

Truth

Magazine

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Evidence for Our

FAITH

The Resurrection of Jesus Christ
Archaeological Evidence for the Historical Jesus
Science and the Miracles of Jesus
The Bible as Evidence
Internal Evidence: The Inspiration of the Bible
What Must We Do with the Evidence?
The Evidence of Prophecy



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Purpose and Plans

by Mark Mayberry

Christians should live with purpose. In the physical and spiritual realms, proper planning is an important part of achieving success. Benjamin Franklin once said, “By failing to prepare, you are preparing to fail.” Without a definite plan, goals are mere wishes.

Individually, we make plans, both small and large: buying a vehicle or purchasing household appliances, building a new house or renovating an older home, achieving personal goals and professional advancement, etc.

Considering this subject from a biblical standpoint, we recognize that God has a purpose and plan. So also does man. While the former are perfect, the latter are often flawed. It is imperative that our purpose and plans match those of God.

The Greek word *boulē*, derived from *boulēma* (purpose, will) and defined as “counsel” is rendered “counsel” (1x), “decision” (1x), “motives” (1x), “plan” (4x), “purpose” (5x) in the NASB (Thomas). BDAG say it is defined as “(1) that which one thinks about as possibility for action, plan, purpose, intention; (2) that which one decides, resolution, decision...”

This word occurs 12x in 12 verses (Luke 7:30; 23:51; Acts 2:23; 4:28; 5:38; 13:36; 20:27; 27:12, 42; 1 Cor. 4:5; Eph. 1:11; Heb. 6:17). Collectively, these occurrences provide a full portrait of purpose and planning, both human and divine, good and bad, righteous and unrighteous, acceptable and unacceptable.

Of a Righteous God

God’s purpose and plans are beneficial (Eph. 1:3-14, esp. v. 11). He has blessed us with every spiritual blessing in the heavenly places in Christ.

God chose us. He loved us. He adopted us as sons, freely and lavishly bestowing His grace upon us. He redeemed us through the sacrifice of His Son. He revealed the message of truth, making known the mystery of His will. He offers us an eternal inheritance. He sealed us in Christ with the Holy Spirit of promise.

God’s purpose and plans are predetermined (Acts 2:22-24, esp. v. 23; 4:23-30, esp. v. 28). Wicked men conspired to crucify Jesus Christ, but God was in control. While Herod, Pontius Pilate, the Gentiles, and the people of Israel were held accountable, each acting according to their free will, God’s hand guided the process and His predestined purpose was realized.

God’s purpose and plans are unchangeable (Heb. 6:13-20, esp. v. 17). The Greek word *ametathetos*, occurring twice in this context, and translated “unchangeable” and “unchangeableness,” refers to that which is “immutable, unalterable, or unchangeable” (Thomas & BDAG). Gamaliel rightly understood, “If this plan or action is of men, it will be overthrown; but if it is of God, you will not be able to overthrow them; or else you may even be found fighting against God” (Acts 5:33-39, esp. vv. 38-39).

Of Unrighteous Men

Man’s purpose and plans are often sinful: in plotting to crucify Jesus, the Jewish Council committed the crime of the ages (Luke 23:50-53, esp. v. 51). Man’s purpose and plans are often self-willed: in rejecting Paul’s inspired advice, the ship’s captain decided to continue sailing to Rome, with disastrous consequences (Acts 27:9-15, esp. v. 12). Man’s purpose and plans are often evil: when Paul’s ill-fated ship floundered on the rocks, the Roman

soldiers callously planned to kill the prisoners who were aboard (Acts 27:39-44, esp. v. 42).

Our Potential and Peril

As free moral agents, we possess a free will, being capable of choosing the path of obedience or rebellion. Let us choose life (Deut. 30:19-20). Let us choose to serve the God of heaven, not superstitious and vain idols (Josh. 24:14-15; 1 Kings 18:21). Actively receiving Jesus (John 1:12), may we obediently submit to His pattern, plan, and precepts (Rom. 6:16-18).

Like the Pharisees and lawyers, we may reject God’s purpose (Luke 7:24-30, esp. v. 30). Like King David, we may serve God’s purpose (Acts 13:32-37, esp. v. 36). Like Paul, we should faithfully proclaim God’s purpose (Acts 20:25-32, esp. v. 27).

Paul’s Example

Let us momentarily consider Paul’s farewell address to the Ephesian elders, recorded in Acts 20:17-35, noting in particular his character and his message.

His Character

Paul was constant. He said, “You yourselves know, from the first day that I set foot in Asia, how I was with you the whole time” (v. 18). His message was consistent and his efforts were constant: day and night, publicly and privately, from the day of his arrival until the hour of his departure (vv. 20, 31). Paul was humble. During his Ephesian ministry, he was “serving the Lord with all humility and with tears and with trials which came upon me through the plots of the Jews” (v. 19). He was diligent. The apostle declared, “I did not shrink from declaring to you anything

that was profitable, and teaching you publicly and from house to house” (v. 20). He was serious. Paul devoted himself to “solemnly testifying to both Jews and Greeks of repentance toward God and faith in our Lord Jesus Christ” (v. 21). Finally, he was courageous, and despite the dangers, undaunted: “I do not consider my life of any account as dear to myself, so that I may finish my course and the ministry which I received from the Lord Jesus, to testify solemnly of the gospel of the grace of God” (Acts 20:22-24).

His Message

The preaching of Paul had specific focus. During his sojourn at Ephesus, the inspired apostle taught on God’s provision and man’s accountability. He spoke of the kingdom of God (Acts 20:25), also identified as the church of Christ (Matt. 16:18-19; Acts 8:3-5, 12; Col. 1:13-14). He faithfully proclaimed the gospel of God’s grace (Acts 20:24). He emphasized the necessity of faith and repentance (Acts 20:21). He also reminded brethren of the need for watchfulness (Acts 20:28-30).

The preaching of Paul had an overarching theme. His message was beneficial: “I did not shrink from declaring to you anything that was profitable, and teaching you publicly and from house to house” (Acts 20:20). His message was complete. Paul

declared the whole counsel/purpose of God (Acts 20:26-27). God’s inspired word is complete and all-sufficient (Deut. 12:32; Prov. 30:5-6; 2 Tim. 3:16-17). His message was cautious. Warning against dangers that would arise from within and without, Paul urged the Ephesian elders to be on guard. Fulfilling their charge to shepherd the flock, they must be strong and courageous; cautious and careful, observant and perceptive (Acts 20:28-30).

Conclusion

These are the principles I have sought to apply in my work as an evangelist and also in serving as one of the shepherds of the flock in Alvin. It is my hope and prayer that they will also define my efforts in the work of editing *Truth Magazine*.

I am grateful to the Board of the *Guardian of Truth Foundation* for the confidence they have placed in me. I am thankful for the 40 years of service that brother Mike Willis has rendered to this organization, and his tireless efforts to further its mission. Over the years, his friendship and fidelity have been a constant source of encouragement. Mike, may God richly bless you and Sandy, along with your children, and grandchildren.

As we go through life, embracing its constants and accepting its changes,

may Paul’s closing challenge to the Ephesian elders ever reside upon our hearts: “And now I commend you to God and to the word of His grace, which is able to build you up and to give you the inheritance among all those who are sanctified” (v. 32). 🙏

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A Book that Came from God

by Kyle Pope

The Bible is a book whose authors claim to have written by the direct command of God and the inspiration of the Holy Spirit.

When I was a little boy, I remember hearing people talk about the collection as “giving back to God.” To a child’s mind I tried to understand how this might work. I remember asking my mother, “Do they put the money on the roof so God can get it?” When we speak of the Bible as coming from God, it may be that both young and old minds alike have a hard time really understanding what that means. Over the next year, Mark has asked me to devote some time to examine exactly how the Bible came to us. We will address this important subject as if we were explaining it to teenagers or young adults. These young souls, perhaps more than others, must clearly establish such truths in their own minds in order to combat the assaults they will face from a world seeking to discredit the Bible and its divine origins.



Why Do We Say the Bible is from God?

The simple answer is that it claims to be. This is seen in books of prophecy such as Hosea, Joel, and Micah that each begin—“The word of the Lord that came to...” followed by the prophet’s name (Hos. 1:1; Joel 1:1; Mic. 1:1). These men are claiming that God spoke to them and the book that follows is a record of what He said. Some texts preserve God’s command to write down His words. Jeremiah was ordered, “Write in a book for yourself all the words that I have spoken to you” (Jer. 30:2). Habakkuk received a vision and God commanded, “Write the vision and make it plain on tablets” (Hab. 2:2). Near the end of the wondrous revelation that the apostle John saw on the island of Patmos, God commanded him, “Write, for these words are true and faithful” (Rev. 21:5).

Simply claiming something does not prove it to be true, but we must recognize that those who wrote these things were claiming to have heard the voice of God and to have written it down. That means these writers are not claiming to write by their own creativity or imagination. They testified that God gave them a message to write. We can either accept or reject that assertion, but whatever we say about the Bible, we must accept what it claims about itself. It claims to be from God!

The Inspiration of the Holy Spirit

Not all books that are a part of the Bible came from God in the form of direct dictation of His words, but all

were written by the inspiration of the Holy Spirit. What does that mean? Paul told Timothy, “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work” (2 Tim. 3:16-17, NKJV). It is not uncommon to hear people today speak of inspiration when they talk about what motivated them to some action. The athlete might say he or she was inspired to win by the words of a dying grandparent. An artist or writer might be inspired to create by seeing a beautiful mountain, breathtaking seashore, or vast canyon. Is that what Paul is talking about? No. The phrase “inspiration of God” is translated from one word in the original language—the Greek word *theopneustos*, which literally means “God-breathed.” Peter explained, “...no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit” (2 Pet. 1:20-21). Peter knew well what it meant to be “moved by the Holy Spirit.” Jesus promised His disciples that the Holy Spirit would come upon them. This occurred on the Day of Pentecost when the Holy Spirit came on the Twelve and they were given the ability to speak in languages they had not studied in order to teach people about Jesus (cf. Acts 2). Speaking to the apostles, Jesus promised that the coming of the Holy Spirit would bring the following benefits:

1. “He will teach you all things” (John 14:26a). Jesus promised that the

Holy Spirit would teach the apostles things they did not yet know.

2. He would “bring to your remembrance all things that I said to you” (John 14:26b). The apostles did not have to rely on their memory. The Holy Spirit helped them remember.
3. “He will guide you into all truth” (John 16:13). There were things Jesus had not yet taught while on earth, but He promised the apostles that the Holy Spirit would reveal “all truth” to them after His return to heaven (John 16:12).

The Bible describes those “moved by the Holy Spirit” as being led by God to teach and to write. Jesus described David’s words in the Psalms as writing “in the Spirit” (Matt. 22:43). David himself claimed, “The Spirit of the Lord spoke by me, and His word was on my tongue” (2 Sam. 23:2). In referring to the Law of Moses, Solomon said of God, “You spoke by Your servant Moses” (1 Kings 8:53). The same was said of Isaiah (Isa. 20:2) and Jeremiah (Jer. 37:2). Zacharias summarized this in declaring, “He spoke by the mouth of His holy prophets, who have been since the world began” (Luke 1:70). So writings produced by the inspiration of the Holy Spirit came from God just as those that record God’s words dictated to the author.

We must, however, understand a few points about this. First, this doesn’t mean that everyone who serves God is inspired by God. Jesus’ promise of the Holy Spirit’s inspiration of the apostles was directly to them. They could lay hands on people and give the power of the Holy Spirit (cf. Acts 8:14-19), but there is no indication it could go further. In fact the Bible foreshadowed a time when such prophecy would end (Zech. 13:1-3; 1 Cor. 13:8-10). Second, inspiration was not just a strong feeling. God spoke to those inspired by Him with words (cf. 1 Cor. 2:13). Those today who claim “the Spirit is leading them” because they feel strongly

about something are not following the biblical pattern of inspiration. Finally, inspiration did not prevent individual forms of expression. As we read the Bible, it is clear that different writers express things in different ways. John doesn’t write the same way that Paul does. Does that mean that these works are not from God? No. The Bible tells us, “the spirits of the prophets are subject to the prophets” (1 Cor. 14:32). When the apostles and prophets were inspired to write, it was not as if the Holy Spirit took possession of their minds and they lost control. While God held power over the ultimate outcome, He allowed the individual prophet to express what God revealed to him. This is why we can say that, although different books of the Bible have different authors, they all have come from God.

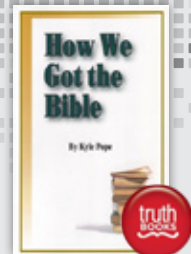
In our next study we consider some promises God has made about the preservation of His word and what that means to our understanding of the nature and reliability of the Bible. **11**



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by Kyle Pope

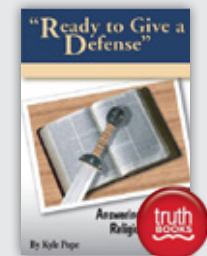


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Savior and Friend

by Sherelyn Mayberry

Jesus Christ is our Savior and Friend, delivering us from the curse of sin, and freely communicating with us through His word.

The beautiful hymn, “Savior and Friend” (*Psalms, Hymns and Spiritual Songs* #146), praises God for His provision and plan. He is our dwelling place, our comforter, and our sustainer. His blessings are in time and eternity. The promise of salvation is lovingly extended to all who believe (John 3:16).

