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The One Hope: Studies in Eschatology



Steve Wallace

This Special Issue on Eschatology

By Steve Wallace

One meaning of the Greek word *eschatos* is “last in time or in place” (*Thayer*, 253). It appears often in the New Testament, including in the following texts: “the *last* state of that man” (Matt. 12:45), “many that are first shall be *last*” (Matt. 19:30), and “I will raise him up at the *last* day” (John 6:44). With this background we can understand how the word “eschatology” came to mean the teaching or study of last things.

All Bible believers can understand the importance of eschatological studies because they involve the future of all mankind. The interest in the abolishment of “the *last* enemy” and the sounding of “the *last* trump” are shared by all who, whether in truth or mistakenly, look for the reward of the faithful (1 Cor. 15:26, 52). Hence, it is no surprise that we read of such interests evidenced in the minds of those who followed Jesus in the first century (Matt. 24:3; 1 Cor. 15:35; 2 Thess. 2:1-3).

Looking back over the centuries via the pages of religious history and teaching shows that the interest in end-time studies continued as the years passed. As a result of this, a veritable mountain of material exists for anyone interested in pursuing such subjects as the second coming of Christ, the resurrection of the dead, the final state of the saved and the lost, etc. However, in studying such information the careful Bible student quickly learns to question much of what he reads.

It is with this in mind that this special issue of *Truth Magazine* on eschatology is set forth. It is the result of the work of faithful men who have been requested to deal with eschatological subjects and, in many cases, errors from the standpoint of the Bible. As such, this edition of *TM* looks back at the hope cherished by first century Christians and also examines many erroneous teachings that have arisen since that time which still trouble God’s people today.

Included in this issue is a special section on New Creation Theology (NCT). Its object is to explain and examine a body of teaching that has become popular in the last few decades in some denominational circles and, more recently, with some brethren. As a result of the interest in this subject much has been written and a formidable mass of information is now available to anyone desiring further knowledge of it. This has further resulted in NCT writers having a large bank of scholarly sources from which to quote to substantiate their claims. The question I pose to the reader at this point is, Do the sources of NCT teaching have any real Bible basis for their claims? This section seeks to answer that question. It includes a comprehensive introduction to NCT and examinations of the four main Bible passages upon which it stands.

I thank the writers who have agreed to contribute to this special issue and commend to our readers their timely studies. (The fact that I am keeping

this editorial brief in order to allow more room for their articles, which in some cases go beyond the requested space limit, is a testimony to their zeal in executing their assignments!) I can safely speak for all contributors when I say that we have written in the hope that readers will profit from our efforts and gain a keener insight into the Bible’s teaching on the eschatological matters examined herein. **T**



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We would like to express our appreciation to **STEVE WALLACE & CHRIS REEVES** for selecting the topics and writers for this special issue of *Truth Magazine*. We hope you enjoy it!

The One Hope: Studies in Eschatology

New Creation Theology

By Mark Mayberry

Introduction

In human affairs, everything old is new again. New Creation Theology, alternatively known as New Earth or Renewed Earth Theology, is one such doctrine. In years past, this teaching was associated with Charles T. Russell, and the Watchtower Society. Yet, it has found renewed popularity within the last several decades.

In the modern era, this concept was first promoted by Anthony Hoekema (1913-1988), who served as professor of Systematic theology at Calvin Theological Seminary, Grand Rapids. Current advocates include Douglas J. Moo, who presently serves as Professor of New Testament at Wheaton College in Illinois. Another popular promoter is N. T. Wright, who presently serves as Professor of New Testament and Early Christianity at the University of St. Andrews in North Carolina. Among brethren, perhaps the most well known advocate is John Mark Hicks, Professor of Theology at Lipscomb University in Nashville.

Believers are confronted with two competing concepts of heaven: (1) the traditional spiritual vision of a celestial home with God; (2) the New Creation model, which provides a physical vision of an earthly heaven. In this article, we examine some of the arguments advanced for the latter. Weighed in the balance of scriptural harmony, they are found wanting.

Redefinition of New Heavens and New Earth

Advocates of a New Creation Theology redefine the new heavens and the new earth, arguing that the redeemed will live with God on a renewed and renovated earth throughout all eternity.

The expression, “a new heaven(s) and a new earth,” occurs four times in the Bible (Isa. 65:17; 66:22; 2 Pet. 3:13; Rev. 21:1). Isaiah employs such language in predicting Israel’s glorious future, i.e., the blessings associated with the coming of Christ. From an Old Testament point of view, the new heavens and the new earth refer to the institution of a new covenant, with a better priesthood, established upon better promises. From a New Testament standpoint, this language anticipates the reward of the faithful in eternity. It occurs in Peter’s discussion of the certainty of the Lord’s return, the subsequent judgment of all mankind, the destruction of the existing order, and the establishment of God’s eternal order. It is also found near the end of John’s Apocalypse, depicting the glories of heaven.

Many misunderstood Old Testament prophecies foreshadowing the establishment of the Messianic kingdom. The Jews anticipated a king like unto David, who would deliver Israel from Roman domination, and establish an earthly kingdom. Even the apostles, prior to the baptism of

the Holy Spirit, evidenced continued confusion on this concept (Acts 1:6).

Advocates of Premillennialism, and proponents of New Creation Theology, make similar mistakes. The former take prophecies that foreshadow Christ’s first coming, and apply them to His second coming. Many of the latter misinterpret the symbolic language of prophecy, both in the Old and New Covenants, where physical imagery is employed to describe a spiritual reality.

Redefinition of the Resurrected Body

Advocates of a New Creation Theology redefine the resurrected body, arguing that the redeemed will be given glorified physical bodies in eternity, suitable for living on a rejuvenated earth.

In the beginning, God created the heavens and the earth, giving man a body suitable for his earthly existence (Gen. 1:26-31; 2:7-9). In eternity, God will welcome the faithful into His eternal habitation, giving them bodies suitable for a heavenly existence (John 14:1-6).

In 1 Corinthians 15, Paul contrasts the natural and the spiritual bodies (vv. 35-49). Presently, we inhabit a natural body. According to BDAG, the Greek adjective *psuchikos*, translated “natural,” “pertains to the life of the natural world and whatever belongs to it, in contrast to the realm of experience whose central characteristic is *pneuma* (i.e., spirit, spiritual).”

In the hereafter, the resurrected righteous will inhabit a spiritual body. The Greek adjective *pneumatikos*, translated “spiritual,” has three basic areas of application, pertaining to (1) the inner (spiritual) life of an individual, (2) the divine spirit of God, and its various manifestations, and also, (3) evil spirits.

Focusing upon the second definition, BDAG say “In the great majority of cases in reference to the *pneuma* (Spirit), [it signifies] having to do with the (divine) spirit, *caused by or filled with the (divine) spirit, pertaining/corresponding to the (divine) spirit.*” In subsequent discussion, they say it is used of Jesus, describing His preexistence (1 Cor. 15:47), and of various impersonal things (spiritual gifts, songs, blessings, etc.). Referring to the future state of the faithful, BDAG say, “That which belongs to the transcendent order of being is described as *pneumatikos*: accordingly, the resurrection body is a ‘spiritual body’” (1 Cor. 15:44, 46).

In 2 Corinthians 4:16-5:10, the inspired apostle contrasts the physical and the spiritual bodies, saying “though our outer man is decaying, yet our inner man is being renewed day by day” (vv. 16). Our physical body may be seen with the eyes, but it is mortal; in contrast, the unseen spirit is immortal. Accordingly, believers long for a building from God, a house not made with hands, eternal in the heavens. Paul said, “while we are at home in the body we are absent from the Lord, [but we] prefer rather to be absent from the body and to be at home with the Lord” (vv. 6, 8). Clearly, the eternal home of the soul is not a physical, but a spiritual body.

In eternity, saints will be like God the Father and Christ the Son: “*Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is*” (1 John 3:1-3). God is a Spirit Being, not the Possessor of a physical body of flesh and blood (John 4:23-24; Matt. 16:17). The Biblical Godhead (inclusive of the Father, the

Son, and the Holy Spirit) is eternal, immortal, invisible, and uniquely singular, dwelling in unapproachable light, whom no man has seen or can see (1 Tim. 1:17; 6:13-16).

Before His incarnation, the Son of God enjoyed eternal preexistence, sharing in all the attributes and characteristics of deity (John 8:58; Phil. 2:5-11). Jesus Christ is the Incarnate Word, who was with God, who was God, and through whom all things came into being; moreover, the Word became flesh, and dwelt among us (John 1:1-3, 14; 1 John 1:1-4).

Our Lord was endowed with a body during His earthly ministry, enabling Him to fulfill Messianic prophecy and accomplish His redemptive work.

Advocates of a New Creation Theology redefine the earth’s destruction, arguing that when Christ comes again, this physical earth will not be utterly destroyed, but purified and purged.

However, the resurrected Christ has returned to heaven (Acts 1:9-11), where He is seated at the right hand of God (Eph. 1:18-21). The glory that He shared with the Father before creation has now been restored (John 17:4-5; Heb. 1:3-4). Having ascended far above all the heavens, so that He might fill all things, why should He ever empty Himself again by taking the physical form of a servant?

Speaking of the resurrection, Paul explicitly declared that “flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable” (1 Cor. 15:50). Inhabitants of the spirit realm do not possess flesh and blood (Luke 24:36-43, esp. vv. 37, 39). Our citizenship is in heaven; our affection should be set upon things above (Col.

3:1-4). Why, therefore, should our concept of heaven be redefined as physical and earthly in nature?

Redefinition of the Earth’s Destruction

Advocates of a New Creation Theology redefine the earth’s destruction, arguing that when Christ comes again, this physical earth will not be utterly destroyed, but purified and purged.

2 Peter 3:10-12 reveals that the physical creation is destined for destruction: “*But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will*

be burned up. Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, looking for and hastening the coming of the day of God, because of which the heavens will be destroyed by burning, and the elements will melt with intense heat!”

The Greek word *luō*, occurring thrice in the aforementioned context, and each time translated “destroyed,” means “to loose, to release, to dissolve” [Thomas]. According to BDAG, it can have a variety of meanings (“loose, untie” or “set free, release” or “bring to an end, abolish”), but in the present context, it means “to reduce something by violence into its components, *destroy.*” In 2 Peter 3:10-12 it is used “of the parts of

... Continued from page 5

the universe, as it is broken up and destroyed in the final conflagration.”

In a majority of manuscripts, *katakaiō* is also found in 2 Peter 3:10, where it is rendered “... *the earth and its works will be **burned up***,” which BDAG define as “burn down, burn up, consume by fire.” Louw & Nida say it means “to destroy something by burning.” Elsewhere, it is used of temporal judgments upon the wicked (Rev. 8:7; 17:16; 18:8), and of eternal judgment where unrepentant sinners will be burned like chaff and tares (Matt. 3:12; 13:30; Luke 3:17). Additionally, it is used of the burning of cultic books of magic (Acts 19:19), the divine testing of man’s work (1 Cor. 3:15), and of animal sacrifices (Heb. 13:11).

Some discount the force of Peter’s statement, pointing out that two early manuscripts contain “discovered” instead of “burned up.” Reflecting this approach, the NIV reads, “...the earth and everything in it will be laid bare.” Reasoned arguments have been advanced on both sides of this textual issue. For more information, consult Clinton Hamilton’s *Commentary on 2 Peter and Jude* and also Kyle Pope’s excellent article, “‘Laid Bare’ or ‘Burned Up?’”

If one grants, for the sake of argument, the latter portion of 2 Peter 3:10 should read “discovered,” does this support the position held by Jehovah’s Witness and advocates of New Creation Theology? No.

The entire context speaks of the destruction of the physical creation. Verse 10 affirms that the heavens will pass away with a roar [i.e., a great rushing sound]. Furthermore, the elements [i.e., the building blocks of nature] will be destroyed with intense heat. The Greek word *stoicheion*, translated “elements,” here refers to “substances underlying the natural world, the basic elements from which

everything in the world is made and of which it is composed” [BDAG]. These thoughts are echoed in verses 11: “all these things are to be destroyed in this way,” and verse 12: “the heavens will be destroyed by burning, and the elements will melt with intense heat!”

So, even if one accepts the argument that “burned up” is a textual variant that should read “discovered” or “laid bare,” the context of catastrophic destruction cannot be ignored. Moreover, if we understand “the works that are in it” as referring to man’s works, the text affirms the temporal nature of human accomplishments (Isa. 40:6-8; James 1:9-11), and that our actions will be subjected to divine testing (cf. 1 Cor. 3:10-17).

Conclusion

Like the noble-minded Bereans, may we measure man’s teaching by the standard of divine revelation, examining the Scriptures daily to see whether these things are so (Acts 17:11). Avoiding the folly of the Athenians and visitors at the Areopagus, who spent their time in nothing other than telling or hearing something new (Acts 17:21), may we accept the unchanging message of truth rather than accommodate the ever-changing concepts of men (1 Pet. 1:22-25).

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BDAG = Frederick William Danker, ed., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed., (Chicago, IL: The University of Chicago Press, 2000).

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The One Hope: Studies in Eschatology

“The Restoration of All Things” in Acts 3:21

By Daniel H. King, Sr.

Does this refer to an earthly or heavenly future for the saved?

In wrapping up his message to the Jewish people who came together at Solomon’s Colonnade subsequent to the healing of the lame man at the *hōraian* gate (most likely the Nicanor Gate leading from the Court of the Gentiles into the Women’s Court), Peter speaks of the “restoration (“restitution,” KJV) of all things” (*apokatastaseōs pantōn*) which God had spoken by the mouth of His holy prophets from time immemorial (Acts 3:21).

Although this Greek word is only found once in the NT in precisely this form, the verbal root (*apokathistēmi*) occurs eight times. The verb is used in reference to: (1) Restoring physical health and well-being of people (Mark 12:13; cf. 3:5; 8:25; Luke 6:10); (2) Restoring or re-establishing the kingdom of Israel (Acts 1:6); (3) Restoring a man’s presence to his Christian brethren (Heb. 13:19).

In addition, Jesus speaks of Elijah coming (John the Baptist) in order to “restore all things” (Matt. 17:11; cf. Mal. 4:5-6). It will be recalled that the major task of John as the Elijah that should come before the arrival of Messiah was to preach a specific message: “Repent ye, for the kingdom of heaven is at hand” (Matt. 3:1, 2). Jesus did likewise (cf. Matt. 17). The LXX

of Malachi 4:6 translated *wēhēshiybh*, “he shall turn” as *apokatastēsei*, clearly marks out this passage as having to do with the same concept and precisely the same process as was expressed later by the apostle Peter. These passages represent the larger contextual background of Peter’s words.

As Heinrich Meyer rightly said, “The correct interpretation must start from Malachi 4:6 as the historical seat of the expression, and from Matthew 17:11, where Christ Himself, taking it from Malachi, has made it His own. Accordingly, the *apokatastaseōs pantōn* can only be the restoration of all moral relations to their original normal condition. Christ’s reception in heaven – this is the idea of the apostle – continues until the moral corruption of the people of God is removed, and the thorough moral renovation, the ethical *restitutio in integrum*, of all their relations shall have ensued. Then only is the exalted Christ sent from heaven to the people...”

When Peter had preached repentance and remission of sins to the Jews in Acts 2:38 and 3:19, he was setting the stage for what is described in Acts 3:21. Jesus had been sent to bless Israel, said Peter (3:26) by “turning away” (a different word this time, *apostrephein*) every one of them from their iniquities. At any rate, the moral renovation was

taking place which was described by him in that twenty-first verse. Hence, Jesus would not come until that process (regeneration, the new birth; Matt. 19:28; Tit. 3:5) had begun to be fulfilled. It was hinted at and even prefigured by the baptism of John, but was not fully realized until the Holy Spirit descended upon the apostles at the first Pentecost after the resurrection of Jesus and it was preached to the people in its fullness (see Acts 2:40, 41; 19:1-7).

The conclusion which we are left to draw from a simple reading of this text then is that our Lord could return at any time now, for that process is fully operational at the present with men and women constantly surrendering their hearts and lives to God and undergoing the new birth whereby the old things are passing away and “all things” are being made new (2 Cor. 5:17; Col. 3:10; see also Rev. 21:3-5). Most every commentary throughout the history of the church for the last two thousand years has reflected this viewpoint, with only slight variations appearing occasionally.

A persistent alternative view to this has been around for a very long time, although it has always represented a minority opinion. It is a perspective which says that there will be a universal renewal of the present physical world back to the glory which it enjoyed prior

to the fall. Moreover, according to this way of seeing the future, heaven is not the future for the children of God, but eternal existence on a renovated earth.

In 1979 Anthony A. Hoekema published his book, *The Bible and the Future*. In it he gave a clear statement of what some have come to call “new creation eschatology” (p. 274):

The doctrine of the new earth, as taught in Scripture, is an important one. It is important, first for the proper understanding of the life to come....Are we to spend eternity somewhere off in space, wearing white robes, plucking harps, singing songs, and flitting from cloud to cloud while doing so? On the contrary, the Bible assures us that God will create a new earth on which we shall live to God’s praise in glorified, resurrected bodies. On that new earth we shall spend eternity, enjoying its beauties, exploring its resources, and using its treasures to the glory of God. Since God will make the new earth his dwelling place, and since where God dwells there heaven is, we shall then continue to be in heaven while we are on the new earth. For heaven and earth will then no longer be separated, as they are now, but will be one (see Rev. 21:1-3).

Those who hold to this picture of eschatology were once few in number, but of recent date they have begun to multiply. It is not that Hoekema’s book was so influential, but that others have taken up the torch for this cause. A good number of evangelical books have been written lately which set forth this idea and as a result some preachers in the churches of Christ have been infected with this theological bug.

