

ANNUAL
subscriptions as
little as \$10

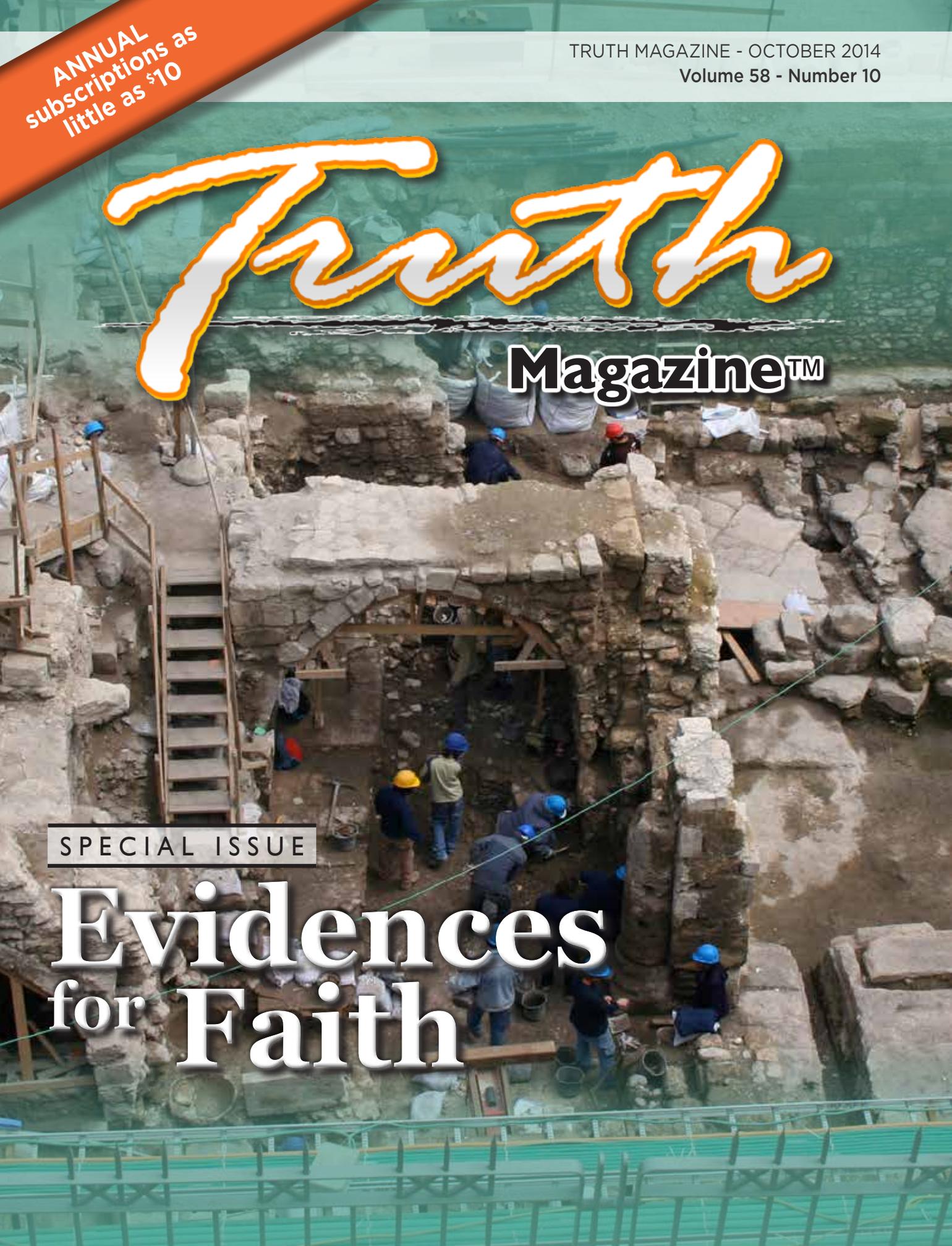
TRUTH MAGAZINE - OCTOBER 2014
Volume 58 - Number 10

Truth

Magazine™

SPECIAL ISSUE

Evidences for Faith





By Allen Dvorak

Why I Believe in God



Television screenwriter Doris Egan wrote, “Rational arguments don’t usually work on religious people. Otherwise, there wouldn’t be religious people.” The point being made is that religious people must be irrational. Atheists are often not bashful about suggesting that believing in God is about as rational as the childhood belief that monsters live under the bed.

My belief in God is not the result of wishful thinking or a desperate need to find purpose in my life. I don’t believe in God because of some fear that there is nothing after death. I believe in God because I accept the testimony of the Bible. The very first verse of the Bible affirms the existence of God – “In the beginning, God created the heavens and the earth” (Gen, 1:1). Of course, testimony is only as valuable as the reliability or credibility of the witness. Although there is evidence that the Bible was written by individuals who were divinely guided, atheists and skeptics tend to consider belief in the trustworthiness of the Bible to be as irrational as belief in God.

I also believe in God because I can see evidence of His existence and nature in the physical world around me. God has left His “fingerprints” on the creation.

Over time, religious philosophers

have constructed various rational arguments to support the existence of God. One of these classical proofs is the **Cosmological Argument** (also known as the argument from first cause). The cosmos, the universe, is an effect that resulted from an adequate cause. That cause is God. Another “proof” is the **Anthropological Argument** which suggests that man is a moral creature with a sense of right and wrong and thus must have been created by a Being who is likewise moral.

Of all the classical proofs, however, I believe the most powerful by far is the **Teleological Argument** (now commonly known in its refined form as “Intelligent Design”). This argument asserts that if there is design in the universe, there must be a designer. The complex design seen in the natural world cannot be adequately explained by “time and chance.”

In Romans, the apostle Paul wrote that the Gentiles were “without excuse” for their conduct because “what can be known about God is plain to them, because God has shown it to them. For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the

creation of the world, in the things that have been made...” (1:19-20). The idea that man can look at “the things that have been made” and perceive from them these “invisible attributes” of God is the basic thesis of the Intelligent Design argument.

I believe the Intelligent Design argument is particularly powerful for several reasons. First, the argument is easy to understand; the logic behind the argument is apparent and readily accepted by the average person. Who would argue that a bunch of metal “parts,” thrown into a large container and shaken for however long, will randomly assemble themselves into a modern car with all of its complex systems? Most people are quick to accept the idea that “design demands a designer.”

Second, the evidence of complexity and intelligent design in our universe is everywhere! It is readily available to the scientist and well documented for the “layman.” Every discipline among the physical sciences provides evidence that can be used to make this argument.

Third, the argument from Intelligent Design is one that just keeps on giving! The recognized evidence is accumulating at an astronomical pace. For example, through the advances of technology we are able to see smaller and smaller things and thus we now have detailed

Inside this issue

- 2 Why I Believe in God
ALLEN DVORAK
- 4 Why I Believe That Jesus Lived
C. G. "COLLY" CALDWELL
- 8 Was Jesus Raised from the Dead?
T. SEAN SULLIVAN
- 10 Was Jesus A Religious Charlatan?
DAN STARR
- 12 Jesus in Modern Historical Research
MIKE WILLIS
- 18 Why Should I Believe the Bible? Its Unity
JOE R. PRICE
- 20 Why Should I Believe the Bible? Its Historical Accuracy
LEON MAULDIN
- 24 Why Should I Believe the Bible? Fulfilled Prophecy
JEREMY L. PASCHALL
- 26 Can the Text of Scripture Be Trusted?
JOHN R. GENTRY
- 28 How Can I Believe in Miracles in an Enlightened Age?
BO KIRKWOOD
- 30 If the Bible Narrative is Unreliable, What Then?
DOY MOYER
- 32 If the Bible Narrative Is True... What Then?
BOBBY GRAHAM

Subscription

Rates

Annual	\$24 per year
Online PDF	\$10 per year
Kindle.....	\$10 per year
Single Copies	\$3 ea.
Foreign Subscriptions.....	\$27 ea.
Bulk Rates.....	\$175 per month

(ISSN 1538-0793) is published once a month by Guardian of Truth Foundation, 220 S. Marion, Athens, AL 35611. Postage paid at Bowling Green, KY and additional mailing offices.

MANUSCRIPTS

Should be sent to: Mike Willis, 6567 Kings Ct., Avon, IN 46123, (317) 370-1940.
Email: tmnikewillis@gmail.com

SUBSCRIPTIONS, RENEWALS & OTHER CORRESPONDENCE

Should be sent to:
Truth Magazine
220 S. Marion
Athens, AL 35611

BOOK ORDERS

Send orders to:
CEI Bookstore
220 S. Marion
Athens, AL 35611
Phone: 855-49-BOOKS
or 855-492-6657

WEBPAGE

www.truthmagazine.com

POSTMASTER

Send change of address to:
220 S. Marion
Athens, AL 35611

GRAPHIC DESIGNER

Kelly McCombs
KMCimage@gmail.com

DISCLAIMER

Books in ads are screened but an ad does not mean unqualified endorsement. All books should be tested by Scripture. We appreciate readers notifying us if they find some glaring fault in ads.

Why I Believe That Jesus Lived

By C. G. "Colly" Caldwell

“Some writers may toy with the fancy of a ‘Christ-myth,’ but they do not do so on the ground of historical evidence. The historicity of Christ is as axiomatic for an unbiased historian as the historicity of Julius Caesar. It is not the historians who propagate the ‘Christ-myth’ theories” (F.F. Bruce, *The New Testament Documents: Are They Reliable?* Downers Grove: Intervarsity press, 1972, p. 119; quoted in Josh McDowell, *Evidence That Demands a Verdict*, San Bernardino: Campus Crusade for Christ International, 1972, p. 83).

Growing out of modernistic, liberal biblical criticism over the past one hundred years or more, some have claimed that much of the history of the New Testament is “myth.” Others have said that the historical figure named “Jesus” and the Jesus presented in the Bible as the object of faith are not the same person. Some have even denied that Jesus lived at all.

To take the position that Jesus never even existed is to deny the overwhelming historical evidences contained both in biblical and non-biblical literature. I believe that Jesus lived because: (a) the testimony of the eyewitnesses cannot be successfully refuted; (b) the testimony of historians establishes at least the historical presence of Jesus; and (c) the testimony of reason when applied to the generally accepted character of

mythology disputes the argument that the story of Jesus is myth or legend.

EYEWITNESS TESTIMONY

The writers of the New Testament have testified that they saw Jesus, heard Him, and touched Him (1 John 1:1; et al.). If there were eight or more independent writers who were responsible for twenty-seven independent letters or books which were all authenticated as having been written within a certain period of ancient history, and if each writer claimed to have personally seen Julius Caesar, would any serious historian question that Julius Caesar was an actual historical figure? Honorable historical research would demand that the historian presume that the eyewitnesses were telling the truth unless it could be established that they lied or until they were discredited as witnesses. We even insist upon those guidelines for accepting evidence in courts of law.

Were the New Testament writers lying?

There were simply no reasons for them to lie. They could not expect to receive spiritual reward for lying and from a physical point of view their reward was ridicule, persecution, and martyrdom. These men and their teachings were rejected by Jews, Greeks, and Romans alike. They gave up virtually all material gain and most of them died for a lie ... if they lied! It is incredible to believe that they suffered so much for a known untruth. On the other

hand, these men were honest to a fault. They did not hesitate to tell of their own mistakes and stupid blunders. They even told of their lack of trust in Jesus and lack of conformity to His teachings. They were not fanatics. Their words were intelligible and presented with quiet dignity and simple forthrightness. They gave their testimony from an objective point of view with strong conviction of its truthfulness.

Can the New Testament writers be discredited?

That too is impossible by any acceptable standards of ethical inquiry. There are multiple witnesses and their testimony is never contradictory. It is true that some tell some things and others provide additional information, but they all testify as eyewitnesses to His presence and each witness complements, rather than disputes, the testimony of the others. When they do speak of the same events, they independently confirm what the others affirmed. Their written works were penned over a period of several decades and, therefore, no claim can be made that they got together and conspired to perpetrate a fraud. These men simply told it as they saw it. Not one of them can be justly discredited. Remember, to deny the fact that Jesus lived would require not only that one of them be discredited, but that they all be discredited!

THE TESTIMONY OF HISTORIANS

The ancient historians also testify to the presence of Jesus among the Jews in the first century A.D. Statements from Polycarp, Eusebius, Irenaeus, Ignatius, Justin, Origen, and a host of others could be produced in abundance. It is sometimes said, however, that these men were believers in Christ and, therefore, their testimony is not convincing.

Friendship does not deny truthfulness but we will turn our attention to the so-called “non-Christian” writers who also affirm that Jesus lived.

Flavius Josephus was a Jewish historian who was born in A.D. 37. He was commander of Jewish forces in Galilee and was captured by the Romans. He wrote his *Antiquities of the Jews* about A.D. 66. One major reference to Christ (*Antiquities*, Book XVIII, chapter III, page 11) has been disputed. If the reader is interested in a defense of its authenticity he should read William Whiston, “Dissertation I” in the appendices to his translation of *The Works of Flavius Josephus* (Grand Rapids: Baker Book House), Volume 4, pp. 244-265. The following quotation is not, however, so hotly contested. It is found in a discussion of the high priest Ananus who ordered James the brother of Jesus put to death:

... so he assembled a council of judges, and brought before it the brother of Jesus the so-called Christ, whose name was James.... (*Antiquities*, Book XX, Chapter IX, page 140).

Mara Bar-Serapion, who lived about A.D. 73, wrote a letter to his son from prison. That letter is now in the British Museum. In it he asked:

What advantage did the Jews gain from executing their wise king? It was just after that that their kingdom was abolished.

The Talmud, writings of the Jewish fathers and definitely opposed to the Christians, was written over a period of several hundred years (probably between A.D. 100 and 500). It speaks of the Romans hanging Jesus on a cross:

On the eve of Passover they hanged Yeshu (of Nazareth). . . they found naught in his defense and hanged him on the eve of Passover (*Babylonian Sanhedrin* 43a).

Cornelius Tacitus was a Roman historian and governor of Asia in A.D. 112. He alludes to the death of Jesus in a discussion of Nero’s reactions to the Christians in Rome at the time of the infamous fire which was blamed on the disciples:

Christus, the founder of the name, was put to death by Pontius Pilate, procurator of Judea in the reign of Tiberias: but the pernicious superstition, repressed for a time broke out again, not only through Judea, where the mischief originated, but through the city of Rome also (*Annals* XV, 44).

Justin, sometimes called Justin Martyr, addressed a defense of Christianity to emperor Antoninus Pius in which he called upon the emperor to examine the records in the imperial archives which had been placed there by Pontius Pilate to document the activities in

Judea during his administrations there. Justin said:

That he performed these miracles you may easily be satisfied from the ‘Acts’ of Pontius Pilate (*Apology*, 1, p. 48).

Tertullian (A.D. 197) also mentions the writings of Pilate which were known, read, and reacted to by the emperor Tiberias:

Tiberias accordingly, in those days the Christian name made its entry into the word, having himself received intelligence from the truth of Christ’s divinity, brought the matter before the senate, with his own decision in favor of Christ. The senate, because it had not given the approval itself, rejected his proposal (*Apology*, V, 2).

Even **Lucian**, the second century satirist who spoke scornfully of Christ and the Christians did not deny his existence.

Again, let us ask: If a multiple of eyewitnesses affirmed that they saw Julius Caesar, his admirers and followers testified that he dwelt



Why I Believe That Jesus Lived [cont. from p. 5]

in Palestine, and even those who opposed him recognized that he existed, would we deny that he ever even lived?

The evidence is simply overwhelming! These are the same ancient historians who are responsible for our knowledge of the ancient world. If they were irresponsible in reporting about Jesus, can we accept their credibility in reporting on other historical figures? Denying the fact that Jesus lived undermines the trustworthiness of our knowledge of essentially all other characters of history in that time period.

THE MOST REASONABLE POSITION

Beyond the testimony of the eyewitnesses and the historians, the unbiased student is challenged by the appeal to sound reasoning. Jesus was not only in the minds of a few ancient eyewitnesses but He will always be in the minds of millions of believers. Why is that so? Is it reasonable to believe that the first century evangelists invented Jesus? Is it reasonable to believe that the story of Jesus is simply myth when not one essential element of the story conforms to the nature of all known myths?

For the New Testament writers to have invented a character so perfect as Jesus is incredible. Not only would they have had to invent the man, but they also would have to invent His teachings. The great philosophers of the ages had been unable to construct a system of life that truly met man's needs. To imagine that a few religionists whose lifetime vocational backgrounds included fishing and taxcollecting would be able to invent His timeless guide to living is unreasonable.

They would become

not only the greatest dramatists in history creating a character who was so real to be believed by millions for thousands of years, but the greatest theologians and philosophers as well.

These facts are doubly impressive when set against the character of known mythological development. Atticus Haygood, in a little book called *Man of Galilee* (1889), pointed out several characteristics of ancient myths and showed that the story of Jesus does not qualify as a myth by any scholarly standards:

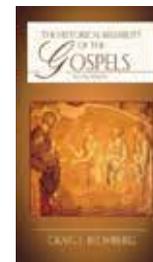
1. "Myths originate and, as conceptions, are complete before written history." Centuries of Hebrew history were less than forty years from completion.
2. "About all myths there is something grotesque, if not monstrous." In appearance, Jesus was just a man.
3. "Myths reflect their time, place, and race." Jesus was a "Jew only in blood; he is not a Jew in thought in character."
4. "In all nations myths defy chronology." The story of Jesus is set in a definite time frame of Roman and Jewish history.
5. "Myths defy topography as they do chronology." Almost every story in the life of Jesus is set in specific location.
6. "Myths are not completed at once. They require long time – ages . . ."
7. "All myths belong to the infancy, never to the age of any nation."

It is clear that the story of Jesus does not conform to any of the standard guidelines to the

establishment of mythological legend. If the New Testament writers had created a character to be idolized by the Jews, Jesus would absolutely have been a different person altogether. He was not what Jews had hoped for or expected. He was not the dramatic, regal figure who would save their nation. His teaching went against all that the prominent religionists among them believed. His practice violated their traditions.

All evidence and reason affirms that Jesus lived. I do not believe it as the result of some existential "leap of faith." I believe it on good, solid historical evidence.

Guardian of Truth XXVII: 6
(April 7, 1983), pp. 193, 213-214. 