Being the *Path of the lowly*, God shows us how to walk (Ps. 16:11). Accordingly, Jesus Christ is the only way of salvation (John 14:6). As the *Heart of the kind*, God shows us how to think. Since He shows mercy and forgiveness, we should emulate Him, binding these qualities around our neck and upon our heart (Prov. 3:3). God also provides a place. He is *Home of the stranger*, i.e., a habitation for pilgrims and sojourners (1 Pet. 2:11). He is a *Refuge from danger* for those who trust in Him and keep His commandments (2 Sam. 22:2, 3; John 14:23).

God offers emotional support, being *Hope of the dreary*, *Joy of the sad*, *Rest of the weary*, and *Strength to the end*. Though we are downcast and downtrodden, hope will not be cut off if we fear Him all our days (Prov. 23:17-18). Despite nights of weeping, God provides renewed joy and restored favor to those who sing His praises and give thanks to His name (Ps. 30:4-5). Like the Israelites of old, sadness dissolves into joy through hearing the word of the Lord (Neh. 8:9-10). Accepting the burdens of discipleship, we do not become weary in well doing (Gal. 6:9), but find rest in the Lord as we lean upon Him for support (Matt. 11:28). He empowers us to win the battle against Satan, assuming that we put on the whole armor of God (Eph.

6:10-18), and also supplies us with the strength necessary to serve Him (1 Pet. 4:11).

Speaking to us through His word, God provides illumination: He is the *Lamp of the lead*, *Light of the glad*, and *Sight of the blind*. Psalms 119:105 says, “Your word is a lamp to my feet and a light to my path.” Following God’s way, our pathway is like the light of dawn, shining ever brighter as we journey through time toward eternity (Prov. 4:18; 13:9). Moreover, Jesus gives sight to the blind (Luke 4:18-19). During His earthly ministry, this occurred physically, as He performed signs and wonders; in the present era, this blessing is realized in a spiritual sense. Sinners who turn to the Lord enjoy renewed sight and restored favor.

Thus God provides sustenance, being the *Bread of the holy*, *Breath of the living*, and *Life of the dead*. Jesus is the Living Bread, but we must willingly partake of His food—the Word of God. Those who feast from this banquet will never hunger or thirst (John 6:33, 35, 51). God, our Creator and Sustainer, blesses us with physical and spiritual life, so that we may devote ourselves to serving and worshipping Him (Acts 17:24-28). He upholds and sustains us, both in time and eternity (John 6:27; 10:28).

The Lord blesses us at all times. Even in distressing circumstances, He furnishes a means for us to communicate with Him through worship: He is the *Song of the sighing*, and *Prayer of the dying*. Reaching out to Him in prayer and song in the day of trouble (Ps. 77:1-3, 6, 11-13), like King Hezekiah, we can petition God to

prolong our days, if He so wills (2 Kings 20:1-6; James 4:15); or alternatively, be comforted and encouraged as we walk through the valley of the shadow of death (Ps. 23:4). From eternity’s standpoint, God offers an eternal reward, being the *Wealth of the giving*, providing a *Crown at the end*. Earthly treasures fade, but our heavenly treasure is secure (Matt. 6:19-21). Ultimately, a crown of life is promised to those who endure temptation and find divine approval (James 1:12).

Be my endeavor, unto the end, love me forever, Savior and Friend. The Lord provides purpose, a pathway, and needed pardon. While we were yet sinners, God lovingly sent His Son to die for us (Rom. 5:8). He showed us true kindness and mercy. Jesus Christ, the Son of God, is the Savior of the world for all who believe (1 Tim. 4:10). Let us live our lives that we may say, “Dear Savior and Friend, may you love me forever through all eternity.” **TT**



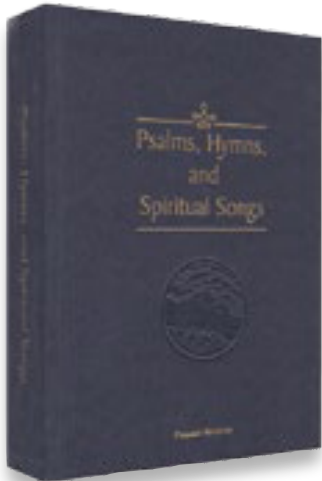
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Importance of Doctrine

by Daniel H. King, Sr.

Study of doctrinal matters is unpopular today, considered by many to be dry and tasteless and by others unexciting and pedantic, and so it is neglected; yet, its importance cannot be overstated.

When we read about the work that Paul did in his evangelistic efforts on his missionary journeys in the book of Acts, one of the familiar lines that attracts our notice is found in Acts 17:2, which says, “And Paul went in, as was his custom, and on three Sabbath days he reasoned with them from the Scriptures...” (cf. also 17:17; 18:4, 19; 24:25). His work in the synagogues thus described provide us with a model for preachers and other Christians in every age. Please note that there are two things underscored in this passage and those like it.

First, there are the Scriptures. They are the topic of conversation, the center of attention in all of these contexts. Paul wanted to persuade his audience to believe certain things about what is taught in and by the Holy Scriptures. He had a specific Scriptural agenda to set forth. He knew what he believed and why he believed it and he wanted others to share his perspective on it. He had done sufficient contemplation and study to make up his mind about what the truth was on these matters, had come to a very definitive conclusion about them, and was convinced there was no other view that could be taken without unhappy results.

Second, there is logical reasoning. This describes the methodology employed by the apostle as he attempted to convince people of the rightness of his religious positions. Unconverted sinners were not right with God and their perspectives needed correcting. In order for them to be right with the Lord, they needed to change their belief system. So, using the writings

contained in the Bible, the written Word of God, Paul rationally approached his potential converts, hoping by convincing proof to get them to come over to his way of thinking and believing. What they believed mattered to him, as well as what they did not believe. So he used logic and irrefutable proofs to press home his points and make his case.

In the clear-eyed focus of this mighty man of God, Scripture and logic were the key to persuasion. And Paul used them both with magnificent efficiency. His converts became the foundational building blocks of the churches which dotted the cities and towns of Asia Minor, Galatia, Macedonia, and Greece, and throughout the then-known world. We would all do well to imitate this impressive pattern.

He planned to get as many people as he could from out of the spiritual darkness of their religious and philosophical errors and set them on the straight and narrow road. And he did that with Scripture and with rational thought. On the other hand, it will not do to think that what people believe about doctrine is unimportant. Those who are wed to error need to change. They need to be taught. They need to be convinced by the truth. Their fond falsehoods must be unmasked for all to see, or at least for them to be able to see. They must give up their misconceptions, misapprehensions, misinterpretations, and misunderstandings. They need to embrace the truth. It will not do simply to leave them as they are in their blighted ignorance. And those who stand in the truth need to be strengthened and

fortified in those beliefs. The identical method, employing the same tools, will serve to accomplish that mission as well.

Some of the best advice I remember getting as a young man when I was first setting out to preach was this: “Get yourself established doctrinally; find out what to believe and why you ought to believe it. Learn the arguments both for and against most every proposition. Do that by reading debate books. Study both sides of every position and determine who is teaching what is true and who is covering up for a lack of Scripture to back up his view and using faulty logic in an attempt to conceal it. Then you will know what to preach and why you ought to preach it: because it is the truth!” I received this advice in various forms from many different experienced preachers. I commend it to the young generation of preachers who are struggling to grow in the grace and knowledge of the Lord and develop into mature men of God today. If one wishes to learn how to “reason from the Scriptures” in order to bring people to conviction about the truth, he cannot but gain from this approach.

On this basis I read every debate book I could get my hands on. And I read both sides of every argument. Even though I did not have the memory that some people are blessed with, or the logical skills that others possess, nevertheless, I was able in every instance to come to a conclusion after reading just a few chapters of each book. It became plain, in short order, who had Scripture on his side; it was also clear who was making his arguments in a logical fashion. The

other fellow in almost every instance was spinning yarns, telling jokes, and directing insults at his opponent. He was taking up time uselessly and hoping to conceal his flawed methods and his weak Scriptural perspective. In the end it was obvious that he was in error and was guilty of teaching false doctrine. He was a liar and a deceiver. Even if he appeared kindly and beneficent; even if he exuded love from every pore of his body and showered the audience with sweet and tender rhetoric; if he taught falsely he was a false teacher. It was that simple. It was then and it is now.

Now I recognize that not every issue over which debates have been held rise to this high level of importance. Some are only quarrels over unimportant matters. But many do rise to this level, and that needs to be recognized and appreciated. Truth and error are at odds with one another and when they come into conflict, we must make the case employing Scripture and sound reasoning for the truth and against what is false. Truth must be made to shine as brightly as a golden nugget at the bottom of a gold prospector's pan. It will be so if the Word of God and sound reasoning are used by one skilled in their employment.

Now some of this no doubt sounds like harsh criticism, especially regarding one who promotes what is false, in the present politically-correct and extraordinarily sensitive environment of our day, which hopes never to be critical of anyone about anything, but it is nonetheless true. When two people believe contradictory and opposite things, they may both be wrong; that is a viable option; but certainly one of them is wrong. Both cannot be right!

Unfortunately, this fact is little recognized today. But it cannot be successfully denied. Not to be overly technical here, but one of the most basic laws of logic has to do with the fact of contradiction: "Two propositions are contradictory if both cannot be true together nor both false together.

In other words, of two contradictory propositions, one must be true and the other false" (Brennan, 37).

Many young men who start preaching today are not given advice of this sort. One problem has to do with the modern aversion to public debates and public discussions of differences. Not many debates are held these days, and so people are not given an opportunity to hear both sides of various issues that are being discussed in the brotherhood or with sectarian preachers, thinkers and theologians. As a result, not many debate books are being produced, and sadly, they do not sell very well when published.

Many think debating is a nasty business, akin to working in a slaughterhouse or picking up trash in the summertime. In reality, it is the only way to arrive at the truth when divergent viewpoints are being bandied about. Our brethren have always been bold to declare what they believed, because their convictions were based on the certain knowledge that their Scriptural foundation was solid and their reasoning was well-informed and defensible. They knew this because they had seen and heard it tested in the crucible of public discussion and debate. They knew it would stand the test of objective Scriptural examination and rational argument. Many today can not say this. Some cannot tie two passages together logically without getting confused or perplexing their audience with their lack of reasoning power and dearth of biblical knowledge.

Public debates may never come back into fashion. But whether they do or not, it is time for us to get back to understanding what true doctrine is on every issue. Both sides of all consequential issues need to be examined. Doctrine is relevant, now as always, and it is important. It cannot be sidelined like it is being treated at present by so many without long-term and extremely dire consequences for the church of God. Paul told Titus to teach

what accords with "sound doctrine" (Titus 2:1). He instructed Timothy to "charge certain men not to teach a different doctrine" (1 Tim. 1:3). How is it possible to define what we teach as "sound" or "healthy" unless we are also capable of identifying "unsound" or "unhealthy" doctrine? How can we today charge those who are teaching error to stop promoting these damnable notions unless we are able to distinguish between doctrine that is true to the Word and that which is not?

Again, Scripture and logic are key. Whether we are preachers, elders, Bible teachers, or somewhere in between, we had best sharpen our reasoning capacity and our skill at interpreting the Word of God so as to be able to distinguish between false doctrine and true. Brushing aside doctrinal questions simply will not do. As the apostle John put it, "Many false prophets have gone out into the world..." (1 John 4:1). He went on to explain how to distinguish the false from the true. It is no different today than in his time. There is much that is false out there that needs to be exposed for the error that it is. So, sharpen your wits and study your Bible! Recognize there are no shortcuts to proficiency. ■

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Love Within the Family

by Phillip E. Stuckey

Familial love should reflect the love that God shows toward all humanity and that Christ shows toward the church.

“Wives, submit to your husbands, as is fitting in the Lord. Husbands, love your wives, and do not be harsh with them. Children, obey your parents in everything, for this pleases the Lord. Fathers, do not provoke your children, lest they become discouraged. Bondservants, obey in everything those who are your earthly masters, not by way of eye-service, as people-pleasers, but with sincerity of heart, fearing the Lord. Whatever you do, work heartily, as for the Lord and not for men, knowing that from the Lord you will receive the inheritance as your reward. You are serving the Lord Christ” (Col. 3:18-24, ESV).

In God we live and move and have our being (Acts 17:28). In His infinite wisdom, God created mankind, having purposed that they be fruitful and multiply, and serve as stewards of this world (Gen. 1:26-28). He provided the family relationship to aid humanity in fulfilling His purposes. In the beginning, God created man and woman, giving them to one another in marriage; from this relationship, He provided for the conception and rearing of children (Gen. 2:18-24). Family life is depicted in Scripture as a rich blessing (Psa. 127:3-5). Like most relationships in this life, it should reflect one’s relationship to God. Thus, it is vital that the love of God be a part of family life. Without it, what the Lord intended to be a blessing will become a curse (cf. 1 Cor. 13:1-3). Therefore, let us consider what love within the family should look like.

Love Between Husband and Wife

The apostle Paul wrote, “Husbands, love your wives, as Christ loved the church and gave himself up for her” (Eph. 5:25). Older women should “teach what is good, and so train the young women to love their husbands” (Titus 2:4). These passages instruct us in the need for love in marriage. Such is not surprising. After all, love is the essence of God’s nature (1 John 4:8). He desires each of us to exhibit love in every relationship in life (Matt. 22:37-39). A marriage devoid of the love of God will not be a good and wholesome relationship.

Love between a husband and wife involves emotion, affection, and intimacy, but *agape* love is much more than that. It is a sacrificial love that puts the other person’s need first. It seeks the best interest of the other person, rather than selfishly seeking its own. In Paul’s letter to the church at Corinth he described this kind of love in strong, vivid language when he wrote, “Love is patient and kind; love does not envy or boast; it is not arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrongdoing, but rejoices with the truth. Love bears all things, believes all things, hopes all things, endures all things. Love never ends” (1 Cor. 13:4-8). Love in marriage manifests itself in how we treat our spouse in thought, in word, and in deed.