Some of these books have become quite popular. Paul Marshall and Lela Glibert’s *Heaven Is Not My Home*:

Learning to Live in God’s Creation, and M. E. Wittmer’s *Heaven Is a Place on Earth: Why Everything You Do Matters to God*, along with Al Wolters’ *Creation Regained: Biblical Basics for a Reformational Worldview* have placed emphasis on the notion that redemption consists in the renewal of earthly life, to the exclusion of a disembodied heaven hereafter. Certainly the adoption of this theory by the widely admired writer N. T. Wright has popularized this hypothesis as well.

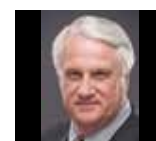
The idea that has been held to be so repugnant for this group of modern-day thinkers has been the traditional orthodox view which has been cherished throughout the many centuries since the church was founded. Occasional voices (the patently materialist Jehovah’s Witnesses, for example) were heard, but they were never taken too seriously. In the present generation, however, great emphasis has been placed on our “saving the planet” by various means. Most secularists are atheists or agnostics. Hence, secularists and the new materialists have pointed the finger of accusation at evangelical Christians, alleging that we care nothing for the planet because we believe it is just going to be obliterated someday anyway (2 Pet. 3:10-13). Therefore we scoff at the idea of “saving the planet,” of man-caused global warming, of possible future cataclysms of man’s making, etc. For this reason they hold us traditionalists in derision and look for a more earth-friendly view of the future.

Whether it is the feeling of guilt that some of these thinkers have been burdened with, or simply a rethinking of their past lack of concern for the planet, or even a more materially oriented viewpoint borrowed from our current way of viewing the world, many of them have given up on the idea of heaven, and have set their sights on a refurbished earth. Unfortunately, as the old saying goes: “The cup of this world always eventually overflows into the church.” And so it has. Some

of our preachers have bought into this “new creation eschatology” and are selling it to others from the lectern, the pulpit, in private classroom settings, and even on social media.

Indeed, this claim goes beyond the traditional, hybrid idea that we will experience eternal fellowship with God “in heaven,” conceived as a non-physical realm, through the medium of a resurrected body. As you can see from this quote from Hoekema, it does away entirely with the notion of “heaven” as an eternal hope, since this concept is thought to be fundamentally flawed and incompatible with authentic biblical faith. In recent years, it is surprising for us to see some within the churches of Christ embracing this strange new heterodoxy while many in the denominational world are labeling it as “heresy.” Interesting indeed. It appears that the spirit of ancient Athens, which is always searching for something new and different (Acts 17:21), is alive and well in our own age!

Let it be clearly understood that our interpretation of this text, while uncomplicated and not in any way innovative, is consistent with what the vast majority of Christians have held it to mean for many centuries. For this reason, our hope is not attached to this present world order or to planet earth. We trust that someday God will fulfill His promise and make of us citizens of heaven: “For our citizenship is in heaven, whence also we wait for a Savior, the Lord Jesus Christ” (Phil. 3:20). What we hope for is not to be found on this planet, for it is reserved in heaven for us (1 Pet. 1:4). **T**



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The One Hope: Studies in Eschatology

Romans 8:19-22: Will This World Abide Forever?

By Steve Wallace

Writing in reference to Romans 8:20 one author wrote, “The ‘hope’ Paul speaks of is the hope of the cosmic renewal...”¹ Douglas J. Moo wrote that Romans 8:19-22 “is the clearest expression of future hope for the physical world in the NT.”² These quotations are just a couple of examples of abuse of this passage by New Creation Theology (NCT) writers. Such teaching has also gained acceptance among some of our brethren. Our text reads as follows:

For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now (Rom. 8:19-22).

Does Romans 8:19-22 teach that the earth is not going to pass away? In answering this question it is, first of all, important to understand the context of this passage. In Romans 7 Paul explains the hopelessness of man seeking acceptance with God under the Law of Moses. In contrast to chapter 7, chapter 8 gives assurance to those following the guidance of the Spirit. Paul’s focus in both chapters is on *man* seeking acceptance with God. It is this

writer’s understanding that Romans 8 is made up of four sections, verses 1-11, 12-17, 18-30, and 31-39. Verses 31-39 contain an exhortation based on what is written in verses 1-30. Each of the first three sections end with the *saints* being glorified (cf. v. 11, “shall give life to your mortal bodies,” 17, and 30).

Let us now examine the immediate context of the passage under consideration in this article, verses 18-30. In verse 18 Paul picks up where he left off in verse 17, with the suffering and glory of the saints. Verse 18 teaches that, no matter how bad our suffering in this world may be, future glory will greatly exceed it. This leads to an explanation of how great the future glory of saints will be. Verses 19-27 speak of the “groaning” of creation (vv. 19-22), the saints themselves (vv. 23-25), and the Spirit (vv. 26, 27) in pressing toward or helping to bring about the future glory of the saints. Verses 29, 30 give a brief scan, past, present, and future, of God’s plan to bring man to glory. Verses 18-30 begin and end speaking of the glory of the saints (cf. vv. 18, 30).

The key contention NCT teachers make on this passage is based on verse 21, “Creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God.” Creation, in verse 19, is “usually taken to mean ... the whole creation below the human level (animate and inanimate...)”³ Based on this verse, Moo writes, “Nature ... is destined not simply for destruction but for transformation.”⁴

This is a bald assertion. The “glory” of which Paul writes in verse 21 is the glory “of” or belonging to “the children of God.” Creation is only spoken of as being delivered into the *liberty* of that glory. That glory does not belong to creation. Godet correctly writes,

“Paul does not say that nature will participate in *the glory*, but only in *the liberty* of the glory of the children of God. Liberty is one of the elements of their glorious state, and it is the only one to which nature can lay claim.”⁵

Bondage and liberty are the contrasting states of creation in verse 21. The contrasting states of saints are suffering and glory (vv. 18, 21). The liberation of creation from bondage will take place when saints attain glory, but that liberation stops short of the state into which the saints will enter. Please compare the two following texts, the italicized parts of which are of like construction:

That the creation itself also shall be delivered from the bondage of corruption into the liberty of *the glory of the children of God* (Rom. 8:21).

And with great power gave the apostles their witness of *the resurrection of the Lord Jesus*... (Acts 4:33).

The “*witness of the resurrection*” is not the same as the resurrection of the Lord Jesus. In like manner, “the *liberty of the glory of the children of*

God” is not the same as the glory of the children of God. Further, in leaving the earth Jesus sought “the glory which He had with the Father *before the world was*” (John 17:5, *emph. sw*; cf. John 1:1-3; 8:58). Later in John 17 He prays concerning His people: “Father, I desire that they also whom thou hast given me *be with me where I am, that they may behold my glory*, which thou hast given me: for thou lovedst me *before the foundation of the world*” (v. 24, *emph. sw*). In “bringing many sons unto glory” (Heb. 2:10), Jesus had no plans having to do with the created realm. When the saints are glorified there will be “no place” found for “the

...when Christians enter glory, creation will finally be delivered when God causes it to pass away. We must move on.

earth and the heaven” (Rev. 20:11; cf. Matt. 24:35; 2 Cor. 4:18). Thus, when Christians enter glory, creation will finally be delivered when God causes it to pass away. We must move on.

Not content with the small but significant jump from liberty to glory we have just observed, our NCT take a yet bigger leap. They connect the redemption of man with a so-called redemption of the cosmos. Jack Cottrell writes, “...The day our bodies will be redeemed (Rom. 8:23) will be the day when the universe itself is redeemed.”⁶ A chorus of agreement echoes forth from other NCT writers.⁷ In the context of Romans 8 we read of “the redemption of our (Christians’ *sw*) body” (v. 23, *emph. sw*). We read nothing here or anywhere else of final redemption of the earth or universe. Rather, NCT advocates read it into the text of the Bible. Will all the animals and insects, including bed bugs, be resurrected? Further, we note that adoption also

appears in Romans 8:23. Why not argue for the adoption of the universe?

NCT writers ignore the context, the grammar, and add things to the Bible. Romans 8:19-22 provides no support for their belief that the universe has a place in God’s plans for eternity.

Endnotes

- ¹ Strimple, Robert B., et al, *Three Views on the Millennium and Beyond* (Grand Rapids: Zondervan, 1999), 104.
- ² Moo, Douglas J., “Nature in the New Creation: New Testament Eschatology and the Environment,” *Journal of the Evangelical Theological Society* 49 (2006) 449-88.
- ³ Bauer, Arndt & Gingrich, *A Greek-English Lexicon of the New Testament*, 2nd edition (Chicago: University of Chicago Press, 1979), 456.
- ⁴ Moo, “Nature in the New Creation,” 5.
- ⁵ Godet, Frederic, *Commentary on Romans* (Grand Rapids: Kregel Publications, 1977), 315.
- ⁶ Cottrell, Jack, *The Faith Once For All* (Joplin, MO: College Press Publishing Co., 2002), 564.
- ⁷ Moo, “Nature in the New Creation,” 3; J. Richard Middleton, “A New Heaven and a New Earth: The Case for a Holistic Reading of the Biblical Story of Redemption,” *Journal for Christian Theological Research* 11 (2006) 73-97; Sam Storms, *The Restoration of All Things* (Wheaton, IL: Crossway, 2011), 15; N. T. Wright, “Redemption from the New Perspective? Towards a Multi-Layered Pauline Theology of the Cross,” Originally published in *Redemption*, ed. S. T. Davis, D. Kendall, G. O’Collins (Oxford: OUP) 2006, 69–100. T



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The One Hope: Studies in Eschatology

2 Peter 3 And New Creation Theology

by Chris Reeves

Peter's words in 2 Peter 3 are being used today to teach that the righteous will come back after the judgment day and live on a renovated earth for all eternity. Jehovah's Witnesses have used 2 Peter 3 this way for many years. More recently those who advocate New Creation Theology (NCT) are also using Peter's words in a similar way. Some brethren are even now beginning to use 2 Peter 3 this way. Simply put, will the earth one day be renovated or will it be annihilated? Let us turn our attention to some of the arguments being made in favor of renovation with a biblical refutation of each one.

Argument 1: God's destruction of the world with water in the past is "parallel" to His destruction of the world with fire in the future. The water of the flood in Noah's day is a "type/antitype" of the fire God will use at the end of time. Just as the water that God used in the flood did not completely annihilate the earth, so the fire will not completely annihilate the earth at the end of time.

Answer: First, we should not speak of things that are "parallel" to the flood without Peter telling us that they are parallel. We should not say, for example, that the flood is a "type/antitype" of the fire unless Peter uses that language (see 1 Pet. 3:21). Anyone can come up with "types" and things that are "parallel" between the flood and the end of time and then insert them into the text, but this is eisegesis (reading into the text), not exegesis. Parallels and type/antitype comparisons are

alleged by NCT advocates, but they are not actually supported by the text. Second, the comparison that Peter is making between the flood and the end of time is in reference to "the word of God" (vv. 5, 7). Yes, we all recognize that Peter mentions three time periods: (1) creation and Noah's day – "heavens from of old" (v. 5); (2) Peter's day – "the heavens that now are" (v. 7); and, (3) a future day – "new heavens and a new earth" (v. 13). But, the point of comparison between these three time periods is not what NCT advocates make of it. The comparison that Peter makes concerns God's promised word that brings judgment. God's word that created the world and brought about the judgment in the flood of Noah's day (vv. 5-6) is "the same word" (v. 7) that will bring about the judgment of fire and destruction at the end of time. This comparison concerning God's word, and none other, can rightly be established from the text. The purpose and effects of the flood are not the "same" as the purpose and effects of the fire. The condition of the earth after the flood is not the "same" as the condition of the earth after the fire. What is the "same" between Noah's world, today, and the end of time is the power and promise of God's word. God's word is powerful and God keeps His promised word. Peter makes this point about God's word in answer to the mockers' question in 2 Peter 3:4: "Where is the promise of His coming?" Peter's answer: God's word (v. 7) of promise will be kept (v. 13)! Third, look at all the material in the Bible about the flood outside of 2 Peter

3. What do you find? We are told about the flood in each Scripture to teach us a lesson about how God judges ungodly men and saves the righteous (see Gen. 6-7; Matt. 24:37-39; Luke 17:26-27; Heb. 11:7; 1 Pet. 3:20-21; 2 Pet. 2:5; 3:4-14). Peter is not making the "parallels" or "type/antitype" comparisons that some NCT advocates think he is making. Peter, in keeping with the rest of the Scripture, tells us about the flood and then the fire to make his point about "the day of judgment and destruction of ungodly men" (v. 7; see also Jude 14-23). Fourth, the purpose of God in using water in connection with the "world" (*kosmos*) of Noah's day was entirely different from His purpose in using fire in connection with the "earth" (*ge*) at the end-time. These two distinct purposes are not parallel. The purpose of the flood was to "perish" (*apoleto*) the "world" (*kosmos*) – every living thing except Noah and his family and the animals in the ark (Gen. 6:7; 7:4, 21-23; 2 Pet. 2:5). But (and note the "but" beginning v. 7), the purpose of the fire at the end of time is to "dissolve" (*lutheesetai*) the very heavens and "earth" (*ge*) themselves (v. 10, 12).

Argument 2: The destruction of sin is the main point of Peter, not the destruction of the earth. Verse 7 says that God will destroy ungodly men, not the earth.

Answer: It is true that Peter speaks of the "the day of judgment and destruction of ungodly men" (v. 7). The "day of the Lord" (vv. 8-9) certainly involves the destruction of the ungodly men. Peter had already mentioned

God's judgment against ungodly men in 2 Peter 2:4-6, and 9. However, the question and argument of the mockers in the immediate context deals with their view of "the creation" (v. 4), not with the sin of man. The mockers had ignored the agency of God's powerful word and His divine intervention. They claimed that "the creation" has always continued and nothing is going to change that. Peter responds by saying that the creation was made "by the word of God" (v. 5), God's word caused it to be "overflowed with water" (v. 6), and God's word will one day cause it to "pass away" with fire (vv. 7, 10-12). The "day of the Lord" is not just about punishing sinners, it is also about removing all together our present heavens and earth to make way for the new heavens and earth (v. 13). Jesus plainly said, "Heaven and earth shall pass away" (Mark 13:31; Luke 21:33).

Argument 3: The fire of 2 Peter 3:7, 10, 12 is the fire of testing and proving (just like in 1 Pet. 1:7 and 4:12). This fire is like the fire of the smelting process. This fire will not destroy the earth; it will simply test it and prove it. This fire will bring about a "cosmic renewal" of the earth through testing and proving.

Answer: First, we all recognize that there are passages in both the OT (Mal. 3:2-4; 4:1) and NT that speak of God using fire to test His *people*. "Fire" can certainly be used figuratively in the context of testing *people* (1 Cor. 3:13-14; 1 Pet. 1:7; 4:12; etc). But, what words in the 2 Peter 3 context indicate that the fire here is being used for testing? There are no words in 2 Peter 3 mentioning "proving," "testing," or "trial" like in the other passages mentioned above. In fact, read all of 2 Peter and you will not find one reference to testing, proving, or trial like you do in 1 Peter. Second, fire for testing is *figurative*, but Peter has been speaking of *literal* water (vv. 5-6) and now of *literal* fire in the dissolving of the earth (v. 7; see Heb. 6:8). The words Peter actually uses in verses 10-12 are associated with *literal* fire, fire that burns (the Greek word *pyri*

used here is also found in Revelation 21:8 for the fire of hell). Here are Peter's words: "great noise", "dissolved" (3x), "fervent heat" (2x), "burned up," "being on fire," and "melt." Peter's graphic and intense description makes it clear that a world conflagration is meant. The earth that God once "compacted" (v. 5), He will one day destroy by loosing it, releasing it, and dissolving it (*lutheasetai*). Third, the fire of 2 Peter 3 is not for testing or proving, but for dissolving. The fire is for "the earth and the works that are therein" (v. 10) and for "the heavens" (v. 12). The fire (v. 7) is not for some alleged "cosmic renewal," but is for the dissolving of our present heavens and earth (vv. 10-12). The fire will cause the heavens to "pass away" (see also Matt. 24:35; Rev. 20:11; 21:1) and the elements (*stoicheia*, i.e., the elemental particles or components of the universe) to be "dissolved with fervent heat" (v. 10). God's fire is for the dissolving of the physical heavens and the earth (annihilation), not for their testing, proving, or renovation as some allege. We must be content to use the language of Peter, not the language of contemporary scholars.

Argument 4: The translation "will be found," "discovered," or "laid bare" in verse 10 is better than "burned up." The ancient manuscript evidence is better for *εὐρεθήσεται* ("found," "discovered," NWT; "laid bare," NIV, NET) than for *κατακαήσεται* ("burned up," KJV, NKJV, ASV, NASV, RSV, etc.). Thus, the earth and its works will be "discovered" or "laid bare" for renovation. The earth will not be "burned up" or annihilated, it will be renovated.

