sphere of influence. As a legislator I have discovered a hidden universe, largely ignored by conservative Christians. People living lives in desperate need of seasoning, and lit paths. "Family values" means nothing positive to people whose own families are the source of abuse and neglect. People so accustomed to the darkness, often for multiple generations, that the light fairly burns their eyes and they lash out in pain and fear due to the exposure. Are these the people Jesus talks about in Matthew 25, the least of our brothers?

Reader, whoever thou art, we have the gift of enlightenment. It is not to be cloistered within the religious confines of our meeting halls. The radical secularists are successfully revising history to argue God has no place in the public arena. Once the churches become little more than pious social clubs, where we can haggle internally all we wish about what constitutes true righteousness, but dare not espouse our beliefs publicly or challenge another's, they will have won the culture war. Brethren, practice virtue thyself, and encourage it in others.

Do not allow the fear of being accused of ecumenicalism falsely to excuse you from working with others in your community towards common

goals: charity, compassion, education, and hope. There are ways of doing your Christian duty and still being part of a collective effort without violating principles of authority. "Be ye holy for I am holy" is not an excuse to inoculate yourself from relevant interaction with people who need your love for the Lord expressed in how you treat others. You will be blessed whenever you bless others. Do not oppress the stranger, because we are also strangers in a strange land.

President Ronald Reagan said government is the problem, not the solution . . . but how many of us would know his name and legacy had he been satisfied to remain the Actors Guild union president? Civil engagement is a fruitful means by which to expand our horizons as a soldier in the Lord's army.

In closing, think of some of God's people who have been active in community affairs. Joseph was second in command in Egypt, leading them through the famine that struck their land (Gen. 41:40). In choosing him, Pharaoh said, "Can we find such a one as this is, a man in whom the Spirit of God is?" (Gen. 41:38). Moses, Joshua, the fifteen judges, Saul, David, Solomon, and some other of Judah's kings were righteous men who served in government to the good of their beloved nation. Ezra was a scribe who led a contingent of his people back to their homeland following the Babylonian captivity. Zebubbabel served as governor of Judah leading in the rebuilding of the Temple (Hag. 1:1, 12, 14). Nehemiah was governor of Judah who helped to rebuild the wall of the city (5:14). In the New Testament, Cornelius served Rome as a soldier (Acts 10:1); Erastus was the city treasurer (Rom. 16:23). Surely there are others whom I have overlooked, but these serve to show that one can be faithful to God and involved in civil government and community leadership.

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Special Issue:

RENDER UNTO CAESAR... CAN CHRISTIANS SERVE IN THE MILITARY AND AS POLICEMEN?

STEVE WALLACE

It is hoped that all who may be directly or indirectly touched by the subject matter of this article would soberly reflect upon it. This is because it deals with the possible taking of human life.

ARGUMENTS SHOWING THE LAWFULNESS OF SUCH ACTION

1. *God does not have different laws for the Christian and non-Christian.* In Romans 13:4 the government is said to “bear not the sword in vain.” Of the word “sword” used here, BAG writes, “Symbol of the power of the authorities to punish evildoers” (496). If a non-Christian can take life as an agent of the government and not sin, so can the Christian. (This would not authorize a Christian to be a part of an unjust war anymore than it would authorize him to kill an innocent man if he held the position of executioner. A Christian in the military or considering a career therein should try to foresee how he would react should he be called upon to participate in such a war.)

2. *God’s decision that some are worthy of death.* God has decreed, “Whoever sheds man’s blood, by man his blood shall be shed, for in the image of God He made man” (Gen. 9:6). Together with Romans 13:1-5, Genesis 9:6 teaches that there are those who should be put to death. Though some may have conscience problems with it, if one falls into this category in the sight of Almighty God, it is a moot point who puts such a one to death. In the Old Testament there were cases where the executioner(s) were designated (Deut.13:9; 17:7), but no such rules are found in the New Testament.

3. *Jesus spoke approvingly of the destruction of evildoers in war or war-like conditions* (Matt. 22:7; Mk. 12:9).

POPULAR ARGUMENTS ANSWERED

1. *“The Bible says we should not kill.”* This obscures the distinction found in both the Old and New Testaments between murder, which is sinful, and putting an evildoer to death, which is lawful. “Put to death,” in Deuteronomy 17:6;

22:22, 25, means, “die as a penalty = be put to death” (BDB, 559b). However, a different word is used in Exodus 20:13, “Thou shalt not kill.” This word is consistently defined, “murder, slay” (BDB, 953b). The command against killing was not speaking of self-defense, participation in the military, punishment of criminals, or manslaughter (Exod. 22:2; 17:8-13; Deut. 13:6-10; Num. 35:11-12). It meant “thou shalt not commit murder.” For this same distinction in the N.T., see “put to death” in Matthew 26:59; 27:1; 1 Peter 3:18, “kill someone, hand someone over to be killed, esp. of the death sentence and its execution” (BAG, 351). A different Greek word is used for “kill” in Romans 13:9 and James 2:11. It is defined, “murder, kill . . . you shall not commit murder” (BAG, 864). The above-stated argument confuses the action of putting to death with that of murder. God has made a distinction between these two actions in His word. This distinction does not prohibit that which some brethren cannot conscientiously do, i.e., put evil doers to death.

If he uses the sword for the purpose for which God has given it to him (“for wrath to him that doeth evil”), he sins.

Those who say that the agent of the government, described in Romans 13:1-5, sins when he executes a criminal implicate *God* in the matter inasmuch as government acts as a “minister of God” in taking vengeance (v. 4). Further, those who object to the government so acting have the government’s agent in a no-win situation: If he uses the sword for the purpose for which God has given it to him (“for wrath to him that doeth evil”), he sins. However, if he does not use the sword to execute one worthy of death he would sin by failing to do that for which God “ordained” him (v. 1).



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2. *"The Golden rule would forbid taking the life of another"* (Matt. 7:12). This text says, "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets." The views of the brother who would use this verse to say he could not in good conscience put another person to death should be respected. That said, let us also note a proper application of this verse. It says, "All things whatsoever ye would that men should do unto you." Please read Acts 25:11 and Galatians 1:8. Implicit in Paul's words in these verses is that he accepts as just punishment "whatsoever [he] would that men should do unto [him]" in the event he was guilty as charged of the sins mentioned in these texts. If he would that men should do these things unto him in such circumstances it follows that he could rightly do these things to others if the circumstances were reversed (Matt. 7:12).

3. *"The Bible says love your neighbor"* (Matt. 5:43-48). First, the highest standard of love is the love of God (John 3:16; Rom. 5:6-10). Yet, God Himself has taken life many times (Lev. 10:1-2; Acts 5:5,10). That this command does not preclude involvement in capital punishment is seen from the Old Testament. Israelites were commanded to love their neighbors (Lev. 19:18, 34). However, as we have already noted, they were commanded to put evildoers to death (Deut. 13:9; 17:7). Involvement in capital punishment was consistent with loving one's neighbor in the Old Testament. Reason must be given as to why it would not be so in the New Testament. Here we encourage the Christian thinking of taking such work for the government to examine himself to make sure he could carry out his work without harboring hatred for the evildoer in his heart. Such would be sinful (Gal. 5:19-21).

4. *"Jesus said that his kingdom would not be defended by fighting"* (John 18:36). From this the question is asked as to how a Christian could then defend his nation. This changes the issue. If it is lawful employment for one to be a policeman or soldier it has no more to do with his being a Christian than would one's occupation as a city treasurer (Rom. 16:23).

5. *"Jesus forbade taking vengeance"* (Matt.

5:38-42). First, this text does not deal with bodily injury. When the apostle Paul was about to be scourged as an innocent man, he did not take it with indifference (Acts 22:25). Secondly, this text deals with *personal* vengeance. Personal vengeance is not what this article is about. Herein we are addressing the subject of taking life by the powers that *God* has ordained (Rom. 13:1-5). Immediately previous to Romans 13, Paul wrote in Romans 12:19, "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord." One way in which the Lord avenges His people is through civil government (cp. "wrath," Rom. 12:19 and 13:4-5). The soldier, policeman, executioner, etc., who acts as an agent for God is not carrying out personal vengeance. (This is, of course, an admonition to any Christian in such a position to guard against taking personal vengeance in carrying out his duties.)

CONCLUSION

Contrary to what some might think, the purpose of this article is not to change the thinking of readers who may be conscientious objectors so that they will cease being so. The purpose of this article is merely to show the rightness of work which may involve killing evildoers as an agent for one's government. Since the Scriptures do not teach that one *must* kill for his or her government in order to be saved, this matter falls into the category of things addressed in Romans 14.

In closing, let it be recognized that taking a job which may involve one in the taking of human life is somewhat like marriage, "It is not to be entered into hastily or unadvisedly, but soberly, reverently, and in the fear of God" (from traditional marriage vows). In addition to considerations already addressed in this article, military life, especially that of ground troops, often involves close exposure to violence, immorality, and drunkenness in times of peace. Further, the onus is on each government to take extreme care in taking military action against another country or entity. A soldier cannot choose his wars. He can only choose what he can or cannot in good conscience do in any given situation.