The Historical Reliability of the Gospels

by Craig Blomberg
ITEM 9780830828074

For over twenty years, Craig Blomberg's *The Historical Reliability of the Gospels* has provided a useful antidote to many of the toxic effects of skeptical criticism of the Gospels. Offering a calm, balanced overview of the history of Gospel criticism, especially that of the late twentieth century, Blomberg introduces readers to the methods employed by New Testament scholars and shows both the values and limits of those methods. He then delves more deeply into the question of miracles, Synoptic discrepancies and the differences between the Synoptics and John. After an assessment of noncanonical Jesus tradition, he addresses issues of historical method directly. Paperback.

\$20.00

truth
COURSES



Courses you can trust.

New Product!

ONLY \$99/yr.

A simple, ready to use Bible correspondence course for your church's website.

VISIT US AT: www.truthcourses.com
FOR DEMO & MORE INFORMATION



- 6 basic scriptural lessons developed by Gene Tople
- Both in video & text format with self-graded questions
- Customized to the look and feel of your website
- Monitor & communicate with those who take the course

NOW AVAILABLE,
TRUTH COMMENTARIES IN DIGITAL FORMAT

DIGITAL VERSIONS available
in the following formats:



\$10⁹⁵
only EACH

Or save money by purchasing the set, **ALL 24 VOLUMES** in digital format for only... **\$225⁹⁵** SET

ORDER NOW! Call us: 855-49-BOOKS
or online at: www.CELbooks.com

Truth Simple Sites

\$99
per year

Truth Websites
AS LOW AS

Websites for your congregation!

INCLUDES:

- List your address, phone number, and a google map.
- Publish articles, charts, and videos.
- Publish sermon audio, video, outlines, and charts.
- Publish Bible class information, material,



AND MORE!

Ask us for more information today!



NEW
product!

Truth Resource Room allows you to subscribe online to our great Bible study and evangelism tools for a small monthly fee. Download our commentaries, workbooks, maps, tracts, magazines, books, and so much more. OUR MEMBERSHIP SUBSCRIPTIONS allow a congregation to add a Truth Resource Room link to their website, making these great tools available to all members. In addition, our membership package allows you to upload your congregation's own Bible study and evangelism materials giving you access anywhere you have internet connection.

- ✓ Improve your Bible study and evangelism efforts
- ✓ Download digital content to your computer, tablet and smartphone for access anywhere
- ✓ Hundreds of titles available now and dozens added monthly

For more information, visit
www.truthresourceroom.com



By T. Sean Sullivan

Was Jesus Raised from the Dead?

INTRODUCTION:

There is something wonderful about the evidence of an ancient artifact mentioned in the Bible. It is something that we can see, touch, and find a connection with, perhaps emboldening our faith. That being said, we are not going to be able to reach out and touch some ancient thing to connect to the evidence for the fact that Christ was raised from the dead.

The significant evidence in support of this case is the word of God, the greatest gift ever given to man (James 1:17-25). The labor to justify and verify the Bible as sound, right, and true has been endlessly accomplished; and even its enemies further prove it valid by their inability to demonstrate perceivable flaws. This being understood there is no reason to argue with those who will call this article, and its conclusions, “circular logic.” I will just go ahead and agree with them. I believe the Bible; the Bible says that Jesus was raised from the dead; I believe that to be true—it is just that simple. So, now that we are all on the same proverbial page, knowing that the Bible is God’s word and altogether a true witness of true events, we can move forward.

The record of the empty tomb proves that Jesus

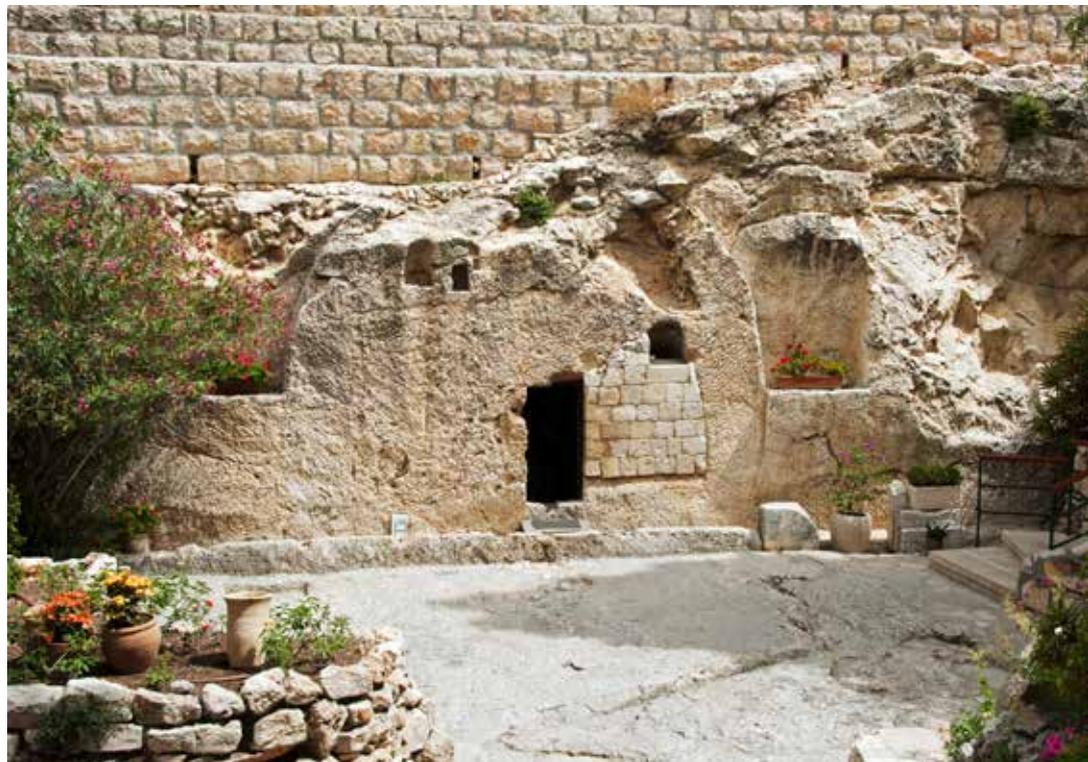
was raised from the dead.

There was no doubt that in the first century, man knew how to recognize death. The Roman soldiers were truly efficient in the art of death; no one would accidentally slip through their forms of capital punishment to later recover in the coolness of a tomb.

Consider the cruel means of verifying that their orders were satisfied from John 19:31 – *they would break both legs of the prisoner.* Yes, the soldiers were not going to let anyone slip through; they understood death and how to achieve it. However, according to the prophecy of David in Psalm 34:20, and the record of John, we know that

Jesus was already dead; so they did not break His legs. Instead, to ensure His death, one of the soldiers pierced his side with a spear. There was no possibility of anyone faking his own demise and surviving such treatment.

Beyond the checking and verifying of His death, Pilate ordered soldiers to ensure that no one could possibly meddle with the tomb; the soldiers sealed the tomb and set a watch-guard over it (Matt. 27:64-66). There was no possibility of removing His body through any natural means. But when Mary and Mary Magdalene came to the tomb, an angel descended from Heaven to roll back the stone and show that Jesus was



Garden Tomb Jerusalem. Place of the resurrection of Jesus Christ.

no longer there (Matt. 28:1-7). **As we read and we are able to peer inside the tomb, with these women, the tomb is empty; the burial clothes are neatly folded.**

The two Mary's quickly returned to the other disciples and brought word to Peter and John (John 20:2-4). These men both hurriedly ran to the tomb. These men also found the tomb, as they were told, empty, with the burial clothes and napkin from his head neatly folded and placed in order. According to John 20:8, we are told that these men "believed" – *He was risen.*

The record of the visit in the garden proves that Jesus was raised from the dead. Mary, returned to the site of the tomb to weep and to wonder (John 20:11). She was troubled, thinking that the dead body of her Lord had been removed to another place (John 20:12-13). It was there in the garden that she was visited by Jesus. She turned to see a man standing in the garden and, thinking that she was speaking to the gardener, she did not realize that it was Jesus. Why would she? Her eyes would not be looking for one who had just died to be walking in the garden, but there He was, very much alive again – *He was risen.*

The record of the disciple's transformation proves that Jesus was raised from the dead. What can transform a man from fear-filled to emboldened soldier? The only answer is reassured belief in the cause. This was the case with the disciples of Jesus. In Matthew 26:45-66, Jesus is taken by a mob to be accused and tried before the council. We are told, in verse 56, "Then all the disciples forsook and fled." All of them fearfully ran.

John records that they were later gathered in a place where the doors were locked to protect them from the threat of the Jews (John 20:19a). It was in this place that the risen Savior presented Himself to them (John 20:19b). Luke tells us that His immediate presence caused further fear, but He calmed them and encouraged them. He gave them direction to go out preaching what they had witnessed (Luke 24:44-47). **We then pick up their record in Acts 2, where Peter boldly proclaims the Christ, the risen Savior (Acts 2:36).**

The disciples were willing to stand up for, speak as witnesses of, and even die for the Lord. This was not some temporary feeling of zeal that so many experience. These men were established in their faith and were willing to take whatever this world would dish out against them. They were determined to stand with Jesus, their Lord – *He was risen.*

The record of over 500 witnesses proves that Jesus was raised from the dead. How many people would have to affirm an unbelievable thing, before you would be convinced? Certainly, more than one person's claim would be required for you to believe; most likely, several. What if over 500 separate individuals told you of an event happening that you had never believed was possible? This would be more than enough in any circumstance, for most rational people.

In 1 Corinthians 15, the Apostle Paul proclaims the risen Christ by preaching the gospel (vv. 1-4). He then proclaims the witness and testimony of Peter and

the other Apostles, which builds our case for belief even further (v. 5). Paul continues to substantiate the case as he introduces the testimony of over 500 brethren (v. 6). Jesus, our risen Savior, showed Himself to James and all the Apostles; then, as Paul says, he was personally the last one to see the risen Lord (vv. 7-10). He then wraps up his argument by saying, "whether they accepted my witness, or the others," the brethren in Corinth had also become believers – *He was risen.*

CONCLUSION

It is nice to see an ancient artifact, and there are plenty of them, that demonstrate the divine word of truth. How much greater is it that we receive the testimony of our Father in Heaven, who through His word, has recorded for all times that our Savior has risen.

The Bible records and proclaims that Jesus was raised from mortal death to everlasting life. This is our hope, the anchor of our faith. Our Creator God, who gave us life, is also able to free us from the bonds of this mortal world (1 Cor. 6:14).

The evidence is clear. Will you believe that God raised Jesus from the dead, to live forever (Rom. 10:8-17)? Embrace faith for your soul's salvation and share faith with all those who will hear you – *He was risen.*





By Dan Starr

Was Jesus A Religious Charlatan?

Charlatan: Noun – A person falsely claiming to have a special knowledge or skill; a fraud;
Origin – early 17th century French “ciarlatano” (itinerant seller of supposed remedies)

For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written: “I will destroy the wisdom of the wise, And bring to nothing the understanding of the prudent.” Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world? For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe. For Jews request a sign, and Greeks seek after wisdom; but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. (1 Cor. 1:18-25).

For many Christians, the suggestion that Christ was a fraud merits no personal consideration beyond that given to the gospel at the point of our commitment to Christ. Our faith openly admits that we are motivated by things “hoped for,” and

believe in “things not seen” based on available evidence (Heb. 11:6). If we actively share our faith, however, it will be challenged. Sooner or later, in the course of carrying out our great commission, we will come across those who have either already rejected Christ or have it under consideration. Many do not know why they are so hostile to our Savior, but some do. Those who have given very little thought to the historical depth and validity of Christianity might contend that Jesus never existed, that He was merely a legend or myth to be included with any number of creative pagan fairytales.

Skeptics who dig deeper, though, come quickly to the realization that denying His existence is untenable. Christ cannot be honestly dismissed in this way. The committed skeptic must adopt a different approach. He may simply shrug his shoulders and fall back on the absence of current incontrovertible proof (as they define it). A more popular approach, it seems, is the assertion that Jesus was simply a fraud – that His fantastic claims were neither unique nor original, certainly not proven, and perhaps not even made by Him, but fabricated instead by fanatical followers after His death.

I mentioned earlier the prospect of being confronted by those who are *considering* rejecting Christ. These may be casual contacts that we make in the course of moving through

our days and openly expressing our affection for Jesus, but there are examples of this that likely hit closer to home. Every so often, we hear of a young person raised in a Christian home who, having left home for college or career, is exposed for the first time to arguments that unsettle his faith. Those who consider themselves academics or enlightened seem drawn to the assertion that the Biblical account of the origin, life, miracles, death and resurrection of Jesus is little more than another in a long series of “savior stories” that mankind historically enjoys.

One of the most frequently used arguments against our faith (by those who accept that Jesus lived) is that numerous stories pre-date the Bible account of Christ which bear various similarities to our Savior. It may be disconcerting for Christians to learn for the first time that there were stories told of a sort of savior in a variety of different cultures which contain similar components, but there are plentiful and perfectly reasonable explanations for how and why this might have happened – it need not intimidate us or shake our faith.

These stories would include that of Dionysus and/or Prometheus from Greek mythology, Osirus from Egypt, Krishna from Hinduism, the sayings of Confucius and even the life of Buddha. For the sake of space, I'll not delve

into the specifics here, but skeptics have made much of what they consider to be striking and significant fundamental parallels between the Bible account of the life of Christ and stories from mythology or other religions “older” than Christianity. Before jumping to the conclusion that these must prove that Christ is a fraud, it seems there are some questions an open mind would ask.

Question 1: Why have so many religions, cultures, and civilizations produced stories which include some kind of savior?

While the skeptic holds this to be indicative of a marriage between the relative ignorance and amazing imagination of ancient man, could it be that it is instead simply evidence of something that man has always instinctively known? God makes no secret of the fact that He built into mankind a curiosity regarding what lies beyond this life – a desire both to live beyond and to seek the beyond (Eccl 3:11).

Question 2: Is it more reasonable to assert that civilizations which knew little or nothing of each other produced these accounts as simple expressions of a universal ignorance and imagination, or that such stories reflecting a desire to be reconciled to a higher power indicate instead an inherent need, on man’s part, to know and be in fellowship with his Creator?

Question 3: If the ideas of sin and sacrifice are as old as the Bible claims, would not we expect to see the theme of man’s need for salvation in the literature of various civilizations, cultures, and religions throughout history?

Question 4: Is it possible that the Hebrews exerted some cultural and or literary influence on

the nations around them, or that God’s interaction with His people was noted by others in a way that brought the issue of redemption into their collective consciousness?

Question 5: When truth is pursued in the setting of a courtroom, it is fairly common that fabricated and false accounts of the truth contain elements of striking similarity to the whole and perfect truth. Should we find it so strange that throughout history man’s desire for fellowship with his Creator would produce stories of sin, sacrifice, saviors, and salvation which bear some degree of similarity to the truth?

Ultimately, the question of the veracity of the claims of Christ is not answered simply by dealing with the accusations of the skeptic or any other sort of opponent. These questions are offered for the benefit of the honest heart and open mind which searches for answers to the contentions of the accuser.

But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear; having a good conscience, that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed (1 Pet. 3:15-17).

The cross is the only sufficient answer to any question regarding the identity of Jesus of Nazareth. The love of Christ is proven on the cross. The claims of Christ are proven by the resurrection. For the honest

heart, the question of the identity and character of Jesus are completely and finally resolved only in the cross.

Daniel Starr, Plainfield, IN; starrzan@msn.com. Daniel has been working with the church of Christ in Plainfield, IN since October of 2013. He has been preaching full time since 2008, and has been with the Church of Christ on Dibble Road in Aiken, SC, as well as the North church of Christ in Fort Wayne, IN. Prior to his work as a gospel preacher he worked for several years as a process engineer for RCA in Marion, IN, and an engineering technician for Schneider Electric in Huntington, IN. He is married to Kristy, and they have two children, Miryam, 4, and Clara, 2. 

**Sign up now
for our
Informative
Newsletter**

All you have to do
is send us an email with
your name to:

matt@truthpublications.com

**BY DOING SO YOU
WILL RECEIVE:**

- **Promotion Products**
- **Exceptional Savings**
- **New Product Options First**



By Mike Willis

Jesus in Modern Historical Research



Were one to take a course at a state university on the Historical Jesus, he would be exposed to a different approach to the study of the life of Jesus than appears in the New Testament. The effect of this class would be to undermine confidence in the four gospels and, as a result, in Jesus. More and more the same material that is presented in these college classrooms is being presented in TV specials about Jesus, with full citation of the academic credentials of those espousing their views.

This article will give very brief summations of the three academic quests for the historical Jesus, mentioning the leading names in those quests, and highlighting their approaches to Jesus. Significantly, not one of the historical quests begins with a denial that the man Jesus lived. **That is admitted by all scholars. Their differences focus on how to understand who that man was.**

THREE QUESTS FOR THE HISTORICAL JESUS

Academia identifies three academic quests for the historical Jesus. They are usually identified as follows:

1. The First Quest for the Historical Jesus. The time frame for this quest was following the Enlightenment (a cultural movement of intellectuals beginning in the late 17-century Europe and continuing through the 18th century

which relied on human reason to challenge tradition and faith and to advance knowledge through the scientific method). The writers in this quest tried to apply some historical techniques to the gospels and produce an overview of the life of Jesus. Albert Schweitzer's book, *The Quest for the Historical Jesus* (1906), gave the name to this group of authors. Hundreds of "Lives of Jesus" were written, based on scholars' interpretation of the gospel narratives. Writing about these works, "Mark Powell states that the productions of these Lives of Jesus were typically driven by three elements: 1. the imposition of a grand scheme (e.g. Jesus as a reformer) which dictated the theme of the work and in terms of which the gospels were interpreted; 2. the exclusion of those parts of the gospel accounts that did not fit in the scheme; 3. the additional new material which did not appear in any of the gospels to fill in the gaps in the story" (http://en.wikipedia.org/wiki/Quest_for_the_historical_Jesus, accessed 8/8/2014). Important names for this quest were Hermann Reimarus (1694-

1768), David Friedrich Strauss (1808-1874), Ernest Renan (1823-1892), Johannes Weiss (1863-1914), and William Wrede (1859-1906).