Answer: Limited space here does not permit me to deal with all the issues involved in the textual criticism of this verse. However, a few brief comments can be made. First, the translators of several important versions (see above) retained the word *κατακαήσεται* and translated it "burned up." They did so because of the presence of this word in some ancient manuscripts and the immediate context of verses 10-12

which uses language associated with literal fire and burning (see above). Second, even if the manuscript evidence is better for *εὐρεθήσεται* ("found," "discovered," or "laid bare"), it is not a necessary conclusion that our present earth will be "laid bare" for the purpose of renovation. If Peter in fact used *εὐρεθήσεται*, then his point in this context would be that the earth and works will be discovered and exposed to God's judgment of fire (vv. 7, 10, 12). The earth and its works will have been discovered, laid bare and exposed to God's fiery judgment when everything melts away and is dissolved. J.H. Thayer comments on this word: "γῆ καὶ τὰ ἐν αὐτῇ ἔργα εὐρεθήσεται *shall be found* namely, for destruction, i.e. will be unable to hide themselves from the doom decreed them by God, 2 Peter 3:10" (*A Greek-English Lexicon of the New Testament*, 261). "Laid bare" for destruction better fits the immediate context of verses 7, 10-12, than "laid bare" for renovation. (Note: For those wanting to study this issue further, you will want to take note that the latest 28th edition of the Nestle-Aland's *Novum Testamentum Graece* reads: οὐκ εὐρεθήσεται, "will not be found." If this is the original reading, then the matter is closed. There will be no earth or works therein found after God's judgment of fire.)

Argument 5: The word "new" in verse 13 is from the Greek word *kainos*, meaning "new in quality." This is not the Greek word *neos*, meaning "new in time." The "new heavens and a new earth" will be the old heavens and earth renovated and given a new quality of existence.

Answer: First, Peter indeed uses the word *kainos* in verse 13, and yes, it does mean "new in quality." However, the word *kainos* also carries with it the idea of something brand new (new in time). New in quality does not necessarily eliminate the idea of new in time or new in substance. For example, the "new" (*kainous*) wineskins in Matthew 9:17 (same word and form as 2 Peter

... Continued from page 13

3:13) were not old wineskins that were renovated. They were completely new wineskins which replaced the old ones. The old wineskins were discarded and “new” (*kainos*) wineskins were made and used. Second, to argue that *kainos* means that something old is renovated does not hold up elsewhere in the NT. Who among us would argue that the “new” (*kainos*) man of 2 Corinthians 5:17 is simply the old man renovated, the “new” (*kainos*) covenant of Hebrews 8:8, 13 is simply the old covenant renovated, or the “new” (*kainos*) Jerusalem of Revelation 21:2 is simply the old, literal Jerusalem renovated? Third, the word “but” which begins verse 13 introduces a contrast between two different dwelling places, our physical earth now with ungodly men (v. 7), and that of a future new dwelling place for the righteous only (vv. 13-14). This “new” dwelling place for God’s people is in heaven (Matt. 5:12; 6:20; Phil. 3:20; Col. 1:5; 1 Pet. 1:4; Heb. 11:16; 12:22-23; 2 Tim. 4:18), not on a renovated physical earth.

Argument 6: The phrase “new heavens and a new earth” in verse 13 is used literally, not symbolically.

Answer: Peter uses the phrase “new heavens and a new earth” in a fashion consistent with Isaiah (65:17 and 66:22) and John (Rev. 21:1). Studying the use of this phrase by Isaiah and by John helps us to understand that Peter is using this phrase figuratively. When you study the context of this phrase used by Isaiah, Peter, and John, you will find that all three use this phrase to mean a new order, realm or environment for God’s people that does not involve a literal earth. What God’s people have experienced in the past is now gone (Isa. 65:17-25; 2 Pet. 3:10-12; Rev. 20:11; 21:1, 4) and a “new” order or realm awaits them (Isa. 66:22; 2 Pet. 3:13; Rev. 21:1-3, 5). Isaiah, Peter, and John do not use this phrase to mean a literal, renovated heaven and earth

for God’s people. (For more on this topic, see the article by Kyle Pope elsewhere in this special issue.)

Conclusion

It is certainly good to answer error and false teaching with God’s word as I have hoped to do here, but we must also remember the importance of learning what Peter is actually teaching. Therefore, I would like to close with some practical admonitions concerning the coming judgment day of 2 Peter 3. Peter wanted his audience to be stirred up to remember some important truths concerning the Lord’s coming and final judgment (vv. 1-2). They were to remember some things and not to be carried away by the error of the mockers (vv. 3-4, see also v. 17). What did Peter want them to remember?

First, they were to remember that when God speaks concerning coming judgment, God keeps His promised word. God’s word is powerful and certain (vv. 5-7). *Second*, they were to remember that a judgment day will indeed come and God is not slack (as the mockers suggested) concerning His promise of that day (vv. 8-9). *Third*, they were to remember that God’s delay is not a sign of weakness, but in fact, one of strength. God is good and longsuffering and He delays His coming to give an opportunity for all to come to repentance (v. 9, see also verse 15 and Rom. 2:4). *Fourth*, they were to remember that the day of the Lord would come unannounced and unexpected, “as a thief” (v. 10). They must be ready. *Fifth*, they were to remember that the heavens and the earth they presently know would one day “pass away” and “be dissolved”; it would all be gone (vv. 10-12). *Sixth*, they were to remember to maintain “holy living and godliness” while they are waiting for the Lord’s coming (v. 11). They must be “found in peace, without spot and blameless in his sight” (v. 14). *Seventh*, they were to remember, like

Abraham (Heb. 11:10, 16), to “look for” something “new” and heavenly (vv. 12-14). *Finally*, they were to remember that some who were “ignorant and unsteadfast” would twist the Scriptures to their own destruction before the Lord comes (v. 16). (Note: This very chapter is being twisted by NCT advocates and others who come to the text with their preconceived idea of a renovated earth. They start with a theology of a renovated earth, twist these verses to make their theology fit, and then end by making Peter say the opposite of what he is really saying. They have the earth remaining in a renovated state when Peter said it would pass away!) They were not to be carried away with the error of the wicked or fall from their own steadfastness (v. 17). Instead, they must remember to grow in grace and knowledge (v. 18).

It is my desire that we all today be reminded of these same things so that we can be prepared to meet the Lord when He comes in judgment. **T**



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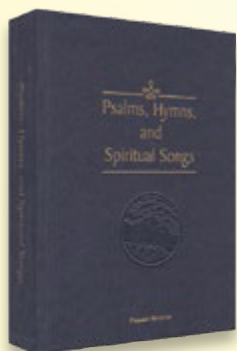
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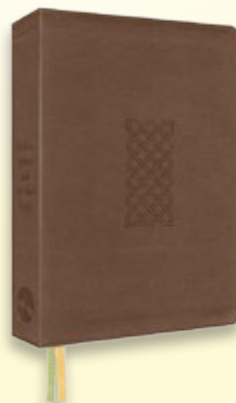
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The One Hope: Studies in Eschatology

The New Heavens and New Earth

By Kyle Pope

One of the most beautiful promises of the New Testament comes in Peter's second epistle when He says that Christians "look for new heavens and a new earth in which righteousness dwells" (2 Pet. 3:13b, NKJV). Peter prefaced this by saying this is "according to His [i.e. Jesus's] promise" (2 Pet. 3:13a). The gospels do not record Jesus speaking directly of "new heavens" or a "new earth." So, unless the apostle cites an unrecorded promise, he likely refers to Jesus's frequent declaration that "heaven and earth will pass away" (Matt. 24:34; cf. 5:18; Mark 13:31; Luke 16:7; 21:32; 2 Pet. 3:10). If the current universe will "pass away," it follows that there will be something "new" in its place as a home for God's people.

This wording parallels a prophetic example of this type of language in Isaiah. Near the close of the book, after rebuking Israel's unfaithfulness and idolatry (Isa. 65:1-7), God promised deliverance for the remnant of the faithful and judgment on the unfaithful (Isa. 65:8-16). The faithful are promised, "Behold, I create new heavens and a new earth; and the former shall not be remembered or come to mind" (Isa. 65:17). He returns to this in the last chapter declaring, "'For as the new heavens and the new earth which I will make shall remain before Me,' says the Lord, 'So shall your descendants and your name remain'" (Isa. 66:22). This likely refers to a restoration of the remnant in the return from exile, or to the new blessings that would come in the gospel. Either way, it

was a promise of new conditions the Lord calls "new heavens and a new earth" which replace "the former."

How does Isaiah's prophecy color our understanding of NT promises? Some would say they are purely figurative, so similar NT language must also be figurative. They reject any future expectation of a complete destruction of this universe. We should remember, however, that Peter spoke of Jesus's promise, but did not mention Isaiah directly. So while Peter and Isaiah use similar wording, it is Jesus who spoke of the current heaven and earth *passing away* – a point Peter expands in great detail revealing that the "heavens will pass away" (2 Pet. 3:10a) when "the elements will melt with fervent heat" (2 Pet. 3:10b, 3:12), and "all things will be dissolved" (2 Pet. 3:11). Isaiah did not connect such events with the "new heavens and a new earth" of his prophecy.

Others argue that Isaiah's words do not refer to a return from exile or the blessings of the gospel but to future conditions on a new and rejuvenated earth. Here is where we must consider the final example in Scripture of a reference to "new heavens and a new earth." At the close of the book of Revelation John wrote, "Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea" (Rev. 21:1). This clearly describes the eternal home of the righteous (cf. Rev. 21:3), but it differs from Isaiah's words in some important ways:

First, it describes a condition in which heaven (as the abode of God) and this "new earth" (as the abode of man) are no longer separated. John wrote, "And I heard a loud voice from heaven saying, 'Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God'" (Rev. 21:3). Throughout Scripture heaven is identified as God's dwelling place (1 Kings 8:30, 39, 43, 49; 2 Chron. 6:21, 30, 33, 39; 30:27). In this "new earth" of John's vision, however, it is not that God comes to live on earth – God's habitation now encompasses man's abode described as the "new earth." This is not the picture in Isaiah. While describing this blessed condition God told Isaiah, "Heaven is My throne, and earth is My footstool. Where is the house that you will build Me? And where is the place of My rest?" (Isa. 66:1). In Isaiah's "new heavens and a new earth" God's abode and man's abode are still separated.

Second, in John's vision of the "New Jerusalem," it is said, "But there shall by no means enter it anything that defiles, or causes an abomination or a lie, but only those who are written in the Lamb's Book of Life" (Rev. 21:27). Yet, in Isaiah's prophecy a description of the blessed condition of his new Jerusalem was the promise that "No more shall an infant from there live but a few days, nor an old man who has not fulfilled his days; For the child shall die one hundred years old, but the sinner being one hundred years old shall be accursed" (Isa.

65:20). If John saw a “New Jerusalem” where no sin could enter, but Isaiah’s city had one called a “sinner” we are not talking about the same place.

The “New Earth” in New Creation Theology

The growing trend in modern theological circles known as New Creation Theology (NCT) focuses a great deal of attention on the issue of the “New Earth.” Its proponents contend that there will not be a complete destruction of this universe in the end, but through a purifying fire this earth will be purged of sin and remade to be what God intended from the beginning. This thinking is not limited to denominationalists, nor is it a new idea. John Mark Hicks, a proponent of this view is a Professor of Theology at Lipscomb University. Hicks argues that prior to the influence of early 20th century opponents to Premillennialism like Foy E. Wallace, belief in a rejuvenated earth was common within the Restoration Movement (“From Lipscomb to Wallace”). His claim may have some validity. Alexander Campbell, in his book *The Christian System*, wrote, “God re-creates, regenerates, but annihilates nothing; and, therefore, the present earth is not to be annihilated” (292-293; cf. Hick’s “Heaven on Earth—A Stone-Campbell Tradition”). We must remember that many views among these pioneers of a return to the NT pattern reflected denominational error they retained or progressive attempts to fully grasp the teaching of God’s word. The beliefs of men do not determine the truth of God’s word.

The modern arguments of NCT proponents stem from two perceived problems: First, its advocates see in the popular (albeit unscriptural) notion of heaven as a place of disembodied spirits floating on clouds, a rejection of the biblical doctrine of the resurrection. In response they often mock the wording of traditional hymns and reject claims that the saved will live with God in heaven. Second, some of its proponents think Christians who believe in a final

destruction of the universe are to blame for the abuse of natural resources or pollution. To redress this some NCT proponents consider environmental action a religious duty to prepare for future stewardship over the coming “New Earth.” Douglas Moo, Professor of NT at Wheaton College argues that. “A truly Christian approach to the current environmental crisis will need to take into account the place of nature in NT eschatology...” (485). Certainly, Christians must be good stewards, but that is not because this world will endure into the age to come.

False Assumptions of New Creation Theology

NCT relies upon some false assumptions. First, it assumes that to say the saved will “go to heaven” necessarily refers to a disembodied condition with no tangible existence. It is true that Scripture declares, “flesh and blood shall not inherit the kingdom of God” (1 Cor. 15:50), but the saved are promised a new “spiritual body” (1 Cor. 15:40b) that is no longer subject to corruption. Although this will be different from our current “natural body” (1 Cor. 15:40a), it is not a disembodied condition. Second, it assumes that NT descriptions of Jesus’s resurrection body fully reveal the nature of the “spiritual body” in the age to come. While Jesus’s body may indicate some things about this future body, although Paul calls Jesus the “firstfruits of those who have fallen asleep” (1 Cor. 15:20) when addressing the question “How are the dead raised up? And with what body do they come?” (1 Cor. 15:35), he did not simply point to Jesus’s body as the pattern. John tells us, “it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is” (1 John 3:2). Third, it assumes that the term “earth” in reference to eternal life in the “new earth” retains the narrow sense of a planetary body like the current home of mankind. We have but to look at the first reference to “earth”

in Scripture to see that this is flawed. God called the primordial form of what would become our present world – “earth” even before He had shaped it into its current order and placed in the solar system (Gen. 1:1). If God called it “earth” when it was “without form and void” (Gen. 1:2), why would we imagine that what He calls a “new earth” would have same form we now know? Scripture says the “new earth” of eternal life is not a place of oceans and planetary rotation around a sun such as we now know (cf. Rev. 21:1, 23; 22:5).

The Scriptural “New Earth” versus New Creation Theology

While we would agree with NCT proponents in their defense of the biblical teaching on the resurrection and a rejection of an ethereal disembodied picture of “heaven,” we must reject the extremes to which they have gone in reaction to this. J. Richard Middleton, for example, Professor of Biblical Studies at Roberts Wesleyan College, makes much of his assertion that “not once does Scripture itself actually say that the righteous will live forever in ‘heaven’” (86). We may not find Middleton’s exact wording, but his assertion is not true! Jesus promised to His disciples a reward “in heaven” (Matt. 5:12). The obedient and faithful are said to store up “treasures in heaven” (Matt. 6:20). The saved have an “enduring possession” in heaven (Heb. 10:35). Are we to imagine that we possess something, but we are never allowed to actually be where it is? The saved have “an inheritance” that is “reserved in heaven” (1 Pet. 1:4). The Hebrew writer, in speaking of what John would call the “New Jerusalem” calls it the “heavenly Jerusalem” existing with “an innumerable company of angels” (Heb. 12:22). Angels live with God “in heaven” (Matt. 22:30). Middleton tries to explain away such texts by arguing that heaven is the origin of these blessings, not where they are enjoyed, but that rationalization ultimately fails. Paul says, “we have a building from God, a house not made with hands, eternal in the heavens” (2 Cor. 5:21). Certainly, ►

... Continued from page 17

this concerns the resurrection body of heavenly origin, but it is a “house” said to be “eternal in the heavens” – that affirms an eternal existence *in heaven*.

One of the most powerful NT affirmations of this truth is Paul’s claim that “our citizenship is in heaven” (Phil. 3:20). NCT proponents try to dismiss even this clear promise. The former Anglican bishop N. T. Wright, in his book entitled *Surprised By Hope*, titles a section dealing with Philippians 3:20-21 “Citizens of Heaven, Colonizing the Earth” (100). He goes on to compare Philippi as a Roman colony with conditions on the “New Earth.” Paul’s point concerns our present condition as citizens longing for our homeland, not an eternal condition the saved experience as displaced citizens. Many NCT writers misunderstand the Biblical doctrines of Hades (or Sheol) as the abode of the dead prior to Final Judgment. Middleton calls Luke 16:19-31 “a vivid, imaginative picture used in a parable by Jesus to make a particular point about judgment” (94). Anthony Hoekema, a former professor of systematic theology at Calvin Theological Seminary, in his book *The Bible and the Future*, asserts, “The Bible teaches that believers will go to heaven when they die” (274). Yet, for many this is conceived as only a temporary stay, followed by a move back to earth. Middleton asserts, “it is very clear that the final, permanent dwelling place of God with humanity is on earth” (92). The Bible teaches that prior to judgment all souls go to Hades (or Sheol) from which all the dead will be released on Judgment Day (Rev. 20:13). The saved will not come *back* to earth, the present earth will be gone having “fled away” so that no place is found for it (Rev. 20:11).

While NCT writers spend a great deal of time ridiculing the belief that the saved will “go to heaven,” the irony is that some ultimately affirm that for the righteous “heaven” and the “new earth” are one. Hoekema writes, “Since

where God dwells, there heaven is, we conclude that in the life to come heaven and earth will no longer be separated, as they are now, but will be merged. Believers will therefore be in heaven as they continue to live on the new earth” (285). Amen! Why not recognize this from the start? The saved are going to heaven, they are not coming back to earth.

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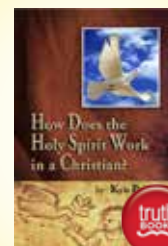


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The One Hope: Studies in Eschatology

The Premillennial Perversion

By David Dann

The doctrinal system known as “Premillennialism” is a perversion of the gospel of Christ (cf. Gal. 1:6-9).

Premillennialism misinterprets, misuses, and distorts the gospel of Christ into something it was never intended to be. Please consider the danger of this destructive system of doctrine.

What Is Premillennialism?