Special Issue:

PRAYER IN BEHALF OF OUR RULERS

JOHN HENRY

"Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men, for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence. For this is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth. For there is one God and one Mediator between God and men, the Man Christ Jesus, who gave Himself a ransom for all, to be testified in due time, for which I was appointed a preacher and an apostle—I am speaking the truth in Christ and not lying—a teacher of the Gentiles in faith and truth" (1 Tim. 2: 1-7).

The word "exhort" indicates something far greater than just a suggestion. It is a serious summons to decision: "As though God exhorted through us (apostles, jh)" (Schlatter, *TDNT*, electronic version, Logos). In other words, these instructions are to be carried out to the letter. We've been instructed to pray for "all" men and especially "all" men in authority. I owe this, not because of who the man is, or how moral he is, but because God exhorted me through His word.

Paul divides the general subject of prayer into four parts: (1) "Supplications" – Requests addressed by men to God. An asking, a sincere request, a plea that grows out of need. (2) "Prayers" – Prayer is a communication with God. When we pray, we are before the throne of the Lord of heaven and earth, talking with Him, seeking His fellowship, making our wishes known to our Father and leaving them there before Him to be responded to as He pleases. (3) "Intercessions" – A petition on behalf of others. Mounce says, "Intercessions was also used to describe an official petition to a superior, often the king. Intercession probably denotes prayers that make requests for others and are addressed to a superior, possibly carrying the nuance (meaning) of an intercession made to the divine king" (*Word Biblical Commentary, Pastoral Epistles*, 79-80). (4) "Giving of Thanks"

– To be thankful. To give thanks. Paul wrote, "In everything give thanks: for this is the will of God in Christ Jesus for you" (1 Thess. 5:18). In Romans 1:21 we learn that when people refuse to have God in their knowledge and fail to give thanks in recognition of His providence, terrible consequences follow. In Romans 1:28 we read where God tested their minds, to see whether they would choose to keep Him in their thought. God tested them to see whether they were thankful; whether they would glorify Him as God. But their minds failed the test, and God rejected them. He allowed them to do those things which are not fitting, i.e., every form of evil. The Christian should have a grateful spirit when he/she prays to God.

God teaches us to pray for those who have authority over us and to respect the office they hold. Paul told Timothy to pray, not just for those in the U.S., but for every government and authority in the world. *Why pray for these men?*

One: Because God ordained *all* civil governments in the world and gave them the authority to act (Rom. 13:1-4). What God did not do was ordain the form of government, i.e., He did not say it had to be a democracy, a monarchy, or some other form. The point is, all governments are appointed by God! Therefore, we are to submit to them for our good (as long as they do not supersede God's law). There are three things we owe "all who are in authority:" Subjection (Rom. 13:1), Honor (1 Pet. 2:17) and Prayer (1 Tim. 2:1-2).

Two: Those in authority hold great power in their hands, either for good or evil. The actions of leaders all over the world affect whether people will be able to hear about Jesus or not. When we pray for leaders universally, God may choose to act in ways we could never imagine.

Three: Rulers are in the dark as to the power of prayer rising up from the hearts of God's children. Men in authority think that what they do is by their own power, but in reality, it is given to them by God! The conversation between Jesus and Pilate is a good example of this very thing. Pilate said, "Are You not speaking to me? Do



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You not know that I have power to crucify You, and power to release You?” Jesus answered, “You could have no power at all against Me unless it had been given you from above. Therefore the one who delivered Me to you has the greater sin” (Jn. 19:10-11).

Four: God has the power and ability to influence the actions of all in authority. So if we want our elected officials to vote in line with God’s values, we must pray for them. Pray that they will make right and godly decisions that will be for our benefit and allow us to walk in God’s way without being harmed or oppressed from outside forces. **Five:** Because there is one God who is over all (Eph. 4:6) and He desires the salvation of all men (1 Tim. 2:4; 2 Pet. 3:9), it is acceptable to pray to Him for all men. The pagans prayed to many gods. They believed there was a god for every nation and every household, etc. These gods were supposed to be devoted to the interests of those who served them. But since idols are made of materials with man’s hands, they have no interest in the spiritual welfare of man. On the other hand, there is but one God who is deeply interested in the spiritual welfare of all (1 Cor. 8:4-6; Mk. 12:29; Eph. 4:6). So God expects us to pray for all men that the door of opportunity may be open and they might “*come to the knowledge of the truth*” (1 Tim. 2:4; Jn. 8:32) and be saved (Acts 2:38; Rom. 1:16). After one is saved, he must continue to serve and obey (Rom. 12:1-2; Heb. 5:8-9; Rev. 2:10; 2 Tim. 4:6-8) the One True God whose Son, Jesus Christ, shed His blood for the salvation of all men everywhere (1 Jn. 2:2; Eph. 1:7; Rom. 5:8-9; Mt. 26:28; Rev. 1:5). Therefore, salvation is through Christ, the one Mediator who stands between God and all men. The world is under one God and not some men under different gods! This explains why Paul said what he did in verses four through seven (1 Tim. 2:4-7).

As tempting as it might be, we should never take a negative attitude towards our government, the U.S. President, or other leaders in authority. I understand that we should always speak out against sin and ungodliness in high places. On the other hand, God does not look at things like we do (Isa. 55:8-9). God wants all men to be saved regardless of the sins they may have

committed. God is longsuffering to the wicked (2 Pet. 3:9). While it may look like an injustice is being done to us, it may well be the longsuffering of God at work waiting on the wicked to repent and accept His terms of pardon (Psa. 37:1-8; Acts 26:18). We are to leave everything in the hands of Almighty God without becoming anxious as to the results. Our responsibility to God is to pray for all men! God will take care of the ungodly and wicked in His own time and in His own way.

If you or I find this difficult, to pray for all men in authority, even though an injustice is being done, we must remind ourself that the words in 1 Timothy 2:1-2 were written to Christians who lived under the oppressive Roman Empire. Its government and rulers were far more corrupt than some of our presidents. Their leaders not only made poor policies, they demanded to be worshiped and executed those who refused. *Yet, the Holy Spirit still demanded Christians to pray for all men in authority.* Prayer is a blessing belonging only to those who are in fellowship with Almighty God (Jn. 9:31; 1 Pet. 3:12; 1 Jn. 1:7; 5:14-15). We do not know how He will act in response to our prayers; but we believe that He hears, is concerned, and that He will respond according to His will and knowledge of what is best. Prayer is more than wishful thinking; it is the heart’s desire expressed unto God. It is an affectionate intercourse between a child of God, and his heavenly Father. Prayer is the exercise of our sense of dependence on God. When we pray we acknowledge our dependency upon a Being higher than ourself.

The hearts of all leaders in every nation are in the hands of God! God allows them to have the seat of authority they hold. This is never more evident than in the life of Nebuchadnezzar. He was walking about the royal palace of Babylon and said, “*Is not this great Babylon, that I have built for a royal dwelling by my mighty power and for the honor of my majesty?*” Immediately the kingdom departed from King Nebuchadnezzar and he began to dwell with the beasts of the field and eat grass like an ox until he learned that “*the Most High rules in the kingdom of men, and gives it to whomever He chooses*” (Dan. 4:29-32). This is a lesson God wants every living creature to understand, and especially kings and all who

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are in authority, that God rules over every nation and every leader on the earth and can give it to anyone He so desires! (Dan. 4:17).

God uses governments to take vengeance upon evildoers (Rom. 13:5) and to punish other governments. God used Assyria to punish Israel (Isa. 10:5-14). Babylon was used to bring about the downfall of Assyria (Isa. 10:24; Jer. 50:17-18). The Medes and the Persians were raised up to take vengeance upon the Babylonians (Jer. 51:11, 28). God still exercises rule in the governments of men today (Rev. 1:5). Jeremiah said, *"Inasmuch as there is none like You, O Lord (You are great, and Your name is great in might), Who would not fear You, O King of the nations? For this is Your rightful due. For among all the wise men of the nations, And in all their kingdoms, There is none like You"* (Jer. 10:6-7). By the providence of God a people or nation exists until the spiritual or moral salt of righteousness is gone.

I want us to think about the power of prayer and how it can change things. Jeremiah said, *"Ah, Lord God! Behold, You have made the heavens and the earth by Your great power and outstretched arm. There is nothing too hard for You"* (32:17). Paul wrote by divine inspiration, *"Now to Him who is able to do exceedingly abundantly above all that we ask or think. . ."* (Eph. 3:20). The power of prayer and the ability of God is hard for our finite minds to grasp. The same power that created the universe is at the disposal of every child of God just for the asking! (Heb. 1:3; Col. 1:17).

One of the best examples to help us understand the power of prayer and the ability of God is found in the book of James. It reads, *"Confess your trespasses to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much"* (Jas. 5:16). "The effective, fervent prayer" is the sincere prayer that comes from the heart which *"has powerful effects"* (*Greek-English Dictionary of the N.T.*, 61, Logos Electronic Version). This prayer, in order to be effective, must be offered up by a righteous man, in other words, one who does what is right and pleasing in God's sight. So James says, this man's prayer

avails or has "power or influence over" God. In other words, this fervent plea is strong in influencing the hand of God.