Loving one’s spouse in God’s way affects how we communicate with one another. It means learning to really listen to each other and consider one another’s thoughts and feelings instead of talking over each other. It means keeping our temper in check, even when things are said that anger us (James 1:19). It means learning to be open and honest with each other, admitting wrongs as well as confronting faults. It means being willing to share weaknesses and point out strengths. It means being willing to forgive and forget. Instead of tearing each other down with insults and verbal abuse, love communicates grace, praise, respect and comfort, even when tough things need to be said (Eph. 4:29; Col. 4:6).

Loving our spouse God’s way affects how we treat one another. Instead of being selfish, it will cause us to be selfless and to sacrifice for one another. Friendships, hobbies, career, and other trivial and/or worldly pursuits lead many to put their spouse and their spouse’s needs aside. Instead of having the mind of Satan and manipulating our spouse to get our way, love helps us cultivate the mind of Christ and thus serve one another (Phil. 2:3-4; James 3:13-18). This means learning to love what the other loves, and making occasions to spend time together.

When we love our spouses by putting them before ourselves, our marriage will be filled with service, understanding, mercy, trust, and God’s blessings.

Love Between Parent and Child

The love of a parent and a child should come naturally. Illustrating the Father's love for humanity, Jesus said, "What father among you, if his son asks for a fish, will instead of a fish give him a serpent; or if he asks for an egg, will give him a scorpion? If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him" (Luke 11:11-13). The apostle Paul condemned those who were without "natural affection" (Rom. 1:31, KJV). Sadly, in many families both parents and children suffer from a mutual lack of love.

Of course, God commands parents to love their children (Matt. 22:37-39; Titus 2:4-5). Like the love between a husband and wife, the love between parents and children involves more than mere emotion and affection. Loving our family God's way means purposely thinking, speaking, and being loving in our conduct and behavior with one another. It means being patient and kind, not envious, prideful, arrogant, rude, selfish, irritable, resentful. It means not rejoicing in wrong, but in what is good and true. It means bearing with one another, trusting one another, and hoping for the best with one another. It means always being there for one another (1 Cor. 13:4-8).

Parents, loving our children God's way means loving our spouse (Eph. 5:22-31). Children should see a mother and father who care for one another. They should hear it in the words that we speak and in the way we interact with one another.

Likewise, loving our children God's way means being affectionate, praising and encouraging them in doing what is right and good while at the same time disciplining them when they do what is wrong (Eph. 6:4; Heb. 12:7-8). It means doing what is best for them, even when such is unpleasant. It means putting them first before ourselves. Children, loving our parents God's way means

trusting in them to do what is best for us. It means honoring them through respect and obedience (Eph. 6:1-3; Col. 3:19). It means learning to put our parents before ourselves.

Loving our family God's way means that parents and children will address each other in words and ways that build up rather than tear down (Eph. 4:29). When a child disobeys, it is so easy to lose our temper and utter harsh and angry words. Such words can leave scars that may never heal. Instead of communicating hope and love, they can crush a child's spirit (Col. 3:21). As parents, we do well to remember that we were also once children and be merciful just as God has been merciful to us. Likewise, children should love their parents, honoring them in their speech, and not provoke their parents' wrath.

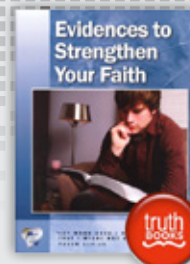
There is a hymn that is often sung: "Where love is in the home, there's happiness, Where love is in the home, there's joy." Can the love of God be seen in your home? If it is, then your home will be blessed with peace and joy. If not, then begin to learn and love God's way and make your home the blessed place it ought to be. 🙏



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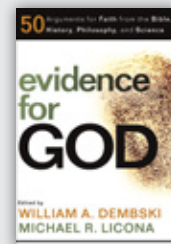
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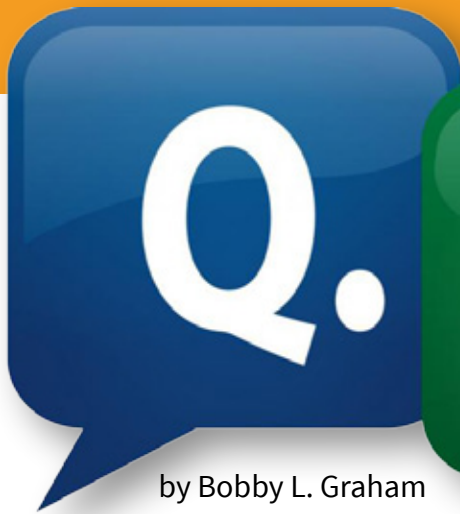
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Bobby L. Graham

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QUESTION: Would you explain something about Daniel's dream that is recorded in Daniel 2?

The following article was written in response to this request for some explanation, in hope that a somewhat fuller treatment would clarify matters involved.

The Indestructible Kingdom

Old Testament prophets laid down certain markers which help us determine the kingdom's arrival on earth. Isaiah spoke of its place of arrival when he said it would encompass people of all nations, thus would be a universal kingdom when the word went forth from Jerusalem (Isa. 2:2-4). Joel predicted its manner of arrival when he declared that the kingdom would begin as the Spirit of God was poured out upon all flesh, which occurred on the first Pentecost after Christ's crucifixion (Joel 2:28-32; Acts 2). Daniel anticipated the age of the Roman empire as the time of the kingdom's arrival (Dan. 2:44).

In connection with the Messianic prophecies found in the Old Testament, there are numerous predictions of the kingdom of God. The prophets did not foresee a material (earthly) kingdom similar to the other such kingdoms like Egypt or Babylon, nor did they envision another kingdom like that of Israel.

They anticipated the spiritual reign of Christ encompassing willing people of all nations who would bow to the authority of Jesus Christ the King. It is this kingdom which we address from the standpoint of Daniel's interpretation of the dream found in Daniel 2.

Nebuchadnezzar's dream, recorded in Daniel 2, has long been the basis of much speculation and conjecture—in other words, a fertile field for guessing about the future. In view of some solid facts and principles clearly taught in the Bible, such guessing is inexcusable. God informs us about His kingdom in this chapter (2:31-45) and in other locations in the Bible, so that our speculation is useless. Notice the following clearly revealed facts regarding the kingdom of God.

Two Kinds of Kingdoms Portrayed

Nebuchadnezzar's dream and its inspired interpretation places before the King two different kinds of kingdoms: physical/earthly and spiritual/heavenly. Only the four physical kingdoms described in the dream would be earthly kingdoms. In contrast, the spiritual kingdom, while inclusive of earthly

beings, would originate in heaven, be governed from heaven, and would depict heavenly plans. Its divine origin is indicated by the stone cut out of the mountain without hands (2:45); it would be purposed, planned, and consummated by the God of heaven.

Four Earthly Kingdoms

Four universal earthly kingdoms would arise, including the current reign of Nebuchadnezzar (gold), which would extend into the future from the time of the prophecy (2:38-39). The Babylonian Empire, first in the sequence, would end with the rise of the second one (silver), which would be inferior in power to that of Nebuchadnezzar. This second kingdom was that of the Medes and the Persians, i.e., the Medo-Persian Empire. A third kingdom (brass) anticipated in the rise of the Alexandrian or Grecian Empire. The fourth kingdom, supplanting Greek dominion, would be the Roman Empire (iron and clay). It would have strength in its early days, but would eventually grow weak and be broken (40-42). These four kingdoms of men would bear rule over the earth, each being used by God as He ruled over kingdoms of men (2:37).

One Spiritual-Divine Kingdom

The kingdom of the Lord, already referenced in this article, would be spiritual, according to its inception, its King and His authority/power, and her earthly progress/advancement. In each identified area, only that which is spiritual would find a place/use, as we later learn from New Testament teaching, where this kingdom comes to fruition. One spiritual feature of this spiritual kingdom that Daniel foreshadowed is its indestructible nature (2:44). While earthly kingdoms pass away, one by one, the kingdom of heaven remains. Daniel said four physical kingdoms would be overcome and superseded one after another (Babylon to Medo-Persia, Medo-Persia to Greece, and Greece to Rome). However, the spiritual kingdom would not compete with Rome, as others had done in their day; but it would arise in the days of the Roman kings, and would spiritually consume them (2:44).

God's Kingdom Yet Future in Daniel's Time

The kingdom of the Lord would come later, in the days of the Roman kings—in the first century A.D., as already seen. Verse 45 makes it clear that God's prediction of these kingdoms and of the spiritual kingdom in which He would take a personal hand were "what shall come to pass hereafter" (2:45). The New Testament assures us that all that Daniel promised came to pass in connection with the New Testament church (Acts 2:47; 14:22; Col. 1:13; Heb. 12:28; Rev. 1:5, 9). Let there be no doubt that the kingdom of God stands today, (1) wherever the seed of the kingdom is sown in honest and good hearts to yield spiritual fruit in submission to King Jesus Christ (Matt. 13:18-23), (2) wherever the truth of Jesus' words is regarded and obeyed (John 18:37), and (3) wherever people allow the Spirit of God to lead them into the spiritual kingdom through the new birth (John 3:1-8).

Superiority of the Divine Kingdom

This spiritual kingdom, planned before the world began and established by the Lord on that first Pentecost after Christ became king, is superior to all earthly kingdoms and rivals none of them. It operates under the authority of Jesus in the salvation of souls and preparation of people for heaven, utilizing only truth to accomplish its purposes and ends (John 18:36-38). All substitutes for the message of the Gospel of Jesus Christ betray the carnal mindset of their promoters and fail in their objectives to save souls. Nothing more, nothing less, and nothing besides is needed in this great work. Nothing can take the place of the soul-saving Gospel of the kingdom! The forces of earth cannot touch it or destroy it. 📖

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The Gospel Comes to Philippi

by Leon Mauldin

The establishment of the church at Philippi was a significant milestone in the spread of Christianity.

It is thrilling to read of the entrance of the Gospel in Philippi, described as a “leading city of the district of Macedonia, a Roman colony” (Acts 16:12). The setting provided by Luke places Paul, Silas and Timothy at Troas, on Paul’s 2nd Missionary Journey, where Paul had a vision during the night. In that divine revelation, “a man of Macedonia was standing and appealing to him, and saying, ‘Come over to Macedonia and help us’” (vv. 8-9). There at Troas is where Luke, author of Acts, joined the group (indicated by the use of “we” and “us,” the author’s means of including himself in the inspired narrative). “When he [Paul] had seen the vision, immediately we sought to go into Macedonia, concluding that God had called us to preach the gospel to them” (v. 10).

The distance from Troas to Neapolis (v. 11; port city en route to Philippi) is about 130 miles. “This landing was one of the great moments in the history of Christianity; the definitive step of its progress from the East to the West” (Meinardus, p. 6). Leaving the continent of Asia, they were taking the Gospel to European soil. They were traveling on the Via Egnatia, built by the Romans in the second century BC, a key east-west military highway that linked Asia to Europe.

Philip II of Macedon (father of Alexander the Great) fortified the city (formerly Krenides) and named it Philippi in honor of himself (356 BC). The city came under Roman rule in 168 BC. Later (42 BC), it was here at the Philippi plain that the historic battle took place which ended the Roman Republic, where Brutus and Cassius (Julius Caesar’s

assassins) were defeated by the forces of Octavian and Antony. Subsequently the city was granted the privilege of a Roman colony. “As a Roman garrison town, Philippi was a miniature of Rome. Its language was Latin and its law was Roman, and the money of the colony bore Latin inscriptions. Its full name was Colonia Augusta Julia Philippensis (Meinardus, p. 10).

Ordinarily upon arriving in a new city Paul would go first to the synagogue and teach there. However at Philippi there was no synagogue, indication that the Jewish population of Philippi had less than the ten males needed to establish such. So instead, Paul and his co-workers went down to the river:

And on the Sabbath day we went outside the gate to a riverside, where we were supposing that there would be a place of prayer; and we sat down and began speaking to the women who had assembled. A woman named Lydia, from the city of Thyatira, a seller of purple fabrics, a worshiper of God, was listening; and the Lord opened her heart to respond to the things spoken by Paul. And when she and her household had been baptized, she urged us, saying, ‘If you have judged me to be faithful to the Lord, come into my house and stay.’ And she prevailed upon us (vv. 13-15).

This was the beginning of the establishment of the church at Philippi. Some days later, Paul and Silas were publically beaten and then



Here is the theater.



In this photo you can see the Roman Forum. At center are the remains of an imperial temple. At far right is a section of the Via Egnatia. At far left is a Byzantine basilica.

imprisoned. Paul mentioned in his letter to the Thessalonians how he had been shamefully treated at Philippi” (1 Thess. 2:2, ESV, cf. HCSB: outrageously treated). Yet, even these events turned out for the furtherance of the Gospel when the jailor and his household were also obedient (Acts 16:22-34). Before leaving Philippi to go on to Thessalonica, Paul met with “the brethren” at Lydia’s house, indicating others also were added to the Lord.

Paul would later (about 10 years later) write the church at Philippi. By this time they had overseers (elders) and deacons (Phil. 1:1). Paul affectionately said, “Therefore, my beloved brethren whom I long to see, my joy and crown, in this way stand firm in the Lord, my beloved (Phil. 4:1).