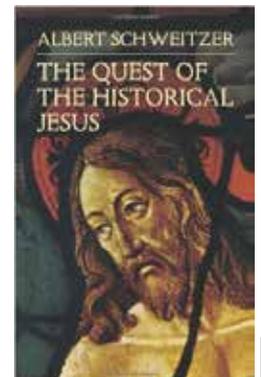
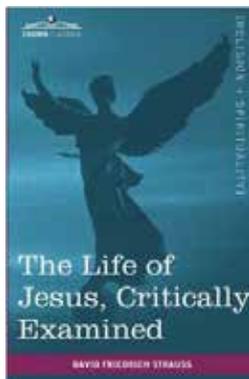
Strauss's approach in

The Life of Jesus Critically Examined is fairly typical of the approach of this group of scholars and has become the founding principle on which almost all subsequent research into the life of Jesus is grounded. Strauss wrote,

Indeed no just notion of the true nature of history is possible, without a perception of the inviolability of the chain of finite causes, and of the impossibility of miracles (74-75).

Eliminating the miraculous, this group of scholars dismissed as unhistorical any narration that is irreconcilable with the known and universal laws which govern the course of events (88). Prophetic fulfillment of events in the life of Jesus is reason to suspect historicity (89). What does not fit this non-miraculous view of history is dismissed as myth and treated as unhistorical. On these assumptions, it is obvious that those pursuing the "Jesus of history" will arrive at a different conclusion of who Jesus is than those who accept the eyewitness testimony of the New Testament writers.

Albert Schweitzer's book, *The Quest for the Historical Jesus*, examined all of these quests and concluded that the writers had allowed



their own views to color their life of Jesus and had created a Jesus of history remarkably in their own image. He wrote,

But it was not only each epoch that found its reflection in Jesus; each individual created Him in accordance with his own character. There is no historical task which so reveals a man's true self as the writing of a Life of Jesus (4).

He said the following about the rationalist approach to the lives of Jesus:

It was not so much hate of the Person of Jesus as of the supernatural nimbus with which it was so easy to surround Him, and with which He had in fact been surrounded. They were eager to picture Him as truly and purely human, to strip from Him the robes of splendour with which He had been apparelled, and clothe Him once more with the coarse garments in which He had walked in Galilee (4).

Schweitzer became convinced that the search for a historical Jesus was futile, abandoned biblical scholarship, and went to Africa as a medical missionary.

The first quest for the historical Jesus ended with Schweitzer's 1906 critique; a period of "no quest" followed that ended in 1953.

2. The Second Quest for the Historical Jesus. The beginning of this quest is precisely dated October 20, 1953 when Ernest Kasemann delivered a lecture at the University of Marburg (Germany) on "The Problem of the Historical Jesus." During the period of "no quest," scholars had

dismissed the quest for a historical Jesus and looked at the gospel narratives as teaching theology. Kasemann admitted that the gospels could be studied to see what their theological meanings were, but they still contained historical memories that could yield information about Jesus. At least some things about the historical Jesus were still possible to know. Most of those who participated in the second quest were Germans or German trained scholars. Among the most influential works were those of Günther Bornkamm (*Jesus of Nazareth*, 1956) and James M. Robinson (*A New Quest for the Historical Jesus*, 1959). The main contributions that these scholars made was to emphasize that historicity could be seen in independent attestation, the principle of dissimilarity, and the principle of embarrassment. The principle of dissimilarity contrasts a gospel passage with contemporary Jewish beliefs; when they are shown to be dissimilar, that gives weight to considering the narrative historical.

A second criterion to use was the criterion of embarrassment. If a narrative was an embarrassment to Christianity, it was probably historical. "An example of this approach can be seen in the baptism of Jesus. For instance, this criterion argues that the early Christian Church would have never wanted to invent the kernel of the story about the Baptism of Jesus because John baptised for the remission of sins, and Jesus was viewed as without sin, hence the story served no purpose, and would have been an embarrassment given that it positioned John above Jesus. While the baptism of Jesus

itself may be a historical event, the presence of the dove and the voice from Heaven may be later embellishments to the original happening" (http://en.wikipedia.org/wiki/Quest_for_the_historical_Jesus, accessed 8/8/2014).

One can see that these scholars had no respect for the inspiration of the gospel narrative; rather they placed their own judgments about what was historical about Jesus above the words of Scripture. **What they considered to be historical was accepted; what they did not was rejected.**

Rudolf Bultmann's (1884-1976) dominating view that the gospels were theological documents for the early church and that a historical quest was futile diminished the influence of this group of scholars. By the early 1970s, this movement was dead and its contributions were mostly forgotten.

3. The Third Quest for the Historical Jesus. The beginning of the third quest was the 1980s; the name of this group of scholars as the "third quest" was given to it by N.T. Wright. This group of scholars built on the proposed tests of authenticity of the second quest (multiple attestation, dissimilarity, and embarrassment) and added several more tests for authenticity of their own: (a) Historical plausibility; (b) rejection and execution (focuses attention on the fact that Jesus was rejected by the Jews and executed by the Romans and then asks what words and deeds would fit into this scenario); (c) congruence or cumulative circumstantial evidence. This group of scholars is also building on what archaeological

Jesus in Modern Historical Research [cont. from p. 13]

evidence can support. The mainstream views of Jesus studies today are these: (1) Jesus was an apocalyptic prophet (E. P. Sanders, Bart Ehrman); (2) Jesus was a charismatic healer (Geza Vermes, Marcus Borg); (3) Jesus was a cynic philosopher (John Dominic Crossan, Burton Mack); (4) Jesus was the Messiah and the resurrection was a physical and historical event (N.T. Wright, Markus Bockmuehl, Peter Stuhlmacher); (5) Jesus was a prophet of social change (Gerd Thiessen, Richard A. Horsely). In addition to these mainstream views, there are many other non-mainstream views (see http://en.wikipedia.org/wiki/Historical_Jesus for a good summation, accessed 8/8/2014). **The evangelical position (# 4) is the position described in the Bible and is only included because it is a mainstream view of Jesus.**

One well-known venture in Jesus studies was the Jesus Seminar, a group of 150 critical scholars and laymen, founded in 1985 by Robert Funk. The overriding view of this seminar was that “Jesus was a mortal man born of two human parents, who did not perform nature miracles nor die as a substitute for sinners nor rise bodily from the dead. Sightings of a risen Jesus were nothing more than the visionary experiences of some of his disciples rather than physical encounters” (http://en.wikipedia.org/wiki/Jesus_Seminar, accessed 8/8/2014). Their view of the gospels was that they were historical sources that contained both Jesus’ words and deeds as well as elaborations of the early Christian community. They thought that the Gospel of Thomas should be given more weight than the Gospel of John.

THE Q DOCUMENT

Scholars have spent a vast amount of research trying to explain the relationship of Matthew, Mark, and Luke. Large sections of Mark’s

gospel are found in both Matthew and Luke; there are places where Luke and Matthew are alike, as well as things unique to each of the three gospels. How does one explain this? In the early nineteenth century, B.H. Streeter suggested that there was a lost gospel that was the *source* (from the German word *quelle* – Q) document that lay behind Matthew and Luke. The principal objection to the Q document theory is that it requires a hypothetical document for which there is no known copy or fragments of a copy. Much has been written about this theoretical work: *The Lost Gospel Q: The Original Sayings of Jesus* by Marcus Borg and Thomas Moore; *Q, the Earliest Gospel: An Introduction to the Original Stories and Sayings of Jesus*, John S. Kloppenborg; etc. **No one can take a course on the synoptic gospels in a state university without being exposed to the idea of a Q Document.**

TWO VIEWS OF JESUS	
The Biblical View	The Modern Research View
Foretold by the prophets	Not foretold; this is the early Christians trying to establish reasons for their faith
Born of a virgin	Born of two Jewish peasants
Worked miracles	Was a first-century miracle worker, somewhat like modern faith healers
Cast out demons	An exorcist
Foretold the Destruction of Jerusalem	An apocalyptic prophet that mistakenly thought the end of the world was soon to come
Son of God – Deity	Merely a man
Established a spiritual kingdom – the church	A political insurrectionist who wanted to overthrow the Romans who controlled Judea
Crucified as an atonement for sin	Crucified as a political insurrectionist
Raised from the dead the third day	Body rotted in some Jewish tomb

JESUS IN RECENT RESEARCH

The Jesus of recent research is not the Jesus of the New Testament. In the table below is a list of significant differences between the Jesus of the New Testament and the Jesus of modern research. The views of modern research are those that you see presented on television programs about Jesus, the early church, and the New Testament (such as the PBS program *From Jesus to Christ*). One may benefit from seeing the places where various events in the life of Jesus occurred and getting some background information about the Jewish culture, but he needs to be aware that the Jesus presented in these accounts is different from the biblical Jesus. The common way of diminishing the New Testament account of Jesus is to separate the “Jesus of faith” from the “historical Jesus.” In this approach, the historical Jesus is believed to be the Jesus of objective, historical fact (as previously stated, this approach is based on the presupposition that miracles cannot occur because there is no God); the “Jesus of faith” is an embellished Jesus, around whom have grown up many religious myths and doctrinal beliefs. Of course, this presupposes that historians/scholars have no prejudices or preconceived beliefs that affect the picture of Jesus that they draw. However, the scholars have assumptions that color their picture of Jesus, such as their secular belief that no miracles can occur (usually rooted in atheism). **A result, if not a purpose, of these programs is to undermine faith in the Jesus of Scripture.**

JESUS AND MARY MAGDALENE

In recent years a good bit of attention has been paid to Jesus’ relationship with Mary Magdalene. Mary Magdalene is distinguished from the other Mary’s in the gospel (Mary, mother of Jesus; Mary of Bethany who was the sister of Lazarus; Mary the mother of Joses and John; Mary of Clopas; Mary, the mother of John Mark) by the fact that she was from the city of Magdala, a village on the west shore of the Sea of Galilee. These facts are known about her from the Bible: (a) She helped to provide support for Jesus during His ministry (Luke 8:1-3); (b) Seven demons had been cast out of her (Luke 8:2); she was a witness of the death, burial, and resurrection of Jesus (Luke 23:49, 55-56; 24:1-9; Matt. 28:9-10; John 20:1-2, 11-18), although her testimony was initially disbelieved (Luke 24:10-11). Remember that “Mary Magdalene” appears only in these following verses: Matthew 27:56, 51; 28:1; Mark 15:40, 47; 16:1; Luke 8:2; 24:10; John 19:25; 20:1, 18. When you understand what the Bible says in these verses about Mary Magdalene, you know as much as any scholars know about her. They



most assuredly will know more about how her character was developed in Gnostic history, used in religious art, etc., but you will know what they know that is reliable history.

In the sixth century, traditions about Mary developed which tended to identify her with the sinful woman of Luke 7:36-50 and/or Mary of Bethany (John 11:1-12:8; Luke 10:38-42). However, there is no historical evidence to support these traditions. The character of Mary appears in several pieces of Gnostic literature: *Gospel of Peter* (2nd century), *Gospel of Thomas* (ca. 200 A.D.), *Secret Gospel of Mark* (2nd century, cited by Clement of Alexandria), *Gospel of Mary* (2nd century), *Pistis Sophia* (3rd century), etc. In a fourth century papyrus document, the text contains a dialogue in which Jesus refers to his mother, his wife, and a female disciple, one of whom he identifies as Mary. Harvard divinity professor, Karen L. King, says that this fourth century Coptic fragment is the only existing ancient text that quotes Jesus explicitly as referring to having a wife (<http://www.foxnews.com/science/2012/09/18/harvard-scholar-discovery-suggests-jesus-had-wife/>). King acknowledges that the fact that this text contains this statement does not mean that Jesus was actually married, only that some in the fourth century believed he was.

Over the centuries, Mary has been presented as a harlot, a secret lover or wife of Jesus, and the mother of their child. The *Da Vinci Code*, a best selling novel by Dan Brown (40 million copies in print) which was released as a movie in 2006 directed by Ron Howard and starring Tom Hanks, presented Jesus as married to Mary Magdalene and had children by her. Despite the movie’s popularity (it grossed \$216,536,138), it was nothing but fictional entertainment that misrepresented true historical

Jesus in Modern Historical Research [cont. from p. 15]

characters. What are the ulterior motives for the release of this film can only be speculated, but the undoubted effect of this Hollywood product was to diminish Jesus in the eyes of the general public – to make him an ordinary man who mistakenly thought Himself to be the Jewish messiah. Do not confuse the *Da Vinci Code* with historical research! It is fiction, perhaps used as religious propaganda.

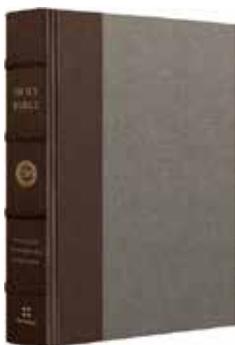
CONCLUSION

This brief summary of Jesus studies in modern research is designed to make us aware of the contemporary, but pagan, view of Jesus that is being presented in state universities, denominational seminaries, and widely broadcast television programs. **By being aware of what is being**

taught, perhaps we can better arm our church members and, especially our children, not to be deceived by the false view of Jesus that permeates academia and television. **T.M.**

SALE ★ SALE ★ SALE ★ SALE ★ SALE ★ SALE ★ SALE

20% OFF ESV Reader's Bible Sale



Each Edition Contains:

- Black letter text, with no verse numbers or footnotes
- Single-column, paragraph format
- Two ribbon markers
- Type Size: 9 pt.
- Sewn Binding
- Maps

ESV Reader's Hardback

ITEM 9781433544149

Reg. \$29.99

SALE \$23.99

ESV Reader's Walnut TruTone Design

ITEM 9781433544118

Reg. \$44.99

SALE \$35.99

ESV Reader's Black TruTone Design

ITEM 9781433544125

Reg. \$44.99

SALE \$35.99

You can find these bibles online at:

<http://www.ceibooks.com/categories/esv-readers-bible.html>

Be sure to check out the video trailer for the Readers Bibles on our website:

<http://www.ceibooks.com/categories/esv-readers-bible.html>

The ESV Reader's Bible was created for those who want to read Scripture precisely as it was originally written—namely, as an unbroken narrative. Verse numbers, chapter and section headings, and translation footnotes are helpful navigational and interpretive tools, but they are also relatively recent conventions. In the ESV Reader's Bible they have been removed from the Bible text. The result is a new kind of Bible-reading experience in a volume that presents Scripture as one extended story line.

On the top of each page a verse range is included for orientation. Other features include a single-column text setting, readable type, and a book-like format. The Reader's Bible is a simple but elegant edition, and is perfect for devotional reading, for extended Bible reading, or for focusing on the overarching narrative of the Bible.

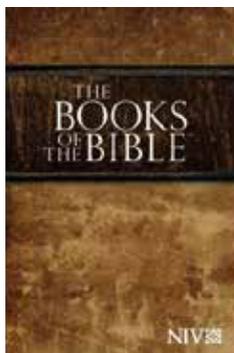
**Offer only valid through
October 31, 2014.*

20% OFF CODE

201410BIBM

SALE ★ SALE ★ SALE ★ SALE ★ SALE ★ SALE ★ SALE

20% OFF NIV The Books of the Bible



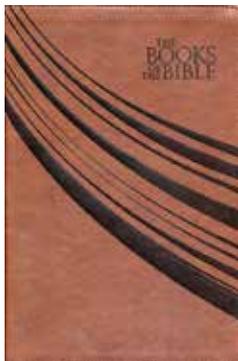
NIV Books of the Bible

Hardback

ITEM 9780310400578

Reg. \$24.99

SALE \$19.99



NIV Books of the Bible

Leather-Look

ITEM 9780310402077

Reg. \$39.99

SALE \$31.99



NIV Books of the Bible

Green Italian Duo-Tone

ITEM 9780310402466

Reg. \$39.99

SALE \$31.99

Return to the Bible as it was before chapters and verses. The Books of the Bible, NIV is a revolutionary new presentation of Scripture that strips away centuries of artificial formatting, leaving behind nothing but pure Bible text. The result is a Bible unlike any other available today—and more like the original Scriptures.

The Bible isn't a single book. It's a collection of many books that were written, preserved and gathered together so that they could be shared with new generations

of readers. The Bible is an invitation to you to first view the world in a new way, and then to become an agent of the world's renewal. The Books of the Bible, NIV helps you have a more meaningful encounter with the sacred writings and to read with more understanding, without centuries of added formatting, so that you can take your place more readily within this story of new creation.

FEATURES:

- Chapter and verse numbers have been removed from the text
- The books are presented according to the internal divisions that we believe their authors have indicated
- A single-column setting is used to present the text more clearly and naturally, and to avoid disrupting the intended line breaks in poetry
- Footnotes, section headings and any other additional materials have been removed from the pages of the sacred text
- Individual books that later tradition divided into two or more parts are put back together again.
- The books are arranged in an order that helps you understand the Bible more completely

You can find these bibles online at:

<http://www.ceibooks.com/categories/niv-books-of-the-bible.html>

**Offer only valid through
October 31, 2014.*

20% OFF CODE

201410BIBM



By Joe R. Price

Why Should I Believe the Bible? Its Unity

The Bible is an inspired library, a collection of sixty-six books claiming a single source – God. Expressions such as “*thus says the Lord*,” “*the word of God*,” and “*the word of the Lord*” are used thousands of times in the Old Testament alone. The apostle Paul affirmed that “*all Scripture is given by inspiration of God*” and that what he wrote was “*the commandments of the Lord*” (2 Tim. 3:16; 1 Cor. 14:37). Still, we must answer the question: Why should I believe the Bible is the word of God?

The unity of the Bible provides us evidence that it is the word of God.

Skeptics say a study of the internal evidences of the Bible is circular reasoning, but their criticism is flawed. If one suspects there is oil on his land he does not drill a test well on his neighbor’s property! Similarly, we may drill “test wells” to explore the Bible to see if it is “*in truth, the word of God*” and not merely “*the word of men*” (1 Thess. 2:13).

Unity is a trait of God Himself: “*Hear, O Israel: The LORD our God, the LORD is one!*” (Deut. 6:4). And again, God is “*not the author of confusion but of peace*” (1 Cor. 14:33). If the Bible is God’s word, we would expect to find unity embedded throughout its pages. There is an amazing amount of unity to the Bible. Its unity is a compelling reason to believe the Bible is the word of God.