Now, so that we do not miss the point, James gives us an illustration of the influence a righteous man's prayer has to turn the hand of God. James uses Elijah's prayer for drought (1 Kgs. 18:20-45). *"Elijah was a man with a nature like ours, and he prayed earnestly that it would not rain; and it did not rain on the land for three years and six months. And he prayed again, and the heaven gave rain, and the earth produced its fruit"* (Jas. 5:16-18). Did you hear what James said? Elijah was a normal man just like you and me. But when he prayed fervently he was able to influence the hand of God. Talk about the power of prayer! The same power that Elijah found in prayer is within the reach of the righteous Christian today, since we are the same kind of creatures as Elijah was. Our petitions are heard and have power to influence the arm of God. What a blessing!

Friends, we still have a greater amount of freedom than other nations. This is a reason to thank God in our prayers. Yes, thank God for our leaders and the freedoms we have and quit murmuring and complaining in God's ear about everything. You recall what happened to the Israelites when every little thing looked bleak and they murmured and complained? God punished them for their lack of faith in Him. The same can happen to us (Heb. 3:12, 18-19; 4:9-11; 11:6).

So, prayer can influence the decisions of all who are in places of authority. People in authority can protect religious freedoms or they can expose God's people to cruel persecutions and dangerous consequences. When those in authority favor the ungodly over the godly and favor those who hate God over those who love God, that nation is on the verge of extinction unless something changes. Brethren, our prayers can make a difference! God is still running the affairs of men.



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THE CHRISTIAN ... A CITIZEN IN TWO KINGDOMS
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Atheism is a religious view! Its religious dogma explains that man came into existence through chance development of evolution. This results in a religion with relativistic moral values, state sponsored “religious education” in atheism!

WHAT CAN THE RIGHTEOUS DO?

Resistance to God will fail in our day just as it

always has. In the meantime, the righteous must live among the wicked, maintaining loyalty to the Lord regardless of what that loyalty might cost them in personal suffering. As we witness the wicked gaining more dominating control, we must be strengthening our faith to be resolved, as were Peter and John, that, “We ought to obey God rather than men” (Acts 5:29).



The circumstance of living in a society that was deteriorating appears to be the circumstances that evoked Psalm 11. David wrote,

In the LORD put I my trust:
 How say ye to my soul,
 Flee as a bird to your mountain?
 For, lo, the wicked bend their bow,
 They make ready their arrow upon the
 string,
 That they may privily shoot at the upright
 in heart.
 If the foundations be destroyed,
 What can the righteous do? (11:1-3).

Have you ever felt the same way? Just what can the righteous do as he witnesses his nation reject Biblical values, putting in its place the value system of humanism or atheism? One thing he should never forget is that of which the Psalmist reminds us: God is still in control.

The LORD is in his holy temple,
 The LORD'S throne is in heaven:
 His eyes behold, his eyelids try, the children of men.
 The LORD trieth the righteous:
 But the wicked and him that loveth violence his soul hateth.
 Upon the wicked he shall rain snares, fire and brimstone,
 And an horrible tempest: this shall be the portion of their cup.
 For the righteous LORD loveth righteousness;
 His countenance doth behold the upright (11:4-7).

As we face similar circumstances in our own day, let us remember that God has not quit ruling the world. He is still the Almighty God who “rules in the kingdom of men and gives it to whom he will” (Dan. 4:32). Should the wicked try to defeat God’s purpose, remember this is not the first time such has been attempted.

Why do the heathen rage,
 and the people imagine a vain thing?
 The kings of the earth set themselves,
 And the rulers take counsel together,
 Against the LORD, and against his anointed, saying,
 Let us break their bands asunder,
 And cast away their cords from us.
 He that sitteth in the heavens shall laugh:
 The Lord shall have them in derision.
 Then shall he speak unto them in his wrath,
 And vex them in his sore displeasure.
 Yet have I set my king upon my holy hill of Zion (Psa. 2:1-6).



Special Issue:
THINGS WE RENDER TO GOD

FRANK HIMMEL

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Every Christian has a dual citizenship. He is a citizen of that country in which he resides, and to it he has numerous obligations. He is also a citizen of a better country. Because God “rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son” (Col. 1:13), “our citizenship is in heaven” (Phil. 3:20). That being the case, we have special obligations to God, the ultimate ruler. As Jesus put it, “Render . . . to God the things that are God’s” (Matt. 22:21).

What are citizens of the heavenly kingdom to render to God? There is no single way to answer that question or categorize our responsibilities, yet several points are obvious. Consider a few. (One could rightly make the case that these obligations are also inherent in the fact that He is the creator and we are His creation.)

LOVE

Jesus said, “You shall love the Lord your God with all you heart, and with all your soul, and with all your mind. This is the great and foremost commandment” (Matt. 22:37-38).

How can we not love God? He created us and provides all that we have. When we rebelled in sin, instead of justly punishing us, He graciously made provision for forgiveness and reconciliation. He patiently keeps working to perfect us. When life is over, He welcomes us to share eternity with Him. John rightly observed that love is from God (1 John 4:7). “We love, because He first loved us” (1 John 4:19).

WORSHIP

At the beginning of the New Testament, when Satan tempted Jesus to bow to him, the Lord answered, “Go, Satan! For it is written, ‘You shall worship the Lord your God, and serve Him only’” (Matt. 4:10). At the end of the New Testament, when John fell to worship the angel showing him the vision, the angel responded, “Do not do that. . . . Worship God” (Rev. 22:9).

The English word *worship* is from an Old English term *weorthshipe* [worthship] denoting worthiness, repute, respect. In England it

was used as a title of respect, much like we use the term *honor* when we address a judge as “Your Honor.” Worship, therefore, is an acknowledgment of God’s worth, His worthiness. Obviously, that belongs to none other.

Worship is more than an obligation: it is a privilege, made possible by Jesus’ atoning blood. “Through Him then, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name” (Heb. 13:15). Those who appreciate God’s greatness worship continually, not sporadically. And they do so as He has directed. Worship activities that are done contrary to God’s instructions actually deny His worth because they elevate our will above His. That is true, regardless of our level of enthusiasm (cf. Matt. 7:21-23).

REVERENCE

Civil kings deserve our honor (1 Pet. 2:17). Their position demands it, regardless of their individual character. God deserves even more: reverence, veneration, awe. “Holy and awesome [reverend, KJV] is His name” (Ps. 109:11).

Reverence is shown in how we speak about God. Many use His holy name as a mere byword or even worse. OMG is such a commonplace response these days that I am almost surprised when someone does not say it! The third of Israel’s Ten Commandments was, “You shall not take the name of the Lord your God in vain” (Exod. 20:7). While the primary reference may well have been to unfulfilled oaths taken in His name, how much more would it prohibit other kinds of trivializing that awesome name!

Reverence is shown in how we speak to God. The book of Hebrews encourages us to draw near to God’s throne with confidence (4:16). It also reminds us to approach Him with reverence and awe (12:28). One does not have to use 17th century English “thee and thou” language in prayer in order to be reverent. He does have to speak humbly and respectfully. We are addressing Almighty God, not some good buddy!

Reverence is shown in how we worship. All service is to be with reverence and awe. We



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express reverence (or lack of it) by how we engage in the various worship activities, by our level of attention, by our overall behavior in the assembly, and even by our appearance on such occasions. God felt slighted when the Jews of Malachi's day showed less honor to Him than they would to a governor. Why would that be any less so in our time?

OBEDIENCE

Jesus is presently ruling as king over God's people. Given that authority, He instructed the apostles to make disciples of all nations, "teaching them to observe all that I commanded you" (Matt. 28:18-20). We have no more fundamental obligation to God than to obey Him, keeping the commands He revealed through His Son and His Son's apostles.

Those commands govern every aspect of our being: our conduct, our speech, even our thinking. They govern every relationship: civil, social, business, and family, as well as spiritual relationships. They apply to every moment of every day in every place. In every circumstance we are God's servants. This is plainly illustrated in Paul's instructions to slaves: "Whatever you do, do your work heartily, as for the Lord rather than for men, knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve" (Col. 3:23-24).

We are not at liberty to dismiss God's commands because they are not to our liking or because they are difficult. They cannot be overridden by any other authority since none is greater than He. And ignorance of them does not excuse: one of God's commands is to know His will (Eph. 5:17).

SUBMISSION

To Christians who were suffering, perhaps at times wondering why God allowed some things to occur and when He would intervene, Peter advised, "Therefore humble yourselves under the mighty hand of God, that He may exalt you at the proper time, casting all your anxiety on Him, because He cares for you" (1 Pet. 5:6-7).

God is active in the affairs of the world, both on national and individual levels. Like Habakkuk, we are not always able to see what He is doing,

and even if we could we might not understand it. But given our smallness, who are we to question God? His wisdom is as infinite as His power. We need faith in both. Doubting His ways has something in common with rejecting His commands: both are an over-exaltation of self.

CONCLUSION

Romans 12:1 ties all these thoughts together in a succinct statement: "Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship."