Lessons

The text shows what happens when the seed of the kingdom, the word of God (Luke 8:11), is planted in an honest



Here is the “traditional” site where Paul and Silas were imprisoned.

and good heart. Lydia (as well as her household) was converted to the Lord. Further, her prompt response shows the urgency of Gospel obedience. There is danger and death in delay. Also we see that God has made the Gospel so simple that in a short time one can learn what he needs to do in order to become a Christian. The “Great Commission” has two parts: first, one must be taught and baptized; the second is the matter of learning/doing “all things” that Jesus commanded (cf. Matt. 28:18-20). The first part can take place after one lesson, as demonstrated in our text, or the “same hour of the night” (Acts 16:33); the second part encompasses the rest of our life! Note also that as a brand new

convert, Lydia was given to hospitality, extending her home to Paul and his companions. 🏠

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There is much to see at the ancient site of Philippi. A proposed site for Lydia’s baptism is the Krenides River, which flows near the western gate.

The Resurrection of Jesus Christ

by David Flatt

The gospel message of salvation centers upon the life, death, burial and resurrection of Jesus Christ.

The resurrection of Jesus is the most consequential event in human history, as transformative an event as God declaring, “Let there be light” (Gen. 1:3). The world would never be the same. The resurrection of Jesus fulfilled God’s redemptive purposes. The resurrection is amazing, compelling, and curious. Yet, some reject the resurrection of Jesus. Consider a 2015 study conducted by the *Barna Group*. Of those surveyed, ninety-two percent of Americans believed Jesus was a real person, but forty-four percent of all adults rejected Jesus as God, or were unsure.¹ The percentages of those who reject Jesus as God become higher by age demographic. For example, among Millennials, fifty-two percent do not believe Jesus is God, or were unsure.² Over half of Millennials, adults age eighteen to thirty, are unconvinced that Jesus is God; rather, He is viewed as lacking deity. These and other statistics relating to belief in America are concerning for the future of faith in America.

His miraculous conception, baptism, transfiguration, and the miracles Jesus performed affirm His deity, divinity, or Godhood (1 Tim. 3:16). Ultimately, His resurrection from the dead is what solidified His deity (John 20:26-28; Rom. 1:1-4; Eph. 1:18-23). Without the resurrection of Jesus from the dead, He was just another man, no different from anyone before or since.

¹ “What Do Americans Believe About Jesus? 5 Popular Beliefs.” *Barna Group*. April 1, 2015. Accessed 29 January 2016. <http://www.barna.com/research/what-do-americans-believe-about-jesus-5-popular-beliefs/#.Vquh3fkrLrc>.

² *Ibid*.

How can we know Jesus was raised from the dead? This event occurred nearly 2,000 years ago, long before modern technology. What evidence proves this event occurred? Are the Biblical accounts of the resurrection reliable and trustworthy? Or, were they embellishments written by zealous, grief-stricken followers of Jesus in the wake of His death?

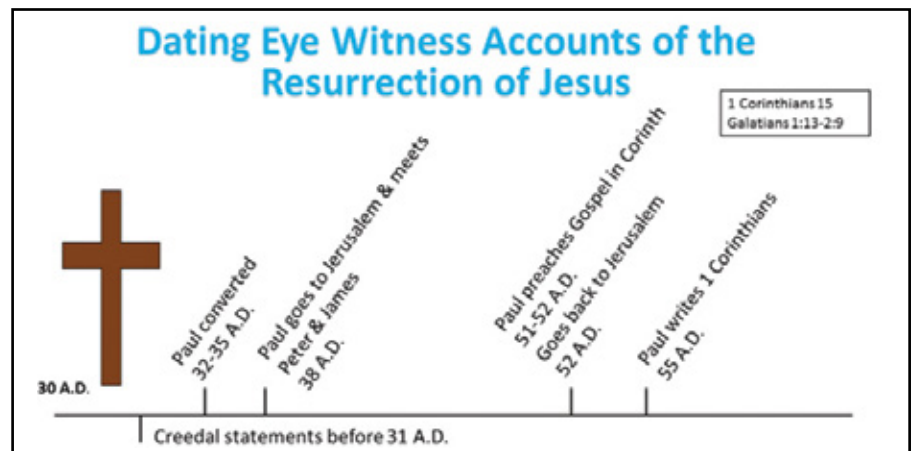
First, consider the reliability and trustworthiness of the Bible. When documenting any historical event, we need to have as much early eyewitness evidence as possible. Eyewitness evidence is the best for historians to use in piecing together the past. Does the Bible contain such evidence? Yes.

Paul’s letters were the first recorded writings of the New Testament. Some of his writings are accepted as authentic, accurate, and reliable even among skeptics, atheists and agnostics alike. Consider Bart Ehrman—a former believer turned agnostic who now leans towards atheism. Ehrman has devoted

his life to textual criticism of the Bible. He is a professor of religious studies at the University of North Carolina at Chapel Hill. Yet, even among skeptics like Ehrman, there is agreement that Paul wrote several New Testament letters and that they are trustworthy. The typical list of letters includes Romans, 1 & 2 Corinthians, Galatians, 1 Thessalonians, Philippians, and Philemon.

If we use only letters that skeptics accept as having been written by Paul, can we prove with evidence that the resurrection of Jesus Christ occurred? Well, we do not need all six letters accepted by skeptics. As a matter of fact, we can use two letters, and only a few sentences contained therein: 1 Corinthians and Galatians.

Consider 1 Corinthians 15:1-4, which says, “Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have



believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; And that he was buried, and that he rose again the third day according to the Scriptures.”

Paul preached in Corinth from AD 51-52. We know this for certain, because Gallio, the deputy of Achaia is referenced in the Bible (Achaia is the ancient region in which Corinth was located; Acts 18:12).

In 1880, four fragments with inscriptions were discovered in the city of Delphi, located about forty-five miles northwest of Corinth. In 1905, Emile Bourget wrote a thesis at the University of Paris in which he published these fragments that identify Gallio as the proconsul of Achaia (AD 51-52).

Gallio Inscription Translation

Tiber[us Claudius C]aes[ar August]us G[ermanicus, great high priest (Pontifex maximus), in the 12th (year) of his tribunican pow]er, (acclaimed) [absolute ruler for the] 26th time, fa[ther of the cou]ntr[y counsel for the 5th time, Censor, to the city of Delphi, greetings.

For a long [time] have I been devoted to the city of Delphi and well-disposed from the beg-[inning, [and] I have always observ[ed th]e worsh[ip of the Pythian] Apo[llo. But now as for

what is said about tho[se qu]arrels among the [cit]izens, of wh[ich Lucius Ju]nius Gallio, my f[riend] and [proco]nsul [of Achaia], ... still to maintain the previous decree.

Paul wrote the letter of 1 Corinthians in AD 55. If we accept that Jesus died in AD 30, Paul’s proclamation of 1 Corinthians 15:1-4 occurred only twenty-one or twenty-two years afterwards. The Corinthians believed Paul’s message and became Christians. How, though, could the Corinthians trust an account of an event which had occurred twenty years or so earlier?

An accurate accounting of an event can be given and accepted twenty or so years after the event occurred. Consider a Vietnam War veteran publishing a memoir today. No one would doubt the reliability of the book on the grounds the veteran could not be trusted to accurately describe events of the war due to the elapsed time. Twenty-one or twenty-two years is a short timespan, especially when attempting to reconstruct ancient history. Well, when and from whom did Paul receive information of the death, burial, and resurrection of Jesus?

The second letter we note which is accepted by skeptics is the letter to churches in Galatia. In this letter, Paul explained the events following his conversion (Gal. 1:13-2:9). His encounter with the risen Lord occurred three to

five years after Jesus had been crucified (ca AD 35). After Paul witnessed the resurrected Lord, he went into Arabia for three years. Now, we are five to six years removed from the events of the cross. Then, Paul went to Jerusalem, and met with Peter and James, the brother of Jesus. They spent fifteen days together. Imagine what the conversations must have sounded like between these men, eyewitnesses of the resurrected Jesus.

Fourteen years later, Paul returned to Jerusalem, seeking to clarify if he and the other apostles were preaching the same gospel (Gal. 2:2). Of his investigation, Paul said, “. . .they added nothing to me” (Gal. 2:6). As a result, they extended the right hand of fellowship to Paul (Gal. 2:11). Early eyewitnesses of the death, burial, and resurrection of Jesus were preaching the same message fourteen years later. By this point, there was no reason to alter anything that was being taught by the apostles. Shortly after this meeting, Paul wrote his first letter to the church at Corinth (AD 55).

In conclusion, consider the eyewitness evidence of the resurrection offered by Paul. The death, burial, and resurrection of Jesus occurred around AD 30. This was witnessed by Peter and the other apostles. The resurrected Christ appeared to Paul on the road to Damascus three years later. Three years after this, Paul visited Peter and James in Jerusalem for fifteen days to confirm and investigate what they had seen and had been teaching. Fourteen years later, Paul returned to Jerusalem to reconfirm and investigate the message being taught by him and the other apostles. They were all preaching the same message. Twenty-one to twenty-two years after the cross, Paul went and preached in Corinth the death, burial, and resurrection of Jesus to people who did not witness those events. Yet, they believed the evidence that was presented. They had reason to believe. By this point in time, this message had been codified and validated.



The evidence Paul offered the Corinthians of the resurrection of Christ was documented by the apostle in his letter: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; And that he was buried, and that he rose again the third day according to the Scriptures: And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles" (1 Cor. 15:3-7).

Many Bible scholars consider this passage a creedal statement, i.e., a statement of belief or fact. Other such statements are found in the Bible (cf. Deut. 6:4-5; 1 Tim. 3:16). Such statements can be identified partly due to the wording being different from an author's writing style. This text is considered "pre-Pauline."³ This means the statement would have originated earlier than Paul's use of the phrase in his letter. Such statements give important information in concise form which could be easily memorized. Also, the wording of the text has almost a certain rhythmic quality. Being able to memorize important facts in a systematic fashion was an essential means of educating illiterate people in the ancient world. Information could be learned quickly and passed on to others.

This statement offered early eyewitness evidence of the resurrection of Jesus and helped contribute to the spread of Christianity. This statement gives Christianity a doctrine: death, deity, and belief. Regarding the origin of this statement, some scholars believe the phrasing of 1 Corinthians 15:3-7 was developed one month to one year after the events of Jesus' death, burial,

and resurrection.⁴ Had this essential doctrine not been settled immediately, Christianity as a religion would have never extended beyond Jerusalem. How much earlier eyewitness evidence could any critical thinking person demand to validate that Jesus was raised from the dead?

The events Paul describes in the epistles of 1 Corinthians and Galatians put us within three years of the death, burial, and resurrection of Jesus. For scholars and historians, evidence which is as close to an event in question as Paul's writings is gold. By comparison, the most reliable historical sources regarding the life and times of Alexander the Great were written by the historians Arrian and Plutarch, 425-450 years afterwards. Yet, no one argues about the factual history surrounding Alexander.

These two letters of Paul were written roughly twenty-five years after Jesus and referenced events which occurred three years after Jesus. The creedal statement used by Paul in 1 Corinthians 15:3-7 is thought to have been originally composed shortly after Jesus' resurrection. We cannot get much earlier eyewitness accounts than this. What will you do with this evidence? Reject that Jesus was risen from the dead? Or, like the Corinthians, will you believe? **U**



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³ Habermas, Gary R. "Experiences of the Risen Jesus: The Foundational Historical Issue in the Early Proclamation of Resurrection." *Dialogue: A Journal of Theology*. 45.3 (2006) 288-97.

⁴ *Ibid*, 135-153.

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Science and the Miracles of Jesus

by Sean C. Butler

Science and Scripture are allies, not enemies, in man's search for truth.

The world tends to view science and Christianity as adversaries and believes that, for science to win, Christianity must lose. Unfortunately, the opposite can also be true. Some Christians discount the value of science due to their belief in Jesus. It is as if they feel that Jesus is betrayed if they trust in science. The world tends to draw a proverbial line in the sand, placing the intellectual elite on one side and the religious fanatics on the other. Would it not be refreshing to see people go back and forth across that line to examine both perspectives, rather than dismissing a specific viewpoint with little investigation? Herein, historical accounts of the miracles of Jesus will be evaluated against science. Let us examine the relevant scientific concepts related to these events to gain insight into their validity and significance.

Science is defined as the knowledge about or study of the natural world based on facts learned through experiments and observation. This definition should not be disregarded as it is through experiment and observation that we know most of what we do about the physical and natural world. For example, meteorologists are able to predict the weather by studying atmospheric patterns and conditions that have occurred numerous times beforehand. Sunrise and sunset can be predicted with great accuracy, down to the minute, based on the knowledge about things such as the tilt of the Earth's axis and the duration

of its rotation. Regarding this process, the Preacher said, "The sun rises, and the sun goes down, and hastens to the place where it rises" (Eccl. 1:5). It is due to patterns and observation through experimentation such as these that we have confidence in widely accepted scientific laws.

In contrast, the scientific laws of the physical and natural world do not govern miracles—they are exceptions to, and cannot be explained by, natural law. Miracles are supernatural. Properly executed scientific experiments from decades or even centuries ago can be replicated today. The miracles of Jesus are unable to be reproduced or explained via scientific experiments. Each mighty work, sign, and wonder Jesus performed was unique (Acts 2:22). The way in which Jesus imparted each miracle was different—there was no observable pattern in the way they were executed—and they could not be predicted like other scientific phenomena. Although Jesus did not perform each miracle in the same way, they have common themes. One such theme, relevant to this study, shows that His miracles produced immediate results. To gain a greater appreciation of this theme, we will go back to the definition of science, which states that knowledge about the natural world is based on observation and experimentation. Scientific study takes time—the amount of time ranges from case to case. Depending on the

experiment and field of study, it can take many years to complete a specific study and they can fail. Yet, each miracle of Jesus had an immediate result and never failed when manifested.