UNITY IN THE ORIGIN OF THE BIBLE

The Bible was written by about forty men over a period of about 1,500 years. Their backgrounds are as diverse as humanity itself. For example, there is Moses (educated in the wisdom of Egypt, Acts 7:22) and there is Amos (a herdsman, Amos 1:1). There is Joshua (a military leader) and there is Nehemiah (a cupbearer to a king). There is Solomon (a great king) and there is Peter (a fisherman). There is Luke (a physician) and Paul (a tent maker). The writers of the Bible lived in wildernesses, prisons, and palaces from the Mesopotamian and Persian empires of the east to the Roman Empire in the west. They wrote in three different languages: Hebrew, Aramaic, and Greek. The essential harmony of the Bible that exists in spite of this rich diversity finds explanation in the inescapable conclusion that its ultimate source is God.

“Sixty-six writings, two Testaments, one Bible. Such is what we find when we study God’s Word. Despite all the diversity in the Bible, it is impossible to ignore the essential unity found within its pages. This unity is not the result of church dogma. It goes far deeper than that. The unity of the Bible rests on its divine Author. This unity is unique among ancient writings and is of utmost importance for biblical interpretation.”¹

UNITY IN THE STRUCTURE OF THE BIBLE

The structural unity of the Bible is seen in the types of books

that form both the Old and New Testaments. The books of each testament may be placed into one of three categories: Historic, didactic, or prophetic. There is also an important dispensational structure in the Bible. The Old Testament records God’s will and work during the Patriarchal and Mosaical ages, while the New Testament records God’s will and work during the Gospel age, the “*last days*” in which we live (Gal. 3:16-18, 23-25; Heb. 1:1-2). Identifying and respecting these biblically-defined dispensations help us avoid much doctrinal chaos.

The books of the Bible combine to produce one complete revelation; no part can be removed without disrupting its unified message.

Put another way, all the parts of the Bible fit together. The psalmist was confident that “*the entirety of Your word is truth*” (Psa. 119:160). Peter built the case for the coming of the Lord upon the harmony between “*the words that were spoken before by the holy prophets*” and “*the commandment of us, the apostles of the Lord and Savior*” (2 Pet. 3:1-2). The entire “*Scriptures*” form the basis of our assurance in the Lord’s coming, and they cannot be twisted to prop up error without destroying souls (2 Pet. 3:16).

The Bible has a clear beginning and end. It begins with the creation of “*the heavens and the earth*” and ends with the consummation

of all things in “a new heaven and a new earth” (Gen. 1:1; Rev. 21:1-8). Each book in the Bible has vibrant messages that secure and strengthen faith. When put together they form the totality of God’s communication with humanity. Only one sound conclusion can be deduced from the structural unity of the Bible: It is the word of God and must be believed.

UNITY IN THE THEME OF THE BIBLE

The unifying theme of the entire Bible is human redemption from sin. The Bible unfolds and explains the great redemptive story that began “before the foundation of the world” when God, in His eternal foreknowledge and wisdom, chose to save sinners in Jesus Christ (Eph. 1:4-5; 3:1-11). Genesis explains why there is sin in the world and why we need redemption from it. It also contains God’s promises to Abraham, including a promise that offered redemption to the world through his Seed (Gen. 2-3; 12:1-3; 22:16-18; Gal. 3:16). The Old Testament goes on to tell how God sent “the seed of woman” (Christ) to bruise the head of the serpent (Gen. 3:15). The New Testament proclaims this redemption is available in Jesus Christ, who fulfilled “all things ... which were written in the Law of Moses and the Prophets and the Psalms” (Luke 24:44). **The New Testament is God’s message of salvation which is now preached to the whole creation to save all who believe it and obey Jesus (Matt. 28:19-20; Mark 16:15-16; Acts 10:34-35).**

How could the writers of the Bible, separated by time, distance, language, and culture compile such a cohesive narrative of human redemption?

The divine origin of the Bible is the only answer that overcomes the otherwise insurmountable obstacles to recording the Bible’s united theme of redemption.

UNITY IN THE DOCTRINES OF THE BIBLE

The harmonious consistency in the doctrines of the Bible affirm its divine source. While men and women were worshiping numberless idols and images, the writers of the Bible present God as uniquely different from those gods formed and fostered by human imagination. The Bible presents God as the one and only God. He is a living Spirit, eternal, all knowing and all-powerful, holy, unchangeable, and just (to name only a few of His attributes, Rom. 1:18-23; Acts 17:22-31; 1 Cor. 8:4-6; John 1:1-3). The Bible doctrine concerning mankind does not present humans as creatures of evolutionary chance but the deliberate creation of God, made in His image. Humans are distinct from all other living things, possessing the capacity for moral choice with its corresponding responsibility and accountability (Gen. 1:26-27; Psa. 8:3-9; 2 Cor. 5:10). The presence of sin and Satan is consistently taught from Adam to Noah to Job to Jesus. What the Bible says about sin captures our attention because we have been captured by sin and we long for freedom from its fear and death. Jesus is not one of many ways of salvation from sin, He is the only way to God (John 14:6; Acts 4:12). The writers of the Bible unite to show that God is not to be blamed for man’s failure to live in moral purity and religious unity. We choose to sin, which separates us from God. The Bible teaches how to go to God and be saved (Isa. 59:1-2; Rom. 1:16-17; 6:17-18). How could such great teachings come together into one collection of sixty-six books, written by forty

men over 1500 years, much less do so with such clarity and unity? Only by the power of God could it be so.

CONCLUSION

As we contemplate the unity of the Bible seen in its origin, its structure, its theme, and its great teachings, Warfield draws our attention to the pertinent and piercing question that every honest soul must answer:

Can the miraculous power of this book be explained by the measure of power to which other books are able to attain? Where does this book, seemingly thus cast together by some whirlpool of time, get its influence? If influence is not *natural* to such a volume, must it not point to something *supernatural* in it? Whence came it?²

The unity of the Bible compels us to see its supernatural source. The Bible is in truth, the word of God.

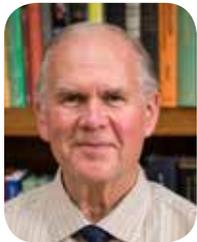
Joe Price has preached with the Mt. Baker church of Christ in Bellingham WA for the past 16 years. joe@bibleanswer.com

ENDNOTES

1 D.S. Dockery, T.C. Butler, C.L. Church, L.L. Scott, M.A. Ellis Smith, J.E. White. *Holman Bible Handbook* (p. 23). Nashville, TN: Holman Bible Publishers, 1991.

2 B.B. Warfield. *The Works of Benjamin B. Warfield: Revelation and Inspiration* (Vol. 1, p. 437). Bellingham, WA: Logos Bible Software, 2008.

www.
CEIbooks
.com



By Leon Mauldin

Why Should I Believe the Bible? Its Historical Accuracy

The Bible does not need extra-biblical, outside sources to *prove* that it is true. The Bible affirms its inspiration (2 Tim. 3:16-17; Psa. 119:89), and provides its own evidence to sustain this claim. At the same time, there is a wealth of historical data, including monuments, inscriptions, coins, seals, stela, ossuaries, and other artifacts that relate to and corroborate the biblical record. Sometimes there is a direct point of contact, of intersection between the Bible and an historical text, i.e., direct mention of a biblical person/event in an historical document/inscription. In some sources it may be that though a specific biblical person or event is not mentioned, the historical information is consistent with and sheds light

One of the thousands of Nuzi clay tablets which provides information about the social customs in the time of the patriarchs



on the biblical text, and is in that sense supportive of the Bible's historical accuracy. Though the Bible is not a "history book," as such, "... the acts of God with men are dealt with in a particular geographical setting and a specific historical context" (*The Expositor's Bible Commentary*, Vol. 1, p. 83).

The Nuzi Tablets, a collection of some 3,500 clay tablets written in Akkadian cuneiform, sheds light on the times of the Patriarchs, and has information that corresponds with customs of that early biblical time period.

The Nuzi archives provide some of the best social scientific evidence for the political, economic and legal practices in the stories of Abraham and Sarah (Gen 11:27-25:18), and of Jacob, Leah and Rachel (Gen. 25:20-37:2) in the book of Genesis. The similarities between these two cultures may be due to the widespread distribution of Hurrian peoples throughout the ancient Near East (*Old Testament Parallels*, Matthews and Benjamin, p. 46).

The Hittite Civilization. It was formerly fashionable in some



The "Lion Gate" from the Hittite capital city of Hattusa. In the 18-19th centuries, scholars did not believe the Hittite civilization actually existed, and cited this as one of the errors in the Bible.

"scholarly" circles to ridicule the Bible because of its many references (more than 40!) to the Hittites (Gen. 15:18; Josh. 1:4; 2 Sam. 11:3). The civilization had entirely disappeared from history except for the biblical references until Hugo Winckler discovered evidence of the Hittite Empire in 1906. Now it is possible to do doctoral work in Hittite studies. Our photo shows the "Lion Gate" at the capital city of Hattusa (Boğazköy). A royal archive was discovered here with 10,000 tablets, inscribed in Akkadian cuneiform. The Museum of Anatolian Civilizations in Ankara, Turkey houses a magnificent collection of Hittite artifacts. The Bible was right all along! No one today questions the existence of the Hittites.



The Tel Dan inscription that was discovered in 1993 was the first reference to King David confirmed by archaeologists.

House of David Inscription.

The March/April 2014 issue of *Biblical Archaeology Review* has an article entitled, "Archaeology Confirms 50 Real People in the Bible," by Lawrence Mykytiuk. The first in his list is King David, whose name was found in the Tel Dan Stela, found in Tel Dan in July, 1993. Mykytiuk writes:

According to the Bible, David ruled in the tenth century B.C.E., using the traditional chronology. Until 1993, however, the personal name David had never appeared in the archaeological record, let alone a reference to King David. That led some scholars to doubt his very existence. According to this speculation David was either a shadowy, perhaps mythical, ancestor or a literary creation of later Biblical authors and editors. In 1993, however, the now-famous Tel Dan inscription was found in an excavation led by Avraham Biran. Actually, it was the team's surveyor, Gila Cook, who noticed the inscription on a basalt stone in secondary use in the lower part of a wall. Written in ninth-century B.C.E. Aramaic, it was part of a victory stele commissioned by a non-Israelite king mentioning his victory over "the king of Israel" and the "House of David." Whether or not the foreign king's claim to

victory was true, it is clear that a century after he had died, David was still remembered as the founder of a dynasty.

Boundary Stones of Gezer.

Gezer in southern Canaan, was initially captured in the Conquest (Josh. 12:12), but like other strategic cities at the time, was not retained: "Ephraim did not drive out the Canaanites

who were living in Gezer; so the Canaanites lived in Gezer among them" (Judg. 1:29). As we fast-forward to the time of Solomon, we find that he made an alliance with Pharaoh, king of Egypt, by marrying Pharaoh's daughter (1 Kgs. 3:1). Pharaoh captured Gezer and gave it to his daughter as a dowry (9:16). Solomon made Gezer one of his fortress cities, along with Hazor and Megiddo (1 Kings 9:15). In 1873 the French scholar Clermont-Ganneau found a boundary stone which reads in Hebrew script, "boundary of Gezer," thereby helping to identify this ancient site. The *Biblical Archaeology Society* reported in May of 2012 that the thirteenth Gezer boundary stone was found, inscribed with both Greek and Hebrew text, and dating back to the Maccabean period. When the Bible mentions a city, it is a real city, the people are real people, the events actually happened as recorded. The Bible is historical and factual; it is not fiction! Our photo shows one of the Gezer boundary

One of thirteen boundary stones from Gezer, confirming the archaeological site to be Gezer.



stones, on display at the Archaeology Museum in Istanbul.

Assyrian King Sargon II. Isaiah 20:1 states, "In the year that the commander came to Ashdod, when Sargon the king of Assyria sent him and he fought against Ashdod and captured it." Skeptics ridiculed the text, claiming that excavations had revealed all the kings of Assyria, and there was no Sargon. But in 1843, Paul Emile Botta found a site NE of Nineveh, which was determined to be Sargon's capital (Dur-Sharrukin,



One of the Lamassu (winged beast) from the palace of Assyrian King Sargon. For years, the only mention of this king was in Isaiah 20:1. Many thought the reference to be a mistake by Isaiah, until his palace was found.

Why Should I Believe the Bible? Its Historical Accuracy [cont. from p. 21]

modern Khorsabad), built in 717 BC. This location was excavated by the University of Chicago, with findings published in the 1930s, with the result that now Sargon is one of the most famous Assyrian kings. Our photo shows the Sargon II Winged Bull, found at his palace at the entrance to the throne room, and measures 14 feet in height (Oriental Institute, Chicago). The Bible was right all along!

The Ossuary of Caiaphas.

“Those who had seized Jesus led Him away to Caiaphas, the high priest, where the scribes and the elders were gathered together” (Matt. 26:57). The family tomb of Caiaphas was discovered in SE Jerusalem, containing twelve ossuaries (bone boxes). The contemporary burial practice was to remove the bones of the deceased (i.e., from the shelf within the tomb, or the sarcophagus, etc.) once the body had been reduced to skeletal remains. Our photo shows the ossuary of Caiaphas. Once again the Bible is seen to be historically accurate.

The Pilate Inscription.

In June 1961, Italian archaeologists led by Dr. Antonio Frova were excavating the theater at Caesarea Maritima constructed by Herod the Great, when they discovered a limestone block used in secondary construction as a step in the theater. The stone records Pilate’s dedication of a temple built to honor Caesar Augustus. The translation from Latin to English for the inscription reads:

*To the Divine Augusti
[this] Tiberieum
...Pontius Pilate
...prefect of Judea
...has dedicated [this]*

A replica stands at Caesarea; the original is in the Israel museum. This is the only inscription found thus far with Pilate’s name. Again, the biblical record is historically trustworthy!

These are but a few of the

hundreds of illustrations of the historical accuracy of the Bible.

The Ossuary of Caiaphas, the high priest before whom Jesus stood trial was discovered in SE Jerusalem in November 1990.



This inscription from Caesarea on the coast, found in 1961, confirms that Pontius Pilate was a prefect in Judaea.



Mind Your Faith: Essays in Apologetics

Doy Moyer
ITEM 19952

The readings in this book were designed for an introductory course in evidences. Each reading was purposefully kept brief and can stand on its own as an introduction to various fields covered by apologetics. 224 pages, Paperback.

\$9.99



Integrity of the New Testament

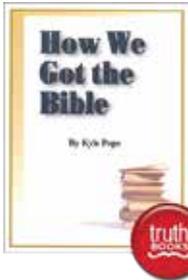
Jon W. Quinn & Warren E. Beckley
ITEM 9781495451904

The Integrity of the New Testament is

a presentation of evidence for objective students, affirming that it is what it claims to be. This book is part of the Expository Files Expedition series published by Expository Files. The writers have contributed chapters based on their areas of expertise.

255 pages, Paperback.

\$15.99



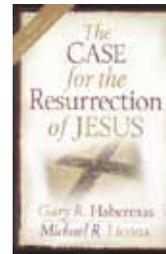
How We Got the Bible

Kyle Pope
ITEM 1584272984

The Bible is the most important book ever written. It has influenced the entire world. How did we get the Bible in its present form? What about different translations? Author Kyle Pope gives a good explanation of how the Bible was created and transmitted down through the centuries. This book looks at both the Old and New Testaments to consider

what is understood about the formation of Scripture. This material is explained in an easy-to-understand manner. The last chapter discusses how modern discoveries of biblical manuscripts have affected today's translations. Discussion questions follow each section.

\$10.99



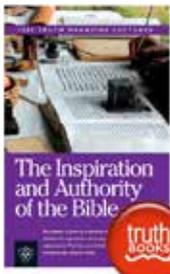
The Case of the Resurrection

by Michael Licona and Gary Habermas
ITEM 9780825427886

This is an accessible,

comprehensive, and persuasive resource providing detailed evidence for the resurrection of Jesus. It also demonstrates how to share the material clearly, honestly, and definitively. Included is an interactive CD which tests the reader's knowledge of the material by using an entertaining TV game show format. Paperback

\$21.99

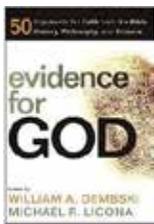


The Inspiration and Authority of the Bible

Various Authors
ITEM 1584271062

The Inspiration and Authority of the Bible is the theme with additional topics on the addiction of pornography, the glorious church, gambling, and more. These lectures are written in an easy-to-understand style and filled with valuable resource material. 406 pages. Hardback.

\$5.95



Evidence for God

edited by William Dembski and Michael Licona
ITEM 9780801072604

There have always been challenges to belief in God as he is revealed in the Bible and each new year seems to add more questions to the doubter's arsenal. In Evidence for God, leading apologists provide compelling arguments that address the most pressing questions of the day about God, science, Jesus, the Bible, and more, including Is

Intelligent Design really a credible explanation of the origins of our world? Did Jesus really exist? Is Jesus really the only way to God? What about those who have never heard the gospel? Is the Bible today what was originally written? What about recently publicized gospels that aren't in the Bible? and much more. Paperback.

\$19.99

FREE SHIPPING!

on all online orders over \$49

For more product information or to place your order visit:

www.
CEIbooks
.com

or call us at: **1-855-49-BOOKS**



by Jeremy L. Paschall

Why Should I Believe the Bible?

Fulfilled Prophecy

TIn a recent survey conducted by Gallup, Inc.,¹ only 22% of respondents agreed that “The Bible is the actual word of God and is to be taken literally, word for word.” Even among those who professed to be Christians, only 27% believed in the literal, verbal, plenary (complete) inspiration of the Scriptures. In other words, more than three-fourths of those surveyed minimize the significance of the Bible – accepting the possibility of multiple interpretations; trivializing its content as metaphors and allegories; and/or denying its inspired nature altogether, dismissing it as a collection of “fables, history, and moral precepts recorded by man.” These survey results are consistent with a nearly forty year trend of declining confidence in the Scriptures and increasing skepticism.