We might summarize our responsibilities in another way. Just as Caesar's coins bore his likeness and inscription, Christians are to bear the image, not just the name, of God. Let us each do our best to "put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth" (Eph. 4:24).


Frank Himmel has preached at the Viking Drive Church of Christ in Bossier City, Louisiana for the past four years.



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Special Issue:

WE MUST OBEY GOD RATHER THAN MEN

RICK LIGGIN

When the Lord first began to add together those who were being saved, the church enjoyed “favor with all the people” (Acts 2:47). But it wasn’t long before the followers of Christ started to run into conflict with the Jewish leaders. The initial conflict came after Peter and John healed a lame man at the temple gate (Acts 3:1ff). On this occasion, these two apostles were called before the Jewish rulers, who “commanded them not to speak or teach at all in the name of Jesus” (4:18). This was an order that Peter and John felt they simply could not obey, and so they responded by saying, “Whether it is right in the sight of God to give heed to you rather than to God, you be the judge; for we cannot stop speaking about what we have seen and heard” (4:19-20).

Evidently, the Jewish leaders must have incorrectly judged that it was right for the apostles to give heed to them rather than to God, because very soon after they had released Peter and John they decided to lay hands on all the apostles and put them in public jail (5:17-18). And on the next day when they were finally able to bring the apostles before their tribunal, the high priest questioned them by saying, “We gave you strict orders not to continue teaching in this name, and yet, you have filled Jerusalem with your teaching” (5:28). Now listen carefully to how Peter and the apostles answered this accusation: they said, “We must obey God rather than men” (5:29). Indeed, from the apostles’ perspective, it was not right to give heed to men rather than to God! When it came to a choice between doing what God ordered or doing what man commanded, the apostles were adamant: “We must obey God rather than men!”

This story establishes the principle that there are times when it is not only appropriate, but even necessary for the Christian to disobey those human powers that might have authority over him. There can be no doubt about the fact that God expects His people to honor their civil rulers and submit to every human institution:

the apostles of Christ teach us that this is our obligation as Christians “for the Lord’s sake” (1 Pet. 2:13-17) and “for conscience sake” (Rom. 13:1-7). But by their actions, the apostles also teach us that there are times and circumstances that make disobedience to civil law necessary. When the rulers of our land try to impose laws on us that are in direct conflict with the orders we have received from God, we must obey God rather than man. The laws of God and the will of God must take precedence over any and every conflicting law of man . . . every time.

The laws of God and the will of God must take precedence over any and every conflicting law of man . . . every time.

Now please notice the limits of this disobedience: it is not permissible for me to set aside the laws of civil government when I disagree with them or when I think them silly or unreasonable. I may think that a particular civil law is not in the best interest of its citizens. I might even think it is unfair or unjust; but these are not sufficient reasons for me to set aside the laws of my civil rulers. I must admit that I do not like to pay my taxes. I especially feel that paying into our broken social security system is not the wisest way to invest in my retirement. But I am obligated by the law of the land and by the law of Christ to pay my taxes and to pay into the social security system. I may feel that the taxes are oppressive . . . and they may actually be; I may feel that the government is not using the taxes it receives in the wisest way . . . that it may even be underwriting entitlement programs which (I believe) are actually harmful to a large segment of our society. But that does not give me a right, and certainly it does not obligate me, to disobey the laws of the land. I may feel



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that a particular ruler is not morally upright or respectable, but this does not give me a right to dishonor and disobey him. The only time I have a right to disobey civil authorities is when those authorities require me to violate the laws of God. Then, and only then, may I disobey civil law in order to obey God. And at such times, not only may I choose to disobey civil law in order to obey God: I *must* disobey civil law in order to obey God.

And that's really the point of this article: as Christians, even though we are obligated to honor our civil rulers and obey their laws, we must be willing to disobey them if they ask us to do something that violates the law and will of our God. And the same thing goes for any relationship wherein someone has been given authority over us: whether it be the authority of a parent over a child, a husband over a wife, or even elders over the local church. We must submit to those who have authority over us, until they require us to do something that is in conflict with the will of God. At that point, we must obey God rather than men. This means that I am going to have to know what God expects of me in every relationship, and I'm going to have to know it long before I am actually in a situation where I am being forced to make a choice between the will of men and the will of God. And it also means that I am going to have to have the courage of my convictions to set aside human laws and rules that are in conflict with God's.

Notice also from the example of the apostles that when they felt that they were forced to disobey the laws of men because those human laws required them to violate God's will, they patiently submitted themselves to whatever punishment their civil rulers determined to inflict on them. They didn't feel that they were entitled to raise an insurrection against this unjust body of leaders, nor did they hide out from their civil rulers to avoid the punishment due them for their disobedience. Instead, they submitted to that punishment! They took the flogging that was administered to them, and then "went on their way from the presence of the Council, rejoicing that they had been considered worthy to suffer shame for His name" (Acts 5:41). They refused to

submit to the human law that was in conflict with God's, but submitted to the punishment exacted against them for disobeying the civil law.

Let me tell you: this kind of submission to God, even when it meant that they must disobey and displease their civil leaders, and even when that refusal to obey their civil rulers would almost certainly result in their being punished severely . . . this kind of submission to God takes real courage! It cannot be done by people who are weak in their spiritual convictions or weak in their commitment to God. And it cannot be done by people who are more afraid of men than they are afraid of God. It is so much easier to find a reason to please men that I can see than it is to please a God that I cannot see. And so I will need courage, conviction, and commitment. Without these qualities of character, I will bow to the will of men who can only kill my body, and disappoint the God who can destroy both soul and body in hell (Matt. 10:28).

Are you and I prepared to take such a stand for God? Do we have the convictions, the commitment, and the courage necessary to stand where we must, even if it means we will have to displease and disobey those who have authority over us . . . maybe even life and death authority over us? I guess none of us really knows for sure until we are actually put in that position. But be assured of this: our God expects us to have this kind of courage, conviction, and commitment. To God: "a righteous man who gives way before the wicked" is "like a trampled spring and a polluted well" (Prov. 25:26), and that's not good. When it comes to a choice between the will of men and the will of God, we must obey God rather than men.

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Special Issue:

GOD'S LAW OR MAN'S LAW? WHEN GOVERNMENT DEFINES / LEGALIZES SIN

RON HALBROOK

It is better to trust in the LORD than to put confidence in man.

It is better to trust in the LORD than to put confidence in princes.

Psalm 118:8-9 reminds us that God not man rules the world. God is eternal, man is temporal. God is infallible, man is fallible. God is always just and right, earthly rulers are often unjust and wrong. When there is a conflict between God's law and man's law, we must submit to God's law.

"We ought to obey God rather than man" (Acts 5:29).

God's law overrules human law. "We ought to obey God rather than man" (Acts 5:29). God ordained civil governments to protect innocent people and to restrain and punish evil people who endanger society: "For rulers are not a terror to good works, but to the evil" (Rom. 13:1-7, see v. 3). But, God did not give human governments authority to amend, override, cancel, demolish, and replace His laws! Wicked leaders at times accommodate their wicked desires and the wicked desires of citizens by enacting laws which contradict God's law.

INTOXICATION IS LEGAL BUT SINFUL

The legalization of drugs including alcohol does not make intoxication right. All sorts of intoxicants have been legalized around the world:

Human laws may contradict and defy God's law but can never change it. God warned in Proverbs 31:4-5 that intoxicants cause government leaders to err in their decisions: "It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: Lest they drink, and forget the law, and pervert the judgment of

any of the afflicted." Medical use was permitted in verses 6-7 (cf. 1 Tim. 5:23), but today we have more precise medicines and professionally trained physicians to prescribe them.

The intoxication process begins from the first drink as the alcohol passing through the bloodstream reaches the brain. Driver education manuals and state driver's handbooks often point out that fact, as does this statement issued by the Australian Queensland Government Office of Liquor and Gaming Regulation on their website: "Intoxication occurs when the first drink of alcohol commences its passage through the body. Alcohol can affect a person's behaviour within minutes of that first drink." That is why God warns us against the drunkenness of alcoholics, the revelry of party drinkers, and the sipping of social drinkers in 1 Peter 4:3: "excess of wine, revellings, banquetings."

Civil leaders foolishly legalize intoxication and then struggle with the impossible task of determining how much intoxication is safe. Trusting in God not man, Christians do not play with this serpent but abstain from all intoxicants.

GAMBLING IS LEGAL BUT SINFUL

Although gambling is almost universally legalized, it is such a corrosive and corrupting force to human character that civil governments around the world try in vain to regulate it. Gambling in this context is not merely playing a game or taking a risk but playing games of chance for money. Each participant puts up an amount of money in order to entice others to do likewise, in the hope of taking their money without providing goods or services. The outcome of various risks is purely random, i.e. utterly beyond the participants' control, transcending talent or intelligent investment procedures. It plays on man's weakness in hoping to get something for nothing, but the payoff is almost 100% nothing for something.

There are numberless forms of gambling: lotteries, raffles, various dice and card games, wagering on sports or almost any event, and an assortment of mechanical devices such as



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slot machines, not to mention various forms of electronic gambling.