Premillennialism, or dispensationalism, is the doctrinal system which holds that, at some future point in time, Jesus Christ will come again to the earth and will usher in a literal one thousand year period during which He will reign over a physical kingdom while occupying the throne of King David in the city of Jerusalem. Premillennialists generally believe that, at the conclusion of this one-thousand year reign, the final judgment will take place. The prefix “pre” indicates that we are currently living in the period of time before this earthly kingdom has been established. The word “millennial” has reference to the thousand-year period during which Christ will supposedly reign on earth. Thus, premillennialism is the term applied to the belief that Christ will come to the earth to reign as an earthly king for a period of one thousand years at some point in the future. Many premillennialists subscribe to the pre-tribulation view of this doctrine, which promotes the idea that Christ will catch up, or “rapture” the saved into heaven, those left behind on earth will experience seven years of severe tribulation, the

Jews will be gathered to Palestine, a physical battle of Armageddon will take place, and then Jesus will return to the earth to reign for a thousand years. This vast puzzle of error is based primarily on a misunderstanding of Revelation 20:4, wherein John writes, “And they lived and reigned with Christ for a thousand years.”

What Is Wrong With Premillennialism?

1. It denies the fulfillment of God’s promises. In order to unfold His plan to redeem mankind from sin through Jesus

descendants the land of Canaan because their doctrine demands that the Jews take possession of the land God promised to give them in the future. But the Israelites already received the land, lost the land through their disobedience, and experienced a return of a remnant to the land following the Babylonian captivity. When they originally received the land, the Bible says, “So the LORD gave to Israel all the land of which He had sworn to give to their fathers, and they took possession of it and dwelt in it” (Josh. 21:43). Israel possessed the fullest extent of what God promised to give them

... premillennialism is the term applied to the belief that Christ will come to the earth to reign as an earthly king for a period of one thousand years at some point in the future.

Christ, God made three major promises to Abraham, including the nation, land, and seed promises (cf. Gen. 12:1-3; 22:17-18). God fulfilled all three of these promises regarding the descendants of Abraham when He made Israel into a great nation (Exod. 19:6), when He gave them possession of the land of Canaan (Josh. 21:43), and when He brought the Savior into the world to be a blessing to all nations of the earth (Gal. 4:4-5). Premillennialists deny that God fulfilled His promise to give Abraham’s

(cf. 1 Kings 4:21). The problem with premillennialism is that it denies that God has fulfilled His promises and looks to the future for fulfillment of those things that have already been fulfilled.

2. It claims the kingdom has not been established. Jesus preached the message of the kingdom from the beginning of His earthly ministry until the end (Matt. 4:17, 23; 25:1). However, Jesus said, “My kingdom is

not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here” (John 18:36). The kingdom of Christ was established through His death, burial, and resurrection and it remains a spiritual kingdom composed of all those who obey the gospel. Paul wrote to the church at Colosse, saying, “He has delivered us from the power of darkness and translated us into the kingdom of the Son of His love, in whom we have redemption through His blood, the forgiveness of sins” (Col. 1:13-14). The apostle John and all other Christians were already “in

earthly kingdom was never the Lord’s plan. Premillennialism paints Jesus as One who failed to establish Himself as an earthly king when He came into this world. But Isaiah prophesied of Christ and His mission, saying, “He will not fail nor be discouraged, till He has established justice in the earth; and the coastlands shall wait for His law” (Isa. 42:4). Shortly before His crucifixion, Jesus prayed to the Father, saying, “I have glorified You on the earth. I have finished the work which You have given Me to do” (John 17:4). Did Jesus finish the work He came to the earth to accomplish, or does He need to return to the earth in order to finish about a

the reign of Christ over His kingdom. The book of Revelation was written to comfort and encourage saints who would suffer persecution by assuring them of ultimate victory in Christ, and its message is presented in highly symbolic language (cf. Rev. 1:1). The construction of an earthly millennial kingdom of Christ out of the “thousand years” mentioned in Revelation 20 does violence to the book’s message and to the message of the entire Bible. Just as numbers are employed symbolically throughout the book of Revelation, so it is that the “thousand years” mentioned in chapter 20 are to be regarded as symbolic as well. The problem with premillennialism is that it twists the message of Revelation in order to concoct a theory which is based on forcing symbolic figures of speech to be understood in a literal way, while adding in numerous details of which the book does not speak.

The “one hope” of the child of God is not that of living in a millennial earthly kingdom with the Lord, but is instead that of living with the Lord in His heavenly dwelling place for eternity.

the kingdom” of Christ in the days of the apostles (Rev. 1:9). The problem with premillennialism is that it looks for a future establishment of a material kingdom of Christ when His true kingdom has already been established.

3. It misunderstands the mission of Christ. Premillennialists teach that Jesus began by preaching the kingdom, but changed His message and began to preach the church as a temporary substitute for the kingdom when He saw that He would be rejected as king by the Jews. However, following the miraculous feeding of the five thousand, John writes, “Therefore when Jesus perceived that they were about to come and take Him by force to make Him king, He departed again to the mountain by Himself alone” (John 6:15). The truth is that Jesus rejected the opportunity to be made king on earth, simply because reigning as an earthly king over an

thousand years more worth of work that He has not yet finished? The problem with premillennialism is that it distorts the mission of Jesus from being that of the suffering Savior who came to give His life for the sins of mankind, into one in which He failed to accomplish what He originally set out to accomplish, but will somehow successfully reign as an earthly king the next time He comes.

4. It ruins the message of Revelation. Premillennial error stems from misusing the book of Revelation and reading into it what is not actually there. While Revelation 20:4 mentions saints who “lived and reigned with Christ for a thousand years,” the passage does not mention the second coming of Christ, a bodily resurrection of those who have physically died, an earthly reign, a literal throne in the city of Jerusalem, Christ setting foot on earth, or the actual length of

5. It harms the hope of the child of God. Premillennialism offers the hope of living on this earth in a future utopian state during the thousand-year reign of Christ. However, the apostle Paul writes that “you were called in one hope of your calling” (Eph. 4:4). The “one hope” of the child of God is not that of living in a millennial earthly kingdom with the Lord, but is instead that of living with the Lord in His heavenly dwelling place for eternity (cf. Matt. 6:19-21). Thus, Paul writes of “the hope which is laid up for you in heaven, of which you heard before in the word of the truth of the gospel” (Col. 1:5). The problem with premillennialism is that it offers an earthly hope to the people of God in addition to the one heavenly hope that is offered by the word of God.

How Does Premillennialism Differ from a Biblical View of the Future?

1. The second coming of Christ will be the end. Paul wrote of “His coming” saying, “Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to

all rule and all authority and power. For He must reign till He has put all enemies under His feet” (1 Cor. 15:23-25). Notice that the second coming of Christ does not mark the inauguration of the kingdom of Christ, but is instead to be considered “the end,” and the point “when He delivers the kingdom to God the Father” (v. 24). Peter wrote of the second coming as the day when “the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up” (2 Pet. 3:10). Not only will Jesus not establish an earthly kingdom at His second coming, but, in fact, the earth itself will be destroyed and will pass away when He comes. Contrary to what premillennialists teach, the second coming of Christ marks the end of the earth and all things in it, rather than the beginning of Christ’s earthly kingdom.

2. The second coming of Christ will involve the resurrection of all the dead. Of the second coming, Paul writes, “For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord” (1 Thess. 4:16-17). However, it is important to understand that the bodily resurrection of all the dead, both righteous and wicked, will take place at the same time at the second coming of Christ. Jesus said, “Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice and come forth – those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation” (John 5:28-29; cf. Acts 24:15). The bodily resurrection of the righteous and wicked dead will not be distinct events which are separated by a thousand years as premillennialism demands. The second coming of Christ will involve a final resurrection of all the dead, both of the just and the unjust.

3. The second coming of Christ will be followed by the judgment. Jesus marked the second coming as “the last day,” saying, “He who rejects Me, and does not receive My words, has that which judges him – the word that I have spoken will judge him in the last day” (John 12:48). Rather than allowing for a thousand years’ worth of days following the second coming, Jesus stated clearly that His second coming would be the “last day” and that the judgment would take place on that day. Of this judgment, during which He will separate those on His left hand from those on His right, Jesus said, “And these will go away into everlasting punishment, but the righteous into eternal life” (Matt. 25:46). At His second coming, Jesus will raise all the dead, bring the physical world to an end, and judge mankind, after which each one will enter either heaven or hell for eternity. The description of the “last day” presented in Scripture leaves no room for many of the events which are included on the premillennial calendar. The second coming of Christ will be followed by the final judgment rather than by an earthly kingdom lasting a thousand years.

Conclusion

The premillennial view of the future is vastly different from the view presented in Scripture. The problem, of course, is that premillennialism adds to what is stated in God’s word, while seeking to diminish clear pronouncements of Scripture. The close of the book of Revelation issues a stern warning concerning both adding to and taking away from God’s word (Rev. 22:18-19). We would do well to heed the warning, rather than succumb to the perversion of premillennialism. **T**



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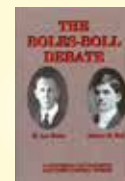
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The One Hope: Studies in Eschatology

Hell Is Eternal

By Doug Roush

I would venture to guess that most people reading the assigned title of this article would be thinking something like, “Well, everyone knows that.” However, you would be wrong. Some people flatly deny that hell is eternal. Other people will quibble about the meaning of the word “eternal.” Wayne Jackson summarized: The doctrine of eternal punishment was taught by Jesus Christ ... it was acknowledged by the early church, it was endorsed by the ‘church fathers’ ... and it was defended by the theologians of the Middle Ages and the Reformation period. However, beginning with the eighteenth century a new wave of ‘clergymen’ within the ranks of ‘Christendom’ began to deny this fundamental tenet of biblical doctrine, and today a significant segment of American society ... no longer believes in hell. Further, the evidence is mounting that there is a weakening posture on this theme within the church. It is time that faithful gospel preachers give more diligence to teaching the truth regarding eternal retribution. Ignoring the truth changes no reality.”

Most of those who reject the eternal nature of hell and its punishment accept the holy revelation concerning the torment of the Hadean realm (cf. Luke 16:19-31) but they reject its teaching concerning the never ending, continuous, eternal torment and agony of the “second death” (cf. Rev. 20:14, 15). They begin by reasoning that mercy demands an end to the torment and anguish of the ungodly. However, if mercy is the only thing that should be

taken into consideration on this subject, one could argue, “If the wicked are eventually going to be annihilated, why should they be in torment? If the wicked are eventually going to be annihilated, mercy would demand a speedy, if not instantaneous annihilation.” Those who appeal to the mercy of God for the annihilation of the ungodly fail to comprehend the nature of hell.

Indeed, it is hard to grasp the nature of the eternal realm. For instance, we accept the fact that God is “from everlasting to everlasting” (Ps. 90:2), but we cannot comprehend a being who never began and will never end. Likewise, the splendor and majesty of heaven and the horrors of hell are beyond our comprehension. Nevertheless, God has conveyed to us what each is like with words and expressions we can relate to but do not exactly or literally describe either. Herein is one of the problems that have led to the doctrine of annihilation. Hell is described as a place where souls “perish” and are “destroyed” (cf. John 3:16; Matt. 10:28). Taken in a literal sense, this would be equal to annihilation. However, should these words be understood literally, or are they used in an accommodative sense to convey the desperate condition of those who “perish” and are “destroyed”? Let’s consider some other things that are conveyed to us about hell so that we might gain some insight into what it means to “perish” or be “destroyed” there.

Jesus stated that the wicked

servant was to be cast “into outer darkness: there shall be weeping and gnashing of teeth” (Matt. 25:30). He said that the realm of “outer darkness” is where “there will be weeping and gnashing of teeth” (cf. Matt. 8:12; 22:13). Jude revealed that the “blackness of darkness” is “forever” (Jude :13). If “weeping and gnashing of teeth” is in the realm of “outer darkness” / “the blackness of darkness,” and “the blackness of darkness” is “forever,” then one must conclude that the “weeping and gnashing of teeth” is also “forever.”

Furthermore, as recorded by Matthew, Jesus went straight from the parable of the wicked, slothful servant into the scene of the final judgment. Here, Jesus said that those on the left hand would be condemned to “everlasting fire, prepared for the devil and his angels” (Matt. 25:41). “These,” Jesus said, “shall go away into everlasting punishment...” (Matt. 25:46). In Mark 9:43-48, Jesus taught that hell is a place of “fire that never shall be quenched: Where their worm does not die, and the fire is not quenched.” Clearly, the word of God is conveying to us that the place of “everlasting punishment” is the place of “everlasting fire,” and “outer darkness” / “the blackness of darkness” where “their worm does not die,” where there will be “weeping and gnashing of teeth.” Hell is an “everlasting” place prepared for “everlasting punishment,” not annihilation!

Again, Jesus said that the wicked “shall go away into everlasting

punishment” (Matt. 25:46), a place where there would be “weeping and gnashing of teeth” (Matt. 25:30), the place of “everlasting fire, prepared for the devil and his angels” (Matt. 25:41). Revelation 20:10 reveals that in the end, “The devil, who deceived them, was cast into the lake of fire and brimstone where the beast and the false prophet are. And they will be tormented day and night forever and ever.” Verses 14 and 15 reveal, “Then Death and Hades were cast into the lake of fire. This is the second death. And anyone not found written in the Book of Life was cast into the lake of fire.” Just as the phrase “day and night” conveys to us the figure of continuance (for there is no literal light of day, or any marking of time, in hell), the various forms of the words “perish” or “destroy” convey to us the everlasting punishment of the wicked, forever and ever. As Vine explains, the word “destroy” in this context, “is not extinction but ruin, loss, not of being, but of well-being.” Thayer said of the word “destroy,” as used in Matthew 10:28, “metaphorically, to devote or give over to eternal misery: Matt. 10:28; James 4:12.” God’s word explains it, “...they are utterly consumed with terrors” (cf. Psa. 73:18-19).

Perhaps if we were to key in on the phrase “second death,” we could appreciate what God is conveying to us with the descriptive words that are associated with hell. We understand that the word “death” implies a separation. Physical death is when our spirit is separated from our body. Spiritual death is when our spirit is separated from God as a result of our sin. The “second death” is when Satan and his angels, and all the unrepentant sinners who have ever lived are completely and forever separated from God. Everything that is “good” is inherent in and resides in and with God. To be separated from God in the “second death” is to be separated from absolutely everything that is good. We take so many of the good things of God for granted that it is difficult

for us to imagine what it would be like without any of them. God has conveyed to us that it would be like perishing, but unable to perish; it would be like destruction, but unable to be destroyed; it would be like being in a lake of fire, but unable to be consumed. We have experienced pain, but we also experience the goodness and sweetness of relief from pain. Imagine no longer experiencing relief from pain, even for a moment. Imagine not one comforting word or touch. In order to convey to us that it is the place that is farthest removed from God, “who is light and in Him is no darkness at all” (cf. 1 John 1:5), Jesus described hell as being a place of “outer darkness;” the place that is the farthest removed from light. Those who entertain the concept of annihilation erroneously offer a false hope that their suffering and torment and anguish in hell will cease. Those who will experience the horrors of hell would welcome its cessation in annihilation. If they entertain such hope they are only adding to their suffering and misery, for they are hoping against any valid reason for their hope, because a valid hope is dependent on the promises of God’s word and His word contains no promise of annihilation. Hope resides with God and hell is the place farthest removed from God and all that is inherent in Him. There is no peace or rest in hell because the sweetness of peace and rest are inherent in, and reside with, God. Those who appeal to the mercy of God for annihilation must understand that mercy resides with God; there is no mercy in the realm of the “second death,” the realm of “outer darkness,” that realm that is farthest removed from God and all that resides in Him and with Him. “There is no peace, says the Lord, unto the wicked” (Isa. 48:22; cf. 57:21).

Adam and Eve, and all mankind, have experienced the consequence of believing the devil’s lie, “You shall not surely die.” God’s warning to us is as sure as His warning was to Adam and Eve. Daniel foretold, “...those who

sleep in the dust of the earth shall awake, Some to everlasting life, Some to shame and everlasting contempt” (Dan. 12:2). Jesus confirmed, “...the hour is coming in which all who are in the graves will hear His voice and come forth – those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation” (John 5:28-29). God “desires all men to be saved and to come to the knowledge of the truth” (1 Tim. 2:4). “The Lord is ... not willing that any should perish but that all should come to repentance” (2 Pet. 3:9). “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). Indeed, through Jesus and obedience to the gospel, God has offered the only valid hope of escaping the everlasting horrors of hell. “...the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ” (2 Thess. 1:7-8). Jesus said that the wicked “will go away into everlasting punishment, but the righteous into eternal life” (Matt. 25:46). The wicked will not be annihilated; they will go away into “everlasting punishment.” Our Savior has returned to heaven at the right hand of God to prepare there a place for those who turn from their sins and abide in His word, that they may be where He now is (cf. John 14:1-4; 8:31-32), “eternal in the heavens” (2 Cor. 5:1). **T**



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The One Hope: Studies in Eschatology

The A.D. 70 Doctrine

By Joe R. Price

Commonly known as the A.D. 70 doctrine, “Realized Eschatology” (a doctrine of completed last things) is in fact, Realized Error. Also known as “Covenant Eschatology” and Transmillennialism™, one of its adherents explains that “unlike traditional dogma, Transmillennialism™ sees Christ’s millennial reign in its first-century context, from the Old to the New Covenant, bringing about the transformation of the ages. It sees the thrust of the Bible’s speaking about how heaven comes to earth, not primarily about how one gets to heaven.”¹ According to this doctrine, “We are *now* in that world ‘which was to come.’ ... instead of being in *last days*, we are in *eternal days* world without end (Eph. 3:21). A world that is without end cannot have “last days.”²

The A.D. 70 doctrine affirms the following events happened in A.D. 70 when Jerusalem was destroyed by the Roman army: (1) The promised second coming of Christ, (2) The resurrection was then accomplished, (3) The judgment day occurred, and (4) Every spiritual blessing was perfected and made available to the world.