Our personal observations and experiences bear witness to these same trends. Atheistic evolution has overtaken the natural sciences in public classrooms, and secular humanism has done the same with the social sciences. The intellectually elite and politically powerful manifest no fear of God or reverence for His word. Many Biblical scholars, professors, and authors have long surrendered to modernism and received broad acclaim in doing so. Pulpits around the world have been invaded by pop psychology and personal showmanship, while the Bible has been marginalized. Even among our religious neighbors, sound Biblical teaching is often castigated with the dismissal, “That’s just your interpretation!”

These are not merely the world’s problems, but they are increasingly a threat to the spiritual welfare of God’s own. Faith is being mocked and piety is being persecuted, particularly among younger generations of Christians. Multitudes face such challenges every day, needlessly ill-prepared to “contend for the faith” (Jude 3).² When asked concerning their faith in the Bible as the inspired word of God, many are left floundering for answers and reeling from the assaults of Satan’s minions. Perhaps they know *what* they believe about the Scriptures, but they have no idea *why* they believe it. In the words of James 3:10, “These things ought not to be so”!

The Bible unashamedly proclaims its literal, verbal, and plenary inspiration – “**All Scripture is breathed out by God**” (2 Tim. 3:16), “not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words” (1 Cor. 2:13 NASB).³ Speakers and authors alike – e.g. Moses (Exod. 20:22), Deborah (Judg. 4:4), David (2 Sam. 23:2), Jeremiah (1:9), and Paul (Gal. 1:11-12) – are said to have been “moved by the Holy Spirit” and to have “spoke[n] from God” (2 Pet. 1:21). Their words were recorded and preserved “that we might understand the things freely given us by God” (1 Cor. 2:12; cf. Eph. 3:1-5). But what is the *evidence* for such grandiose claims?

The Scriptures’ claim to divine inspiration is itself remarkable and

a line of evidence worthy of our consideration, but it certainly does not stand alone. The Bible’s unified content – despite its variety of genres, human penmen, languages, cultural contexts, and centuries – testifies to its singular authorship by One who transcends such earthly limitations. The Scriptures’ scientific foreknowledge – proven truths which had not yet been discovered by men at the time of the Bible’s writing – can only be adequately explained by supernatural revelation. The text’s impeccable historical accuracy, even in points of minute detail – names, places, and events widely confirmed by extra-Biblical sources – points to the divine superintendence of its composition. God’s miraculous confirmation of the inspired Scriptures – the demonstration of supernatural power by His appointed spokesmen – has been recorded and preserved for the bolstering of our faith.

In addition to these proofs, the Bible records for us hundreds (perhaps thousands) of detailed prophecies, the fulfillments of which are documented in both the sacred text and secular history – evidence inexplicable apart from the work of divine inspiration. God Himself said concerning prophets, “**If the word does not come to pass or come true, that is a word that the Lord has not spoken**” (Deut. 18:22). The implication is unmistakable – if the word *does* come to pass or come true, that is a word that the Lord

has spoken. In John 14:29, Jesus likewise espoused this fundamental truth by saying, “And now I have told you before it takes place, so that when it does take place you may believe.” Clearly, fulfilled prophecy is intended and used by God as incontrovertible evidence of His speaking, and the Bible is filled with powerful examples.

Israel’s colorful history overflows with vivid illustrations of this evidence. Among the earliest of such national prophecies are the words of Deuteronomy 28, spoken through Moses approximately 1400 B.C., which foretell the nation’s history hundreds of years in advance. Their subjection to an earthly king (v. 36), idolatry (v. 36), oppression (v. 49ff), destruction (v. 52), captivity (v. 41), and dispersion (v. 64) are detailed in the text. Those who have read the Scriptures and/or are familiar with Jewish history are well aware of these prophecies’ fulfillments throughout Israel’s existence, despite the Lord’s warnings issued in this text.

Some of those prophetic elements are observable on multiple occasions in Israel’s history, a witness to their obstinance and impenitence. Indeed, the Lord declared “the end from the beginning” (Isa. 46:10).

Other nations, cities, and individuals are likewise the subject of prophetic utterance. Isaiah declared the downfall of Babylon (13:17-22) even before it rose to a position of world prominence and military power. It was further prophesied concerning the Medes that they would be the agents of God’s mercy, releasing Judah from their captivity, under the leadership of Cyrus (Isa. 44:28; cf. 2 Chron. 36:22-23).

The demise of Egypt (Isa. 19), the destruction of Nineveh (Zeph. 2), and the desolation of Tyre (Ezek. 26) are all likewise foretold in exacting detail, to which recorded history attests. The Bible itself records the fulfillment of the prophetic curse pronounced upon Jericho (Josh. 6:26; 1 Kings 16:34), the prophetic hope of good King Josiah (1 Kings 13:1-2; 2 Kings 23:15-16), and many others like these. **There is certainty in the word of God.**

As impressive and faith-building as they are, the aforementioned prophetic evidences cannot rival the power of Messianic prophecy. Henry Liddon, a 19th century English theologian, is credited with enumerating 332 specific prophecies fulfilled in the birth, life, death, burial, resurrection, and ascension of Jesus Christ.⁴ The mathematical improbability that all such prophecies, spoken and/or written hundreds of years earlier, would be fulfilled in one man by pure chance leaves no doubt in the supernatural inspiration of those prophecies and the Book which contains them. Jesus sanctioned the use of such evidence when He Himself began “with Moses and with all the prophets” and “explained to them the things concerning Himself in all the Scriptures” (Luke 24:27 NASB). Thus, for the benefit of an Ethiopian eunuch “reading Isaiah the prophet” (Acts 8:30), Philip began “with this Scripture” and preached to him the gospel of Jesus Christ (v. 35).

The Bible is a book to be read with confidence, obeyed with humility, and taught with zeal, because it is the inspired word of God. Fulfilled prophecy is not the only evidence for its divine original and supernatural composition, but it is a powerful and irrefutable weapon to be wielded against the skepticism sown by our adversary. Only an omniscient and

omnipotent God could produce a literary product containing such precise prophetic material. Do not waver in unbelief (Rom. 4:20)!

Thus says the Lord, the King of Israel and his Redeemer, the Lord of hosts: “I am the first and I am the last; besides Me there is no god. Who is like Me? Let him proclaim it. Let him declare and set it before Me, since I appointed an ancient people. Let them declare what is to come, and what will happen. Fear not, nor be afraid; have I not told you from of old and declared it? And you are My witnesses! Is there a God besides Me? There is no Rock; I know not any” (Isa. 44:6-8).

ENDNOTES

1 Lydia Saad. “Three in Four in U.S. Still See the Bible as Word of God.” *Gallup Politics*. Gallup, Inc. 4 June 2014. Web.

2 Unless otherwise indicated, all Scripture quotations are from The ESV® Bible (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway). Used by permission. All rights reserved.

3 Scriptures marked as “NASB” are taken from the New American Standard Bible®, © 1995 by The Lockman Foundation. Used by permission.

4 Ferrell Jenkins. “Lesson 28: Messianic Prophecies.” *Introduction to Christian Evidences*, (Fairmount, Indiana: Guardian of Truth Foundation, 1981), 106.

Jeremy L. Paschall preaches for the Traders Point church of Christ in Indianapolis, Indiana.





By John R. Gentry

Can the Text of Scripture Be Trusted?

“Did God actually say...?” are the first recorded words of Satan (Gen. 3:1). The first deceitful device of the Devil was to question the authenticity and reliability of God’s word. Many millennia later, he is still using this technique to outwit the uninformed (cf. 2 Cor. 2:11; 1 Pet. 5:8; Luke 8:12). Have you ever studied with a Mormon who tried to convince you that the Book of Mormon was necessary because the Bible (the Old and New Testaments) has been corrupted and we simply cannot know what God originally revealed? Some of you may remember the Jesus Seminar of the 80s and 90s [or its more recent (2008–2009) first cousin, the Jesus Project]. This group of scholars determined that hundreds of the sayings and events in the life of Jesus never actually happened, but that His earliest disciples wrote them down in an effort to bolster the claims they were making about Him or to provide motivation to continue following Him. Everyone remembers the fuss and fanfare made over Dan Brown’s *The Da Vinci Code* (2003), in which several statements were made that cast doubt on the authenticity of the biblical text. In more recent years, Bart Ehrman’s *Misquoting Jesus* (2009) or his recently released *How Jesus Became God* (2014) attempt to discredit the accuracy of the New Testament and the reality of the divinity of Jesus. This suspicion and skepticism of the biblical texts have been further fueled by new discoveries such as the National Geographic Society’s release of *The Gospel of Judas* (2006) or the announcement in December 2012 by Harvard

professor Karen King of a fragment of a supposedly ancient manuscript that reads, “Jesus said to them, ‘My wife ...’” (now dubbed The Gospel of Jesus’s Wife). Is this skepticism warranted? Does the evidence support these claims? Or does the text underlying our Bibles today actually contain what was written by the “holy apostles and prophets” (cf. Eph. 3:3-5; 1 Cor 14:37; 2 Thess 2:15)?

WHAT DOES THE EVIDENCE SAY?

What evidence do we have and what does this evidence say? There are three primary sources of evidence used in determining all ancient writings, not just the biblical texts; namely, (1) copies of the original (no original document exists for any ancient Greek or Roman literature), (2) quotations by others, and (3) translations into other languages. One thing we must keep in mind is that we are dealing with texts that were written and copied centuries before the printing press was invented. This means *all* documents and copies were tediously written by hand! As of July 2014, as reported by manuscript expert Daniel Wallace, we have 5,839 Greek manuscripts of the New Testament, over 1,000,000 (that’s over one million) quotations of the New Testament contained in ancient writings (these quotations begin in the first century, and every verse of the New Testament except for one or two is quoted), over 10,000 manuscripts of Latin translations of the New Testament, and between 5,000 and 10,000 (very likely the

number is even higher) manuscripts of translations of the New Testament into other ancient languages.

Ok, so what? What does all of this mean? Have you ever heard of Alexander the Great? Julius Caesar? Cleopatra? Plato? Aristotle? When we compare the manuscript evidence for the New Testament (and the people of the New Testament like Jesus and Paul) to the manuscript evidence for these people, we learn that there is on average nearly 300 times more manuscript evidence for Jesus and Paul than for Alexander the Great and Julius Caesar. For most ancient Greek and Roman documents, we have only two or three manuscript copies, though for a rare exception such as Homer we have almost 2,000 manuscript copies (still nearly one-third the number of copies of the New Testament, not to mention the quotations and translations), and the average number of manuscript copies for all existing, non-biblical Greek and Roman documents is 20. But this isn’t the full story. It is 1,000 years after Alexander the Great before we have manuscript evidence of him. The first manuscript evidence of the New Testament comes from a manuscript copy (containing a portion of John’s Gospel) that most scholars date to within 20 years of the original document. In the ancient Greek and Roman writings, we are waiting over 300 years, and in most cases over 800 years before we find an existing manuscript copy. Within the first 300 years after the completion of the New Testament, we have over 120 manuscripts (12 of these were copied less than

100 years after the completion of the New Testament) that duplicate the New Testament many times over, including our oldest, complete New Testament, Codex Sinaiticus in 350 AD. Despite all of the evidence for the text of the New Testament, some still want to discredit the evidence. But if we begin to discredit the evidence for the New Testament as not being trustworthy, we are inadvertently removing Julius Caesar, Cleopatra, and Alexander the Great from history!

WHAT ABOUT ALL OF THE DIFFERENCES IN THE MANUSCRIPTS?

Anyone who pays attention to the footnotes in their Bibles knows that there are differences in the manuscript copies. As a matter of fact, no two manuscripts (out of the 5,839) agree in every detail. These differences among the manuscript copies are referred to as textual variants. A textual variant is any place among the manuscripts in which there is a difference in wording, including word order, omission or addition of words, or spelling differences.

There are approximately 400,000 variants, or almost three variants for every word of the New Testament (there are approximately 138,162 words in the New Testament). [Note: Neil Lightfoot's *How We Got the Bible* is an excellent book in many respects. However, not only is his number of 200,000 variants not accurate, his methodology for counting or tabulating variants is inaccurate.] More than 99% of all 400,000 variants make no difference at all, and many of these are not even translatable. Many of these are simple spelling differences (or even spelling mistakes, though these manuscripts were copied long before people were as concerned about exact spelling as we are today); for

example, sometimes John's name is spelled *Ioannes* and sometimes it is spelled *Ioanes*, and yet we always translate it as John. Many of these 99% of variants that are not translatable involve the use of contractions, abbreviations, the addition or omission of an "n" at the end of certain words when the next word begins with a vowel (known as movable *nu*; a similar idea as our English use of "an" instead of "a" when the next word begins with a vowel sound), word order differences [for example, there are over 500 ways to write "John loves Mary" in Greek that would all be translated as "John loves Mary"; if synonymous verbs for love are used (and some variants are of this nature), the number of ways to write "John loves Mary" in Greek nears 1,200, all of which would still be translated as "John loves Mary"], and the use of the definite article (the rules for the definite article in Greek are not equal to the rules in English and had more fluidity).

In reality only about 0.35% (that is one-third of one percent) of all 400,000 variants have any impact on the meaning of the text. This means there are only about 1,400 meaningful and viable variants (the United Bible Societies' *Greek New Testament*, 4th revised ed., which is designed for translators, lists 1,438 variants that might have an impact on translation). However, even many of these do not show up in our English translations. The first variant we come to in our New Testaments of any significance is in Matthew 1:25. Some manuscripts read Mary "brought forth her son" and other manuscripts read Mary "brought forth her *firstborn* son." While it is significant that Jesus was indeed Mary's first son (otherwise she would not have been a virgin), nothing is really gained or lost based on this textual variant (her virginity is clearly attested in the immediate context, and the semi-parallel

account in Luke 2:7 says Jesus was Mary's firstborn son). One more example of an interesting variant is found in Revelation 13:18. Most of us probably know the number of the beast as 666. However, in some early and very valuable manuscripts, the number of the beast is 616. While many books, movies, and other items that capitalize on 666 would all be irrelevant if the number is actually 616, in reality nothing is gained or lost based on this textual variant.

So do the 400,000 variants make it impossible to be able to trust the text of the New Testament? Actually, just the opposite is true. These variants exist because we have so many manuscripts and these many manuscripts help us to determine the original wording. Do the 1,400 meaningful and viable variants impact any belief or doctrine? Not at all. No variant changes the meaning of a passage to say something that is not already said or substantiated in another passage. So, while we need to be honest with the evidence about all of the variants, when we better understand the nature of these variants, we can see that the integrity and accuracy of the text of the New Testament is actually solidified instead of being destroyed.

HOW CLOSE ARE WE TO THE ORIGINAL?

More than likely all of the original documents of the New Testament deteriorated and disintegrated after a few decades from use and copying. However, consider the following chart.

Year	Manuscripts	Earliest Manuscript
1611	14	11 th century
2014	5800+	early 2 nd century

As time goes on we're not getting farther from the originals, we're getting closer to the originals!

CONTINUED TO PAGE 29 



by Bo Kirkwood, M.D.

How Can I Believe in Miracles in an Enlightened Age?

For centuries, Western civilization accepted Christianity which, of course, included a belief in the miracles described in the *Bible*. With the advent of the enlightenment, which originated in 17th century Europe, intellectuals and philosophers such as John Locke, David Hume, and Voltaire began questioning the historicity of the *Bible* relying on reason and rational thought instead of “superstition” as a basis for their philosophy. Included in this philosophy was the so-called scientific method in which postulates or theories could be proven or falsified by experimentation.

The enlightenment was represented in America during the 18th century by such men as Thomas Payne, Ben Franklin, and Thomas Jefferson and was the philosophical basis of our country’s quest for freedom. Jefferson, a naturalist and primary author of the *Declaration of Independence*, so disbelieved in the miracles that he physically removed them from his personal *Bible*.

Through the 19th century, the enlightenment continued to have a significant impact culminating in what has been referred to as one of the greatest works of man, Darwin’s *On the Origin of Species* in which the theory of evolution was espoused. Published in 1859, this book has radically changed the way man has viewed himself and his universe.

The enlightenment continues to exert significant influence on science, culture, and politics in today’s world. Many, if not most, no longer accept

the authority of the *Bible* nor do they accept the miracles contained therein. Lawrence Krauss, a part of the New Atheist Movement whose stated purpose is to rid the world of religion, has said, “You’ve got to confront silly beliefs by telling them they are silly. If you’re trying to convince people, pointing out what they believe is nonsense is a better way to bring them around.”

The question proposed is: How can I believe in miracles in an enlightened age? To believe in miracles requires first a belief in God, then a belief that God communicated to man through the patriarchs, prophets, apostles, and inspired men, and that the *Bible* is inerrant and historically accurate.

A belief in God is manifested in His creation. Romans 1:20, states, “For since the creation of the world his invisible attributes, his eternal power, and divine nature have been clearly seen, being understood through what has been made, so they are without excuse.” The evidence of a creator is overwhelming. Scientists admit the universe had a beginning, a beginning they call “The Big Bang,” which by its very nature implies a cause and only something or someone not bound by the “the laws of the universe” could have transcended them. Our universe, which is fine tuned to 10 to the 37th power, would require someone to abandon reason and logic to deny a creator.

It is only logical that a creator would choose to communicate to his ultimate creation, man, in some form or another. The *Bible* itself is

a testament to its inspiration and uniqueness. None of the other “so-called sacred books” give an account of the actual creation of space-time continuum with every other system of cosmology starting with eternal matter or energy in some form from which the other entities were supposedly derived. Furthermore, the *Bible* is unique in its continuity, circulation, translation, and even its survival. If there is any further doubt regarding the *Bible*’s inspiration look to the prophecies. The prophecies of the *Bible* are specific towards individuals, nations, times, places, and peoples. No other “inspired book” can compare to it. Yes, the *Bible* could only come from a divine creator and though evidences cannot “prove” it is the word of God, any intelligent person searching for the truth can read it and be convicted it could not possibly be just the work of man.