The recorded miracles of Jesus can be grouped into four general categories: (a) control over nature; (b) healings and cures; (c) power over death; and (d) power over evil or demonic spirits. To examine the scientific relationship and overall significance of the miracles of Jesus, we will look at a selection of miracles from the first three categories since they deal with the physical world. While science cannot adequately explain the reason why these miracles worked, certain scientific concepts can help us further understand the magnitude of these signs and, in turn, add to our faith.

No Chemistry Necessary: Jesus Turns Water to Wine (John 2:1–11). As a chemist, this miracle grabs my attention in a different way than other miracles of Jesus. Chemistry is the "study of matter and its changes." Matter was certainly changed in this miracle. Several points deserve attention: (a) the water was converted into something with vastly different chemical properties, (b) Jesus used others to do this without coming in contact with the water jars Himself, and (c) the transformation occurred immediately. Let us consider the chemistry that was bypassed during this miracle.

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Water would be present in wine, but it would have come from the chief component in the winemaking process, which was not used in this miracle—grapes! Grapes contain aromatic compounds such as polyphenols (tannins and flavonoids), other pigments contained in the grape skins, various acidic molecules, and hundreds of other chemical compounds. Additional compounds would also be produced during the winemaking process. If this is not impressive enough, the change happened instantaneously. Imagine if grapes had been present on location, though; the process of merely obtaining the juice, would have taken hours, if not days. Jesus removed the need for chemistry by instantaneously converting the molecules of water into many new compounds, though He did not physically handle or manipulate the water jars.

The Creation of Matter: Jesus Feeds Five Thousand (Matt. 14:13-21; Mark 6:30-44; Luke 9:10-17; John 6:1-15). The law of the conservation of mass states that matter can neither be created nor destroyed by chemical processes or physical transformations. For example, when water is boiled, liquid water physically changes into steam. The liquid seems to disappear, but the molecules simply change physical states through vaporization—no matter is lost or created in the process. On the first occasion when Jesus fed a multitude, He did so with five loaves of bread and two fish. Afterward, the disciples gathered twelve baskets full of broken pieces that remained. Not only did Jesus feed over 5,000 people—there were leftovers! Scientific laws cannot explain this nor can it be replicated through experimentation today. In fact, Jesus could not feed that number with so little without breaking the law of the conservation of mass. While many people walked no more with Jesus following this event, Peter declared his faith in Jesus being the Christ, the Son of the living God (John 6:66-69).

The Gravity of the Situation: Jesus Walks on Water (Matt. 14:22-33; Mark 6:45-52; John 6:16-21). This is one of the better-known miracles among non-believers because of its sheer splendor. Think about it—have you seen anyone walk on water? It is certainly possible for humans to float on water; you may have even done this in a pool or lake by lying back and filling your lungs with air. This effectively causes you to be less dense than the water that surrounds you and allows you to float. The tendency for an object to float in water or air is called buoyancy and is affected by the density of the object and the force of gravity. When a person floats, part of the body will be submerged, because humans are too dense to be supported by the surface tension of water alone and gravity will force the body into the water. A person will float as long as the weight of the water displaced is greater than the weight of the person.

However, Jesus did not float on the Sea of Galilee—He walked on it—the rules of the natural world did not apply to Him. Furthermore, He possessed the power and authority to permit Peter to walk on that same water. In order for anyone to even attempt this today, the force of gravity must not affect his body by pushing it down into the water and he must solely rely on the surface tension of water for support—otherwise, he will sink like Peter (Matt. 14:30). The power over the natural world caused the apostles to conclude, "...of a truth thou art the Son of God" (Matt. 14:33).


Alternative Medicine: Jesus Heals a Man Born Blind (John 9). Modern medicine is amazing as the available options to treat disease, disorders, and heal physical conditions are constantly increasing and improving. In addition to traditional medicine, some choose to supplement it or forego it entirely in favor of holistic or alternative medical treatments. Such treatments may include radical changes in diet or even the use of essential oils. Physicians have

the ability to do things today that were impossible in the first century.

Conversely, Jesus used methods during His life that are impossible to replicate in the twenty-first century (e.g. using only touch or speech). On one particular occasion, He publicly made mud from dirt and His saliva, applied it to the man's eyes, and had him then wash to cure his blindness. Currently, there is still no way to cure blindness; moreover, no reputable ophthalmologist would use mud made from spit in an attempt to do so. Not only did Jesus choose this extraordinary approach, He also allowed the man to demonstrate his faith "that the works of God may be displayed in him" (John 9:3).

The Stench of Death: Jesus Raises Lazarus (John 11:1-45). When Mary and Martha notified Jesus that Lazarus was ill, He responded, "This illness does not lead to death. It is for the glory of God, so that the Son of Man may be glorified through it" (John 11:4). He did not depart to go to Lazarus for two more days. Meanwhile, Lazarus died, and Jesus told His disciples that he had "fallen asleep." Jesus used similar language before raising Jairus' daughter (Luke 8:52). He also said that He was glad He was not there when Lazarus had died, for their sake, so they might believe (John 11:15). Jesus had a plan to raise him from the dead. When Jesus arrived, Lazarus had been dead four days and, we are told, by that time there would have been an odor due to the decomposition process (John 11:39). I am sure you have heard instances regarding someone "flat-lining" on an operation table who afterwards had to be revived. However, Lazarus had been dead four days. Jesus did not use medical techniques to bring him back; but, merely stated loudly, "Lazarus, come out" and he came out (John 11:43). As a result, Jesus was glorified and many believed (John 11:45).

Conclusion

As discussed, science is studied by the observation of patterns and scientific law. Science does not govern Jesus or His miracles. It can be concluded, using the pattern of revealed miracles, that Jesus would not follow the laws of nature when performing any other signs. His power transcends the physical world—He created it (Heb. 11:3). A greater understanding of science should not hinder our perception of God, but rather strengthen it (Rom. 1:20). Learning about certain scientific laws which had no bearing or limitations on Jesus' miracles can strengthen our faith in His power to guide us in life and save us in death. 



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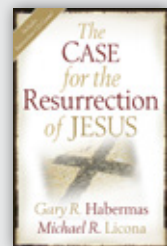
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Archaeological Evidence for the Historical Jesus

by Luke Chandler

Does archaeology support the existence of Jesus? Much of the supposed evidence is problematic, but there are at least two solid sources.

What physical evidence can archaeology give us for Jesus? Where would we even look for it? The Nazareth and Jerusalem of Jesus' time are covered by the homes and streets of sprawling modern cities and 2,000 years of accumulated ruins. Even then, what would we expect to find? Jesus did not leave behind buildings or monuments. He established no settlements. He left no physical markers for us to uncover. Early records say He owned few if any possessions. Sites with alleged links to Jesus—a cave, an upper room, even tombs—have nothing to physically connect them with the Man.

Two recent discoveries have been advocated as evidence for the historical Jesus, but they are problematic at best.



This ancient ossuary mentions Jesus, but the inscription may not be authentic. Do we have any solid evidence for Christ's existence on earth?

The Roman-period Talpiot tomb ("Jesus Tomb") near Jerusalem contained inscribed names such as Jesus, Joseph, Matthew, and Mary, but these names were common in first century Palestine. Josephus mentions at least twelve different men named Jesus and the New Testament records six women named Mary. Beyond an assemblage of names, this tomb has nothing to connect it with Jesus of Nazareth.

An artifact known as the James Ossuary surfaced on the antiquities market with the inscription "James son of Joseph, brother of Jesus." Where did this ossuary come from? We do not know. The inscription is also written in two different hands. Someone added the reference to Jesus after the initial inscription.

Does this mean the ossuary is a fake? Numerous tests have been inconclusive. With such uncertainty, the James Ossuary cannot stand as evidence for Jesus.

We cannot really confirm Jesus through physical objects, but early literary sources can speak to Jesus' existence. Ancient documents also

fall under the purview of archaeology. Since the Bible and early Christian sources carry little weight with skeptics, this article will focus on literary evidence for Jesus from non-Christian sources.

The first source is Tacitus, one of ancient Rome's greatest historians who lived during the late-1st and early-2nd centuries AD and served as a Proconsul. In his *Annals*, Tacitus describes Nero's attempt to scapegoat the Christian community after the Great Fire of Rome.

[N]either human effort nor the emperor's generosity nor the placating of the gods ended the scandalous belief that the fire had been ordered [by Nero]. Therefore... to put down the rumor, Nero substituted as culprits and punished in the most unusual ways those hated for their shameful acts ... whom the crowd called "Chrestians." The founder of this name, Christus, had been executed in the reign of Tiberius by the procurator Pontius Pilate ... Suppressed for a time, the deadly superstition erupted again not only in Judea, the origin of this evil, but also in the city [Rome], where all things horrible and shameful from everywhere come together and become popular. (XV:44, trans. Van Voorst).

Tacitus disliked Christians but confirmed several relevant points. Christianity originated from one

“Christus”—a Latin name that reflects the Greek Messianic title “Christos.” This “Christus” was executed by Pilate and the movement later spread from Judea to Rome.

Interestingly, Tacitus did not question Jesus’ existence. He accepted the life and death of Christ as reality, as did other enemies of the early Christians. As a Roman Proconsul, Tacitus had access to governmental administrative records. If Jesus never existed, Jewish and Roman authorities would have had little trouble demonstrating the falsehood of Christianity through census records, tax receipts, trial reports, and death certificates archived at the regional capital of Caesarea.

The second source for this discussion is Josephus, a Jewish priest-turned-rebel leader in the first century AD. Josephus defected to the Romans during the Jewish Revolt and lived out his days under Vespasian’s patronage. After Rome put down the revolt, Josephus wrote *Antiquities of the Jews* and an account of *The Jewish War*.

Josephus mentions Jesus twice. The first reference is in *Antiquities* Book 20 in a passage about the High Priest Annas, a Sadducee for whom Josephus had little regard. When the Roman governor Festus died, Annas took advantage of the temporary power vacuum to move against Christians by targeting one of Jesus’ relatives.

Being therefore this kind of person [i.e., a rigid, harsh Sadducee], Annas, thinking that he had a favorable opportunity because Festus had died and Albinus was still on his way, called a meeting of judges and brought into it the brother of Jesus-who-is-called-Messiah ... James by name, and some others. He made the accusation that they had transgressed the law, and he handed them over to be stoned. (XX.9.1, trans. Meier)

This account argues strongly for Jesus’ historical existence. He is named in a non-Christian historical text, recorded within the lifetimes of witnesses to the events. Josephus recorded this incident because Annas, James and Jesus were prominent. There was enough general awareness of Jesus, only thirty years after His death, for Josephus to use Him as a point of reference.

Some have suggested Jesus was edited into this text by later Christian copyists, but internal evidence suggests otherwise. As we will see shortly, a Christian scribe with an editorial agenda would have used more definitive wording. Christian scribes used confessional statements such as “our Lord” or “the Savior” when referencing Jesus. Josephus’ text simply says Jesus was called “Messiah,” which is a benign statement by comparison. Josephus’ terminology denotes which Jesus was associated with James rather than attempt to elevate Jesus in the eyes of the reader.

Josephus’ other reference comes in Book 18, an earlier chapter in *Antiquities*. Most modern scholars believe this passage was edited by later copyists. They are probably right.

Around this time there lived Jesus, a wise man, *if indeed one ought to call him a man*. For he was one who did surprising deeds, and a teacher of such people as accept the truth gladly. He won over many Jews and many of the Greeks. *He was the Messiah*. When Pilate, upon hearing him accused by men of the highest standing among us, had condemned him to be crucified, those who in the first place came to love him did not give up their affection for him, *for on the third day, he appeared to them restored to life. The prophets of God had prophesied this and countless other marvelous things about him*. And the tribe of Christians, so called after him,

have still to this day not died out. (18.3.1)

The italics, added by Lawrence Mykytiuk, indicate portions suspected to have been added or edited by later scribes. Josephus, a Jewish non-believer, would not have used such elevated terms for Jesus. When the suspected wording is removed, the style and vocabulary are consistent with Josephus’ writings. This overall passage is likely original since it appears in the section discussing Pilate, and since it introduces this “Jesus-called-Messiah” before the later reference with James in Book 20.

Together, Tacitus and Josephus confirm many points about the historical Jesus. He lived in Judea when Pontius Pilate was governor. He had a brother named James. He was unpopular with Jewish religious leaders though others called Him “Messiah” (Christos). After His judgment and crucifixion by Pilate, His movement attracted both Jews and Gentiles as it spread to Rome in just one generation’s time.

The literary evidence for Jesus is solid, even using non-Christian sources. The question of His Sonship is beyond the scope of archaeology to answer, but we have every reason to believe Jesus lived on this earth. ■■

Sources

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The Bible as Evidence

by Ethan Longhenry

As Psalm 19 affirms, evidence of God is seen in the physical creation, and also in the Sacred Text.

The Christian faith is founded upon the belief that YHWH, God of Israel, is the Creator of the universe, and that He has fully made known His character and purposes through His Son, Jesus of Nazareth (Heb. 1:1-3). God is high and holy, far greater than humanity and beyond his comprehension (Isa. 55:8-9). The only way we can know anything about this God is if He makes it known to us by His revelation. Christians believe God has indeed made such revelations through His selected agents: the prophets, His Son, and the apostles. The record of those revelations is preserved in the Old and New Testaments (2 Tim. 3:15-17; 2 Pet. 3:2). The Bible, therefore, represents the revealed will of God for mankind. As such, it represents important evidence grounding Christian faith and practice.