In vivid contrast to these erroneous conclusions, the Scriptures teach the personal, visible return of Christ has not yet occurred (1 Thess. 4:16). The Scriptures show the bodily resurrection of the dead is not in our past (2 Tim. 2:16-18). The New Testament teaches the judgment of all men has not yet taken place (2 Cor. 5:10). Finally, the New Testament says Christians were

already being made complete in Christ prior to A.D. 70 (Col. 2:9-10). The A.D. 70 doctrine is an eschatology of error.

The Final Coming and Jesus did not Occur in A.D. 70

Popularized by Max R. King in his book, *The Spirit of Prophecy*, the A.D. 70 doctrine says the second (final) coming of Christ occurred in A.D. 70. This interpretation is central to the framework of the doctrine:

The fall of Judaism (and its far reaching consequences) is, therefore, a *major* subject of the Bible. The greater portion of prophecy found its fulfillment in that event, including also the types and shadows of the law. It was the coming of Christ in glory that closely followed his coming in suffering (1 Peter 1:11), when all things written by the prophets were fulfilled (Luke 21:22; Acts 3:21). It corresponded to the perfection of the saints (1 Cor. 13:10) when they reached adulthood in Christ, receiving their adoption, redemption, and inheritance. The eternal kingdom was possessed (Heb. 12:28) and the new heaven and earth inherited (Matt. 5:5; Rev. 21:1, 7).³

King further explained,

“There is no scriptural basis for extending the second

coming of Christ beyond the fall of Judaism” (105). “...the end of the Jewish world *was* the second coming of Christ” (81, emp. King). “Prophecy found its complete fulfillment in the second coming of Christ, and now may be regarded as closed and consummated” (65).⁴

Although Jesus Christ will certainly return from heaven, He will not personally return to the earth (1 Thess. 4:17; 2 Pet. 3:10-12). It is true that Jesus was present in the A.D. 70 judgment against Jerusalem, but the visible return of Jesus has not yet occurred (Matt. 24:23-34; Acts 1:9-11; 1 Thess. 4:16; 2 Thess. 1:7-9; 2 Cor. 5:10).

1 Corinthians 15: A Future, Bodily Resurrection

The A.D. 70 doctrine denies a future, bodily resurrection of all humanity. It reaches this false conclusion by reinterpreting the bodily resurrection taught in 1 Corinthians 15. There, the bodily resurrection of Jesus is held out as the “*firstfruits*” of all who have died (1 Cor. 15:20-22). “*At His coming*” there will be a bodily resurrection of all who have died since Adam (1 Cor. 15:23, 35, 42-44, 50-55; John 5:28-29).

By redefining terms, the A.D. 70 doctrine interprets 1 Corinthians 15 as depicting the raising of the body of Christianity out of the seedbed of dying Judaism:

Thus, out of the decay of Judaism arose the spiritual body of Christianity that became fully developed or resurrected by the end-time. Hence, this is the primary meaning of Paul's statement, "It is sown a natural body; it is raised a spiritual body. There is a natural body and there is a spiritual body."⁵

The A.D. 70 advocates are not the first to say the resurrection has already happened:

But shun profane and idle babblings, for they will increase to more ungodliness. And their message will spread like cancer. Hymenaeus and Philetus are of this sort, who have strayed concerning the truth, saying that the resurrection is already past; and they overthrow the faith of some (2 Tim. 2:16-18).

Like Hymenaeus and Philetus, the advocates the A.D. 70 doctrine overthrow people's faith and must be refused (cf. Rom. 16:17).

2 Peter 3: The Future Judgment Day

The A.D. 70 doctrine insists the promised day of the Lord mentioned in 2 Peter 3 refers to God's judgment upon Jews in the first century and the fall of Jerusalem in A.D. 70, not to the judgment day for all people at the end of time.

First of all we note that Peter is talking to an audience that includes Jew and Gentile (1 Pet. 4:3). He is not talking to a Jewish audience that is going to be judged by God in Jerusalem in A.D. 70. He is talking to "any" and "all" who should come to repentance (2 Pet. 3:9). Second, Peter says that the day of the Lord will come "as a thief" (2 Pet. 3:10). We will not know when the Lord comes at the end of time. However, when Jesus talked about the destruction of Jerusalem in A.D. 70, He told His

disciples that they would in fact know in advance when it was coming (Matt. 24:4-34; see especially vv. 32-33). Third, the heavens and the earth that came out of the flood in the days of Noah are now reserved for fire, not for a Roman army in A.D. 70 (2 Pet. 3:6-7, 10, 12). Peter is not talking about the destruction of Jerusalem in A.D. 70. He is talking about the destruction of this present world.

1 Thessalonians 4:16-18: The Visible Return of Jesus

1 Thessalonians 4:16-18 is a snapshot of the events in which Christians will participate when Jesus Christ returns. Jesus will return visibly ("the Lord Himself," v. 16; Acts 1:11) and audibly ("a shout, with the voice of an archangel, and with the trump of God"). Dead Christians will be raised and living Christians will be "caught up" to meet them "in the air." In this manner ("and thus") "we shall always be with the Lord" (v. 17). Jesus came in judgment against Jerusalem in A.D. 70, but He did not come visibly and audibly. That is yet to come.

Jesus will return, but not to the earth. The A.D. 70 doctrine says Jesus has already returned. This error is forever silenced by this angelic message: "Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven" (Acts 1:11).

Endnotes

- 1 Timothy R. King, *The Transmillennial*® View, Jan 15, 2002.
- 2 Max R. King, *The Spirit of Prophecy*, 81, emp. King.
- 3 Ibid., 239, emp. King.
- 4 Ibid., 105, 81, 65, emp. King.
- 5 Ibid., 199-200.

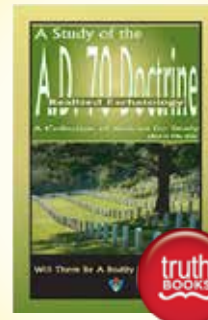


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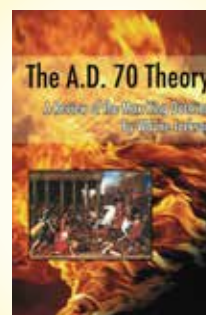
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The One Hope: Studies in Eschatology

When Jesus Comes Again

By Steve Monts

“Are you ready – are you ready – are you ready for the judgment day?” sang Penelope, my daughter, early one morning. She was singing that song in the privacy of her room. She was only two years old at that time. It sent an eerie chill down my spine. I knew that, at such an age, she did not understand what she was singing but ironically was ready if judgment day came. However, I thought as I listened, “I am being taught and admonished in song to be ready for that day. Am I ready?” Are you ready for that day? Ready or not, it is coming and the Bible tells us what will happen when Jesus comes again.

Many unfortunately have twisted Scripture to have a very convoluted idea of what takes place when Jesus comes again. Some believe it will be a secret coming where no eye will see the Lord except the believing eye. Then after seven years of tribulation on earth He will come visibly and reign from the throne of David in Jerusalem for 1000 years. Then there are some who teach that Jesus has already come again. Many different theories have been harvested from the most difficult texts of the Bible dealing with messianic prophecies. Then they take the difficult Scriptures to reinterpret the simple which violates all common sense and logic.

The Lord taught about the final day and He spoke in a simple way so that the common man could hear Him gladly and understand. The Bible says that Christ “brought life and immortality to light through the gospel” (2 Tim. 1:10).

That makes a lot of sense, because very little was said in the Old Testament about life eternal. However, in the New Testament, Jesus really shed light on eternity. So instead of running to difficult passages in Daniel or Ezekiel about what shall happen at Jesus’s return, we should go to Jesus and His Testament to ask what shall happen.

I recently had a study with a Seventh Day Adventist couple. The “Adventist” part of their name means they emphasize the imminent return of Christ in their doctrine. This group was built upon a man named William Miller who predicted the second coming of Christ between March 21, 1843 and March 21, 1844! Oops. He then tried April 18, 1844. Oops again. He then recalculated it to October 22, 1844. Oops thrice. William gave up, but the remnant of his group did not. They went on to rally under a man and woman named James and Ellen G. White to form the Seventh Day Adventists. They recalculated the return for 1845. Well, the “oops” just kept coming! By this time, many Seventh Day Adventists had given away all their land and possessions. They didn’t even sell them because no one would need money when the Lord returns! They were that convinced of their date setting abilities. For the next fifty years they kept saying the world would end within five years. Year after year they kept being wrong and that was over 120 years ago. So have they learned their lesson today? Not in the least. The couple I studied with started the study in Daniel Chapter 2. They were

convinced Daniel was prophesying about the second coming of Christ. And today we are now in the “toes of the image,” so Christ’s return must be *really really soon*. So they had Daniel speaking about the second coming of Christ *before there had even been a first!* Doesn’t it just make sense to go to Jesus and His first coming to learn what He says will happen at His second coming? Remember 2 Timothy 1:10?

First, Jesus says, “No man knows the day” (Matt. 24:36). William Miller and the Whites said, “We know the day.” Jesus said, “You know not when the time is” (Mark 13:33). Harold Camping and other Premillennialists say, “We know when the time is.” In fact, one man told me just a few weeks ago, “I know the Bible says we are in the last days, but I tell you we are in the *last hour!*” We may be, but we will not know it definitively from any Bible verse! Jesus said, “Watch therefore, for you know neither the day nor the hour when the Son of Man comes” (Matt. 25:13).

Secondly, when Jesus comes again these are the events that will happen. “Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice and come forth – those who have done good, to the resurrection of life, and those who have done evil to the resurrection of condemnation” (John 5:28-29). Jesus says it will be a time when He “comes in the glory of His Father with the holy angels” (Mark 8:38). This corresponds with what the apostle Paul revealed in 1 and 2 Thessalonians. 2 Thessalonians

1:7-8 says, “the Lord Jesus is revealed from heaven with His mighty angels, in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ.” So we learn from these Scriptures Jesus is coming with His angels, and at that time, He raises all the dead with His voice.

What of those alive on earth? 1 Thessalonians 4:16-17 adds, “For the Lord Himself will descend with a shout with a voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we

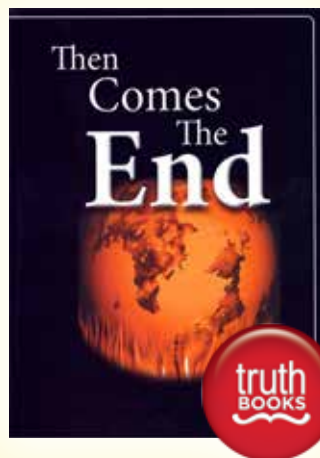
shall always be with the Lord.” After the dead are raised, those who are still alive are transformed and lifted from the earth into the air to be with Him or to be banished from Him (1 Cor. 15:52; 2 Thess. 1:9; Matt. 25:31-46). Notice, the Scriptures do not say that Jesus’s foot ever touches the earth again. So any theory that says He comes back down to earth is without Scripture or is twisting difficult Scriptures to fit a false theory. Heaven is not here on earth. Our word “Heave” comes from “Heaven.” Both terms originate from the Old English. When you heave something, do you lift it up or throw it down? Old English *hebban* “to lift, raise; lift up” (<http://dictionary.reference.com/browse/heave>).

Heaven is up, *not down*, the concept is inherent in the very word itself. When Jesus comes again we go *up* to Him, high into the air, to meet Him there in the clouds. “For we must all appear before the Judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad” (2 Cor. 5:10). This is what will happen on that final day. Are you ready for that day? **T**



Steve Monts

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The One Hope: Studies in Eschatology

The Judgment Day – Are You Ready?

By Steve Reeves

At various times in history, God has brought judgments upon mankind. He judged the world of Noah's day and brought judgments on Israel and Judah for their idolatry. However, apart from these and others, Jesus and the apostles spoke of "the judgment," "the last day," and the "day of judgment" that would be a day of reward for the righteous and punishment for the wicked.

This event is closely associated in Scripture with three other events (discussed in depth in articles elsewhere in this issue). The second coming of Jesus, the resurrection of all the dead, and the destruction of the earth immediately precede the judgment day. Paul taught that the coming of the Lord would usher in the resurrection day. "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first" (1 Thess. 4:16). Though Paul was only addressing what happens to Christians in this passage, Jesus said, "the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment" (John 5:28, 29). Thus the resurrection is a one-time event including all the dead, both evil and good. Peter said that the "day of the Lord" (2 Pet. 3:10) which was "his coming" (v. 4) would usher in the destruction of the heavens and the earth which, "being on fire shall be

dissolved, and the elements ... melt with fervent heat" (v. 12). Jesus said His coming was also to bring the final judgment of all mankind, the judgment day. He said, "when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left" (Matt. 25:31-33). This "separation," or judgment, results in the wicked going away "into eternal punishment: but the righteous into eternal life" (v. 46). The close proximity of these events leaves no room for the multiple bodily resurrections of premillennialism, nor is there time for a thousand year earthly reign between the coming of the Lord and the judgment day.

Who Judges?

Paul stated that "we will all stand before the judgment seat of God" (Rom. 14:10, ASV) and told the Corinthians that, "we must all appear before the judgment seat of Christ" (2 Cor. 5:10). There is no contradiction or confusion on the matter as he explains to the Romans that "God judges the secrets of men by Christ Jesus" (2:16). When exhorting the Athenians to repent in light of the judgment day, he said that God "has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead" (Acts 17:31).

Who is Judged?

In John's vision of the great white throne, he "saw the dead, the great and the small, standing before the throne" (Rev. 20:12). As seen above, when the Son of Man comes and sits on his throne, all nations will be gathered before Him. Jude reveals to us that the "angels that kept not their own principality ... he hath kept in everlasting bonds under darkness unto the judgment of the great day" (1:6). No one will be missing from that day!

The Basis of Judgment

The judgment day will be a "revelation of the righteous judgment of God; who will render to every man according to his works: to them that by patience in well-doing seek for glory and honor and incorruption, eternal life: but unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil ... but glory and honor and peace to every man that worketh good ... for there is no respect of persons with God" (Rom. 2:5-11). God will not judge prejudicially but will judge according to whether or not we obeyed the truth. We will be judged individually not by families, race, or culture, "that each one may receive the things done in the body, according to what he hath done, whether it be good or bad" (2 Cor. 5:10). While God has spoken to man in different times (dispensations), He now has spoken to us in His Son Jesus (Heb. 1:1, 2). Therefore Jesus

says, “the word that I spake, the same shall judge him in the last day” (John 12:48). Only the gospel of the Lord Jesus Christ has the power to save men’s souls today. If we choose not to obey the gospel of our Lord Jesus, we will suffer punishment (2 Thess. 1:7-9)!

The Destiny of the Judged

The Scriptures speak of only two destinies or results of the judgment day: heaven or hell. Jesus said that the resurrection would bring forth “those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment” (John 5:29). In Matthew 25:31-46, He said that the cursed “will go away into eternal punishment, but the righteous into eternal life.” The church at Thessalonica was told they would receive “rest” for their afflictions and persecutions in Christ, while those afflicting them would “suffer punishment, even eternal destruction from the face of the Lord” at the revelation of the Lord Jesus from heaven (2 Thess. 1:6-9). Upon judgment we will either rest in heaven with eternal life or suffer eternally the anguish of hell.

Jesus spoke of hell as being a place of “eternal fire which is prepared for the devil and his angels” (Matt. 25:41), “where their worm dieth not, and the fire is not quenched” (Mark 9:48), and where workers of iniquity will endure, “the weeping and the gnashing of teeth” (Luke 13:28). In Revelation, it is described as “the lake of fire and brimstone” into which the devil and any not found written in the book of life are cast (20:10, 15). In Revelation 14:10-11, we read how the wicked “shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment goeth up for ever and ever; and they have no rest day and night....” This is “the second death” (20:8). There is no annihilation of the wicked soul, only eternal punishment and destruction from the face of the Lord!

The night before Jesus died for the sins of the world he told the disciples, “if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also” (John 14:3). He was speaking of His ascension into heaven to be with the Father (v. 28). It was **there** that He would prepare a place for the righteous, not somewhere on a renovated earth. It was **there** that He wanted them to be **also**. Jesus now sits at the right hand of God awaiting the time when He will “descend from heaven with a shout ... the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord” (2 Thess. 4:16, 17). He will not come to set up heaven on earth, but rather to gather together unto him the faithful (2 Thess. 2:1). Heaven is the home of the Father, the Son, the Holy Spirit, and the angels, and it will be the eternal home of the righteous, too!

The judgment day is a serious and sobering event. It is called the last day because it ushers in eternity and when it comes there will be no second chances. In the Gospel of Matthew, Jesus admonishes us to “watch ... for ye know not on what day your Lord cometh ... be ye also ready; for in an hour that ye think not the Son of man cometh” (24:42-44). He followed this warning with the parable of the five wise and five foolish virgins. When the bridegroom came, “they that were ready went in with him to the marriage feast: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know not the day nor the hour” (25:1-13). Once the door is shut (judgment day) there is no second chance! There is a great day coming! Are you watching? Are you ready? **T**



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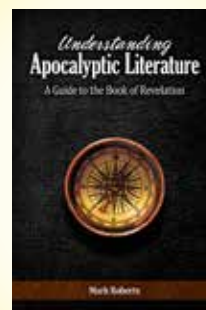
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The One Hope: Studies in Eschatology

Come, Lord Jesus

By Jason Longstreth

As we come to the final message of the New Testament, we find that the attention of the early Christians was directed toward their ultimate desire. This desire was not something that could be fulfilled in this world. However, it would be fulfilled when their Lord returned to take them home. In fact, Jesus said, “Behold, I am coming quickly, and My reward is with Me to render to every man according to what he has done” (Rev. 22:12). A few verses later, we read the final words of Jesus, “Yes, I am coming quickly,” followed by John’s exclamation, “Come, Lord Jesus” (Rev. 22:20). It is significant that the Bible closes out with an expression of John’s desire for the return of Jesus. After all, the coming of Jesus was not only what the Old Testament prophesied and the New Testament proclaimed; the coming of Jesus was and is the goal of history as well as being the Christian’s hope.