Once a person accepts a creator and the inspiration of the *Bible*, both of which do not require one to give up reason and logic, a belief in miracles becomes inevitable and Christianity a factual faith. Clark Pinnock has written, “The facts backing the Christian claim are not a special kind of religious fact. They are the cognitive, informational fact upon which all historical, legal, and ordinary decisions are based.” Miracles are those things that defy the natural laws and natural processes observed in our world; they represent things that are not just statistically improbable but rather physically impossible. Miracles serve a very specific purpose in the *Bible*, that is to confirm the messenger and

How Can I Believe in Miracles in an Enlightened Age? [cont. from p. 28]

the message and were observed by eyewitnesses (Mark 16:20). In John 21:24, the apostle writes, "This is the disciple who bears witness of these things, and wrote these things, and we know that this witness is true. And there are also many other things which Jesus did, which if they were written in detail, I suppose that even the world itself would not contain the books which were written." Luke further points out in the beginning of his Gospel that his disciples "were eyewitnesses and servants of the word." Speaking of the resurrection of Jesus, Luke writes in Acts 1:3, "To these he also presented himself alive, after his suffering, by many convincing proofs, appearing over a period of forty days, and speaking of the things concerning the kingdom of God." Paul also writes in 1 Corinthians 15: 6 that Christ "was seen of above five hundred brethren at once..."

Being a Christian is logical and based upon the interpretation of the facts and does not require one to be superstitious or defy reason. Naturalism is a philosophy and is no more scientific than creationism, neither of which is amenable to the scientific method. To those with an open mind, there is much more evidence for a divine creator than not, and many very influential and important scientists believe in the miracles of the *Bible*. Astrophysicist Danny Faulkner, Hugh Ross, Jason Lisle, and many others are part of this group. John Ashton's wonderful book, "In six days" lists fifty scientists with doctorate degrees who believe in creation and the miracles of the *Bible*. Even Francis Collins, the former head of the Human Genome Project, believes in the historicity of the New Testament and its miracles.

Yes, a person can believe in miracles in this enlightened age

and I certainly am proud to count myself as one. Like the apostle Paul, "I am not ashamed of the gospel for it is the power of God for salvation." This certainly does not negate the importance of faith for without it, it is impossible to please God (Heb. 11:6). But my faith is not a blind faith. My faith came by hearing (Rom. 10:17) and that faith is based on eyewitness testimonies (2 Pet. 1:16; 1 John 1:1-3; 1 Cor. 15:6). My faith is incumbent on the miracles of the *Bible* and, in fact, if the greatest miracle of all, the resurrection of Christ, did not occur, we are all as Paul says, "Men most to be pitied (1 Cor. 15:17).

Contrary to post-modernist views, there is an absolute truth and that truth is Jesus Christ and in no one else can salvation be found (John 14:6; Acts 4:12). From my point of view, it takes much more faith to believe in naturalism and evolution than it does miracles and Christianity!



Can the Text of Scripture Be Trusted? [cont. from p. 27]

WHAT ABOUT THE OLD TESTAMENT?

The primary focus of this article has been the New Testament, so what about the text of the Old Testament? This would make a great subject for a future article. For now, it can simply be noted that the evidence and the process of determining the original and accurate text is similar for the Old Testament. There are some unique differences, of course, but when we examine the manuscript copies, the quotations, and the early translations of the Old Testament text, the same conclusion is reached – we have every reason to trust the text of the Old Testament as the text God originally inspired the prophets to write.

CONCLUSION

"Frankly, when skeptics try to make the claim that we simply have no clue what the original New Testament text said, one has to wonder what drives their dogmatic skepticism, because it certainly isn't the evidence" (Daniel Wallace). When the evidence is actually examined, there is no room for any doubt that the text underlying our Bibles today is what the New Testament originally taught! So, in answer to the devil's original question, "Did God actually say...?," we can answer with a resounding "Yes!" Yes, we can trust and we can know that we have today what God inspired to be written centuries ago.

John R. Gentry works with the Eastside church of Christ in Waverly, TN. He can be reached at john@truthpublications.com.





by Doy Moyer

If the Bible Narrative is Unreliable, What Then?

A biblical worldview is built on the foundational concept that truth is real, objective, and knowable. Believers accept the primary propositions that (1) God is, (2) God rewards those who diligently seek Him (Heb 11:6), (3) God is true and faithful, (4) Jesus is God manifested in the flesh (John 1), (5) Jesus is the way, the truth, and the life (John 14:6), (6) Jesus sent the Holy Spirit to deliver all truth (John 16:13), and (7) the word delivered by the Holy Spirit is truth (John 17:17).

All of the above is known by means of the special revelation contained within that word delivered by the Spirit. While there are many arguments that may be considered in favor of the reliability of the Scriptures, the purpose of this study is to ask the question, what if this narrative of Scripture is unreliable? There are indeed consequences that ought to be understood relative to the truthfulness of Scripture. It is important to understand that the consideration of these consequences does not prove the Scriptures to be reliable; it only shows that the consequences are such that Scripture cannot be ignored as inconsequential. The claims of Scripture force a decision, and what we believe or disbelieve about Scripture will make or break our worldview.

NO NEUTRALITY ALLOWED

We cannot be neutral about Scripture, and Scripture itself won't allow us to think so. Scripture claims

to be the truth from God; it cannot be placed on the same level as a man-made self-help book. If it is not true, then the magnitude of its deceptions cannot be overstated. More have been fooled by its contents than can be counted. On the other hand, if it is true, then all are accountable to God and are responsible for the contents of the Scriptures. Rejecting the truth found in the biblical narrative will result in eternal condemnation. There is no straddling the fence on this. For instance:

NO SALVATION

If not reliable, then the narrative of salvation cannot be trusted. All that is believed and practiced regarding salvation from sin would have no bearing at all. There would be no way to know what God would want. We wouldn't know about the grace of God and what He offers through Christ. **We would still be without any hope of being redeemed out of a world corrupted by the horrors of evil.**

NO FOLLOWING JESUS

If not reliable, then the accounts of Jesus cannot be trusted. The reliability of the Gospels, often called into question by a skeptical world, would indeed be no better than fairy tales and other fictional stories. Who Jesus is, what He did, and what He taught would be unreliable and therefore unworthy of much consideration, much less following.

Believing that Jesus has the words of eternal life (John 6:63-68) is premised on the historical reliability of the Bible narrative. If we cannot trust that He has the words of eternal life, then any hope for eternal life, the abundant life, or ultimate fellowship with God is forever gone. **The "way," as Scripture calls it, would be no way at all.**

FAITH IS VAIN

If the accounts cannot be trusted, then what Paul said about the resurrection of Jesus comes into play. The resurrection is an integral part of the Bible narrative. It is the critical event for our hope (1 Pet. 1:3-4). Without the resurrection, there is no true Christianity. If Jesus wasn't raised from the dead, then our faith is vain, all preaching is vain, we are still in our sins, and we are pitiable. This is the thrust of Paul's point in 1 Corinthians 15:12-19.

We must not miss this point. Our confidence in serving the Lord is found in our faith in the resurrection of Jesus. Note the end of 1 Corinthians 15, where Paul urges Christians to be steadfast, immovable, always abounding in the work of the Lord, knowing their labor is not in vain in the Lord (v. 58). Connect "in vain" back to the first part of the chapter. If we accept the resurrection, then we have the foundation for serving with confidence. Accepting the resurrection, of course, is directly tied to our acceptance of the truth of the biblical narrative.

LIFE AND MORALS AFFECTED

While the unreliability of the Bible narrative does not prove that God does not exist or that Jesus did not live, the lack of ability to trust Scripture essentially means that it doesn't really matter either way. We wouldn't know what God wanted, how He wants us to live, or why it would matter whether we lived one way or the other. We might believe in God, but nothing Scripture records about God could be trusted, so all we could say is that there must be some higher Being. Any hope of knowing the will of this Being would be lost. **There would be no living in a manner worthy of the Gospel (Phil. 1:27), and no case could be made that it would matter anyway.**

This means that there would be no divinely written standard by which we may live. Morals would have to be self-made, for there would be no way to know that what is written in Scripture would have any application to us. There would be no standard to which we can compare behavior. No case could be made for a final standard.

In other words, believers would be in exactly the same position as unbelievers, and the Bible would be no better or worse than any other man-made standards.

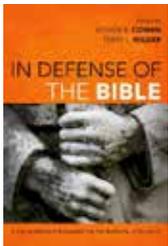
CONCLUSION

“All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work” (2 Tim 3:16-17).

The truth of this passage works

hand in hands with its own reliability. Without it, we have no standard for teaching, reproof, correction, or training in righteousness. We could not be adequately equipped for every good work.

Once again, we must recognize that none of this is proof that Scripture is reliable, for we cannot just argue from consequence. However, it is vital that we understand that there are consequences to the rejection of the Scriptures. This should be seen as part of counting the cost, either of accepting the Bible narrative and living by it, or of rejecting the Bible narrative altogether. Rejecting it may seem like gaining personal liberty to do as one pleases, but it comes at the cost of foregoing all hope for salvation and life.



In Defense of the Bible

edited by Steven Cowan and Terry Wilder

ITEM 9781433676789

This book gathers exceptional articles by accomplished scholars addressing and responding to all of the major contemporary challenges to the divine inspiration and authority of Scripture. Paperback.

\$35.99

FREE SHIPPING!

on all online orders over \$49

For more product information or to place your order visit:

or call us at: 1-855-49-BOOKS



www.
CEIbooks
.com



Fabricating Jesus

by Craig Evans

ITEM 9780830833184

Modern historical study of the Gospels seems to give us a new portrait of Jesus every spring—just in time for Easter. The more unusual the portrait, the more it departs from the traditional view of Jesus, the more attention it gets in the popular media.

Why are scholars so prone to fabricate a new Jesus? Why is the public so eager to accept such claims without question? What methods and

assumptions predispose scholars to distort the record? Is there a more sober approach to finding the real Jesus?

Commenting on such recent releases as Bart Ehrman's *Misquoting Jesus*, James Tabor's *The Jesus Dynasty*, Michael Baigent's *The Jesus Papers* and *The Gospel of Judas*, for which he served as an advisory board member to the National Geographic Society, Craig Evans offers a sane approach to examining the sources for understanding the historical Jesus. Paperback.

\$16.00



by Bobby Graham

If the Bible Narrative Is True... What Then?

Whence but from Heaven
could men unskilled in arts,

In several ages born,
in several parts,

Weave such agreeing
truths? Or how or why

Would all conspire to
cheat us with a lie?

Unasked their pains,
ungrateful their advice,

Starving their gain and
martyrdom their price (John
Dryden, "A Layman's Faith").

The task of providing evidences for the Biblical narrative belongs to others in this special issue, while my role is to call attention to some consequences following because of the truthfulness of the Scriptural record. Notice several of them:

1. We have a dependable record of God's revelation to humanity in the Bible.

Not all the Bible is verifiable by historical and geographical means, but that which is thus verified gives us confidence that the rest is reliable. Christians can stand on solid ground. The promises of God are as certain as the declarations made by Jesus from the earth during His lifetime and the testimony of first-century witnesses. The result is that each one "may know the certainty of the things in which you have been instructed" (Luke 1:4). Aren't you thankful that God has not left us clueless?

2. We have a clear

portrait of Jesus Christ, not the foggy picture which emerges from unbelievers like the Jesus-Seminar people.

What a pity that so-called learned men, who think they know better what Jesus said and did than first-century witnesses, have given the world a Jesus bereft of His divinity and stripped of all that humans need, giving in His place one around whom all human frailties and foibles cling. Let there be no doubt that the sure Biblical record depicts One who came from heaven, bears in His own person and life marks of the supernatural, and can do for humans what no mere human can do. "Truly Jesus did many other signs in the presence of His disciples, which are not written in this book; and these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life through His name" (John 20:30-31). Aren't you glad that God has not left us without a Savior to fend for ourselves?

3. The world's highest system of morality also is available.

No human system of morality and ethics has ever climbed higher than the Biblical system. No human has ever added one moral/ethical principle to the divine system. Biblical critics have disparaged it, but in the end they depend on it for whatever "good" they cling to. They cannot create a system without the aid of the divine system, though they dissect, piecemeal, and attack it. "And

the LORD our God commanded us to do all these statutes, to fear the LORD our God, for our good always, that He might preserve us alive, as it is this day" (Deut. 6:24). Aren't you grateful that we do not have to live like beasts?

4. We can know God's thinking when He devised redemption's plan before the world began.

The Scriptures portray all as sinners, guilty of their own transgressions and unable to rescue themselves; but they also extend hope to the hopeless and salvation to the lost because of God's great love. He took the initiative to redeem lost mortals. Be thankful also that He told us our true condition in His sight, because of our sins. "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life" (John 3:16). Despite our being ungodly, sinners, and enemies, God made our reconciliation possible (Rom. 5:6-10). Aren't you thankful for God's confiding to us His plans?

5. In Jesus Christ alone we gain access to God, fellowship with Him, and hope of eternal life with God.

As spiritual beings in His likeness, God made us for spiritual association. Though sin would deny us that valued place with the Lord of enjoying His forgiveness and blessing, Jesus willingly came in compliance with The Plan of the Ages to sacrifice His life for our

remission. Heaven's gate has been opened, and our daily walk with the Lord is possible because He was brought into God's presence. "Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus ... and having a High Priest ... let us draw near..." (Heb. 19-22). He alone is the way, without whom there is no knowing of God; the truth, apart from whom there is no knowing of God; and the life, without whom there is no living (union, fellowship) with God – yes, our exclusive access to God (John 14:6; Acts 4:11-12). Aren't you delighted that Jesus makes this possible?

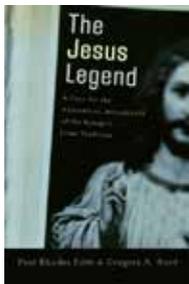
6. The church of Jesus Christ – planned by divine wisdom, anticipated by the prophets, purchased by the blood of the Lamb, and established in the First Century – is set forth as the aggregate of the saved and their field of spiritual labor during

earthly probation. That the saved, all of them, and only the saved constitute the Lord's church follows from these Scriptural facts: Christ adds the saved to the church, and He is the Savior of the church (Acts 2:41, 47; Eph. 5:23; Acts 20:28). Before the world began the Lord planned the church around Christ and prophesied its being in the world, and its existence and operation in this world manifests His wisdom (Eph. 3:10, 11; Acts 3:18-26). For the first time people obeyed the gospel on Pentecost in Acts 2 and became part of the church. All pertaining to the church's functioning in the world – entrance, worship, organization, discipline, mission, work, life, and destiny – must accord with the Lord's plan, because it is His church, not ours! The church becomes the home of the saved on earth and simultaneously their vineyard of labor in service to God (Matt. 20:1-16; John 15:1-8).

7. Christians enjoy the advantage of knowing beforehand of the preparation needed

for the coming Final Judgment. Because the Lord's plan for the church is fully made known in the New Testament, every excuse for failure is taken away. Saints know their purpose, their behavior, the spirit, and their destiny when they conform to the will of their Lord and Savior (Col. 1:23, 28; 3:1-17). All pertaining to life and godliness is theirs through the knowledge revealed in the Scriptures (2 Pet. 1:3). All is surrendered to Christ and performed in submission to Him (Eph. 5:24-27). Fellowship with God is attained and maintained on the basis of walking according to the revealed message of the Gospel of Christ (1 John 1:1-2:2, 24). Because straying from truth is possible, great care and diligence must characterize the lives of the saved (2 Pet. 1:5-11; 2:1-2; 3:1-4, 17). Divine revelation becomes "the test handed to students before test day" as they serve their Lord and make preparation for the Final Judgment (John 12:48).

Bobby L. Graham has preached for the last sixteen years at the Old Moulton Road church in Decatur, AL, where he also serves as an elder.



The Jesus Legend

by Paul Eddy and Greg Boyd
 ITEM 9780801031144

Much New Testament scholarship of the last 200 years has seen fit, to one degree or another, to relegate the Jesus tradition as recorded in the Gospels to the realm of legend, i.e., to the realm of fiction. But is this really what the evidence points to? By drawing together recent scholarship from a variety of fields, including history, anthropology, ethnography, folklore, and New Testament studies, Paul Eddy and Gregory Boyd show that the evidence actually supports--rather than refutes--the historical reliability of the Gospels and the existence of Jesus.

After first presenting the cumulative case argument for the 'legendary Jesus' thesis, the authors proceed to dismantle it and seriously bring into question its viability. In the process, they range through issues such as the historical-critical method, form criticism, oral tradition, the use of non-Christian sources, the writings of Paul, and the Hellenization of Judaism. They come to the conclusion that the view of Jesus embraced by the early church was 'substantially rooted in history.' Here is an important book in the field of Jesus studies, with potential textbook use in courses in New Testament studies and apologetics. Paperback.

\$32.00

For more product information or to place your order visit:

www.CEIBOOKS.com

**or call us at:
 1-855-49-BOOKS**

FREE SHIPPING!

on all online orders over \$49

understanding about processes in the human body that were “invisible” to men just a few generations ago. The more we learn about our world, the stronger the argument becomes.

As atheistic scientists unravel the complexity and design of nature, they are providing us with convincing evidence to combat the general theory of evolution!

Finally, the evidence used in the Intelligent Design argument requires less “interpretation” than the supposed evidence for the general theory of evolution found in geology, comparative anatomy, etc. Nevertheless, recognizing the power of the Intelligent Design argument, atheistic scientists are fighting tooth and nail against it, suggesting, for instance, that the natural world only “appears” to have *intelligent* design!

If one wishes to give an example of intelligent design in nature, there are so many that it is difficult to decide which to use! Consider the “obvious” design and complexity of the genetic material known as DNA. DNA is a complex sequence of amino acids that form the genetic code of cells, basically an information code used in their reproduction. A single cell may occupy an area of less than one-thousandth of an inch and yet the DNA of just that single cell contains coded information equivalent in content to a complete set of encyclopedias (see Norman Geisler & Peter Bocchino, *Unshakable Foundations*, 136-137)!

Furthermore, DNA cannot be reduced to a simpler, functioning object, meaning that it must have all of its parts in order to function properly. It is thus a particularly effective example of intelligent design because it could not be

developed over time through natural selection or chance (see Dr. Michael Behe, *Darwin’s Black Box* for an excellent discussion of the implication of irreducibly complex organisms or systems).