Gambling corrupts character because it involves covetousness, seeking dishonest gain, rampant waste of resources, and a strong potential for addiction. Above all, it violates God's law of love which forbids covetousness and dishonest gain, "and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself" (Rom. 13:8-10).

Christians do not participate in any form of gambling, knowing that human laws cannot transform sin into righteousness.

FORNICATION AND ADULTERY ARE LEGAL BUT SINFUL

The law of marriage is God's law, not man's law. Human laws can regulate and record certain aspects of marriage but can never alter God's law. God's law rather than civil governments join people in marriage or loose them from the marriage bond. The fundamentals of the marriage covenant are summarized and reiterated in Geneses 2:24 and Matthew 19:4-5, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

When a man and a woman take the vows of marriage before God and man, they are bound by God to faithfully fulfill the vows of their covenant. "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed" (Eccl. 5:4). In Malachi 2 certain men abandoned their wives and God refused to accept their worship. "Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant" (Mal. 2:14). So, when a man abandons his wife, God still says she is "the wife of thy youth," and "yet is she thy companion, and the wife of thy covenant." God holds this man responsible to his marriage covenant!

If a man leaves his wife without Bible grounds, this might cause his wife to commit adultery. Jesus said in Matthew 5:32 all three persons

will be accountable on the Judgment Day: "But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." The man who "put away his wife" laid a stumbling block that "causeth her to commit adultery." The woman and her new mate are accountable for their sin. Three people will be lost in hell, though civil courts try to legitimize such cases of fraudulent divorce and remarriage.

Jesus also taught that if a man leaves his wife and gets another wife, his true and original wife is authorized by God to marry a new mate. "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery" (Matt. 19:9). Two principles are taught in this verse. 1. If a person leaves his mate and marries someone else, that person goes to the bed of adultery: "committeth adultery." Civil law cannot transform adultery into divinely sanctioned marriage. 2. If a person puts away his mate because of the mate's fornication, the innocent mate is permitted to "marry another" and does not go to the bed of adultery in this case. That is the force and meaning of "except it be for fornication." Catholic dogma enshrined in some cultures has long denied this exception but cannot eradicate its validity.

The states of our nation long ago abandoned Bible principles and allow no-fault divorce followed by the right to remarriage in all cases. When asked about a wife with Alzheimer disease, T.V. evangelist Pat Robertson said the husband could make her comfortable in a nursing home, divorce her, and get a new wife—all of which is legal in the U.S. but an absolute abomination to God. Many brethren have been seduced by this moral decay, heedless of the warning, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4). This wickedness is not limited to the U.S.

German lawmakers have long proposed marriage as a seven year renewable contract, but time does not nullify marriage vows.



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Islam allows a man four permanent wives and, according to some Muslim groups, as many temporary wives as he wishes. The temporary marriage (mutah or sigheh) can last for a few minutes or many years according to the couple's agreement and it expires automatically without the need of divorce. Polygamy and temporary marriage are touted as ethical alternatives to Western promiscuity but are nothing but Middle Eastern promiscuity—another form of legalized fornication and adultery!

Philippine culture is dominated by Roman Catholicism and has no formal divorce law, even for fornication. In one case I know, a Filipino stumbled onto the fact that the civil authorities failed to record his marriage. Therefore, he left his wife of 26 years and six children and got “legally” married to another woman. Now, under Philippine law it is impossible for him to get a divorce! Does God bind him to his original marriage vows in spite of the legal technicality overlooked—i.e., can God's law operate where human law fails? Must this man repudiate and leave his now legal paramour in spite of the fact that he cannot obtain a civil divorce decree—i.e., can God's law operate where human law fails?

On April 22, 2008, a Jordanian Islamic court annulled the marriage of Mohammad Abbad because he converted from Islam to Christianity. Was he still married under the terms of divine law on April 23, or did a Muslim court successfully dissolve a marriage bound by God?

Several U.S. states have legalized homosexual marriage, but the question is, does God join them together, or is this “marriage” just another name for fornication? Homosexual mates legally married have attempted to divorce in states without homosexual marriage, but their petitions were denied because the state did not recognize the marriage as a marriage! In such cases, is it right for them to remain “married,” or does God require them to repudiate the union and separate—i.e., defacto divorce?

None of these legal scenarios change God's law on marriage, divorce, and remarriage—they simply illustrate the utter sinfulness of man in rebellion to God! These people will learn on the Judgment Day that they are accountable to

God's marriage law, not man's, when there is any discrepancy between the two.

ABORTION ON DEMAND IS LEGAL BUT SINFUL

Abortion on demand accommodates the evil desire of someone who has conceived a child to avoid loving and nurturing the child. It is the triumph of cruelty in the human heart: “without natural affection, implacable, unmerciful” (Rom. 1:31). Over half of all induced abortions occur within the first eight weeks of gestation. At eight weeks all the infant's organs, muscles, and nerves are beginning to function and nerve cells are beginning to connect with each other. He reacts to touch and can arch his back.

God is “the Father of spirits,” and He grants us children in accordance with His biological laws which rule the world and perpetuate the human race (Heb. 12:8). Beginning with the Revolutionary War, America has fought 25-30 wars yielding about 1.5 million dead. Since the infamous Roe v. Wade Supreme Court ruling in 1973, abortion's war on innocent infants has slaughtered 55 million—about forty times the number lost in all our wars! Legalizing abortion on demand does not make it right in God's sight. No flourish of legalese can sanctify the murder of the unborn. Truly, “children are an heritage of the Lord” and their shed blood cries out to God for justice (Ps. 127:3; Gen. 4:10).

Abortion is undeniably the taking of human life. The only question is whether it is justifiable. For one reason or another caring for the child is viewed as an inconvenient burden. Inconvenience is not a ground for taking life. To do so is unjustified homicide, murder with malice aforethought (Rom. 13:8-10). Its legality or prevalence does not nullify its wickedness.

CONCLUSION: GOD IS SOVEREIGN

God Himself instituted civil government and we are to respect its authority in so far as it is consistent with God's law. God is sovereign in the universe and rules over all nations of earth.

No law of man overrules the authority of God. Ever.