In discussing eschatology, I have often pointed out that the entire Bible is thoroughly eschatological. A study of eschatology, therefore, is not limited to just a few visions or prophecies within the sacred text. Instead, it permeates the entirety of the Old and New Testaments. The faith of the Old Testament believer looked forward to a number of events that would transpire on the horizon. At the heart of their eschatological outlook was, of course, the coming of the Messiah and His Kingdom, but their hope had developed over hundreds of years. It began in the Garden of Eden, with that

first Messianic Promise in Genesis 3:15. From there, the Seed of Woman became identified as the Seed of Abraham (Gen. 22:18). In Genesis 49:10, the Redeemer is revealed as part of the tribe of Judah. 2 Samuel 7:12-13 informs us that He would be a descendant of David.

After the establishment of the monarchy, the Israelites recognized three distinct offices, or roles, that were held by individuals who were, in one way or another, representatives of God. Of course, those three roles were prophet, priest, and king. The coming Redeemer would fulfill all three. Deuteronomy 18:15 promised a prophet like Moses – the One to whom they must give heed. Psalm 110:4 speaks of the One who is a priest forever after the order of Melchizedek. And we read of the king who comes to the daughter of Zion in Zechariah 9:9. This Messianic King would sit on David’s throne and His kingdom would last forever (2 Sam. 7). In addition, this future Redeemer-King would be divine. He was identified as Immanuel, God with us (Isa. 7:14) and Mighty God (Isa. 9:6).

But what I want to emphasize to you is that it was this eschatological understanding that upheld and strengthened the faith of the Old Testament believer. In his darkest hours, he turned to his hope in the Messiah and he knew that one day, in the last days, God would accomplish the tasks He had promised to do. This forward-looking faith gave those believers the courage they needed to run the race that was set before them. In fact, Hebrews 11

makes that very point. They were looking forward to the city of God and they died in faith, not having received what was promised. But they believed.

As we shift from the Old Testament to the New Testament, that fundamental principle does not change. Even though there are some distinct differences between the eschatological characteristics of the New Testament era (such as a deeper enjoyment of spiritual blessings, a greatly enhanced knowledge of God’s redemptive plan, and the fact that many of the eschatological promises of the Old Testament were brought to fruition through Jesus Christ’s entrance into the world), there were still momentous events that were yet to come. The early Christians understood that there were many blessings that they enjoyed in their own lifetime, yet would not be fully realized until the age to come. For example, the kingdom was a present reality (manifested in the church), but Paul wrote of it as a future event in 2 Timothy 4:18. The early Christians believed that they had eternal life, but would also receive it. They knew that Christ was reigning in His church, but they looked forward to a special day – the day Jesus Christ returns. That is why they cried out, “Maranatha!” (1 Cor. 16:32).

That is also why Jurgen Moltmann made the statement he did in *Theology of Hope* (16),

From first to last, and not merely in the epilogue,

Christianity is eschatology, is hope, forward looking and forward moving, and therefore also revolutionizing and transforming the present. The eschatological is not one element of Christianity, but it is the medium of the Christian faith as such, the key in which everything in it is set.... Hence eschatology cannot really be only a part of Christian doctrine. Rather, the eschatological outlook is characteristic of all Christian proclamation, and of every Christian existence and of the whole Church.

But what I really want us to focus on in this article is the practical application of these things. You see, there is a reason that God gave all of these glimpses into the future, throughout history. Have you ever wondered why there were so many prophecies made about Jesus? Certainly, they have an apologetic value in demonstrating God. However, they accomplish much more than just that. After all, they are not absolutely essential in an apologetic sense – the resurrection of Christ proves God. Instead, they served as motivation for the saints of old to maintain their course and their devotion. Even if the fulfillment of these things would not take place for hundreds, or perhaps thousands, of years, the prophecies and the ability to look forward gave these individuals reassurance. And the same was true with the early Christians. The guarantee of Christ's return and a future fulfillment of God's promises reassured them of who they were and where they were going.

That is why it is not surprising that the return of Jesus is mentioned so frequently in the New Testament. In fact, Paul describes the basic life of the Thessalonian Christians with this statement, "how you turned to God from idols to serve a living and true God, and to wait for His Son from heaven, whom He raised from the dead, that is Jesus, who rescues us from the wrath

to come" (1 Thess. 1:9-10). In the very next chapter, he says the Thessalonians were his "hope" or "crown of exultation" "in the presence of our Lord Jesus at His coming" (1 Thess. 2:19). At the close of the next chapter, he expressed how the Lord may establish them "at the coming of our Lord Jesus with all His saints" (1 Thess. 3:13). Of course, this is followed at the end of chapter four and into chapter five by Paul's longer discussion regarding the return of Jesus.

So, what is the practical application of these things? What does the return of Jesus do for us? It reminds us that there will be an end. This is what man tries so hard to forget, whether it is related to

The guarantee of Christ's return and a future fulfillment of God's promises reassured them of who they were and where they were going.

his own life or to the world as a whole. That is why Peter reminded us of these things in 2 Peter 3. The return of Jesus reminds us of the power and authority of God – not only over the spiritual realm, but also over the physical realm. He created it and He will destroy it. It motivates us to live our lives in such a way that we are prepared for the end. That was the point of 2 Peter 3:14 and that is why Paul made his statement before Felix, "But this I admit to you, that according to the Way which they call a sect I do serve the God of our fathers, believing everything that is in accordance with the Law and that is written in the Prophets; having a hope in God, which these men cherish themselves, that there shall certainly be a resurrection of both the righteous and the wicked. In view of this, I also do my best to maintain always a blameless conscience *both* before God and before men" (Act 24:14-16). It focuses on the spiritual struggle that is taking place. And it gives us a sense of urgency.

But, most importantly, the return of Jesus Christ, and the events that surround His return, are the events that matter most in all of Creation. Jesus had comforted His disciples with these words, "Do not let your heart be troubled; believe in God, believe also in Me. In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, *there* you may be also. And you know the way where I am going" (John 14:1-4). And these are the words that continued to provide comfort for the early Christians. They knew that Jesus would return

to take them home one day. They knew they were going to heaven, not coming back to earth. As a result, they were able to set their mind on things above, not on things that are here on earth (Col. 3:2). They also realized that their citizenship was in heaven, from which also they eagerly waited for a Savior, the Lord Jesus Christ (Phil. 3:20). May we have the same desire.

The Christian's hope is found in the return of Jesus Christ. If Christ does not come back, nothing else matters. It is at that time that He will resurrect or transform our bodies (1 Thess. 4; 1 Cor. 15). It is at that time that Jesus will take us home and we will be where He is. We are going to heaven, not coming back to earth. Therefore, let us live in such a way that we can say, like the first century Christians, Come Lord Jesus! **T**



Jason Longstreth

Jason Longstreth has worked with the Forest Hills Church of Christ in Tampa, Florida for the last 7 years.



God Still Has Use for You

By John Isaac Edwards

Despite our best efforts, sometimes we slip and fall. John wrote, “If we say that we have no sin, we deceive ourselves, and the truth is not in us....If we say that we have not sinned, we make him a liar, and his word is not in us” (1 John 1:8, 10). It is easy for one who has sinned to “be swallowed up with overmuch sorrow” (2 Cor. 2:7). I would like to recommend to you that, even though you have sinned, God still has use for you.

1. God Still Had Use for Israel.

Through Moses, the blessings of obedience and curses of disobedience were stressed and impressed upon them (Lev. 26; Deut. 28). The history of Israel is the story of one apostasy after another. Read the book of Judges for example. Isaiah described the Lord’s people of his time as a “sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward” (Isa. 1:4). Yet, the Lord extended unto them an invitation, “Come now, and let us reason together ... though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool” (Isa. 1:18). He made it possible for them to again “eat the good of the land” (Isa. 1:19). Remember the words of Ezekiel? “Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die....Repent, and turn yourselves from all your transgressions;

so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye” (Ezek. 18:27-32). The Period of Return and Restoration, when Israel returned from captivity unto their homeland, shows God still had use for Israel!

2. God Still Had Use for Moses.

Our hearts cannot but be touched by the story of Moses. As a child, he was delivered from Pharaoh’s charge, “Every son that is born ye shall cast into the river...” (Exod. 1:22). He would grow to deliver his brethren from a smiting Egyptian, deliver the priest’s daughters from the shepherds, and deliver Israel out of Egypt. He was called by the Lord up to the top of the mount to receive the commandments of the Lord for His people. When Israel sinned in the molten calf, and the Lord would consume them and make of Moses a great nation, Moses interceded on their behalf. He was “very meek, above all the men which were upon the face of the earth” (Num. 12:3). Yet, he stumbled. When God’s people became thirsty and got to complaining, the Lord told Moses to speak to the rock. With his rod he struck the rock, and with his lips he “spake unadvisedly” (Ps 106:33). Because of this, he would not bring the congregation into the Promised Land (Num. 20:12). He would see it from Pisgah’s top, but not step foot in it. How sad! Yet, God still had use for Moses! The one who disobeyed in the water of Meribah preached obedience in the plain of Moab. The book of Deuteronomy is a series of speeches of Israel’s 120-year-old leader and the theme is obedience.

Who better to preach obedience? And, don't overlook the fact that Moses is listed among the faithful in Hebrews 11.

3. God Still Had Use for David.

Remember David, the man after God's own heart (Acts 13:22). He saw, sent, took, and lay with Bathsheba, Uriah's wife (2 Sam. 11:2-4). David added sin to sin in that he "made him drunk" (2 Sam. 11:13) and "killed Uriah the Hittite with the sword" (2 Sam. 12:9). Yes, there were terrible consequences to be suffered. The sword would not depart his house. Evil would be raised up against him out of his own house. His wives would be lain with before all Israel. The child that was born unto him would surely die. Though David confessed his sin and the Lord put away his sin (2 Sam. 12:13), he had to live with what he had done. He said, "my sin is ever before me" (Ps. 51:3). Yet, God still had use for David. David said, "Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee" (Ps. 51:9-13). Who has not read and benefited from the Psalms written by David, Israel's sweet singer? Aren't you glad God still had use for David? And, think of all the preparations he made for the temple, even though it would not be built by him, but by his son, Solomon.

4. God Still Had Use for Peter. This professional fisherman became one of the Lord's disciples and an apostle, one of those most closely associated with the Lord. The Lord promised to give unto him "the keys of the kingdom of heaven" (Matt. 16:19). Yet, we find him denying the Lord; not once, not twice, but three times and cursing and swearing in Matthew 26. Verse 75 records that Peter "went out, and wept bitterly." God still had use for Peter! The Lord didn't take the keys away from him. He asked Peter to feed His sheep (John 21:15-17). Peter would go on to

preach on Pentecost (Acts 2), would be sent by the Lord to the Gentiles (Acts 10-11), and would write two letters bearing his name – 1 and 2 Peter.

5. God Still Had Use for Simon.

After Simon the sorcerer was baptized, he sinned. He was in a very bad state — his heart was not right with God, he was in danger of perishing, in the gall of bitterness and bond of iniquity (Acts 8:20-23). He could have been told it was all over, he had no hope, and could be of no use in the Lord's service. Yet, he was offered a pathway of return and his disposition was, "Pray ye to the Lord for me" (Acts 8:24). Don't you respect a man like that?

6. God Still Had Use for the Corinthian Fornicator. A man who was a member of the church at Corinth became involved in the sin of fornication — "such fornication as is not so much as named among the Gentiles, that one should have his father's wife" (1 Cor. 5:1). This was serious. The brethren were to deliver him unto Satan, have no company with him, even not to eat with him, and put him away from among themselves. Yet, I know God still had use for him. Paul later wrote, "So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him" (2 Cor. 2:7-8).

Even though the elder brother didn't have much use for his father's son, the father said, "It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found" (Luke 15:32). As God still had use for these, let me suggest God still has use for you if you still have use for Him. Thanks be to God for His longsuffering, grace, and mercy! **T**

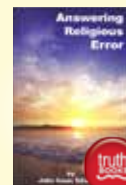


John Isaac Edwards

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Flowers, Steven J. Wallace & Others

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1558 Hamm Street
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662-842-8277

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1017 SW 84th Street
Oklahoma City, OK 73129

Phone: 405-272-1177

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Harry Osborne, John Isaac Edwards,
Brett Hogland, Donnie Rader
& the local elders

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ChurchDirectory

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

ALASKA

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

ALABAMA

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 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: David Deason (205) 425-2352

BIRMINGHAM

Vestavia Hills church of Christ
2325 Old Columbiana Rd. (near I-65 & Hwy. 31)
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelists: Harold Comer, Jason Cicero
or David Banning (205) 822-0018 or 822-0082

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 P.M., Wednesday 7 P.M.
Evangelist: Kenny Moorer (256) 766-0403

HUNTSVILLE

Chapman Acres church of Christ
2137 Penhall Dr., NE (I-565, Exit 21, right on
Maysville Road left on Chapman Avenue,
right on Penhall Drive)
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Isaac Muñoz, www.chapmanacres.org

MOBILE

West Mobile church of Christ
129 Hillcrest Road
Worship 9-9:30 A.M., Bible Study 9:30-10:30 A.M.
Worship 10:30-11:30 A.M., Wednesday 7 P.M.
(251) 342-4144 or 342-2041

MONTGOMERY

Eastbrook church of Christ
650 Coliseum Blvd.
Bible Study 9 A.M., Worship 10 A.M.
Wednesday 6 P.M., Bldg: (334) 272-4232
Contacts: Brian Moore: (334) 279-1077
Charles Martin: (334) 283-2983

NORTHPORT

Northwood church of Christ
4601 Northwood Estates Drive
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: David Maxson (205) 339-6122
<http://www.justchristians.info>

PARRISH

McArthur Heights
church of Christ, 5082 Hwy. 269
Bible Study 10 A.M., Worship 11 A.M.
Evening 5 P.M., Wednesday 6:30 P.M.
(205) 686-5978 or 686-5620

SCOTTSBORO

Eastside church of Christ
John T. Reid Pkwy., (Hwy. 72, 2 mi. E. of Hwy. 35)
Worship 9 A.M., Bible Study 9:30 A.M.
Worship 10:30 P.M., Wednesday 7 P.M.
Evangelist: Wayne Chappell, Sr.
(256) 574-1603 or 575-2664

ARKANSAS

CONWAY

Hwy. 65 church of Christ
271 Highway 65N
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Bruce Reeves, Bldg: (501) 336-0052

CONWAY

Eastside church of Christ
1540 E. Oak Street 72302
www.conwaychurchofchrist.org
Sun. Bible Classes 9:30 A.M.
Sun. Worship 10:30 A.M.
Sun. Worship 6 P.M., Wed. Bible Classes 7 P.M.
Preacher: Gary Prince, gwprince@juno.com

CONWAY

Prince Street church of Christ
2655 Prince St., (Hwy. 60)
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(501) 339-6917

FT. SMITH

South 46th St. church of Christ
2323 South 46th Street
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Shawn Chancellor
(870) 648-2898 or (479) 782-0588

JACKSONVILLE

church of Christ
1807 McArthur Drive
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(501) 982-6413 - church bldg
(501) 533-8801 - Jason Lankford
www.mcarthurdccc.com

JONESBORO

StoneRidge church of Christ
514 Airport Road
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Dick Blackford (870) 933-9134
email: rlb612@aol.com

LITTLE ROCK

church of Christ
7115 West 65th Street
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Don McClain, Res. (501) 847-6677
Study (501) 568-1062

PARAGOULD

Village Creek church of Christ
Bible Study 9 A.M., Worship 9:50 A.M.
Wednesday 7 P.M., Sunday 5 P.M.
Evangelist: Dwight Harrison
www.villagecreekchurchofchrist.com

PINE BLUFF

church of Christ
4700 W. 28th Street
Bible Study 9:45 A.M., Worship 10:35 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Clarence W. Fell (870) 879-2097

POCAHONTAS

Westside church of Christ
3644 Hwy 90 West • P.O. Box 43
Bible Study 9 A.M., Worship 9:45 A.M.
Afternoon 1 P.M., Wednesday 6:30 P.M.
Herbert Starr, Evangelist

ROGERS

Central church of Christ
201 South 19th Street, Ste. N
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6:30 P.M., Wednesday 7 P.M.
Earl Mitchell: (479) 636-7484

TEXARKANA

church of Christ
2301 Franklin Drive
Bible Study 9:30 A.M., Worship 10:15 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Rick Boswell

ARIZONA

GLENNDALE

church of Christ
6801 N. 60th Avenue
Bible Study 9 A.M., Worship 9:40 A.M.
Evening 5 P.M., Wednesday 7:30 P.M.
Evangelist: Steven Harper

TUCSON

church of Christ
145 N. Country Club Road
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Hugh Delong
(520) 326-3634 or 722-3179

CALIFORNIA

ALAMEDA

Alameda church of Christ
2167 Santa Clara Avenue
Bible Study 9:45 A.M., Worship 10:50 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Call Us! (510) 523-9547
www.alamedachurchofchrist.com