Although our physical bodies are just one example of design and complexity after another, the human eye is one of the most convincing examples of intelligent design. It is much more complex and versatile than any camera of human invention. By means of over 100 million differentiated photoreceptor cells, the retina at the back of the eyeball senses light and translates its information into chemical signals that are transmitted via the optic nerve to the brain. That would be amazing enough, but the information to the brain is transmitted “upside-down” and the visual centers of the brain invert the images as they are put together. To add even more complexity, each eye sends its information to the opposite hemisphere of the brain and only half of the total information for a complete “picture.” The two hemispheres of the brain then put together the two halves of the complete image in a seamless fashion, doing all of this faster than the blink of an eye (pun intended)!

The complexity of the human eye caused one individual to comment, “To suppose that the eye with all its inimitable contrivances for adjusting the focus to different distances, for admitting different amounts of light, and for the correction of spherical and chromatic aberration, could have been formed by natural selection, seems, I freely confess, absurd in the highest sense.” That person was Charles Darwin, the man who popularized an early form of

the general theory of evolution (*The Origin of Species*, 170). Darwin’s statement was, unfortunately, not evidence of his conversion from the foolishness of his error; he went on to argue that the eye had, in fact, been produced by natural selection through an evolutionary process!

The argument from intelligent design doesn’t identify the designer; it merely affirms one.

The Scriptures, however, inform us that God is the Designer and Creator of the world around me.

I don’t close my eyes when I pray so that I can shut out reality and enter into that “imaginary world” where God exists and hears my prayer. I pray to God because my eyes have been opened to His power and wisdom!

Allen lives in Harvest, Alabama and has worked with the Kelly Spring Road congregation since its beginning in 2006, also serving as one of its elders.



Can We Trust the Gospels
by Mark D. Roberts
ITEM
9781581348668

Attacks on the historical reliability of the Gospels—especially their portrayal of Jesus Christ—are nothing new. But are these attacks legitimate? Is there reason to doubt the accuracy of the Gospels? By examining and refuting some of the most common criticisms of the Gospels, author Mark D. Roberts explains why we can indeed trust the Gospels, nearly two millennia after they were written. Lay readers and scholars alike will benefit from this accessible book, and will walk away confident in the reliability of the Gospels. Paperback.

\$14.99

ChurchDirectory

ALASKA – FLORIDA

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

To make changes to your ad, contact us at: tmmikewillis@gmail.com

<p>AK ANCHORAGE Rose Street Church of Christ 3124 Rose Street Bible Study 9 A.M. Worship 10 A.M. Evening 5 P.M. Wednesday 7 P.M. Evangelist: David Webb (907)350-8358</p>	<p>AL NORTHPORT Northwood Church of Christ 4601 Northwood Estates Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: David Maxson (205) 339-6122 http://www.justchristians.info</p>	<p>AR HARRISON Capps Rd. Church of Christ 407 Bella Vista Dr. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Norman E. Sewell www.cappsroad.org 741-9104 or 741-5151</p>	<p>AR ROGERS Central Church of Christ 201 South 19th St., Ste. N Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Earl Mitchell: (479) 636-7484</p>	<p>CA DUBLIN Dublin Church of Christ 11873 Dublin Blvd. CA 94568 Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:30 P.M. Evangelist: Joshua Higgins (925) 828-8747</p>	<p>CO MONTRÖSE San Juan Church of Christ 1414 Hawk Parkway, Unit C Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 2:00 P.M. (970) 249-8116</p>
<p>AL BIRMINGHAM Pine Lane Church of Christ 3955 Pine Lane Bessemer, AL (N. side of Exit #6 at I459) Bible Study 9:15 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: David Deason (205) 425-2352</p>	<p>AL PARRISH McArthur Heights Church of Christ 5082 Hwy. 269 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 6:30 P.M. (205) 686-5978 or 686-5620</p>	<p>AR JACKSONVILLE Church of Christ 1807 McArthur Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (501) 982-6413 - church bldg (501) 533-8801 - Jason Lankford www.mcarthurdrccoc.com</p>	<p>AR TEXARKANA Church of Christ 2301 Franklin Dr. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Rick Boswell</p>	<p>CA FOLSOM Church of Christ 900 E. Natomas St. • P.O. Box 492 Sun. Bible Study 9:30 A.M. Sun. Worship 10:30 A.M. Sun. Bible Study 4:00 P.M. Wed. Bible Study 7:30 P.M. Evangelist: David Posey (530) 676-9514 or (916) 608-4866 www.folsomchurch.com</p>	<p>DE MILTON Lighthouse Church of Christ 14574 Coastal Hwy. Rt. 1 Worship 9:30 A.M. Sunday School 10:45 A.M. Wednesday 7:00 P.M. (302) 644-7379</p>
<p>AL BIRMINGHAM Vestavia Hills Church of Christ 2325 Old Columbiana Rd. (near I-65 & Hwy. 31) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Harold Comer, Jason Cicero & David Banning (205) 822-0018 or 822-0082</p>	<p>AL SCOTTSDORO Eastside Church of Christ John T. Reid Pkwy. (Hwy. 72, 2 mi. E. of Hwy. 35) Worship 9:00 A.M. Bible Study 9:30 A.M. Worship 10:30 P.M. Wednesday 7:00 P.M. Evangelist: Wayne Chappell, Sr. (256) 574-1603 or 575-2664</p>	<p>AR JONESBORO Stone Street Church of Christ 1607 Stone St Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Dick Blackford (870) 933-9134</p>	<p>AZ GLENDDALE Church of Christ 6801 N. 60th Ave. Bible Study 9:00 A.M. Worship 9:40 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Steven Harper</p>	<p>CA FREMONT Centerville Church of Christ 3885 Beacon Ave, Ste D Fremont, CA 94538 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. (510) 794-7659</p>	<p>FL BROOKSVILLE Church of Christ 604 W. Fort Dade Ave. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: V.C. McCormick (352) 796-9803</p>
<p>AL FLORENCE College View Church of Christ 851 N. Pine St. (Next to University Campus) Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelists: Kenny Mooror (256) 766-0403</p>	<p>AR CONWAY Hwy. 65 Church of Christ 271 Highway 65N Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Bruce Reeves Bldg: (501) 336-0052</p>	<p>AR LITTLE ROCK Church of Christ 7115 West 65th St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Don McClain Res. (501) 847-6677 Study (501) 568-1062</p>	<p>AZ TUCSON Church of Christ 145 N. Country Club Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Hugh Delong (520) 326-3634 or 722-3179</p>	<p>CA LONG BEACH Church of Christ 3433 Studebaker Rd. Bible Study 9:50 A.M. Worship 10:45 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. JP Flores (562) 420-2363 Mark Reeves (562) 420-9577 www.JustChristians.org</p>	<p>FL DESTIN South Walton Church of Christ 64 Casting Lake Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (850) 622-3817 www.southwaltonchurchofchrist.com</p>
<p>AL HUNTSVILLE Chapman Acres Church of Christ 2137 Penhall Dr., NE (I-65, Exit 21, right on Maysville Rd., left on Chapman Ave., right on Penhall Dr.) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. www.chapmanacres.org</p>	<p>AR CONWAY Eastside Church of Christ 1540 E. Oak St. 72302 www.conwaychurchofchrist.org Sun. Bible Classes 9:30 A.M. Sunday Worship 10:30 A.M. Sunday Worship 6:00 P.M. Wed. Bible Classes 7:00 P.M. Preacher: Gary Prince gwprince@uno.com</p>	<p>AR PARAGOULD Village Creek Church of Christ Bible Study 9:00 A.M. Worship 9:50 A.M. Wednesday 7:00 P.M. Sunday 5:00 P.M. Evangelist: Dwight Harrison www.villagecreekchurchofchrist.com</p>	<p>CA ALAMEDA Alameda Church of Christ 2167 Santa Clara Ave. Bible Study 9:45 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Call Us! (510) 523-9547 www.alamedachurchofchrist.com</p>	<p>CA OCEANSIDE-VISTA Church of Christ 2020 Sunset Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (760) 940-8003</p>	<p>FL FORT LAUDERDALE Northside Church of Christ 912 NW 19th St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (954) 763-1404</p>
<p>AL MOBILE West Mobile Church of Christ 129 Hillcrest Rd. Worship 9:00-9:30 A.M. Bible Study 9:30-10:30 A.M. Worship 10:30-11:30 A.M. Wednesday 7:00 P.M. (251) 342-4144 or 342-2041</p>	<p>AR CONWAY Prince Street Church of Christ 2655 Prince St. (Hwy. 60) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (501) 339-6917</p>	<p>AR PINE BLUFF Church of Christ 4700 W. 28th St. Bible Study 9:45 A.M. Worship 10:35 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Clarence W. Fell (870) 879-2097</p>	<p>CA BELLFLOWER Rose Ave. Church of Christ 17903 Ibbotson Ave. Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (562) 866-5615 http://www.roseavenue.org</p>	<p>CO GRAND JUNCTION Church of Christ Western Slope 2923 North Ave., Unit 3 Grand Junction, CO 81504 Worship 10:30 A.M. Evening 5:00 P.M. Wed. Bible Study 6:00 P.M. Evangelist: Richard Theftford www.churchofchristwesternslope.com</p>	<p>FL FORT MYERS Church of Christ 200 Pine Island Rd. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: Vernon E. Ford (239) 567-2170</p>
<p>AL MONTGOMERY Eastbrook Church of Christ 650 Coliseum Blvd. Bible Study 9:00 A.M. Worship 10:00 A.M. Wednesday 6:00 P.M. Bldg: (334) 272-4232 Contacts: Brian Moore: (334) 279-1077 Charles Martin: (334) 283-2983</p>	<p>AR FT. SMITH South 46th St. Church of Christ 2323 South 46th St. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Shawn Chancellor (870) 648-2898 or (479) 782-0588</p>	<p>AR POCAHONTAS Westside Church of Christ 3644 Hwy 90 West • PO Box 43 Bible Study 9:00 A.M. Worship 9:45 A.M. Afternoon 1:00 P.M. Wednesday 6:30 P.M. Herbert Starr, Evangelist</p>	<p>CA CANOGA PARK (San Fernando Valley) Church of Christ 7054 Winnetka Ave. Bible Study 9:45 A.M. Worship 10:45 A.M. Afternoon 2:30 P.M. Wednesday 7:30 P.M. Minister: Bruce Evans (818) 795-5566 Spanish congregation (818) 701-0112</p>	<p>CO LOVELAND Poudre Valley Church of Christ 4202 North Garfield Avenue Bible Study 9:30 A.M. Worship 10:30 A.M. Afternoon 1:30 P.M. Evangelist: Richard Theftford (970) 667-0469 www.poudrevalleychurchofchrist.org</p>	<p>FL FORT MYERS Southside Church of Christ 13641 Learning Ct. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: David P. Schmidt (239) 433-2838 or 482-2158</p>

<p>FL FT. WALTON BEACH Church of Christ 6 Lane Dr. Mary Esther, FL Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Joey Rankin (850) 244-9222</p>	<p>FL ORLANDO Pine Hills Church of Christ 890 Hastings St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Ray West (407) 293-2851 or 290-8650</p>	<p>GA CONYERS Rockdale Church of Christ East Metro Atlanta, 705 Smyrna Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Forrest Bacon, elder (770) 918-1932; Wendell Holland, elder (770) 761-6987; Building (770) 929-3973</p>	<p>IL ABINGDON Abingdon Church of Christ 209 N. Main Bible Study 10:00 A.M. Worship 11:00 A.M. Evangelist: John B. Wilson (309) 462-5368</p>	<p>IN GREENWOOD 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>IN TRAFALGAR Spearsville Rd. Church of Christ, 6244 S. 500V. (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>FL FROSTPROOF Frostproof Church of Christ 40 W. "A" St. Frostproof, FL 33483 Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. (863) 635-2607 or 635-4278</p>	<p>FL ORLANDO Azalea Park Church of Christ 6800 Lake Underhill Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:30 P.M. Evangelist: James P. Needham (407) 277-7931 or 628-2995</p>	<p>GA PINE MTN. VALLEY Church of Christ Route 116 (near Callaway Gardens) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Tommy W. Thomas (706) 628-5117 or 628-5229</p>	<p>IL CHICAGO Church of Christ 1514 West 74th Street Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: James E. Scott Bldg. (773) 224-9279 (708) 339-6126</p>	<p>IN HOBART 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>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP</p>
<p>FL GENEVA Church of Christ Ave. C and 2nd St. Bible Study 9:30 A.M. Worship 10:45 A.M. (407) 349-9998</p>	<p>FL ORLANDO Church of Christ at S. Bumby 3940 S. Bumby Ave. Sunday Worship 9:00 A.M. Bible Study 10:00 A.M. Worship w/ communion 10:55 A.M. (No Evening Service) Wednesday 7:00 P.M. Evangelist: Adam Willingham Office: (407) 851-8031</p>	<p>GA SAVANNAH Coastal Church of Christ 7201 Johnny Mercer Blvd Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 6:30 P.M. Evangelist: Ron Nelson ronaldnelson1@gmail.com (912) 306-4631 www.coastalchurchofchrist.com</p>	<p>IL DOWNERS GROVE Church of Christ 1236 63rd St. (1 and 1/2 mile E. of I355) Bible Study 9:00 A.M. Worship 9:55 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (630) 968-0760 • www.dgccc.org</p>	<p>IN PLAINFIELD 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: Johnnie Edwards (317) 964-9404 or (317) 839-1769 www.churchofchristwest.org</p>	<p>KS TOPEKA 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>FL JACKSONVILLE Marietta Church of Christ 8150 Driggers St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jamie Rhoden (904) 781-5704 or 693-0432 www.mariettaccc.com</p>	<p>FL PALATKA Palatka Church of Christ 505 Third Ave. (Third Ave. intersects Hwy. 19 one block south of Hwy. 20) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Robert Skomp (386) 326-3952 or 546-5689</p>	<p>GA VALDOSTA Gonwood Church of Christ 4030 Muldoo Rd. (4 miles S. of Milledge, Next to Fred's Store on Bemiss Rd.) Valdosta, GA 31605 Sunday Bible Class 10 A.M. Sunday Morn. Worship 11 A.M. Sunday Eve. Worship 6 P.M. Wed. Eve. Bible Class 7 P.M. (229) 219-8449 or (229) 300-3739 agospelpreacher@gmail.com</p>	<p>IL GLENN ELLYN Church of Christ 796 Prairie, 60137 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Joseph T. Novak (630) 529-2149, (630) 858-2290</p>	<p>IN INDIANAPOLIS 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>KY AUSTIN 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.peterscreekccc.com</p>
<p>FL KEY LARGO Key Largo Church of Christ 100695 N. Overseas Hwy. 33037 m.m. 100.7 on US 1 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: William LeDent (305) 451-1194</p>	<p>FL PALMETTO Palmetto Church of Christ 1575 14th Avenue W. Bible Study 9:00 A.M. Worship 10:00 A.M. Wednesday 7:30 P.M. www.palmettochurchofchrist.com (941) 722-1307</p>	<p>GA VALDOSTA Church Of Christ 4313 North Valdosta Rd. (Located 1 mile E. of Exit 22 off I-75) Worship 9:00 AM Bible Study 10:00 AM Communion 11:00 AM Wednesday 7:00 PM (229) 244-8630 www.northvaldostaccoc.com</p>	<p>IL MATTOON Southside Church of Christ 1100 S. 17th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (217) 234-3702</p>	<p>IN JAMESTOWN 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.jamestownccc.com</p>	<p>KY BEAVER DAM 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>FL MIAMI Church of Christ Eglise du Christ de Miami 8343 NE 3rd Ct. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:00 P.M. Minister: Junot Joseph (305) 244-8295</p>	<p>FL PANAMA CITY BEACH Beach Church of Christ 8910 Front Beach Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (850) 234-2521</p>	<p>HI ISLAND OF OAHU Leeward Church of Christ 94-1233 Waipahu St. Waipahu, HI 96797 (15 mi. from Honolulu; 18 mi. from Waikiki) Bible Study 9 A.M. Worship 10 A.M. Evening 6 P.M. Wednesday 7 P.M. www.leewardchurchofchrist.org Anthony Genton: (808) 671-0239</p>	<p>IL PALATINE Church of Christ (N.W. Chicago Suburb) 1050 N. Deer Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 2:00 P.M. Wednesday 7:00 P.M. (847) 967-9667</p>	<p>IN MARION 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>KY BRANDENBURG 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>FL MIAMI Flagler Grove Church of Christ (Nearest to Airport) 500 N.W. 53rd Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: John Buttrick (305) 634-5924</p>	<p>FL PENSACOLA East Hill Church of Christ 2078 E. Nine Mile Rd. at Camberwell Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Hal Hammons (850) 479-2130 and (850) 602-8420</p>	<p>IA GRINNELL Church of Christ 1402 Third Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. (641) 521-6485 (641) 236-3883 www.grinnellccc.com</p>	<p>IL SOUTH HOLLAND Southeast Church of Christ 16224 S Vincennes Ave. Bible Study 9:00 AM Worship 10:00 AM Evening 4:00 PM Wednesday 7:00 PM Evangelist: Donald Hawkins (708) 339-1008 www.southeastchurchofchrist.com</p>	<p>IN OOLITIC 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>KY CAMPBELLVILLE 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 7:00 P.M. Evangelist: Steve Lee stevelee4510@windstream.net (270) 789-1651 www.sunnyhillccc.com</p>
<p>FL MIAMI Church of Christ 12780 Quail Roost Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Clark Pace (305) 233-9590 or (954) 430-1437</p>	<p>FL SEFFNER Church of Christ 621 E. Wheeler Rd. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Bobby Witherington (813) 684-1297 www.seffnerccc.org</p>	<p>IA DES MOINES 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>IN CLARKSVILLE Clarksville Church of Christ 407 W. Lewis & Clark Pkwy. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Brian Anderson (812) 944-2305 or (812) 948-9917 www.clarksvillechurch.org</p>	<p>IN PEKIN Church of Christ (First St. & Karnes Ct.) Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jeremy Goen (812) 967-3437 or 967-3520 www.pekinchurchofchrist.com</p>	<p>KY CANEYVILLE Caneyville Church of Christ 103 N. Main St. • P.O. Box 233 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>FL OCALA Anthony Church of Christ 9778 N.E. Jacksonville Rd. Anthony, FL 32617 Bible Study 9 A.M. Worship 10 A.M. Wednesday 6:30 P.M. Evangelist: Greg Cruz Phone: (352) 629-5505 www.anthonycocf.com</p>	<p>GA CENTERVILLE Centerville Church of Christ 250 Collins Ave. (Near Robins AFB) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: J. Wiley Adams (478) 922-1158</p>	<p>ID BLACKFOOT Church of Christ 370 N. Shilling P.O. Box 158-83221 Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. (208) 785-6168 or 681-1552</p>	<p>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP</p>	<p>IN SALEM 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. (812) 883-2033 www.westsidechurchofchrist.net</p>	<p>KY DANVILLE Church of Christ 385 E. Lexington Ave. Worship 10:00 A.M. Bible Study 11:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Scott Vifquain (859) 236-4204</p>