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Directory of Churches

<p>ELLETTSVILLE, IN Church of Christ 303 W. Temperance St. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Paul Adams (812) 876-2285</p>	<p>AD RATES ON CHURCH AD PAGES</p> <p>Rates are \$25 per quarter or \$95.00 per year (when paid in advance). The ads are run once each month – 12 times a year. Help travelers find your place of worship!</p> <p>TOLL FREE: 855-49-BOOKS 855-492-6657</p>	<p>EL DORADO, KS Emporia St. Church of Christ 1154 S. Emporia Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (316) 250-7123</p>	<p>DANVILLE, KY 385 E. Lexington Ave. Worship 10:00 A.M. Bible Study 11:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Scott Vifuquin (859) 236-4204</p>	<p>BOSSIER CITY, LA Bossier Church of Christ 2917 Foster Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (318) 747-4308 or 742-4557</p>	<p>CEDAR SPRINGS, MI 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 westmichcocf10@yahoo.com</p>
<p>GREENWOOD, IN Greenwood Church of Christ 371 W. Main St. Sun. Bible Study 9:00 A.M. Worship 10:30 A.M. Evening 4:30 P.M. Wednesday 7:00 P.M. Evangelists: Dan Barker & Steve Niemeier (317) 888-8288 www.churchofchristatgreenwood.org</p>	<p>truth BOOKS www.truthbooks.net</p>	<p>FRANKLIN, KY White Park 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>LEESVILLE, LA White Park Church of Christ 17801 Nolan Trace; 20 mi. from Fort Polk (5 mi. W. of Leesville) Bible Study 9:45 A.M. Worship 10:35 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (337) 239-4614 www.whiteparkchurchofchrist.org</p>	<p>DULUTH, MN 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>AD SPACE AVAILABLE PLACE YOURS TODAY! tmmikewillis@gmail.com</p>
<p>HOBBART, IN Church of Christ 300 N. Liberty St. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jerry Cleek (219) 942-2663</p>	<p>SALEM, IN Westside Church of Christ 2000 West State Rd. 56 Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Evan Casey (812) 883-2033 www.westsidechurchofchrist.info</p>	<p>AUSTIN, KY 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>Shop online @ truthbooks.net</p>	<p>MANY, LA Lakeside Church of Christ 12095 Texas Hwy. (Hwy. 6 W.) 12 miles west of Many Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (318) 256-9396</p>	<p>AD SPACE AVAILABLE PLACE YOURS TODAY! tmmikewillis@gmail.com</p>
<p>PLAINFIELD, IN Church of Christ West 2028 Stafford Rd., Suite C (Marsh Shopping Center) Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Johnie Edwards (317) 964-9404 or (317) 839-1769 www.churchofchristwest.org</p>	<p>TRAFALGAR, IN Spearsville Rd. Church of Christ 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>BEAVER DAM, KY Church of Christ 1235 Williams St. Worship 10:00 A.M. Bible Study After Worship Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Mike Thomas (270) 274-4451 or 274-4486</p>	<p>LEITCHFIELD, KY Mill St. Church of Christ Highway 62 E. Bible Study 10:00 A.M. Worship 10:55 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (270) 259-4968</p>	<p>STONEWALL, LA N. DeSoto Church of Christ 2071 Highway 171 (South of Shreveport) Worship 9:00 A.M. Bible Study 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (318) 925-2733</p>	<p>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP</p>
<p>INDIANAPOLIS, IN Castleton Church of Christ 7701 East 86th St., 46256 SUNDAY Worship 9:30 A.M. Bible Study 10:25 A.M. Worship 11:15 A.M. WEDNESDAY Bible Study 7:00 P.M. (317) 710-1204</p>	<p>DES MOINES, IA Church of Christ 1310 N.E. 54th Ave. Bible Study 9:30 A.M. Worship 10:40 A.M. Wednesday 7:00 P.M. (515) 262-6799</p>	<p>Subscribe Today! Truth Magazine 855-49-BOOKS 855-492-6657</p>	<p>LOUISVILLE, KY Valley Station Church of Christ 1803 Dixie Garden Dr. Bible Study 9:45 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>PORTLAND, ME Church of Christ 856 Brighton Ave. (Breakwater School) Leave Maine Turnpike at Exit 48 Bible Study 10:00 A.M. Worship 11:00 A.M. Second service immediately following morning worship. Mid-week Bible Study—Please call for times & places (207) 839-3075 or 839-8409</p>	<p>ST. CHARLES, MN Church of Christ 636 Whitewater Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7PM, call for location Bible Study 2:15 P.M. FREE Bible correspondence studies Evangelist: Robert Lehnertz (507) 534-2905</p>
<p>JAMESTOWN, IN Church of Christ Bible Study 9:30 A.M. Worship 10:25 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. Evangelist: Greg King (765) 676-6404 or (765) 891-9443 www.jamestowncoc.com</p>	<p>truth BOOKS www.truthbooks.net</p>	<p>Shop online @ www.truthbooks.net</p>	<p>truth BOOKS www.truthbooks.net</p>	<p>truth BOOKS www.truthbooks.net</p>	<p>BOONEVILLE, MS Oakleigh Dr. Church of Christ 101 Oakleigh Dr. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. Building: (662) 728-1942</p>
<p>MARION, IN South Marion Church of Christ 3629 S. Washington St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Alan Jones (765) 922-7602 www.southmarionchurchofchrist.org</p>	<p>TOPEKA, KS 17th Street Church of Christ 5600 SW 17th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. (785) 235-8687 or 273-7977 www.17thstreetchurchofchrist.org</p>	<p>BRANDENBURG, KY Brandenburg Church of Christ 612 Broadway Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 6:30 P.M. Evangelist: Charles J. White (270) 422-3878</p>	<p>OWENSBORO, KY Southside Church of Christ 2920 New Hartford Rd. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (270) 683-5386</p>	<p>SEVERN, MD Southwest Church of Christ 805 Meadow Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Brandon Trout (410) 969-1420 or (410) 551-6549 www.swcofchrist.com</p>	<p>CLINTON, MS McRaven Rd. Church of Christ 301 McRaven Rd. (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>OOLITIC, IN Church of Christ 400 Lafayette Ave. P.O. Box 34 Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (812) 279-4332</p>	<p>WICHITA, KS Westside Church of Christ 2626 W. 47th St. South Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Mike O'Neal (316) 729-9302 or 942-1649 www.cocwestside.com</p>	<p>CAMPBELLVILLE, KY 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 WWW.SUNNYHILLCOC.COM</p>	<p>REGINA, KY Road Creek Church of Christ 7 miles west of Elkhorn City on Route 460 & Route 80 Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (606) 754-9883, 754-8642 or 754-5398</p>	<p>RIVERDALE, MD (Washington, D.C. area) Wildercroft Church of Christ 6330 Auburn Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Antoine Holloway (301) 474-7460 or (301) 741-0012</p>	<p>COLUMBUS, MS Woodlawn Church of Christ 359 Sanders Mills Rd. Steen Bible Study 9:00 A.M. Worship 9:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Willis Logan (601) 356-6629</p>
<p>PEKIN, IN Church of Christ (First St. & Kames 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>GRINNELL, IA 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>CANEYVILLE, KY Caneyville Church of Christ 103 N. Main St. (near the 4 way stop) Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jarrod Jacobs (270) 589-4167, (270) 274-3065 or (502) 724-2231</p>	<p>BATON ROUGE, LA Park Forest Church of Christ 9923 Sunny Cline Dr. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Bill Crews 275-4684 or 273-1105</p>	<p>Subscribe Today! Truth Magazine 855-49-BOOKS 855-492-6657</p>	<p>GULFPORT, MS Morris Rd. Church of Christ 1 blk. N. of Dedeaux Rd. & 3 Rivers Rd. on Morris Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steven Carmack (228) 832-5529</p>

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<p>MERIDIAN, MS 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 Contacts: Ron Cooper and Jim Young youngins@comcast.net</p>	<p>HALLSVILLE, MO 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>BEATRICE, NE Church of Christ 7th and Bell Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:30 P.M. 233-4102 or 228-3827 www.churchofchrist7bell.com</p>	<p>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP</p>	<p>DAYTON, OH West Carrollton 28 W. Main Street, 45449 Early Worship 9:00 A.M. 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>NEW CARLISLE, OH Church of Christ 235 Funston Ave. (Near Wright-Patterson AFB) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Randy Blackaby (937) 849-1643 or 845-8467 (bldg.)</p>
<p>MERIDIAN, MS 7th St. Church of Christ 2914 7th St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 6:30 P.M. (601) 483-3101</p>	<p>Shop online @ truthbooks.net</p>	<p>LAS VEGAS, NV Vegas Dr. Church of Christ 3816 Vegas Drive Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (702) 648-4827</p>	<p>CHARLOTTE, NC Charlotte Church of Christ 5327 S. Tyron St. Worship 9:00 A.M. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. (704) 525-5655</p>	<p>FREMONT, OH Church of Christ 3361 W. State St. 1 mi. W. of Fremont on U.S. Rt. 20 Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (419) 849-3340 or 849-2980 www.fremontchurchofchrist.com</p>	<p>NEW LEBANON, OH Church of Christ 1973 W. Main St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Marvin L. Eads (937) 236-6521 or 546-8828</p>
<p>SOUTHAVEN, MS (Memphis area) Church of Christ 2110 E State Line Rd. (Exit I-55) Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. Evangelist: James A. Brown (662) 342-1132 - Church Building</p>	<p>KENNETT, MO Church of Christ 703 Harrison St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (573) 888-6778 or (870) 650-1648 Nolan Glover, Preacher www.westsidchurchofchrist.us</p>	<p>RESERVE YOUR CHURCHES AD SPACE TODAY! tmmikewillis@gmail.com</p>			<p>NEW RICHMOND, OH Church of Christ 550 Washington St. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Contact: Dave Wylie (513) 553-6414 www.nrchurchofchrist.com</p>
<p>BLUE SPRINGS, MO Southside Church of Christ 4000 SW Christiansen Worship 9:00 A.M. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:00 P.M. Evangelist: Brett Hogland (816) 228-9262</p>	<p>LILBOURN, MO P.O. Box 270 211 Benton St. Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Evangelist: Shane Williams (573) 688-2234 or 748-5204</p>	<p>RENO, NV Central Church of Christ 2450 Wrondel Way, Ste. A Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (775) 786-2888</p>	<p>HOPE MILLS, NC Gray's Creek Church of Christ Gray's Community Bldg. School Road Worship 10 am Bible Study 11am (910) 321-9023 (910) 424-2372</p>	<p>HAMILTON, OH Westview Church of Christ 1040 Azel Ave. Bible Study 9:00 A.M. Worship 9:45 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: David A. Stansberry (513) 868-9988</p>	<p>NORTHWOOD, OH (Toledo Area) Church of Christ 4110 Frey Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Donald Jarabek 893-3566 or 691-0688</p>
<p>CAPE GIRARDEAU, MO North Cape Church of Christ 121 S. Broadview St. Suite 2 Cape Girardeau, MO 63703 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jerry Lee Westbrook (573) 334-9673</p>	<p>RAYTOWN, MO Sterling Ave. Church of Christ 5825 Sterling Ave. (Near Sports Complex) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Norman E. Fultz (816) 358-3096 or 554-0836 www.sterlingavechurchofchrist.org</p>	<p>VAUXHALL, NJ 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>BEAVERCREEK, OH 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>HILLIARD, OH Church of Christ 4840 Cemetery Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (614) 876-4089</p>	<p>UHRICHSVILLE, OH Church of Christ 638 Parrish Street Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Mid-week 6:30 P.M.</p>
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<p>COLUMBIA, MO Eastside Church of Christ 5051 Ponderosa Columbia, MO 65201 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. 445-5497 or 636-0224</p>	<p>ST. JAMES, MO Church of Christ 685 Sidney St. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Lynn Huggins (573) 265-8628</p>	<p>Shop online @ truthbooks.net</p>		<p>CINCINNATI, OH Blue Ash Church of Christ Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Russell Dunaway, Jr. 891-3174</p>	<p>MANSFIELD, OH Eastside Church of Christ 326 Grace Street Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M. Evangelist: James Bond (419) 526-2868</p>
<p>DONIPHAN, MO 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>ST. JOSEPH, MO 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.countylin churchofchrist.com</p>	<p>ALBUQUERQUE, NM Heights Church of Christ 7801 Zuni Road, S.E. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Darrel Yontz (505) 266-7577 www.heightschurchofchrist.com</p>	<p>CLEVELAND, OH Lorain Ave. Church of Christ 13501 Lorain Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (216) 476-0660 or (330) 725-3960, 723-0111</p>	<p>MANSFIELD, OH Southside Church of Christ 687 Mansfield-Lucas Road Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M. Leon Bond: 525-3684 Church: 522-8982</p>	<p>TULSA, OK Woodland Hills Church of Christ 9119 E. 61 St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Ross Oldenkamp (918) 252-1220</p>
<p>FAIR GROVE, MO Church of Christ 217 N. Orchard Blvd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Walter Myers (417) 830-8972 or (417) 736-2663</p>	<p>ST. JOSEPH, MO Prairie Hills Church of Christ 14273 County Rd. 307 (.7 mi. E of Intersection I-29 & Hwy. 169) Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. (816) 233-6485 Evangelist: Erik Smith</p>	<p>AD SPACE AVAILABLE PLACE YOURS TODAY! tmmikewillis@gmail.com</p>		<p>COLUMBUS, OH Laurel Canyon Church of Christ 409 McNaughton Rd. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (614) 868-1375 www.lcccoc.net</p>	<p>MARIETTA-RENO, OH Marietta-Reno Church of Christ 80 Sandhill Road Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. (740) 222-9160 (Daniel Ruegg) or 473-9028 (Steve Foutty)</p>

