

Noah's Ark (The Revised Television Version)

Marc W. Gibson

When I first heard that a television movie was being made of the story of Noah and the Flood, I was rather excited. It was advertised to be a huge production to bring the beloved story to life. Movies depicting Bible events and people have been made through the years. Some have been rather good, though there were always the inevitable inaccuracies and additional story lines to make a dramatic movie. But I had hoped this would turn out to be a decent portrayal of the great story from Genesis. I was wrong. I was disappointed. I was outraged.

The miniseries (which aired in early March) was a waste of time and money. The scenery and computer animation was good, but the story was a jumbled mess of inaccuracies, attempts at silly humor, and ridiculous writing. A disclaimer was given that "dramatic license" was taken with the story of Noah, but the result was an insult to any lover of God's word. I am sure God was not amused or pleased. I hope the "license" is revoked before any more wrecks take place.

I should have seen the disaster coming when I learned ahead of time that the movie would depict Noah building the ark during a drought that followed the destruction of Sodom and Gomorrah. Now, most anyone who half-knows the book of Genesis would scratch his head at this setup. The destruction of Sodom and Gomorrah took place a good while after the Flood. Genesis 6-9 tells the story of Noah while Genesis 19 tells of the destruction of Sodom and Gomorrah. Noah wasn't even around by that time! And to add insult to injury, who do we learn is living in Sodom and is friends with Noah before the Flood? None other than Lot and his wife. Something doesn't add up here. Lot is Abraham's nephew, but Abraham would not be born until about 300 years after the Flood. A nephew is living 300 years

Staying Encouraged in the Lord

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Mike Willis

There is no one who serves God who does not face trials, tribulations, adversities, and other things that tempt him to throw up his hands and quit. That is common to Christians and, for that reason, there are numerous Scriptures to encourage us not to become discouraged and disheartened. Paul exhorted, "And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9). Sometimes it helps us to be reminded of those things that make serving God worthwhile. Consider some of these things that Christ gives us:

1. A hope of heaven. On several occasions, the Lord described to us what he has prepared for us in heaven.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son (Rev. 21:1-7).

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also (John 14:1-3).

The hope that one has enables him to endure the horrible burdens of life. The Proverbs speak of how one without hope has trouble persevering.

Prov. 12:25 — "Heaviness in the heart of man maketh it stoop . . ."

Prov. 15:13 — "A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken."

see "Encouraged" on p. 440

Who Is a Child of God?

Irvin Himmel

Prayerful thought needs to be given to this question. A person may suppose that he is a child of God when in fact he is not. The word of God discloses the mind of God on this important subject.

A Child of God Is One Who Has Entered the Family of God

The Jews were considered as children of God because of the covenant that Jehovah made with the nation of Israel. Moses reminded them, "Ye are the children of the Lord your God . . . For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth" (Deut. 14:1, 2).

In the New Testament, becoming a child of God is an individual matter. Jesus Christ "came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of man, but of God" John 1:11-13). Paul explained the process in Galatians 3:26, 27 as follows: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ."

We do not enter the family of God by a physical birth but by "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Pet. 1:23). The individual who believes in Jesus Christ has the power or right to become a child of God. When his faith is exercised by being baptized into Christ, he becomes a child of God by putting on Christ.

A Child of God Is One Who Is Led by the Spirit of God

"For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14). It is by means of the word of God that the Spirit leads, hence Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5).

There is more to one's being led by the Spirit than submitting to the gospel by believing and being baptized into Christ. One must continue to walk by the Spirit. "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. 5:16). "If we live in the Spirit, let us also walk in the Spirit" (Gal. 5:25). To become a child of God one must follow the directions of the Spirit in God's word, and the true child of God walks by the Spirit. Being led by the Spirit of God is a continuous process.

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A Child of God Is One Who Is an Heir of God

‘The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together’ (Rom. 8:16, 17). An “heir” is a person who is bequeathed something; he has an inheritance. The heavenly Father provides for his children “an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven” for them (1 Pet. 1:3, 4).

The inheritance of the saints is made available in Christ (Eph. 1:11). After Paul explains that we are children of God by faith when we are baptized into Christ, he states, “And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise” (Gal. 3:29). What a privilege it is to be considered as sons! “And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ” (Gal. 4:6, 7).

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God . . . Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is (1 John 3:1, 2).