ChurchDirectory

KENTUCKY - OHIO
[www.TruthMagazine.com]



www.CEILbooks.com



<p>KY FRANKLIN 31-W North Church of Christ 1733 Bowling Green Road Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Monts (270) 586-3978 www.franklinchurch.com</p>	<p>LA STONEWALL N. DeSoto Church of Christ 2071 Highway 171 (South of Shreveport) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (318) 925-2733</p>	<p>MS BOONEVILLE 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>NJ VAUXHALL 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>OH DAYTON 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 or 848-3779 www.wc-coc.org</p>
<p>KY HODGENVILLE Hodgenville church of Christ 613 S Lincoln Blvd. Bible Study 10:00 AM Worship 11:00 AM Evening 6:00 PM Wednesday 7:00 PM Evangelist: Don Brady (270) 358-6053 Dbrady1295@aol.com</p>	<p>MD SEVERN 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>MO COLUMBIA 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>MS CLINTON McRaven Rd. Church of Christ 301 McRaven Rd. (I20, exit 36) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Leonard White (601) 925-9757 or 924-2645</p>	<p>OH FRANKLIN Franklin Church of Christ 6417 Franklin-Lebanon Rd. 45005 Sun. Bible Study 10:00 A.M. Sun Worship 10:45 A.M. Tues. Bible Study 6:30 P.M. Evangelist: Josh Lee (937) 789-8055 or (937) 746-1249 www.franklin-church.org</p>
<p>KY LEITCHFIELD Mill St. Church of Christ 733 Mill Street, Highway 62 E. Bible Study 10:00 A.M. Worship 10:55 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Michael Hardin (270) 259-4968, (270) 300-3239 www.millstreetchurchofchrist.org</p>	<p>MD RIVERDALE (Washington, D.C. area) Wildcroft 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>MO DONIPHAN Southside Church of Christ Hwy. 142 E. ½ mile (P.O. Box 220) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (573) 996-3251 or 996-3513</p>	<p>MS MERIDIAN Grandview Church of Christ 2820 Grandview Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Sun. Evening 6:00 P.M. Wednesday 6:30 P.M. (601) 482-0543, (601) 479-3394 or (601) 934-3675 Contacts: Ron Cooper & Jim Young youngins@comcast.net</p>	<p>OH FREMONT 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>KY LOUISVILLE Valley Station Church of Christ 1803 Dixie Garden Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Dudley Ross Spears (502) 937-2822</p>	<p>ME PORTLAND 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>MO FAIR GROVE Church of Christ 217 N. Orchard Blvd. Bible Study 9:00 A.M. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:00 P.M. Evangelist: Walter Myers (417) 830-8972 or (417) 736-2663</p>	<p>MS MERIDIAN 7th St. Church of Christ 2914 7th St. Bible Study 9:00 A.M. Worship 10:00 A.M. (601) 483-3101</p>	<p>NV RENO Central Church of Christ 2450 Wronold Way, Ste. A Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Darrel Yontz (505) 266-7577 www.heightschurchofchrist.com</p>
<p>TO MAKE CHANGES TO YOUR AD: tmikewillis@gmail.com</p>	<p>MI CEDAR SPRINGS Grand Rapids Area W. Michigan Church of Christ Sr. Citizen Center, 44 Park St. Worship 11:00 A.M. Bible Study 12:30 P.M. Wednesday 7:00 P.M. Evangelist: Joseph Gladwell (616) 975-2778 westmichcofc10@yahoo.com</p>	<p>MO KENNETT Church of Christ 703 Harrison St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (573) 888-6778 or (870) 650-1648 Nolan Glover, Preacher www.westsidechurchofchrist.us</p>	<p>MS SOUTHAVEN (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>OH BEAVERCREEK 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>Shop online @ CEILbooks.com</p>	<p>MN ST. CHARLES Church of Christ 636 Whitewater Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7 P.M., call for location Bible Study 2:15 P.M. FREE Bible correspondence studies Evangelist: Robert Lehnertz (507) 534-2905</p>	<p>MO RAYTOWN 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 7:00 P.M. Evangelist: Norman E. Fultz (816) 358-3096 or 554-0836 www.sterlingavechurchofchrist.org</p>	<p>NC CHARLOTTE 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>OH HILLIARD 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>LA MANSFIELD 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>MN DULUTH Church of Christ 4401 Glenwood St. Bible Study 9:00 A.M. Worship 10:00 A.M. Bible Study 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Taylor Ladd (218) 728-3233</p>	<p>MO LILBOURN Church of Christ 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>OH MANSFIELD 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: (419) 525-3684 Church: (419) 522-8982</p>	<p>OH MANSFIELD 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: (419) 525-3684 Church: (419) 522-8982</p>
<p>LA GONZALES (Baton Rouge area) Southside Church of Christ 405 Orice Roth Road, 70737 Bible Class 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: R.J. Evans (225) 622-4587 • rjevans@eatel.net</p>	<p>MO BLUE SPRINGS 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>MO ST. JAMES 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>NC HOPE MILLS Gray's Creek Church of Christ Gray's Community Bldg. School Road Worship 10 A.M. Bible Study 11 A.M. (910) 321-9023 (910) 423-2879</p>	<p>OH CINCINNATI Blue Ash Church of Christ 4667 Cooper Rd. 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. (513) 891-3174 www.blueashchurchofchrist.com</p>
<p>LA MANY 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>MO CAPE GIRARDEAU 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>MO ST. JOSEPH County Line Church of Christ 2727 County Line Rd. Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 3:00 P.M. Wednesday 7:00 P.M. (816) 279-4737 www.countylinechurchofchrist.com</p>	<p>NC BEATRICE 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>OH CLEVELAND 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>LA NEW CARLISLE Church of Christ 235 Funston Ave. (Near Wright-Patterson AFB) Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. Phone: (937) 845-8467 (bldg.)</p>	<p>OH COLUMBUS Laurel Canyon Church of Christ 409 McNaughton Rd. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (614) 868-1375 www.lccoc.net</p>	<p>OH MARIETTA-RENO 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. Daniel Ruegg: (740) 222-9160 or Steve Fouty: (740) 473-9028</p>	<p>OH NEW CARLISLE Church of Christ 235 Funston Ave. (Near Wright-Patterson AFB) Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. Phone: (937) 845-8467 (bldg.)</p>	<p>OH MANSFIELD 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: (419) 525-3684 Church: (419) 522-8982</p>

<p>OH NEW RICHMOND 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>PA PHILADELPHIA 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>TN JACKSON 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>TN NASHVILLE 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>TX ALVIN 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>TX DUNCANVILLE (South Dallas) Whisper 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>OH NORTHWOOD Frey Road Church of Christ 4110 Frey Rd. (Toledo Area) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Donald Jarabek (419) 893-3566, (419) 691-0688</p>	<p>SC BEAUFORT Church of Christ 2107 King Street Parris Island: Call for times, services for recruits only. Sunday 10:00 A.M. Wed. Bible Study 7:00 P.M. Evangelist: Bryan Nash (843) 524-4400</p>	<p>TN JOHNSON CITY 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>TN NASHVILLE 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>TX AUSTIN Schultz Lane Church of Christ Faber Rd. & Schultz Ln. Pflugerville, TX 78660 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>TX EDNA Church of Christ 301 Robinson St. 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>OH UHRICHSVILLE Church of Christ 638 Parrish Street Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Mid-week 6:30 P.M.</p>	<p>SC COLUMBIA 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) 730-0452 http://lowerrichlandchurch.org</p>	<p>TN JONESBOROUGH 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>TN NASHVILLE 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>TX BAYTOWN 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>TX EL PASO Eastridge Church of Christ 3277 Pendleton Road Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (915) 855-1524</p>
<p>OK MCALESTER North A St. Church of Christ 2120 No. A St. Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Rob Lungstrum Office: (918) 423-3445 Cell: (918) 931-1362</p>	<p>SC ORANGEBURG 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>TN KINGSTON SPRINGS 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: Steve Walker www.kscoc.com</p>	<p>TN PIGEON FORGE King Branch Road Church of Christ 560 King Branch Road Worship 10:00 A.M. Wednesday 7:00 P.M. <i>Facilities available for Sunday evening services upon request.</i> Evangelist: Roger Williams (865) 430-5980 www.KingBranchRoadChurchOfChrist.org</p>	<p style="text-align: center;">HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP</p>	<p>TX FORT WORTH 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>OK OKLAHOMA CITY Seminole Pointe Church of Christ 16300 N. May Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: John M. Duvall (405) 340-3189 or 513-6691 www.seminolepointecoc.org</p>	<p>SC SUMTER 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>TN KINGSFORT Kingsport Church of Christ 4938 Fort Henry Dr. • P.O. Box 554 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Tom Kinzel Bldg.# (423) 239-3979 or (423) 579-2002 • www.kptccc.org</p>	<p>TN SHELBYVILLE 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 Phone: (931) 607-9099 email: dvrader@live.com</p>	<p>TX BEAUMONT 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, Kris Emerson & Benjamin Lee (409) 866-1996</p>	<p>TX FORT WORTH 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 style="text-align: center;">Shop online @ CEIbooks.com</p>	<p>SC WEST COLUMBIA 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. Evangelist: Seth Mauldin Building (803) 834-6978 http://airport-church-of-christ.com</p>	<p>TN MARYVILLE 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/smcchurch</p>	<p>TN SHELBYVILLE 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>TX CONROE Woodland Hills Church of Christ 410 Woodland Hills Dr., 77303 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Kurt G. Jones www.conroechurch.com (936) 756-9322</p>	<p>TX GRANBURY 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. 817-913-4209 or 817-279-3351</p>
<p>OR MEDFORD The Spring St. Church of Christ 1850 Spring St. (Roxy Ann Grange Hall) Corner of Spring/Valley View Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Thursday 7:00 P.M. Evangelist: Dean Blackwell (541) 773-2649</p>	<p>TN COLUMBIA 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. Evangelists: Andrew Roberts & Shawn Jeffries: (931) 388-6811 www.TheBibleWay.org</p>	<p>TN MEMPHIS 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. rockypointchurch@gmail.com WWW.ROCKYPOINTCHURCH.ORG</p>	<p style="text-align: center;">truth BOOKS www.CEIbooks.com</p>	<p>TX CLEVELAND Church of Christ 310 E. Houston St. 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 www.clevelandchurchofchrist.org</p>	<p>TX HOUSTON 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 Puddiam: (281) 832-4633 www.fryroad.org</p>
<p>OR SWEET HOME 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>TN COLUMBIA 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 3:30 P.M. Wednesday 7:00 P.M. (931) 388-5828 or (931) 381-7898 www.mooresvillepikecoc.com</p>	<p>TN MURFREESBORO Cason Lane Church of Christ 1110 Cason Lane Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (615) 896-0090 (Building) www.casonlanechurch.org</p>	<p>TX ALLEN 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>TX CORPUS CHRISTI Hwy. 9 Church of Christ Worship 10:00 A.M. Bible Study 11:00 A.M. Worship 12:00 P.M. Wednesday 7:30 P.M. Call for location. Keith Kalies (361) 776-2304 or Patrick Frazier (361) 235-1990</p>	<p>TO MAKE CHANGES TO YOUR AD: tmmikewillis@gmail.com</p>
<p style="text-align: center;"> www. CEIbooks.com</p>	<p>TN DAYTON Rhea Church of Christ 250 Main St. 37321 Bible Class 10:00 A.M. Worship 11:00 A.M. Singing 2:00 P.M. on 2nd Sunday Wednesday 7:00 pm (423) 591-5598 www.rheachurchofchrist.org</p>	<p>TN MURFREESBORO 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>TX ALVARADO 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>TX DICKINSON Church of Christ 2919 FM 517 Rd. E. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 9:45 A.M. Wednesday 7:00 P.M. (281) 534-4870 www.dickinsonchurchofchrist.org</p>	<p>TX HOUSTON Spring Woods Church of Christ 9955 Neuens Rd. at Witte Rd. Worship 9:00 A.M. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist (713) 419-1750 www.springwoodschurchofchrist.com</p>

ChurchDirectory

TEXAS – WYOMING
(INCLUDING CANADA)

TX IRVING
Westside Church of Christ
2320 Imperial Dr.
(closest to DFW Airport)
Bible Study 9:00 A.M.
Worship 9:50 A.M.
Evening 6:00 P.M.
Wednesday 7:30 P.M.
Evangelist: Mark Roberts
(972) 986-9131
www.JustChristians.com

TX PLANO
(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

TX THE WOODLANDS
Woodlands Church of Christ
P.O. Box 7664 (77380)
1500 Wellman Road
Bible Class 9:30 A.M.
Worship 10:20 A.M.
Evening 5:00 P.M.
Wednesday 7:30 P.M.
(281) 367-2099
www.woodlandschurchofchrist.org

VA VIRGINIA BEACH
Southside Church of Christ
5652 Haden Rd.
Bible Study 10:00 A.M.
Worship 11:00 A.M.
Robert Mallard
(757) 464-4574

WV WELLSBURG
Charles St. Church of Christ
836 Charles Street
Bible Study 9:30 A.M.
Worship 10:20 A.M.
Evening 6:30 P.M.
Wednesday 7:00 P.M.
(304) 527-4438 or 737-3124

TX LANCASTER
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

TX DALLAS
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

VA CHESAPEAKE
Tidewater Church of Christ
217 Taxus 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

WA BELLINGHAM
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

WY RANCHESTER
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

TX LUBBOCK
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
www.lubbockindianaavecofc.com

TX SAN ANTONIO
Grissom Rd. Church of Christ
5470 Lost Lane at Grissom Rd.
San Antonio, TX 78238-2700
Bible Classes 9:30 A.M.
Worship 10:30 A.M.
Evening 5:00 P.M.
Wednesday (Ladies Class) 10:00 A.M.
Wednesday (Bible Class) 7:30 P.M.
Terry Starling, Evangelist
www.grissomroadcoc.org

VA CHESTER
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

HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP

CANADA CALGARY, AB
Northside Church of Christ
803 20A Ave NE
Bible Study 10:00 A.M.
Worship 11:00 A.M.
Evening 5:00 P.M.
Wed. Bible Study 7:00 P.M.
+1 (403) 452-5116
www.northsidechurchofchrist.ca

TX LUFKIN
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
(936) 634-7110 or 632-7070

TX SAN ANTONIO
Pecan Valley Church of Christ
268 Utopia Avenue
(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

VA NEWPORT NEWS
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

WV CHARLESTON
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

TX MANSFIELD
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.
Evangelist: Tom Roberts
(817) 466-3160

TX SHERMAN
Westwood Village Church of Christ
314 N. Tolbert
Bible Study 9:30 A.M.
Worship 10:30 A.M.
Evening 5:00 P.M.
Wednesday 7:00 P.M.
Evangelist: Jim Smelser

VA RICHMOND (Metro)
Courthouse Church of Christ
Courthouse Rd. at Double Creek Ct.
(2.2 miles S of Rt. 288)
Bible Study 9:30 A.M.
Worship 10:30 A.M.
Evening 6:00 P.M.
Wednesday 7:00 P.M.
Evangelist: Gene Tope
(804) 790-1629
www.courthousechurchofchrist.com

WV CLARKSBURG
Westside Church of Christ
Davisson Run Road
Sunday Morning 9:30 A.M.
(304) 622-5433
www.westsidechurchofchristwv.net

Shop online @ CEIbooks.com

TX TEMPLE
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

VA RICHMOND
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

WV FAIRMONT
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) 363-8696 (304) 842-7936

TX MIDLAND
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

truth BOOKS
www.CEIbooks.com

Shop online @ CEIbooks.com

WV GLADESVILLE
Gladesville Church of Christ
2906 Gladesville Rd.
Independence, WV 26374
Sunday Bible Study 10:00 A.M.
Worship 10:45 A.M.
Sunday 7:00 P.M.
Wednesday 7:00 P.M.
(304) 864-3078

TX NACOGDOCHES
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

TX WACO
Sun Valley Church of Christ
340 E. Warren St.
(In Hewitt, a suburb of Waco)
Bible Class 9:30 A.M.
Worship 10:30 A.M.
Wednesday 7:00 P.M.
Evangelist: Marc Smith
(254) 666-1020 or 420-1484

VA RIDGEWAY
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: Jarred McCrary
(276) 956-6049
www.churchofchristridgeway.com

WV MOUNDSVILLE
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: Tony Huntsman
(304) 845-4940

TX ODESSA
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

TX WACO
West Waco Church of Christ
8900 West Hwy 84, Suite 107
Waco, TX 76712
Bible Study 9:00 A.M.
Worship 10:00 A.M.
Afternoon Worship 4:00 P.M.
Evangelist: Kenny Peden
(254) 640-2656; (254) 744-7182;
(254) 498-0351

VA ROANOKE
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

WV PARKERSBURG
Marriott Church of Christ
825 Marriown Road
Bible Study 9:30 A.M.
Worship 10:00 A.M.
Evening 6:00 P.M.
Wednesday 7:30 P.M.
(304) 422-7458 or 893-5227

SUBSCRIBE TODAY!

Truth Magazine
855-49-BOOKS
855-492-6657



ADVERTISING
RATES
ON
CHURCH
AD PAGES

Rates are \$25 per quarter or \$95 per year (when paid in advance).
The ads are run once each month –12 times a year.
Help travelers find your place of worship!

Toll-free:
855 855
49 492
BOOKS | **OR** | **6657**



**220 S. Marion Street
Athens, AL 35611**

Change Service Requested

NON-PROFIT ORG.
U.S. POSTAGE
PAID
BOWLING GREEN, KY
PERMIT NO.
137

Theme: Evangelism in the 21st Century

SAVE

**2015
Truth
Lectures**

the

DATE

**JUNE
22**

thru
**JUNE
26**