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<p>SWEET HOME, OR Church of Christ 3702 E. Long St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Building: (541) 367-1599</p>	<p>WEST COLUMBIA, SC 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; or 402-419-9228 http://airport-church-of-christ.com</p>	<p>KINGSPORT, TN Kingsport Church of Christ 4938 Fort Henry Drive P.O. Box 554 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 5:00 P.M. Evangelist: Tom Kinzel Bldg.# 423-239-3979 or 423-579-2002 www.kptcoc.org</p>	<p>PIGEON FORGE, TN King Branch Road Church of Christ 560 King Branch Road Worship 10:00 A.M. Wednesday 7:00 P.M. Facilities available for Sunday evening services upon request. Evangelist: Roger Williams (865)430-5980 www.KingBranchRoadChurchOfChrist.org</p>	<p>AUSTIN, TX 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>DICKINSON, TX Church of Christ 2919 FM 517 Rd. E. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 9:45 A.M. Thursday 7:00 P.M. (281) 534-4870</p>	
<p>To make changes to your ad, contact us at tmmikewillis@gmail.com</p>		<p>MARYVILLE, TN Smokey Mt. Church of Christ 2206 Montvale Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Harold Tabor (865) 977-4230 Lon Spurgeon (865) 388-8749 http://tinyurl.com/smchurch</p>	<p> www.truthbooks.net</p>	<p>BAYTOWN, TX Church of Christ at Pruett & 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>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP</p>	
<p>AVONDALE, PA 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>COLUMBIA, TN Jackson Hts. Church of Christ 1200 Nashville Hwy., Hwy. 31N Bible Study 9:15 A.M. Worship 10:15 A.M. Evening 5:00 P.M. Mid-week 7:00 P.M. Evangelist: Andrew Roberts (931) 388-6811 WWW.THEBIBLEWAY.ORG</p>	<p>MEMPHIS, TN Rocky Pt. Road Church of Christ 516 E. Rocky Point Rd., Cordova Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Contact: 758-4006 WWW.ROCKYPOINTCHURCH.ORG</p>	<p>SHELBYVILLE, TN El Bethel Church of Christ 1801 Hwy. 41-A North Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Donnie V. Rader (931) 685-1113 or 931-607-9099 drader@hughes.net</p>	<p>BAYTOWN, TX East Side Church of Christ 3107 N. Highway 146 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Kris Emerson (281) 422-8729; 837-9259 422-8800; 573-1940</p>	<p>DUNCANVILLE, TX 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 info@whchurchofchrist.net</p>	
<p>PHILADELPHIA, PA Church of Christ 7222 Germantown Ave., 19119 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 www.mtairychurchofchrist.org</p>	<p>COLUMBIA, TN Mooresville Pike Church of Christ 417 Mooresville 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) 388-6828; 381-7898; 380-1226 www.mooresvillepikecoc.com</p>	<p>MURFREESBORO, TN Cason Lane Church of Christ 1110 Cason Lane Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (615) 896-0090 (Building) www.casonlanechurch.org</p>	<p>SHELBYVILLE, TN 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 djcurtis1963@hotmail.com</p>	<p>BEAUMONT, TX Dowlen Rd. Church of Christ 3060 Dowlen Road Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Max Dawson & David Banning (409) 866-1996</p>	<p>EDNA, TX 301 Robison Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (361) 782-5506 or 782-2844 Elders: R. Dunham, J. Mercer S. Mercer & G. Nordin</p>	
<p>BEAUFORT, SC Church of Christ 2107 King Street Parris Island: Call for times, services for recruits only. Sunday Morning 10:00 A.M. Sunday Evening 6:30 P.M. Wed. Bible Study 7:00 P.M. Evangelist: Bryan Nash (843) 524-4400</p>	<p>DAYTON, TN 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 www.rheachurchofchrist.org www.jesusismynorth.com</p>	<p>MURFREESBORO, TN Northfield Blvd. Church of Christ 2091 Pitts Ln. at Northfield Blvd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: David Bunting (615) 893-1200</p>	<p>TULLAHOMA, TN Church of Christ 1625 W. Lincoln St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jim Mickells (931) 455-0273 or 563-7312</p>	<p>CONROE, TX Woodland Hills Church of Christ 410 Woodland Hills Dr. (77303) Bible Study 9:30am Worship 10:30am Evening 6:00pm Wednesday 7:00pm Evangelist: Kurt G. Jones www.conroechurch.com 936-756-9322</p>	<p>EL PASO, TX Eastridge Church of Christ 3277 Pendleton Road Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. (915) 855-1524</p>	
<p>COLUMBIA, SC Lower Richland Church of Christ 3000 Trotter Rd. (Hopkins, SC) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (803) 776-0754 http://lowerrichlandchurch.org</p>	<p>JACKSON, TN Sunset View Church of Christ 3618 Hwy 70 East (Exit 87 off I-40, 7mi. @ Spring Creek) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Wilkerson (731) 967-0590 or 968-9851</p>	<p> www.truthbooks.net</p>	<p>ALLEN, TX West Allen Church of Christ 1414 W. Exchange Blvd. (2 miles W. of Hwy. 75) Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jerry King (214) 504-0443 (972) 727-5355 (bldg)</p>	<p>CLEVELAND, TX Church of Christ 310 E. Houston Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Robert Davis (281) 592-5676</p>	<p>FORT WORTH, TX Woodmont Church of Christ 6417 Landview (at Altamesa) Worship 9:30 A.M. Bible Study 11:00 A.M. Afternoon 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Jeff S. Smith (817) 292-4908 or 426-2242 woodmontchurch.org</p>	
<p>ORANGEBURG, SC Southside Church of Christ 1502 Binnicker Bridge Rd. (Grange Building - Hwy 70) Bible Study 10:00 A.M. Worship 11:00 A.M. Evangelist: Fred England (803) 939-0672 www.southside-church.org</p>	<p>JOHNSON CITY, TN Brookmead Church of Christ 2428 Lakeview Drive Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Kevin Kay (423) 282-6251 or 426-1836</p>	<p>NASHVILLE, TN Bell Road Church of Christ 1608 Bell Road Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Chris Pace (615) 833-4444</p>	<p>ALVARADO, TX I-35 Church of Christ (E. Service Rd. of I-35, N. of Alvarado) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (817) 295-7277 or 790-7253</p>	<p>CLUTE, TX Church of Christ 343 S. Main Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. (979) 265-5283 or 265-2933</p>	<p>FORT WORTH, TX West Side Church of Christ 6110 White Settlement Rd. 76114 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (817) 738-7269</p>	
<p>SUMTER, SC Woodland Church of Christ 3370 Broad St. Extension Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: A.A. Granke, Jr. (803) 499-6023</p>	<p>JONESBOROUGH, TN 11-E Church of Christ 240 Headtown Rd. Bible Study 10:30 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Evangelist: David Wheeler 423-557-9119 or 423-948-6464 www.christianadmonisher.jigsy.com</p>	<p>NASHVILLE, TN Hillview Church of Christ 7471 Charlotte Pike Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (615) 952-5458 or (615) 356-7318 Evangelist: Lee Wildman</p>	<p>ALVIN, TX Adoue St. Church of Christ 605 E. Adoue St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mark Mayberry (281) 331-4953 or (832) 837-9038</p>	<p>AD SPACE AVAILABLE PLACE YOURS TODAY! tmmikewillis@gmail.com</p>		
<p>TAYLORS, SC (Greenville Area) Taylors Church of Christ 400 E. Main St. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Luther Pratt (864) 268-5224 or 877-2728 www.taylorschurchofchrist.com</p>	<p>KINGSTON SPRINGS, TN Kingston Springs Church of Christ 350 North Main St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Dan King, Sr. (615) 952-5720 or 797-2280</p>	<p>NASHVILLE, TN Perry Heights Church of Christ 423 Donelson Pike Bible Study 9:00 A.M. Worship 9:55 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Johnny Felker (615) 883-3118 http://perryheights.faithweb.com</p>	<p>AD SPACE AVAILABLE PLACE YOURS TODAY! tmmikewillis@gmail.com</p>		<p>CORPUS CHRISTI, TX Hwy. 9 church of Christ Worship 10:00 am Bible Study 11:00 am Worship 12:00 noon Wednesday 7:30 Call for location: Keith Kalief (361) 776-2304 or Patrick Frazier (361) 235-1990</p>	<p>GRANBRUY, TX Old Granbury Rd. Church of Christ 4313 Old Granbury Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (817) 573-6878</p>