On what basis can Christians, or for that matter anyone else, have confidence in the Bible as accurately presenting the revelations of God to mankind? Many cast aspersions on various elements of the process by which we have obtained the Bible. Some suggest that many books which should be in the Bible were taken out; others doubt the validity of some of the books within it. Many believe in some grand conspiracy whereby the text of the Bible was altered over time; others cannot believe that a text could be copied so many times and still faithfully represent the original. Others may not dispute the transmission of the text but cast aspersions on its substance, denying the historical legitimacy of the Bible's

witness. How can we affirm the Bible as evidence for Christian faith and practice?

The word “bible” derives from the Greek *biblia*, meaning “books.” The form of the Bible as we have it today, with thirty-nine Old Testament books and twenty-seven New Testament books, is often called the Canon. The process by which it was fixed is called “canonization.” By Jesus’ day, the trifold understanding of the Old Testament as the Law, the Prophets, and the Writings had received general agreement (cf. Luke 24:44). The Greek version of the Old Testament (called the Septuagint or the LXX) contained other books written during the Persian and Hellenistic periods (400-100 BC); no one considered them to be inspired, but they were counted as profitable for understanding (and now are known as the Apocrypha). The same was true for certain apocalyptic texts we consider part of the Pseudepigrapha (“false writings”). Only far later, and only within Roman Catholicism and Ethiopian Orthodoxy, were any such works considered inspired, canonized Scripture.

Within a generation of the apostles, early Christians appealed to their writings as authoritative. The Muratorian fragment, a papyrus text originating around AD 175, lists the books of Scripture, and the list is substantially similar to our current New Testament. Some early Christians accepted the inspiration of books like 1 Clement or the Epistle of Barnabas while having some doubts about 2 Peter, Hebrews, and Revelation. Christians did not

approach the question of inspired Scripture arbitrarily or capriciously; they looked for telltale evidence that the books in question were written by an Apostle or an associate of an Apostle and if they maintained the integrity of the message proclaimed by the apostles. Such discussions were held over a three hundred year period; the majority of what we call the New Testament was never in doubt, and in the end it was agreed that the books within the New Testament derived directly from the apostles and their teachings, while the rest did not. You can put these views to the test, for all such books are easily accessible online. New Testament books bear the marks of inspiration, while the rest do not.

From the day they were written until the middle of the fifteenth century, the books of the Bible were hand copied on papyrus or parchment. The process by which we make sense of all the different copies of the Bible and the variations among them is called “textual criticism.”

Thanks to the Dead Sea Scrolls, we have compelling evidence of the effective transmission of the Old Testament. Complete copies of the Old Testament in Hebrew (called the Masoretic Text) date to the eleventh century; yet, they provide substantially the same text as seen in the Dead Sea Scrolls (and most variants were already evident in the Septuagint or in other translations). We have great confidence, therefore, that our Old Testament today is the same as was known in the days of Jesus.

There is a wealth of manuscript evidence for the New Testament. There are no fewer than 5,686 manuscripts of the New Testament in Greek, in part or in whole. The earliest fragments date from the middle of the second century (P52); the oldest nearly complete texts date from the fourth century (X and B). Moreover, even if we had no manuscript of any book of the New Testament we would be able to substantially reconstruct the text thanks to the voluminous quotations made by early Christians.

Many variants do exist; in total they represent only 0.5% of the text, and none alters any doctrine of the faith. The differences can be seen by comparing the *King James Version* with the *English Standard Version* or the *New American Standard Bible*. The geographic and temporal range of manuscripts militates against any serious claims of intentional textual corruption; it would have been impossible to manipulate and change all the texts across the known world, let alone the quotations and discussions of early Christians. For comparison's sake, the next best attested ancient text, Homer's *Iliad*, has come down to us in 643 manuscripts, with 95% consistency. If the New Testament is unreliable, then so is every ancient and early medieval text in our possession!

We can have great confidence that the Old and New Testaments have come down to us in substantially the same form as when they were first written. Such does not demand, however, that its contents are accurate; after all, we do not believe that the Greek gods came and fought amongst humans as recorded in Homer's *Iliad*. Therefore, how can we have confidence that the Bible accurately reflects the events it describes? Nothing can ever "prove"

the Bible or that its events took place; instead, we look to corroborating evidence from other historical texts and archaeological discoveries to see if what is revealed in the Bible is consistent with its time and place or not. Time and again, the evidence demonstrates that the Bible faithfully represents its time and place.

Certain practices of the patriarchs, such as Abraham's taking of Hagar and Jacob's marriage to four women, find parallels in ancient Mesopotamian evidence found at Mari; those practices were not in vogue in later times (cf. Gen. 16, 29-30). Israel as a nation is first mentioned in the Merneptah Stele (ca. 1205 BC). Evidence of Israelites in the eleventh century BC have recently been found at Khirbet Qeyafa; at Tel Dan an inscription was found speaking of the "house of David." The Mesha Stele provides the Moabite account of the events in 2 Kings 3 and mentions YHWH and the house of Omri. Assyrian and Babylonian texts speak of the kings of Israel and Judah; fragments of texts and seals found in Israel bear the same names as many Biblical characters.

The same is true of the New Testament. The Evangelists portray Jesus and His apostles as Jewish people living in Galilee during the Second Temple Period. Pilate's name was found on an inscription in Caesarea; we are likely in possession of Joseph Caiaphas' ossuary (bone box). Names and events recorded in Acts are consistent with known historical evidence (the death of Herod Agrippa I, Acts 12:21-23; Gallio as proconsul of Corinth, Acts 18:12; the Asiarchs as Roman rulers of Asia, Acts 19:31). Within a generation of the apostles, many Roman historians and authors attest to the existence and spread of Christianity and Christian

views about Jesus (Josephus, *Antiquities of the Jews* 18.3.3, 18.5.2, 20.9.1; Pliny the Younger, *Letters* 96-97; Tacitus, *Annals* 15.44).

The Bible thus proves consistent with its time and place; the revelation of God to His servants within it is credible. We have every reason for confidence in the accuracy of the transmission of the Bible, and that the books within it fully represent God's revelation to mankind. May we put our trust in God, and in Christ, and follow Him as He has made Himself known in Scripture! 📖

Note

Luke Chandler wrote an article in the February 2015 issue of *Truth Magazine* entitled "A Physical Clue for the Date of the Exodus?" that discusses the Berlin Pedestal which may predate the Merneptah Stele.



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The Evidence of Prophecy

by David Dann

Fulfilled prophecy provides powerful evidence in support of the uniqueness and divine origin of the message of the Bible.

Rather than being the product of human wisdom, Sacred Scripture claims to be a product of the mind and breath of Almighty God. With this in view, the apostle Peter writes: “knowing this first, that no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit” (2 Pet. 1:20-21, NKJV). The consistent claim of the Bible is that its writers were directed by God to write as they did.

Regarding the belief that the Scriptures are a product of the inspiration of God, there are many lines of evidence which may be used to prove the validity of the biblical claim. “Evidence” is defined as, “the available body of facts or information indicating whether a belief or proposition is true or valid” (Oxford). The fulfilled prophecies of the Bible offer compelling and overwhelming evidence indicating that the Scriptures are the result of God delivering His word to mankind. Consider the evidence of prophecy in proving the Bible is God’s word.

Defining Prophecy

What is a “prophet”? A true biblical prophet is a “man of God” (1 Kings 12:22) and “a servant of the Lord” (14:18), indicating that he has been chosen by God to fulfill a specific divine purpose. A prophet is a “messenger” of the Lord (Isa. 42:19), one sent to deliver a message he received from God. A prophet is also referred to as “a seer” (1 Sam. 9:9), his special insights came from God. A true prophet of God is one who could rightly claim that “the Spirit of

the Lord spoke by me, and His word was on my tongue” (2 Sam. 23:2). Whether belonging to the Old Testament or the New, true prophets served as God’s spokesmen (cf. Jer. 1:9; Eph. 3:1-5).

What are the characteristics of true prophecy? Biblical prophets often spoke and wrote in a predictive manner, foretelling future events in anticipation of their fulfillment. Specific predictive prophecies could be measured by their exact fulfillment (cf. Acts 11:27-28). True divine prophecy always meets certain criteria: (1) The prophecy must have been delivered prior to the event which it predicts so that it is a true foretelling of the future (cf. Isa. 42:9); (2) The prophecy must correspond precisely with the event and must not be given in vague, general language that would allow it to be applied to any event of one’s choosing. In other words, it cannot be a fortune-cookie style prediction that, “The current year will bring you much happiness” or that, “The skills you have acquired will one day come in handy”; (3) The prophecy must involve something beyond the mere exercise of human wisdom or man’s ability to calculate, forecast, or foresee, such as a coming lunar eclipse or change in the weather; (4) The prophecy must involve a prediction that could not have caused its own fulfillment. Biblical prophecy meets the required standard to which prophecy must be held when it comes to the matter of foretelling the fulfillment of future events (Paley).

How can true prophecy be distinguished from false prophecy? Moses said, “When a prophet speaks in the name of the Lord, if the thing

does not happen or come to pass, that is the thing which the Lord has not spoken; the prophet has spoken it presumptuously; you shall not be afraid of him” (Deut. 18:22). Along these same lines, Jeremiah states, “When the word of the prophet comes to pass, the prophet will be known as one whom the Lord has truly sent” (Jer. 28:9). Jesus said, “Beware of false prophets, who come to you in sheep’s clothing, but inwardly they are ravenous wolves... Therefore by their fruits you will know them” (Matt. 7:15, 20).

False prophets may make bold predictions; yet, they lack the power or foresight needed in order to accomplish the fulfillment of that which they have predicted. Only the God of heaven can cause men to accurately foretell the fulfillment of future events as though they have already taken place. God said, “I have declared the former things from the beginning; they went forth from My mouth, and I caused them to hear it. Suddenly I did them, and they came to pass” (Isa. 48:3). True predictive prophecy results in a specific corresponding fulfillment while false prophecy fails to do so.

Examples of Fulfilled Prophecy

The Babylonian Captivity of Judah

Jeremiah prophesied that Judah would be taken captive by Babylon, saying, “And this whole land shall be a desolation and an astonishment, and these nations shall serve the king of Babylon seventy years. Then it will come to pass, when seventy years are completed, that I will punish the king of Babylon and that nation, the land of

the Chaldeans, for their iniquity,' says the Lord; 'and I will make it a perpetual desolation'" (Jer. 25:11-12). He also prophesied that the people of Judah would be allowed to return home at the conclusion of the seventy years, saying, "For thus says the Lord: After seventy years are completed at Babylon, I will visit you and perform My good word toward you, and cause you to return to this place" (29:10). Both the seventy years of captivity and the return from captivity were fulfilled exactly as Jeremiah prophesied (cf. 2 Chron. 36:22-23; Ezra 1:1-4).

The Rise and Work of King Cyrus

Around 700 BC Isaiah prophesied that a ruler named Cyrus would allow the captives of Judah to return from Babylon, saying, "Who says of Cyrus, 'He is My shepherd, And he shall perform all My pleasure,' Saying to Jerusalem, 'You shall be built,' And to the temple, 'Your foundation shall be laid'" (Isa. 44:28). In fulfillment of the prophecy, the Persian conqueror, Cyrus, defeated Babylon and allowed the people of Judah to return to Jerusalem for the purpose of rebuilding the temple (cf. 2 Chron. 36:22-23; Ezra 1:1-4). What is truly remarkable about this prophecy is that it was spoken well over one hundred years before Cyrus was even born.

The Fall of Babylon

About one hundred years before Babylon even became the dominant world empire of its day, Isaiah prophesied of its fall, saying, "And Babylon, the glory of kingdoms, the beauty of the Chaldeans' pride, will be as when God overthrew Sodom and Gomorrah. It will never be inhabited, nor will it be settled from generation to generation; nor will the Arabian pitch tents there, nor will the shepherds make their sheepfolds there" (Isa. 13:19-20). Babylon was conquered by Cyrus in 539 BC and thus began its demise. Upon excavating Babylon in 1927, University of Chicago professor Edward Chiera wrote, "Here is only real death. Not a column or

an arch still stands to demonstrate the permanency of human work. Everything has crumbled into dust" (Chiera, xiii). Isaiah's prophecy was fulfilled in exact detail.

The Destruction of Jerusalem

Regarding the prophecy of Jesus concerning the destruction of Jerusalem and its temple, Matthew writes, "Then Jesus went out and departed from the temple, and His disciples came up to show Him the buildings of the temple. And Jesus said to them, 'Do you not see all these things? Assuredly, I say to you, not one stone shall be left here upon another, that shall not be thrown down'" (Matt. 24:1-2). Christ went on to say, "Assuredly, I say to you, this generation will by no means pass away till all these things take place" (Matt. 24:34). His words were fulfilled in precise detail as the Romans destroyed Jerusalem in AD 70.

The Life, Death, and Resurrection of Jesus Christ

The most compelling example of fulfilled prophetic evidence is centered on Jesus Himself. The Old Testament contains hundreds of prophecies concerning the coming of the Christ. The writing and compiling of Old Testament Scriptures were finished hundreds of years prior to the birth of Jesus. They were translated from Hebrew into Greek more than a century before He was born.

Among these Messianic prophecies, it was foretold that the Savior would be born of a virgin (Isa. 7:14), would be born at Bethlehem (Mic. 5:2), would be a King of the house of David (Jer. 23:5), would enter the world as God in the flesh (Isa. 9:6-7; Mic. 5:2), would allow Himself to die as the perfect sacrifice to take away man's sins (Isa. 53:1-12), would suffer an excruciating death having His hands and feet pierced (Ps. 22:1-16), and would be resurrected from the dead before His body could decay (Ps. 16:10). The numerous prophecies concerning the Christ, which were written centuries

before Jesus was born, were fulfilled to the last detail (cf. Matt. 1:24-28; 2:1; Luke 1:26-35; 23:33-46; John 1:1-3, 14; 20:1-31).