BELLFLOWER

Rose Ave. church of Christ
17903 Ibbetson Ave.
Bible Study 9:45 A.M., Worship 10:50 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(562) 866-5615, <http://www.roseavenue.org>

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

DUBLIN

Dublin church of Christ
11873 Dublin Blvd. CA 94568
Bible Study 9:30 A.M., Worship 10:30 A.M.
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Evangelist: Joshua Higgins (925) 828-8747

FOLSOM

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Evangelist: David Posey
(530) 676-9514 or (916) 608-4866
www.folsomchurch.com

FREMONT

Centerville church of Christ
3885 Beacon Ave, Ste D., Fremont, CA 94538
Bible Study 10 A.M., Worship 11 A.M.
Evening 5 P.M., (510) 794-7659

LONG BEACH

church of Christ
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Bible Study 9:50 A.M., Worship 10:45 A.M.
Evening 5:30 P.M., Wednesday 7 P.M.
JP Flores (562) 420-2363
Mark Reeves (562) 420-9577
www.JustChristians.org

OCEANSIDE-VISTA

church of Christ
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Evening 5 P.M., Wednesday 7 P.M.
(760) 940-8003

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church of Christ Western Slope
2923 North Ave., Unit 3
Grand Junction, CO 81504
Worship 10:30 A.M., Evening 5 P.M.
Wed. Bible Study 6 P.M.
www.churchofchristwesternslope.com

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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 Thetford (970) 667-0469
www.poudrevalleychurchofchrist.org

MONTROSE

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1414 Hawk Parkway, Unit C
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Evening 2 P.M., (970) 249-8116

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Lighthouse church of Christ
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church of Christ
604 W. Fort Dade Ave.
Bible Study 10 A.M., Worship 10:50 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: V.C. McCormick (352) 796-9803

DESTIN

South Walton church of Christ
64 Casting Lake Road
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(850) 622-3817
www.southwaltonchurchofchrist.com

FORT LAUDERDALE

Northside church of Christ
912 NW 19th St.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(954) 763-1404

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

FORT MYERS

Southside church of Christ
13641 Learning Court
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: David P. Schmidt
(239) 433-2838 or 482-2158

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church of Christ
6 Lane Dr., Mary Esther, FL
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40 W. "A" St., Frostproof, FL 33843
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Wednesday 7 P.M., (863) 635-2607 or 635-4278

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church of Christ
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(407) 349-9998

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8150 Driggers Street
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Jamie Rhoden, (904) 781-5704
or 693-0432, www.mariettacoc.com

KEY LARGO

Key Largo church of Christ
100695 N. Overseas Hwy.
33037 m.m. 100.7 on US 1
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: William LeDent (305) 451-1194

MIAMI

church of Christ
Eglise du Christ de Miami
8343 NE 3rd Court
Bible Study 10 A.M., Worship 11 A.M.
Wednesday 7 P.M.
Minister: Junot Joseph (305) 244-8295

MIAMI

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(Nearest to Airport), 500 N.W. 53rd Ave.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: John Buttrick (305) 634-5924

MIAMI

church of Christ
12780 Quail Roost Dr.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Clark Pace
(305) 233-9590 or (954) 430-1437

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 (352) 629-5505
www.anthonycoc.com

ORLANDO

Pine Hills church of Christ
890 Hastings Street
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Ray West (407) 293-2851 or 290-8650

ORLANDO

Azalea Park church of Christ
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Bible Study 9:30 A.M., Worship 10:30 A.M.
Wednesday 7:30 P.M.
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ORLANDO

church of Christ at S. Bumbly
3940 S. Bumbly Ave.
Sunday Worship 9 A.M., Bible Study 10 A.M.
Worship w/ communion 10:55 A.M. (No Evening Service), Wednesday 7 P.M.
Evangelist: Adam Willingham
Office: (407) 851-8031

PALATKA

Palatka church of Christ
505 Third Ave. (Third Ave. intersects Hwy. 19 one block south of Hwy. 20)
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Robert Skomp
(386) 326-3952 or 546-5689

PALMETTO

Palmetto church of Christ
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Wednesday 7:30 P.M.
www.palmettochurchofchrist.com
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PANAMA CITY BEACH

Beach church of Christ
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Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(850) 234-2521

PENSACOLA

East Hill church of Christ
2078 E. Nine Mile Rd. at Camberwell Rd.
Bible Study 10 A.M., Worship 11 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Hal Hammons
(850) 479-2130 or (850) 602-8420

SEFFNER

church of Christ
621 E. Wheeler Rd.
Bible Study 10 A.M., Worship 10:50 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Bobby Witherington (813) 684-1297
www.seffnercoc.org

GEORGIA

CENTERVILLE

Centerville church of Christ
250 Collins Ave. (Near Robins AFB)
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: J. Wiley Adams (478) 922-1158

COLUMBUS

River City Church of Christ
3900 River Road, Columbus GA 31904
Bible Class 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelists: Jeff McCrary & Bo Couchman
(205) 451-9028, rivercitychurchofchrist.com
backtothebible@rivercitychurchofchrist.com

CONYERS

Rockdale church of Christ
East Metro Atlanta, 705 Smyrna Road
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

PINE MTN. VALLEY

church of Christ
Route 116 (near Callaway Gardens)
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Tommy W. Thomas
(706) 628-5117 or 628-5229

SAVANNAH

Costal church of Christ
7201 Johnny Mercer Blvd
Bible Study 10 A.M., Worship 11 A.M.
Wednesday 6:30 P.M., Evangelist: Ron Nelson
ronaldnelson1@gmail.com, (912) 306-4631
www.coastalchurchofchrist.com

VALDOSTA

Gonwood church of Christ
4030 Mulligan Rd. (4 miles S. of Moody, Next to Fred's Store on Bemiss Rd.), Valdosta, GA 31605
Sun. Bible Class 10 A.M., Sun. Worship 11 A.M.
Sun. Evening 6 P.M., Wed. Eve. Bible Class 7 P.M.
(229) 219-8449 or (229) 300-3739
agospelpreacher@gmail.com

VALDOSTA

church Of Christ
4313 North Valdosta Rd.
(Located 1 mile E. of Exit 22 off I-75)
Worship 9 A.M., Bible Study 10 A.M.
Communion 11 A.M., Wednesday 7 P.M.
(229) 244-8630, www.northvaldostacoc.com

HAWAII

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

IOWA

GRINNELL

church of Christ
1402 Third Ave.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Wednesday 7 P.M.
(641) 521-6485, (641) 236-3883
www.grinnellcoc.com

DES MOINES

church of Christ
1310 N.E. 54th Ave.
Bible Study 9:30 A.M., Worship 10:40 A.M.
Wednesday 7 P.M., (515) 262-6799

IDAHO

BLACKFOOT

church of Christ
370 N. Shilling • P.O. Box 158-83221
Bible Study 10 A.M., Worship 11 A.M.
Wednesday 7:30 P.M.
(208) 785-6168 or 681-1552

ILLINOIS

CHICAGO

church of Christ
1514 West 74th Street
Bible Study 9 A.M., Worship 1 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: James E. Scott
Bldg. (773) 224-9279, (708) 339-6126

DOWNERS GROVE

church of Christ
1236 63rd St., (1 and 1/2 mile E. of I355)
Bible Study 9 A.M., Worship 9:55 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(630) 968-0760 • www.dgccc.org

GLENN ELLYN

church of Christ
796 Prairie, 60137
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7:30 P.M.
Evangelist: Joseph T. Novak
(630) 529-2149, (630) 858-2290

MATTOON

Southside church of Christ
1100 S. 17th Street
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(217) 234-3702

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 P.M., Wednesday 7 P.M.
(847) 967-9667

SOUTH HOLLAND

Southeast church of Christ
16224 S Vincennes Ave.
Bible Study 9 A.M., Worship 10 A.M.
Evening 4 P.M., Wednesday 7 P.M.
Evangelist: Donald Hawkins, (708) 339-1008
www.southeastchurchofchrist.com

INDIANA

CLARKSVILLE

Clarksville church of Christ
407 W. Lewis & Clark Parkway
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Brian Anderson (812) 944-2305
or (812) 948-9917, www.clarksvillechurch.org

GREENWOOD

Greenwood church of Christ
371 W. Main Street
Sun. Bible Study 9 A.M., Worship 10:30 A.M.
Evening 4:30 P.M., Wednesday 7 P.M.
Evangelists: Neil Tremblett
(317) 888-8288
www.churchofchristatgreenwood.org

HOBART

church of Christ
300 N. Liberty Street
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Jerry Cleek (219) 942-2663

INDIANAPOLIS

Castleton church of Christ
7701 East 86th St., 46256
Sun. Worship 9:30 A.M., Bible Study 10:25 A.M.
Worship 11:15 A.M., Wed. Bible Study 7 P.M.
(317) 710-1204

JAMESTOWN

church of Christ
Bible Study 9:30 A.M., Worship 10:25 A.M.
Evening 4 P.M., Wednesday 7 P.M.
Evangelist: Greg King
(765) 676-6404 or (765) 891-9443
www.jamestowncoc.com

MARION

South Marion church of Christ
3629 S. Washington St.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Alan Jones (765) 922-7602
www.southmarionchurchofchrist.org

OOBITIC

church of Christ
400 Lafayette Ave. • P.O. Box 34
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 6 P.M. Wednesday 7 P.M.
(812) 279-4332

PEKIN

church of Christ
(First St. & Karnes Ct.)
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Jeremy Goen
(812) 967-3437 or 967-3520
www.pekinchurchofchrist.com

PLAINFIELD

church of Christ West
2028 Stafford Rd., Ste. C., (Marsh Shopping Cntr.)
Bible Study 9 A.M., Worship 9:50 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Johnie Edwards
(317) 964-9404 or (317) 839-1769
www.churchofchristwest.org

SAINT LEON, IN

Church of Christ
7140 Hyland Rd., Guildford, IN 47022
I74 exit 164 1 mile south on SR 1
Bible study 9:30 A.M., Worship 10:30 A.M.
Evening 6:00 P.M., Wednesday 7:30 P.M.
812-637-1252 or 513-367-7871

SALEM

Westside church of Christ
2000 West State Rd. 56
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(812) 883-2033, www.westsidechurchofchrist.net

TRAFALGAR

Spearsville Rd. church of Christ, 6244 S. 500W.
(1.2 mi. S. of Hwy. 135)
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Ed Rangel. (317) 878-5969
www.trafalgarchurch.com

KANSAS

TOPEKA

17th Street church of Christ
5600 SW 17th St.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 4 P.M., Wednesday 7 P.M.
(785) 235-8687 or 273-7977
www.17thstreetchurchofchrist.org

KENTUCKY**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 P.M., Evening (Apr-Oct) 6 P.M.
Evangelist: Justin Monts (270) 404-2171 or
646-0498, www.peterscreekcoc.com

BEAVER DAM

church of Christ
1235 Williams St.
Worship 10 A.M., Bible Study After Worship
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Mike Thomas
(270) 274-4451 or 274-4486

BRANDENBURG

Brandenburg church of Christ
612 Broadway
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 6:30 P.M.
Evangelist: Charles J. White (270) 422-3878

CAMPBELLSVILLE

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 P.M.
Evangelist: Steve Lee (270) 789-1651
stevelee4510@windstream.net
www.sunnyhillcoc.com

CANEYVILLE

Caneyville church of Christ
103 N. Main St. • P.O. Box 233
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Jarrod Jacobs (270) 589-4167,
(270) 274-3065 or (502) 724-2231

DANVILLE

church of Christ
385 E. Lexington Ave.
Worship 10 A.M., Bible Study 11:15 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Scott Vifquain (859) 236-4204

FRANKLIN

31-W North church of Christ
1733 Bowling Green Road
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Steve Monts, (270) 586-3978
www.31wchurchofchrist.com

HODGENVILLE

Hodgenville church of Christ
613 S Lincoln Blvd.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Don Brady (270) 358-6053
Dbrady1295@aol.com

LEITCHFIELD

Mill St. church of Christ
733 Mill Street, Highway 62 E.
Bible Study 10 A.M., Worship 10:55 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Michael Hardin
(270) 259-4968 or (270) 300-3239
www.millstreetchurchofchrist.org

LOUISVILLE

Valley Station church of Christ
1803 Dixie Garden Drive
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Dudley Ross Spears (502) 937-2822

LOUISIANA**GONZALES**

Southside church of Christ
405 Orice Roth Road, 70737, (Baton Rouge area)
Bible Class 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: R.J. Evans (225) 622-4587
rjevans@eatel.net

MANY

Lakeside church of Christ
12095 Texas Hwy. (Hwy. 6 W.)
12 miles west of Many
Bible Study 10 A.M., Worship 11 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(318) 256-9396

STONEWALL

N. DeSoto church of Christ
2071 Highway 171 (South of Shreveport)
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(318) 925-2733

MARYLAND**SEVERN**

Southwest church of Christ
805 Meadow Rd.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Brandon Trout
(410) 969-1420 or (410) 551-6549
www.swcofchrist.com

RIVERDALE

Wildercroft church of Christ
6330 Auburn Ave., (Washington, D.C. area)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Antoine Holloway
(301) 474-7460 or (301) 741-0012

MAINE**PORTLAND**

church of Christ • 856 Brighton Ave.
Leave Maine Turnpike at Exit 48
(Breakwater School)
Bible Study 10 A.M., Worship 11 A.M.
Second service immediately following morning
worship. Mid-week Bible Study. Please call for
times & places. (207) 839-3075 or 839-8409

MICHIGAN**CEDAR SPRINGS**

W. Michigan church of Christ
Sr. Citizen Center, 44 Park Street
(Grand Rapids Area)
Worship 11 A.M., Bible Study 12:30 P.M.
Wednesday 7 P.M.
Evangelist: Joseph Gladwell, (616) 975-2778
westmichcofc10@yahoo.com

MINNESOTA**DULUTH**

church of Christ
4401 Glenwood St.
Bible Study 9 A.M., Worship 10 A.M.
Bible Study 5:30 P.M., Wednesday 7 P.M.
Evangelist: Taylor Ladd (218) 728-3233

ST. CHARLES

church of Christ
636 Whitewater Ave.
Bible Study 10 A.M., Worship 11 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

MISSISSIPPI**BOONEVILLE**

Oakleigh Dr. church of Christ
101 Oakleigh Dr.
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 4 P.M., Wednesday 7 P.M.
Building: (662) 728-1942

CLINTON

McRaven Rd. church of Christ
301 McRaven Rd. (I20, exit 36)
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Leonard White
(601) 925-9757 or 924-2645

MERIDIAN

Grandview church of Christ
2820 Grandview Ave.
Bible Study 10 A.M., Worship 11 A.M.
Sun. Evening 6 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

MERIDIAN

7th St. church of Christ
2914 7th Street
Bible Study 9 A.M., Worship 10 A.M.
(601) 483-3101

SOUTHAVEN

church of Christ
2110 E State Line Rd. (Exit I-55), (Memphis area)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Wednesday 7 P.M.
Evangelist: James A. Brown
(662) 342-1132 - church Building

MISSOURI**BLUE SPRINGS**

Southside church of Christ
4000 SW Christiansen
Worship 9 A.M., Bible Study 10 A.M.
Worship 11 A.M., Wednesday 7 P.M.
Evangelist: Brett Hogland (816) 228-9262

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 5 P.M. CST/6 P.M. DST, Wednesday 7 P.M.
Evangelist: Jerry Lee Westbrook (573)334-9673

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 P.M., Wednesday 7 P.M.
(573) 996-3251 or 996-3513

FAIR GROVE

church of Christ
217 N. Orchard Blvd.
Bible Study 9 A.M., Bible Study 10 A.M.
Worship 11 A.M., Wednesday 7 P.M.
Evangelist: Walter Myers (417) 830-8972 or (417)
736-2663

KENNETT

church of Christ
703 Harrison St.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(573) 888-6778 or (870) 650-1648
*Nolan Glover, Preacher, www.
westsidechurchofchrist.us*

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

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 P.M., Wednesday 7 P.M.
Evangelist: Norman E. Fultz, (816) 356-3096
or 554-0836
www.sterlingavechurchofchrist.org

ST. JAMES

church of Christ
685 Sidney St.
Bible Study 9:30 A.M., Worship 10:15 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Lynn Huggins (573) 265-8628

ST. JOSEPH

County Line church of Christ
2727 County Line Rd.
Bible Study 9 A.M., Worship 9:50 A.M.
Evening 3 P.M., Wednesday 7 P.M.
(816) 279-4737
www.countylinechurchofchrist.com

NEBRASKA**BEATRICE**

church of Christ • 7th and Bell
Bible Study 9 A.M., Worship 10 A.M.
Evening 6:30 P.M., 233-4102 or 228-3827
www.churchofchrist7bell.com

NEW JERSEY**VAUXHALL**

church of Christ
Milbourn Mall Suite 6., 2933 Vauxhall Rd.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Contact: Lian Powlette
phone: (732) 824-7399
email: lionpow3@optonline.net

NEW MEXICO**ALBUQUERQUE**

Heights church of Christ
7801 Zuni Road, S.E.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Darrel Yontz (505) 266-7577
www.heightschurchofchrist.com

NEVADA**RENO**

Central church of Christ
2450 Wrondel Way, Suite A
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(775) 786-2888

NORTH CAROLINA**CHARLOTTE**

Charlotte church of Christ
5327 S. Tyron Street
Worship 9 A.M., Bible Study 10: A.M.
Worship 11 A.M., Wednesday 7:30 P.M.
(704) 525-5655

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 or (910) 423-2879

OHIO**BEAVERCREEK**

Knollwood church of Christ
1031 Welford Drive
Bible Study 9:30 A.M., Worship 10:20 A.M.
Afternoon 3 P.M., Wed. Afternoon 1 P.M.
Wed. Evening 7:30 P.M.
(937) 426-1422
www.knollwoodchurch.org

CINCINNATI

Blue Ash church of Christ
4667 Cooper Road
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Russell Dunaway, Jr. (513) 891-3174
www.blueashchurchofchrist.com

CLEVELAND

Lorain Ave. church of Christ
13501 Lorain Ave.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(216) 476-0660 or (330) 725-3960, 723-0111

COLUMBUS

Laurel Canyon church of Christ
409 McNaughton Road
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(614) 868-1375, www.lccoc.net

DAYTON

West Carrollton
28 W. Main Street, 45449
Early Worship 9 A.M., Bible Study 9:30 A.M.
Worship 10:25 A.M., Wednesday 7 P.M.
Evangelist: Michael Grushon (937) 866-5162
or 848-3779, www.wc-coc.org

FRANKLIN

Franklin church of Christ
6417 Franklin-Lebanon Rd. 45005
Sun. Bible Study 10 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

FREMONT

church of Christ
3361 W. State Street, 1 mi. W. of Fremont
on U.S. Rt. 20
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(419) 849-3340 or 849-2980
www.fremontchurchofchrist.com

HAMILTON

Westview church of Christ
1040 Azel Ave.
Bible Study 9 A.M., Worship 9:45 A.M.
Evening 6:30 P.M., Wednesday 7 P.M.
Evangelist: David A. Stansberry (513) 868-9988

HILLIARD

church of Christ
4840 Cemetery Rd.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(614) 876-4089

MANSFIELD

Southside church of Christ
687 Mansfield-Lucas Road
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 5 P.M., Wednesday 5 P.M.
Leon Bond: (419) 525-3684
church: (419) 522-8982

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 P.M.
Daniel Ruegg: (740) 222-9160 or Steve Foutty:
(740) 473-9028

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 P.M.
Building phone: (937) 845-8467

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 P.M.
Contact: Dave Wylie (513) 553-6414
www.nrchurchofchrist.com

NORTHWOOD

Frey Road church of Christ
4110 Frey Rd. (Toledo Area)
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Donald Jarabek
(419) 893-3566, (419) 691-0688

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.