Directory of Churches

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<p>HOUSTON, TX Fry Rd. Church of Christ 2510 Fry Road (77084) Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Bob Pulliam (281) 832-4633</p>	<p>MESQUITE, TX (East Dallas) Westlake Church of Christ 427 Gross Rd., 75149 Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Ashley Sharkey (972) 285-1610</p>	<p></p>	<p>NEWPORT NEWS, VA Harpersville Rd. Church of Christ 315 Harpersville Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. (757) 595-9564</p>	<p>BELLINGHAM, WA Mt. Baker Church of Christ 1860 Mt. Baker Hwy. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Joe Price (360) 752-2692 or 380-2960 www.bibleanswer.com/mtbaker</p>	<p>WELLSBURG, WV Charles St. Church of Christ 836 Charles Street Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Jessie Daniels (304) 527-4438 or 737-3124</p>
<p>HOUSTON, TX (Southwest) Murphy Rd. Church of Christ 2025 Murphy Rd., Missouri City Worship 9:00 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>MIDLAND, TX Woodcrest Drive Church of Christ 1401 Woodcrest Drive Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. Evangelist: Jay Martin (432) 689-0955 or (432) 620-0762</p>	<p>TEMPLE, TX Leon Valley Church of Christ 4404 Twin City Blvd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Warren King (254) 939-0682 or 228-5038 www.biblemoments.org</p>	<p>RICHMOND (Metro), VA Courthouse Church of Christ Courthouse Rd. at Double Creek Ct. (2.2 miles S of Rt. 288) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evang: Gene Tope (804) 790-1629 www.courthousechurchofchrist.com</p>	<p>SUNNYSIDE, WA Sunnyside Church of Christ (sound) 1312 East Edison Bible Study 2:00 P.M. Worship 3:00 P.M. Wednesday 7:30 P.M. Evangelist: Steven J. Wallace (509) 837-2813 www.sunnysidechurchofchrist.com</p>	<p>AD SPACE AVAILABLE PLACE YOURS TODAY! tmmikewillis@gmail.com</p>
<p>HOUSTON, TX Spring Woods Church of Christ 9955 Neuens Rd. at Witte Rd. Bible Study 9:30 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist (713) 419-1750 www.springwoodchurchofchrist.com</p>	<p>NACOGDOCHES, TX Stallings Dr. Church of Christ 3831 N.E. Stallings Dr. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Randy Harshbarger & Jay Taylor</p>	<p>TEMPLE, TX Southside Church of Christ 2003 S. 5th Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (254) 773-0931</p>	<p>RICHMOND, VA Forest Hill Church of Christ 1208 W. 41st St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: Jack Bise, Jr. (804) 233-5959</p>	<p>CHARLESTON, WV Church of Christ 522 Daugherty St. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Kent Clark (304) 342-0237 mansuper1965@hotmail.com</p>	<p>RANCHESTER, WY 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 Reich (307) 655-2563</p>
<p>IRVING, TX Westside Church of Christ 2320 Imperial Dr. (closest to D/FW Airport) Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mark Roberts (972) 986-9131 www.ustchristians.com</p>	<p>ODESSA, TX Crescent Park Church of Christ 1415 Royalty Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Kristofer Gordana (432) 366-5071</p>	<p>Subscribe Today! Truth Magazine 855-49-BOOKS 855-492-6657</p>	<p>RICHMOND, VA West End 4909 Patterson Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 4:00 P.M. Wednesday 7:30 P.M. Evangelist: Stacy Crim (804) 358-7933</p>	<p>CHARLESTON, WV Church of Christ 873 Oakwood Rd. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jonathan Chaffin (304) 342-5637 www.oakwoodroadchurchofchrist.com</p>	<p>CANADA Calgary, Alberta Northside Church of Christ 803 - 20 A Ave. N.E. Calgary, Alberta T2E 1S1 Sunday 10, 11, 6 Wednesday 7:00 P.M. (403) 452-5116</p>
<p>LANCASTER, TX Pleasant Run Church of Christ 831 W. Pleasant Run Rd. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. (972) 227-1708 or 227-2598</p>	<p>PLANO, TX (North Dallas Suburb) Spring Creek Church of Christ 2100 W. Spring Creek Pkwy. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (972) 517-5582 www.planochurch.org</p>	<p>WACO, TX Sun Valley Church of Christ 340 E. Warren St. (In Hewitt, a suburb of Waco) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Marc Smith (254) 666-1020 or 420-1484</p>	<p>RIDGEWAY, VA Church of Christ 2970 Old Leaksville Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Robert Byrd (276) 956-6049</p>	<p>CLARKSBURG, WV Westside Church of Christ Davison Run Road Sunday Morning 9:30 A.M. (304) 622-5433</p>	<p>ADVERTISING RATES ON CHURCH AD PAGES</p>
<p>LUBBOCK, TX Indiana Ave. Church of Christ 6111 Indiana Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (806) 795-3377</p>	<p>DALLAS, TX Methodist Street Church of Christ 211 Methodist St. • Red Oak TX, 75154 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (972) 576-3119 or 363-7672 www.methodiststreetchurchofchrist.com Evangelist: D. LeRoy Klice</p>	<p>THE WOODLANDS, TX Woodlands Church of Christ P.O. Box 7664-77380 3987 Wellman Road Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (281) 367-2099 www.simplychristians.net</p>	<p>ROANOKE, VA Blue Ridge Church of Christ 929 Indiana Ave. N.E. 5 min. from Roanoke Convention Center 1st Lesson 9:15 A.M. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. (540) 344-2755</p>	<p>FAIRMONT, WV Eastside Church of Christ 1929 Morgantown Ave. Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (304) 363-8054</p>	<p>Rates are \$25 per quarter or \$95.00 per year (when paid in advance). The ads are run once each month – 12 times a year. Help travelers find your place of worship!</p>
<p>LUFKIN, TX Timberland Dr. Church of Christ 912 S. Timberland Dr. Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Harold Hancock Reagan McClenny 634-7110 or 632-7070</p>	<p>SAN ANTONIO, TX Grissom Rd. Church of Christ- WWW 5470 Lost Lane at Grissom Rd. San Antonio, TX 78238-2700 Terry Starling, Evangelist www.grissomroadcoc.org</p>	<p>CHESAPEAKE, VA Tidewater Church of Christ 217 Texus 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>VIRGINIA BEACH, VA Southside Church of Christ 5652 Haden Rd. Worship 11:00 A.M. Robert Mallard (757) 464-4574</p>	<p>MOUNDSVILLE, WV Church of Christ 210 Cedar St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Mid-week 7:30 P.M. Evangelist: Devin Roush (304) 845-2820, 845-4940</p>	<p>Help travelers find your place of worship!</p>
<p>MANSFIELD, TX Northside Church of Christ 1820 Mansfield-Webb Road Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 5:00 P.M. Wednesday 6:30 P.M. Evangelists: Tom Roberts (817) 466-3160</p>	<p>SAN ANTONIO, TX Pecan Valley Church of Christ 268 Utopia (I-37 S.E. Exit Pecan Valley) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Clyde W. Carter (210) 337-6143</p>	<p>CHESTER, VA Chester Church of Christ 12100 Winfree St. (Central to Richmond, Hopewell, Petersburg, & Colonial Heights) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Church Building: (804) 796-2374 (804) 385-2725 or (804) 271-0877</p>	<p>AD SPACE AVAILABLE PLACE YOURS TODAY! tmmikewillis@gmail.com</p>	<p>PARKERSBURG, WV Marrtown Church of Christ 825 Marrtown Road Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 7:00 P.M. Wednesday 7:30 P.M. (304) 861-0342 or 422-7458</p>	<p>TOLL FREE:</p>
<p>Shop online @ truthbooks.net</p>	<p>SHERMAN, TX Westwood Village Church of Christ 314 N. Tolbert Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jim Smelser</p>	<p>truthbooks www.truthbooks.net</p>	<p>Shop online @ www.truthbooks.net</p>	<p>855 855 49 492 BOOKS 6657</p>	<p>855 855 49 492 BOOKS 6657</p>

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