What the Evidence of Fulfilled Prophecy Proves

The Bible is God's Word

It is not the result of men relying upon their own intellect and wisdom in what they wrote. Peter writes, "For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: 'This is My beloved Son, in whom I am well pleased.' And we heard this voice which came from heaven when we were with Him on the holy mountain. And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts; knowing this first, that no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit" (2 Pet. 1:16-21).

Peter notes that "we have the prophetic word confirmed." For this reason, we would do well to pay close attention to it (2 Pet. 1:19). Not only do we possess biblical accounts written by eyewitnesses of the resurrection of Jesus Christ, but we also have the compelling evidence of inspiration provided by fulfilled prophecy. No man or group of men could ever have compiled a series of lucky guesses in accurately predicting detailed events of the future hundreds of years before those events took place. Fulfilled prophecies of Scripture would not be possible and would not exist were it not for the fact that the Bible is God's word. The only satisfactory explanation for such is the one provided by Peter, who said, "prophecy never came by the will of man, but holy men of God spoke

as they were moved by the Holy Spirit” (2 Pet 1:21).

Jesus is the Son of God

As the resurrected Lord spoke in disguised form to two of His dejected disciples on the road to Emmaus, Luke writes, “Then He said to them, ‘O foolish ones, and slow of heart to believe in all that the prophets have spoken! Ought not the Christ to have suffered these things and to enter into His glory?’ And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself” (Luke 24:25-27). To “believe in all that the prophets have spoken” is to believe that Jesus Christ is the Son of God. Could an ordinary man operating without divine assistance choose the family into which he will be born, the location of his birth, the price accepted by a friend for his betrayal, the detailed manner of his death when his death is the result of cruel treatment by his enemies, or the events that would unfold while he is dying? What would ordinarily be impossible was possible in the case of Jesus Christ. He fulfilled all that the prophets wrote concerning Him (Luke 24:44). The astronomical improbability of one man being able, through coincidence or orchestrated effort, to fulfill the numerous prophecies of the Christ recorded in the Old Testament demonstrates conclusively that the One who did fulfill those prophecies is none other than the Son of God.

The Religion of Christ is Unlike Any Other Religious System

Through Isaiah, the God of heaven challenged other so-called “gods” to demonstrate their ability to fulfill predictive prophecy, saying, “‘Present your case,’ says the Lord. ‘Bring forth your strong reasons,’ says the King of Jacob. ‘Let them bring forth and show us what will happen; let them show the former things, what they were, that we may consider them, and know the latter end of them; or declare to us things to come. Show the things that are to

come hereafter, that we may know that you are gods; yes, do good or do evil, that we may be dismayed and see it together” (Isa. 41:21-23). Only the true God possesses the ability to accurately foretell the future, as He also pointed out through Isaiah, saying, “Remember the former things of old, for I am God, and there is no other; I am God, and there is none like Me, declaring the end from the beginning, and from ancient times things that are not yet done, saying, ‘My counsel shall stand, and I will do all My pleasure’” (46:9-10).

The fulfilled predictive prophecies of the Bible set the religion of Christ apart from false religious systems devised by man. As Geisler and Nix point out, “Other books claim divine inspiration, such as the Koran, the Book of Mormon, and parts of the Veda. Yet, none of those books contains predictive prophecy. As a result, fulfilled prophecy is a strong indication of the unique, divine authority of the Bible” (Geisler and Nix). The Jehovah’s Witnesses, Mormons, and Adventists have attempted to engage in predictive prophecy with miserable results (Martin). Fulfilled prophecy sets the religion of Jesus Christ above and apart from all others.

God Always Keeps His Word

Since “we have the prophetic word confirmed” (2 Pet. 1:19), we must understand that God will fulfill what He has spoken concerning the future just as He has fulfilled His word concerning events of the past. No one should suppose that Jesus will not come again, since the Bible says, “But the day of the Lord will come as a thief in the night, in which 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). No sinner should expect to receive eternal life without obeying the gospel, since Scripture promises that Christ will come “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” (2

Thess. 1:8). No one can avoid the final resurrection and judgment, since 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). Just as God kept His word in the past, He will keep His word concerning the future.

Conclusion

Fulfilled prophecy offers powerful evidence that the Bible is the word of God. Yet, such also reminds us of the need to obey the word of God so that we will be ready for the fulfillment of what He has promised. Remember, “God is not a man, that He should lie, nor a son of man, that He should repent. Has He said, and will He not do? Or has He spoken, and will He not make it good?” (Num. 23:19). ■

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Internal Evidence: The Inspiration of the Bible

by Steve Monts

As we reflect upon the harmony and accuracy of Scripture, and understand the meaning of inspiration, our faith is strengthened.

What makes the Bible different than all other books? The Bible is an inspired work of God. What does “inspired” mean? Is it like a poet inspired by a slow swaying tree in the cool breeze of the day? Or a youth who is inspired by a favorite basketball player to practice even harder? We may use the word “inspiration” in such ways, but they do not represent the Biblical concept of the word. The English word “inspire” comes from the Latin “*inspirare*,” which means “to breathe into.” The Bible affirms, “All Scripture is given by inspiration of God...” meaning the Holy Bible is from God’s own mouth (2 Tim. 3:16). God “breathed into” the writers of the Bible to produce the exact message He desired. Since it is from God, who is perfect, the Bible is free from all error in its original form. This means since the writers of the Bible were given the very words of God’s mouth, they did not, nor could not, make any factual, historical, scientific, or other kinds of errors.

How could that be possible? When we write on any given day we are prone to make mistakes. The writing of this article had to undergo a number of edits before it was just right, and even then the kind reader might still find errors. The Bible itself gives us the clues on how these holy men wrote free of error. Peter affirmed, “knowing this first, that no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit” (2 Pet. 1:20-21). What does it

mean, “no Scripture is of any private interpretation”?

The Greek phrase “γραφῆς ἰδίας ἐπιλύσεως οὐ” can be broken down as follows: *graphēs*, literally, “a writing,” *idias*, “pertaining to one’s own self,” *epilyseōs*, “explanation,” *ou*, the negative, meaning “not.” God says Scripture did not come from anyone’s personal explanation of His mind. This is exactly what people accuse the writers of the Bible of doing. They say the apostles wrote as they felt moved, but that the actual words were not given by God. However, Peter said it did not come by the will of man but by the Holy Spirit.

In John 14 Jesus told His apostles, “These things I have spoken to you while being present with you. But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you...” (John 14:25-27). And again, “I still have many things to say to you, but you cannot bear them now. However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. He will glorify Me, for He will take of what is Mine and declare it to you. All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you” (John 16:12-14). More than thirty years later, Peter states this is exactly how they wrote the Scriptures. So the question

of believing that the Bible really came from God Himself is a question of really believing that Jesus told the truth. Many people want to believe Jesus was a good man with many good virtues He left us to follow. But how can lying be a good virtue? That would be exactly what Jesus is guilty of if His words spoken about inspiration are not true. To believe in Jesus at all, one must believe what He said regarding the process of inspiration (Titus 1:2; Heb. 6:18).

Having noted the meaning of inspiration, consider a few internal evidences that affirm inspiration. First, Jesus and the apostles trusted the inspiration of the Old Testament. The book of Matthew contains numerous Old Testament quotes. Jesus showed His confidence in the written word by saying, “For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled” (Matt. 5:18). The “jot” was the Hebrew letter ך (yodh), ninth letter of the Hebrew alphabet. It was the smallest letter equivalent to our apostrophe. The “tittle” was the tiny extension given to the end of a Hebrew letter like the tiny hook in the Hebrew letter ה (he), equivalent to the smallest stroke of an ink pen. This is how much Jesus knew the word could be trusted. He affirmed the trustworthiness and thereby, the authority of Scripture down to the smallest letter or stroke. Jesus did say the Scripture cannot be broken (John 10:35). This can only be true if

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every letter of every word was inspired by God.

Further, consider the internal harmony of Sacred Scripture. Many today doubt the Bible's grand claims concerning Jesus and salvation. They should not since the word is inspired of God. Yet, even the little details of Scripture are trustworthy, small details that were incidental to the narrative, but were always true. For example, in the Old Testament the currency used was the shekel (Neh. 10:32; Ezek. 45:12; Amos 8:5). In the New Testament, talents and denarii were used (Matt. 18:24, 28). Between the Old and New Testaments, the Greco-Roman Empire came into firm control of the Mediterranean world. Out with the old currency; in with the new. Scripture is accurate regarding this minor detail.

Another small detail that surely would have been overlooked by uninspired men is the absence of Jesus' father, Joseph, as the story of Jesus develops. Nowhere is there a mention of his death, but it is indirectly inferred. In Mark 6:3 the whole family is enumerated except Joseph. Luke 8:19 says, "Then His mother and brothers came to Him..." John 2:12 says, "After this He went down to Capernaum, He, His mother, His brothers..." And on the cross, Jesus commends the care of His mother to the disciple whom He loved (John 19:26-27). This would have been unnecessary if Joseph had remained alive. This little detail is not the result of concert or design. No positive fact is asserted by Matthew, Mark, Luke, or John concerning what happened to Joseph, but their consistent inference reveals they all wrote accurately.

Consider one more example of the tiny and minute. Matthew 4:18-22 says that Jesus called Peter and Andrew first, then next found James and John who were mending their nets, but Matthew does not say why. We find the same account in Luke 5 where we read that Jesus tells Peter to drop his net, and they

had such a great catch that the net was breaking. Peter then signaled to their partners in another boat to come and help. Luke 5:10 tells us James and John were their partners. So while Matthew reports nothing of the miraculous catch, but only the mending of their nets, we learn from Luke why the nets needed mending. We see perfect harmony in details that uninspired men would have easily missed if they were seeking to concoct a fictitious account. Such accuracy can only be the fingerprint of divine inspiration.¹

If God's word is accurate to the smallest letter and the smallest stroke of a letter and the smallest detail of a story, then what does that imply regarding the rest of Scripture? The Lord built the house of Scripture, laid every brick with precision, and that is clear under close inspection. When we step back and see the whole of Scripture, we know it all stands true. Every word. How discouraging it would be if there were no book in all the world that was inspired, a book that we could not rely on as a direct line of communication from our Creator. Thankfully, He has left us one, the Bible. By it we can be reborn and remade into the image of God's Son: "having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever" (1 Pet. 1:23). **T**



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¹ See J.J. Blunt's work on *Undesigned Scriptural Coincidences* for more information. You can download a free PDF at http://www.biblicalstudies.org.uk/pdf/e-books/blunt/scriptural-coincidences_blunt.pdf or here: <http://bit.ly/2gwcYmn>.

What Must We Do with the Evidence?

by Jarrod Jacobs

Practically speaking, the study of Christian evidences should lead to conviction, conversion, and constructive benefits.

Evidence for God's existence and rule is overwhelming. The honest person must stand in awe at the proof God has left for man to discover and apply to his life (Acts 14:15-17). Someone who denies the evidence of God is one who is denying the obvious. Just as the existence of a house bears witness to a designer and builder, so also the existence of an orderly universe bears record to a Creator and Designer. Having noted many pieces of evidence in this series, what must we do with the evidence of God's existence and rule?

Allow the Evidence to Persuade Us of Truth

We live in a world that denies the plain statements of Scripture. People from all walks of life deny the truth of the Bible. Some who teach in public schools and colleges are quite vocal in denying the truth of God's word. Some are coworkers. Some are family members. Young and old alike are exposed to false doctrines related to God's existence and the reliability of the Bible. Christians may be intimidated by the boldness of unbelievers who say that believing the Bible is something akin to a "superstition." Yet, by being armed with the truth, we can overcome the arguments made by unbelievers (Ps. 119:98-100).

In a study like this, we need to be persuaded of the truth. Let parents encourage their children to reject false doctrines, such as the theory of

evolution. We have the facts of our origin at our fingertips (Gen. 1-2; Ps. 33:6-9; John 1:1-3; Col. 1:16-17; Rev. 4:11; etc.). Since we have the truth, let us use it. Jesus said God's word is truth (John 17:17). Allow this truth to persuade us and allow it to teach us. Let us be armed with the truth regarding the origin of the universe so that we can withstand what the Devil throws at us (Eph. 6:11).

Let us be persuaded of the truth that the earth and universe are not billions of years old, but just thousands of years old. Let us be persuaded of the miracles that have been performed on the earth. The first miracle was the Creation itself. God simply said "be" and all things were created (Gen. 1). Let us also be impressed with the many other miracles, recorded in the Bible, that were witnessed and experienced by people upon this earth. The purpose of miracles is to produce faith (Exod. 4:4-9; John 2:11). Let us allow this to happen by learning about the miracles and believing in the God of Heaven who holds such power over the natural world.

The miracles recorded in Exodus 5-12, commonly called the "plagues," brought down the Egyptian nation and freed the Israelites. The miraculous parting of the Red Sea is referenced for centuries after it happened (Exod. 14:21-31; Ps. 136:13-15; Neh. 9:8-11; 1 Cor. 10:1-2; Heb. 11:29). The miracles of Christ, performed before vast multitudes, brought people freedom from physical ailments (Matt. 11:5). Greater than this, such power

demonstrated that Christ had the ability to free men from their spiritual diseases (Matt. 9:5-6). Yes, "if the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

Remember, the miracles recorded in the Bible were not "done in a corner." Many observed these things. The eyewitness testimony of people was recorded for us in the Bible. If we trust the record of people who witnessed other historical events from the past, certainly we can trust the record of those who have "seen, heard, and touched" Jesus Christ (Luke 1:1-4; Acts 1:1; 1 Cor. 15:1-8; 1 John 1:1-4)? Friends, let us take the evidence we have learned, be persuaded of it, and allow these truths to bless us as we live on earth.