OKLAHOMA

MCALESTER

North A St. church of Christ
2120 No. A Street
Bible Study 9:45 A.M., Worship 10:45 A.M.
Evening 5:30 P.M., Wednesday 7 P.M.
Evangelist: Rob Lungstrum, Cell: (918) 931-1362
Office: (918) 423-3445

OKLAHOMA CITY

Seminole Pointe church of Christ
16300 N. May Avenue
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: John M. Duvall (405) 340-3189
or 513-6691, www.seminolepointecofc.org

OREGON

MEDFORD

The Spring St. church of Christ
1850 Spring St. (Roxy Ann Grange Hall)
Corner of Spring/Valley View
Bible Study 10 A.M., Worship 11 A.M.
Evening 5 P.M., Thursday 7 P.M.
Evangelist: Dean Blackwell (541) 773-2649

SWEET HOME

church of Christ
3702 E. Long Street
Bible Study 10 A.M., Worship 11 A.M.
Evening 6:30 P.M., Wednesday 7:30 P.M.
Building: (541) 367-1599

PENNSYLVANIA

PHILADELPHIA

church of Christ
7222 Germantown Ave., 19119
Bible Study 10:15 A.M., Worship 11:15 A.M.
Tuesday night 7 P.M.
Evangelist: James H. Baker, Jr. (215) 248-2026
www.mtairychurchofchrist.org

SOUTH CAROLINA

BEAUFORT

church of Christ
2107 King Street
Parris Island: Call for times, services for recruits
only. Sunday 10 A.M., Wed. Bible Study 7 P.M.
Evangelist: Bryan Nash (843) 524-4400

COLUMBIA

Lower Richland church of Christ
3000 Trotter Rd. (Hopkins, SC)
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(803) 730-0452, <http://lowerrichlandchurch.org>

ORANGEBURG

Southside church of Christ
1502 Binnicker Bridge Rd.
(Grange Building - Hwy 70)
Bible Study 10 A.M., Worship 11: A.M.
Evangelist: Fred England (803) 939-0672
www.southside-church.org

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 P.M.
Evangelist: A.A. Granke, Jr. (803) 499-6023

WEST COLUMBIA

Airport church of Christ
4013 Edmund Hwy. (Hwy. 302)
Bible Study 10 A.M., Worship 11 A.M.
Evening 5:30 P.M., Wednesday 7 P.M.
Evangelist: Seth Mauldin, Buldg. (803) 834-6978
<http://airport-church-of-christ.com>

TENNESSEE

COLUMBIA

Jackson Hts. church of Christ
1200 Nashville Hwy., Hwy. 31N
Bible Study 9:15 A.M., Worship 10:15 A.M.
Evening 5 P.M., Mid-week 7 P.M.
Evangelists: Andrew Roberts & Shawn Jeffries:
(931) 388-6811, www.TheBibleWay.org

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 P.M.
(931) 388-5828 or (931) 381-7898
www.mooresvillepikecoc.com

JACKSON

Sunset View church of Christ
3618 Hwy 70 East
(Exit 87 off I-40, 7mi. @ Spring Creek)
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Steve Wilkerson (731) 967-0590
or 968-9851

JOHNSON CITY

Brookmead church of Christ
2428 Lakeview Drive
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Kevin Kay (423) 282-6251 or 426-1836

JONESBOROUGH

11-E church of Christ
240 Headtown Road
Bible Study 10:30 A.M., Worship 11 A.M.
Evening 5 P.M., Evangelist: David Wheeler
(423) 557-9119 or (423) 948-6464
www.christianadmonisher.jigsy.com

KINGSTON SPRINGS

Kingston Springs church of Christ
350 North Main Street
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Steve Walker, www.ksccoc.com

KINGSPORT

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 P.M., Wednesday 7 P.M.
Evangelist: Tom Kinzel, Bldg.# (423) 239-3979
or (423) 579-2002 • www.kptcoc.org

MARVILLE

Smokey Mt. church of Christ
2206 Montvale Road
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Harold Tabor (865) 977-4230
Lon Spurgeon (865) 388-8749
<http://tinyurl.com/smchurch>

MEMPHIS

Rocky Pt. Road church of Christ
516 E. Rocky Point Rd., Cordova
Bible Study 9 A.M., Worship 10A.M.
Evening 5 P.M., Wednesday 7 P.M.
rockypointchurch@gmail.com
www.rockypointchurch.org

MURFREESBORO

Cason Lane church of Christ
1110 Cason Lane
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(615) 896-0090 (Building)
www.casonlanechurch.org

NASHVILLE

Bell Road church of Christ
1608 Bell Road
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Chris Pace (615) 833-4444

NASHVILLE

Hillview church of Christ
7471 Charlotte Pike
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(615) 952-5458 or (615) 356-7318
Evangelist: Lee Wildman

NASHVILLE

Perry Heights church of Christ
423 Donelson Pike
Bible Study 9 A.M., Worship 9:55 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Johnny Felker (615) 883-3118
<http://perryheights.faithweb.com>

PIGEON FORGE

King Branch Road church of Christ
560 King Branch Road
Worship 10 A.M., Wednesday 7 P.M.
Facilities available for Sunday evening services
upon request.
Evangelist: Roger Williams (865) 430-5980
www.KingBranchRoadchurchOfChrist.org

SHELBYVILLE

El Bethel church of Christ
1801 Hwy. 41-A North
Bible Study 9 A.M., Worship 9:50 A.M.
Evening 5:30 P.M., Wednesday 7 P.M.
Evangelist: Donnie V. Rader (931) 607-9099
email: dvreader@live.com

SHELBYVILLE

Shelbyville Mills church of Christ
1222 W. Jackson St.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Jeff Curtis (931) 607-9118
djcurtis1963@hotmail.com

TEXAS

ALLEN

West Allen church of Christ
1414 W. Exchange Blvd. (2 miles w. of Hwy. 75)
Bible Study 9 A.M., Worship 9:50 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Jerry King (214) 504-0443
Building phone (972) 727-5355

ADLVIN

Adoue St. church of Christ
605 E. Adoue Street
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Mark Mayberry (281) 331-4953
or (832) 837-9038

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 P.M., Wednesday 7:30 P.M.
Evangelist: Ron Lehde

BAYTOWN

church of Christ at Pruett & Lobit
701 North Pruett Street
Bible Study 9:45 A.M., Worship 10:40 A.M.
Evening 6:30 P.M., Wednesday 7 P.M.
Evangelist: Jesse Flowers (281) 515-8939
Building: (281) 422-5926, Weldon: (713) 818-1321

BEAUMONT

Dowlen Rd. church of Christ
3060 Dowlen Road
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelists: Max Dawson, Kris Emerson &
Benjamin Lee (409) 866-1996

CONROE

Woodland Hills church of Christ
410 Woodland Hills Dr., 77303
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Kurt G. Jones (936) 756-9322
www.conroechurch.com

CLEVELAND

church of Christ
310 E. Houston Street
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7:30 P.M.
Evangelist: Robert Davis (281) 592-5676
www.clevelandchurchofchrist.org

CORPUS CHRISTI

Hwy. 9 church of Christ
Worship 10 A.M., Bible Study 11 A.M.
Worship 12 P.M., Wednesday 7:30 P.M.
Call for location: Keith Kalies (361) 776-2304
or Patrick Frazier (361) 235-1990

DICKINSON

church of Christ
2919 FM 517 Road E.
Bible Study 10 A.M., Worship 10:50 A.M.
Evening 6 P.M., Wednesday 9:45 A.M.
Wednesday 7 P.M., (281) 534-4870
www.dickinsonchurchofchrist.org

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 P.M., Wednesday 7 P.M.
Evangelist: D. LeRoy Klice
(972) 576-3119 or 363-7672
www.methodiststreetchurchofchrist.com

DUNCANVILLE

Whispering Hills church of Christ
2126 S. Main (South Dallas)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(972) 298-2522, info@whchurchofchrist.net

EDNA
church of Christ
301 Robison Street
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(361) 782-5506 or 782-2844
Elders: J. Mercer, S. Mercer & G. Nordin

EL PASO
Eastridge church of Christ
3277 Pendleton Road
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(915) 855-1524

FORT WORTH
Woodmont church of Christ
6417 Landview (at Altamesa)
Worship 9:30 A.M., Bible Study 11 A.M.
Afternoon 5 P.M., Wednesday 7:30 P.M.
Evangelist: Jeff S. Smith (817) 292-4908
or 426-2242, woodmontchurch.org

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 P.M., Wednesday 7:30 P.M.
(817) 738-7269

GRANBURY
church of Christ
4313 Old Granbury Road
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
817-913-4209 or 817-279-3351

HOUSTON
Fry Rd. church of Christ
2510 Fry Road (77084)
Bible Study 9:30 A.M., Worship 10:20 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Bob Pulliam: (281) 832-4633, www.fryroad.org

HOUSTON
Spring Woods church of Christ
9955 Neuens Rd. at Witte Road
Worship 9 A.M., Bible Study 10 A.M.
Worship 11 A.M., Evening 6 P.M.
Wednesday 7 P.M.
Evangelist (713) 419-1750
www.springwoodschurchofchrist.com

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

LANCASTER
Pleasant Run church of Christ
831 W. Pleasant Run Road
Bible Study 9:30 A.M., Worship 10:20 A.M.
Evening 5 P.M., Wednesday 7:30 P.M.
(972) 227-1708 or 227-2598

LUBBOCK
Indiana Ave. church of Christ
6111 Indiana Avenue
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(806) 795-3377
www.lubbockindianaavecofc.com

LUFKIN
Timberland Dr. church of Christ
912 S. Timberland Drive
Bible Study 9 A.M., Worship 9:50 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelists: Harold Hancock & Reagan McClenny
(936) 634-7110 or 632-7070

MANSFIELD
Northside church of Christ
1820 Mansfield-Webb Road
Bible Study 9:30 A.M., Worship 10:20 A.M.
Evening 5 P.M., Wednesday 6:30 P.M.
Evangelist: Tom Roberts (817) 466-3160

MIDLAND
Woodcrest Drive church of Christ
1401 Woodcrest Drive
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 4 P.M., Wednesday 7 P.M.
Evangelist: Jay Martin (432) 689-0955
or (432) 620-0762

NACOGDOCHES
Stallings Dr. church of Christ
3831 N.E. Stallings Drive
Bible Study 9:30 A.M., Worship 10:20 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelists: Randy Harshbarger & Jay Taylor

PLANO
Spring Creek church of Christ
2100 W. Spring Creek Pkwy., (North Dallas Suburb)
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(972) 517-5582, www.planochurch.org

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 P.M., Wed. (Ladies Class) 10 A.M.
Wed. (Bible Class) 7:30 P.M.
Terry Starling, Evangelist
www.grissomroadcoc.org

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 P.M., Wednesday 7 P.M.
Evangelist: Clyde W. Carter (210) 337-6143

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

TEMPLE
Leon Valley church of Christ
4404 Twin City Blvd.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Jason Garcia
email: yourfriendjgar@gmail.com
www.biblemoments.org

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 P.M.
Evangelist: Marc Smith
(254) 666-1020 or 420-1484

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

VIRGINIA
CHESAPEAKE
Tidewater church of Christ
217 Taxus Street
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Steve Schlosser (757) 436-6900

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

NEWPORT NEWS
Harpersville Rd. church of Christ
315 Harpersville Road
Bible Study 10 A.M., Worship 11 A.M.
Wednesday 7:00 P.M., (757) 595-9564

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 P.M., Wednesday 7 P.M.
Evangelist: Gene Tope (804) 790-1629
www.courthousechurchofchrist.com

RICHMOND
Forest Hill church of Christ
1208 W. 41st Street
Bible Study 10 A.M., Worship 11 A.M.
Evening 6:30 P.M., Wednesday 7:30 P.M.
Evangelist: Jack Bise, Jr. (804) 233-5959

RIDGEWAY
church of Christ
2970 Old Leaksville Road
Bible Study 10 A.M., Worship 11 A.M.
Evening 6:30 P.M., Wednesday 7 P.M.
Evangelist: Jarred McCrary (276) 956-6049
www.churchofchristridgeway.com

ROANOKE
Blue Ridge church of Christ
929 Indiana Avenue N.E. (5 min. from Roanoke Convention Center)
1st Lesson 9:15 A.M., Bible Study 10 A.M.
Worship 11 A.M., Wednesday 7:30 P.M.
(540) 344-2755

VIRGINIA BEACH
Southside church of Christ
5652 Haden Road
Bible Study 10 A.M., Worship 11 A.M.
Robert Mallard (757) 464-4574

WASHINGTON

BELLINGHAM
Mt. Baker church of Christ
1860 Mt. Baker Hwy.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Joe Price (360) 752-2692 or 380-2960
www.bibleanswer.com/mtbaker

WEST VIRGINIA

CHARLESTON
church of Christ
873 Oakwood Road
Bible Study 10 A.M., Worship 10:50 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Jonathan Chaffin (304) 342-5637
www.oakwoodroadchurchofchrist.com

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

FAIRMONT
Eastside church of Christ
1929 Morgantown Avenue
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(304) 363-8696 (304) 842-7936

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

MOUNDSVILLE
CHURCH OF CHRIST
210 Cedar Street
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

PARKERSBURG
Marrtown church of Christ
825 Marrtown Road
Bible Study 9:30 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(304) 422-7458 or 893-5227

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 P.M.
(304) 527-4438 or 737-3124

WYOMING

RANCHESTER
Ranchester church of Christ
Hwy. 14 West, Ranch Mart Mall
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 6:30 P.M.
Contact: Bob Reich (307) 655-2563

CANADA

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

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SAVE THE DATE

2015 TRUTH LECTURES
JUNE 22-25, 2015 - ATHENS, AL
Refocusing on Evangelism

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY
8 AM		DISCIPLESHIP: Loving the Law <i>Ken Chapman</i>	DISCIPLESHIP: Loving the Lord <i>Jim Allen</i>	DISCIPLESHIP: Loving the Lost <i>Gene Tope</i>
9 AM		ROADBLOCKS TO EVANGELISM: Fishing With The Wrong Bait <i>Ron Halbrook</i>	ROADBLOCKS TO EVANGELISM: The Secular Spirit <i>Mike Willis</i>	ROADBLOCKS TO EVANGELISM: Stages of Churches <i>Max Dawson</i>
10 AM		Employing Our Credibility <i>Bruce Reeves</i>	Breaking Our Comfort Zone <i>Rick Billingsley</i>	Improving Our Communications <i>Ethan Longhenry</i>
11 AM (MEN)		KEEPING THE NEW CONVERT: The Number Who Fall Away <i>Chuck Bartlett</i>	KEEPING THE NEW CONVERT: What Can the Church Do? <i>Chris Eppler</i>	KEEPING THE NEW CONVERT: What Can I Do? <i>David Cox</i>
11 AM (WOMEN)		EVANGELISTIC WOMEN: The Woman at the Well <i>Betty Tope</i>	EVANGELISTIC WOMEN: Dorcas <i>Wendy King</i>	EVANGELISTIC WOMEN: Priscilla <i>Stacy Gentry</i>
AFTERNOON		Open Forum <i>Max Dawson & Charles Goodall</i>		
EVENING	LOOKING TO THE PAST: Changes in Evangelism from the 19th to the 21st Century <i>Steve Wolfgang</i>	WORKING IN THE PRESENT: In the Same Hour of the Night <i>Charles Goodall</i>		FOCUSING ON THE FUTURE: Evangelism in the 21st Century <i>Nathan Morrison</i>