Allow the Evidence to Strengthen Our Faith

Let us allow the evidence to strengthen our faith. Many who reject the Bible will oppose us. Such opposition may come from family or close friends (Matt. 10:34-36). Do not become disheartened (Gal. 6:9), but be strong (1 Cor. 16:13). Let us take the facts that we have learned and strengthen our faith. Remember, faith comes by hearing God's word (Rom. 10:17). Therefore, may we hear and apply the truth of God's word to our lives.

Where do we get this spiritual strength? Strength comes as we have the opportunity to exercise our faith.

Hebrews 5:12-14 shows us that spiritual strength comes as we “exercise” ourselves to “discern both good and evil.” Are we actively growing? Spiritual growth requires daily, conscious effort. It is not something that happens to us when we are not aware of it. This is the point being made by the writer of Hebrews.

Therefore, let us allow the evidence we learn to strengthen our faith. We serve a living God who has performed many miracles. He has made His presence known to man in many ways. He has given us a book that is scientifically and geographically accurate. The Scriptures state many medical and biological truths centuries before they were discovered by mankind. Aside from this evidence, God’s book tells us what to do to be saved from sin (Acts 2:36-38; 8:35-39; 16:30-34; Mark 16:16). Since the Bible is accurate in the physical realm, we know it can be trusted in the spiritual realm. If such facts as these do not fortify our faith, what will?

The theory of evolution and other theories of men are not fact based. We have the facts on our side, seeing that the Bible is scientifically true. No one has ever seen an animal “evolve” from one kind of animal to another kind. No one has ever seen an amoeba turn into a man. Why not? First, because it cannot happen. Second, according to the theory of evolution, it takes too long. No one has lived long enough to witness this. Yet, with the exception of creation, all the miracles recorded in the Bible have had human eyewitnesses. Jesus’ earthly life was witnessed by multitudes of people. The flood of Genesis was witnessed by people. The death, burial, and resurrection of Christ was witnessed by over 500 people (1 Cor. 15:1-8). In all of these cases, their testimony was written down so that future generations can have access to it. This eyewitness testimony should strengthen our faith and help us to remain strong, even as

the devil seeks to destroy our faith (Eph. 6:16; 1 Pet. 5:8).

Share the Evidence with Others

Now that we have the knowledge of God’s word and have faith in its teachings, let us take our knowledge and use it. It is not enough to simply absorb the message like a sponge but do nothing else with it. Disciples of the Lord are taught to teach. Paul instructed Timothy, “And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also” (2 Tim. 2:2). Notice that Paul refers to “witnesses” of what he had done and said. The things that have been witnessed need to be told to others so that they can teach others. By extension, this includes you and me. Are we ready to be active for the Lord?

Taking the knowledge we have gained, may we help others to believe and trust in the Biblical record. Remember, someone took the time to teach you, and now is the time to pay it forward. Our lives will never be the same again because we know the will of the Lord and our faith has been strengthened by learning about the evidences that prove Scripture. Let us love others enough to tell them the truth and lead them to the Lord (Eph. 4:15). Just as you have been convinced of the truth, others can be also. However, if we do not take the initiative and teach, they may never be convinced. Will you act upon what you have learned? 📖



Jarrod Jacobs

Jarrod Jacobs has preached the gospel for over 25 years, and is currently working with the brethren in Caneyville, KY. He can be reached at jjacobs291@aol.com.

Fill the Philippines with songs of praise!



The harvest is abundant in the Philippines. Poverty, however, makes it difficult for them to provide such things as Bibles and hymnals. Hymnals are desperately needed and our brethren are constantly pleading for them! English is a 2nd language for many, so they can sing in English—and they love to sing! You or the church of which you are a member can send your used hymnals or buy new hymnals and send to our Filipino brethren. There are two ways to send hymnals to the Philippines.

1. Find a local business operated by a Filipino and ask about shipping balikbayan boxes. A large box holding 60–90 hymnals ships for about \$125. Ron Halbrook (halbrook@twc.com) or others who have visited or corresponded with the Philippines can provide names and addresses of brethren longing for hymnals.
2. Ship or take the hymnals to Ron Halbrook, 3505 Horse Run Ct., Shepherdsville, KY 40165, and he will take care of shipping them to the Philippines. Ron has volunteered to find funds for shipping, but it would be helpful to provide the funds when the hymnals are delivered to him.

Also, be sure to check out our new hymnal, Psalms, Hymns, and Spiritual Songs at: www.CELbooks.com

CHURCHDirectory

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

To make changes to your ad, contact:
mark@truthpublications.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: David Banning and Doy Moyer
(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
Ken Sils - Minister (765) 307-8048

MONTGOMERY

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

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 Summer 7 P.M.
Wednesday Winter 6 P.M.
Evangelist: Aaron Andrews
(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
Sunday Bible Classes 9:30 A.M.
Sunday Worship 10:30 A.M.
Sunday Worship 6 P.M.,
Wednesday Bible Classes 7 P.M.
www.conwaychurchofchrist.org

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

FORT 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: John Hagenbuch
Bldg: (479) 782-0588

HARRISON

Capps Rd. Church of Christ
407 Bella Vista Dr.
Bible Study 9:30 A.M., Worship 10:15 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Norman E. Sewell
www.cappsroad.org
870-741-9104 or 870-741-5151

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.mcarthurdcoc.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
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

MARVELL

Marvell church of Christ
Highway 49 • Marvell, AR 72366
Bible Study 10 A.M., Worship 11 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(870) 714-1472 or (870) 338-1833

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

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

GLENDALE

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: Chance Ruffino

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

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

FOLSOM

church of Christ
900 E. Natomas St. • P.O. Box 492
Sunday Bible Study 9:30 A.M.,
Sunday Worship 10:30 A.M.,
Sunday Bible Study 4 P.M.,
Wednesday Bible Study 7:30 P.M.
Evangelist: David Posey
(530) 676-9514 or (916) 608-4866
www.folsomchurch.com

LONG BEACH

church of Christ
3433 Studebaker Road
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) 377-1674
www.JustChristians.org

OCEANSIDE-VISTA

church of Christ
2020 Sunset Dr.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(760) 940-8003

COLORADO

GRAND JUNCTION

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

LOVELAND

Poudre Valley church of Christ
4202 North Garfield Avenue
Bible Study 9:30 A.M., Worship 10:30 A.M.
Afternoon 1:30 P.M.
Evangelist: Richard Thetford (970) 667-0469
www.poudrevalleychurchofchrist.org

SANTROSE

Mon Juan church of Christ
1414 Hawk Parkway, Unit C
Bible Study 10 A.M., Worship 11 A.M.
Evening 1:30 P.M., (970) 249-8116

DELAWARE

MILTON

Lighthouse church of Christ
14574 Coastal Hwy. Rt. 1
Worship 9:30 A.M., Sunday School 10:45 A.M.
Wednesday 7 P.M., (302) 644-7379

FLORIDA

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

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

FROSTPROOF

Frostproof church of Christ
40 W. "A" St., Frostproof, FL 33483
Bible Study 9:30 A.M., Worship 10:30 A.M.
Wednesday 7 P.M., (863) 635-2607 or 635-4278

GENEVA

church of Christ
Ave. C and 2nd St.
Bible Study 9:30 A.M., Worship 10:45 A.M.
(407) 349-9998

JACKSONVILLE

Marietta church of Christ
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.mariettaccoc.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

MARY ESTHER

church of Christ
6 Lane Drive
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Joey Rankin (850) 244-9222

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

Flagler Grove church of Christ
(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.anthonycocf.com

ORLANDO

Azalea Park church of Christ
6800 Lake Underhill Rd.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Wednesday 7:30 P.M.
(407) 277-7931

ORLANDO

church of Christ at S. Bumby
3940 S. Bumby 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

ORLANDO

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

PALMETTO

Palmetto church of Christ
1575 14th Avenue W.
Bible Study 9 A.M., Worship 10 A.M.
Wednesday 7 P.M.
www.palmettochurchofchrist.com
(941) 722-1307

PANAMA CITY BEACH

Beach church of Christ
8910 Front Beach Rd.
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 9:30 A.M., Worship 10:30 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.
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
www.pmvchurch.com

SAVANNAH

Coastal church of Christ
Bible Study 10 A.M., Worship 11 A.M.
(912) 344-1687
coastalchurchofchrist@outlook.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 P.M.
Communion 11 A.M., Wednesday 7 P.M.
(229) 244-8630, www.northvaldostacoc.com

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 10 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

Glen Ellyn Church of Christ
796 Prairie Ave.
Glen Ellyn, IL. 60137
Sunday Bible Study 9:30 A.M., Worship 10:30 A.M.
Sunday Evening 5 P.M.
Evangelist: Keith E. Brown
(630) 858-2290, (630) 377-3990

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

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, 47129
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.clarksvillechurchofchrist.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: David McPherson
(765) 676-6404 or (270) 994-4397
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 5 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 9:15 A.M., Worship 10:30 A.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 6 P.M.
Evangelist: David Cox (270) 579-8074 or
(270) 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
A.M. Worship 9:30 A.M., A.M. Bible Study 10:30 A.M.
A.M. 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 5 P.M., Wednesday 7 P.M.
Evangelist: Scott Vifuquin (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

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
westmichcof10@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.
Bible Study 2:15 P.M.
Wednesday 7 P.M., call for location
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
Sunday Bible Study 9:15 & 10 A.M.,
Worship 11 A.M., No Evening Service
Wednesday 6 P.M./CST, 7 P.M./DST
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: Jerid Gunter
(816) 356-3096 or (270) 585-4331
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: Harry Persaud
phone: (908) 964-6356 • cell: (908) 964-8570

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.
Evanagelist: 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

OHIO

BEAVERCREEK

Knollwood Creek church of Christ
1031 Welford Drive
Bible Study 9:30 A.M., Worship 10:20 A.M.
Afternoon 3 P.M., Wednesday Afternoon 1 P.M.
Wednesday Evening 7 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.
(330) 723-0111 or (330) 590-0227
or (216) 322-9392
www.lorainave-churchofchrist.com

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.lccc.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: Eugene Ford (513) 856-9288

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.
James Bond: (419) 526-2868
Leon Bond: (419) 525-3684
church: (419) 522-8982

NEW LEBANON

New Lebanon church of Christ
1973 W Main Street
Bible Study 9:30 A.M., Worship 10:30 A.M.,
Evening 6:30 P.M., Wed. Bible Study 7 P.M.
Evangelist: Bruce Hastings (937) 687-7150
or (937) 478-0367

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

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, (567) 694-5062

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

MCALISTER

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 (405) 513-6691, www.seminolepointe.church

OREGON

SWEET HOME

Church of Christ
3702 E. Long Street, Sweet Home, OR
Bible Study 10 A.M., Worship 11 A.M.
Evening 7 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

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>

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)
**OUR WEB SITE DISPLAYS OUR
CURRENT ASSEMBLY SCHEDULE.**
Evangelist: Seth Mauldin, Bldg. (803) 834-6978
<http://airport-church-of-christ.com>

TENNESSEE

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

COSBY

Cosby church of Christ
489 Hooper Hwy., 37722
(15 mi. E. of Gatlinburg on Hwy. 321)
Bible Study 10A.M., Worship 11 A.M.
Evening 5 P.M., Wednesday Bible Study 6:00 P.M.
Evangelist: Olie Williamson
(423) 487-5540 or (423) 748-0844

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.kscoc.com

MT. PLEASANT

Locust St. Church of Christ
108 Locust Street • Mt. Pleasant, TN 38474
931-379-3704 or 931-964-3924
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Daniel H. King, Sr.
www.lscoc.com

KINGSPOUR

Kingsport church of Christ
4938 Fort Henry Dr. • P.O. Box 554
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5:00 P.M., Wednesday 7:00 P.M.
Evangelist: Tom Kinzel, Bldg.# (423) 239-3979
or (423) 579-2002 • www.kptcoc.org

MARYVILLE

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.
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

MURFREESBORO, TN

Northfield Blvd. church of Christ
2091 Pitts Ln. at Northfield Blvd.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: David Bunting (615) 893-1200

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
dvrader@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 west 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

ALVARADO

I-35 church of Christ
E. Service Rd. off I-35, N. of Alvarado
Bible Study 10:00 A.M., Worship 11 A.M.
Evening 6:00 P.M., Wednesday 7:00 P.M.
(817) 295-7277 or 790-7253

ALVIN

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 & 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.
phone: (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
2111 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.
(214) 874-5701, 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

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

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

LIBBONA

Indiana Avenue 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.libbonachurch.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

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.
Evangelist: 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., Wednesday (Ladies Class) 10 A.M.,
Wednesday (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 7:30 P.M.
Evangelist: Jason Garcia
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.

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 6:00 P.M., Wednesday 7:00 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 5:30 P.M., Wednesday 7 P.M.
(276) 956-6049
www.churchofchristatridgeway.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

Oakwood Road 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
oakwoodrdcoc@suddenlinkmail.com
www.oakwoodroadchurchofchrist.com

CLARKSBURG

Westside church of Christ
Davison 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 or (304)844-2437

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

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

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 6 P.M., Wednesday Bible Study 7 P.M.
+1 (403) 452-5116
www.churchofchristcalgary.com

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