A Child of God Is One Who Partakes of the Character of God

“In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness

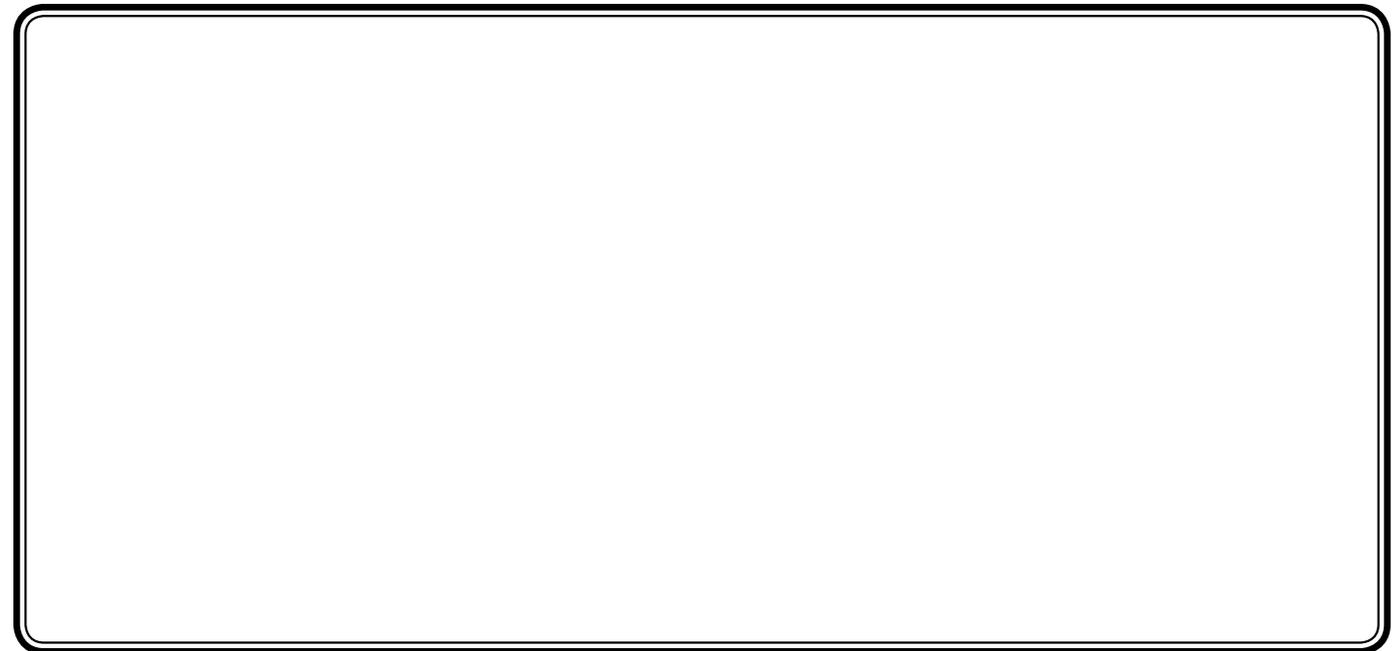
is not of God, neither he that loveth not his brother” (1 John 3:10). “For whosoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith” (1 John 5:4).

God expects his children to be holy. After John mentioned the exceptional love by which we can be called the sons of God and have the hope of seeing him as he is, these words were penned: “And every man that hath this hope in him purifieth himself, even as he is pure” (1 John 3:3).

Peter wrote along this same line: “As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy” (1 Pet. 1:14-16).

The conduct and character of a Christian indicate his spiritual parentage. If one’s life is cumbered with sin, rebellion, and impurity, his claim of being a child of God will not be taken seriously. The true child of God walks in the light and confesses his sins (1 John 1:7, 9), thereby being cleansed of unrighteousness. In his first epistle, John sets forth a number of ways in which one may test himself as to the genuineness of his claim that he is a child of God. When professing Christians are no different from the world except in church affiliation, they are not children of God. To use the language of Jesus, “By their fruits ye shall know them.”

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Training In Righteousness

Don Alexander

Athletes spend hours each week in training. The Apostle Paul even alluded to this in his epistles (1 Cor. 9; 2 Tim. 2). A teacher has continuing education training in order to maintain credentials and effectiveness in the classroom. Employees in various businesses have to have training and in-services regularly in addition to routine instruction in the work tasks. In most counties today, even those who want to do home child care must undergo training in order to take care of children not their own in their homes. And the Christian, too, must receive "training in righteousness" in order to be "thoroughly prepared unto every good work" (2 Tim. 3:16-17). The Word of God is designed to provide such training and we must have it to properly train our consciences, exercise our decision-making, and live godly lives to influence others to heaven's way.

Let's do the math. Let's say that I attend the three hours on the Lord's Day service, hearing two 35 minute sermons and one 45 minute Bible class. That is (if I did my math right!) just short of two hours per week of instruction in righteousness. Let's say that over the course of the year I average one sermon and one class because of being out of town, sick, asleep, etc. That's 80 minutes per week. Take 80 minutes per week and multiply by 52 weeks per year. That's 4160 minutes, or about 70 hours per year of instruction. The average person in the U.S. watches television 4-6 hours per day, or about 28-42 hours per week. Sitcoms on TV that are 30 minutes in length have only 22 minutes in actual content (after 8 minutes of commercials), so if you watch only one per day for a year or one half-hour news cast per day for a year, you will have watched 8030 minutes, or about 134 hours per year, almost double your yearly Bible instruction on a Sunday morning.

Of course, people also read the Bible on their own and study with their family, their neighbor, or others. They may also attend extra services like Wednesday night Bible class, gospel meetings, lectureships, etc. Do the math in your own life as a Christian and see if the "training in righteousness" you're receiving from the Word of God

is providing you enough to live so as to reach Heaven's shore. My math may be off a little, and "statistics can be used to prove anything" as sometimes is said. But when

we look deep down into our hearts, we know.

Mama, Don't Let Your Babies Grow Up To Be Preachers

Don Alexander

(Not a real song, by the way, and we don't want you to sing it and reinforce an attitude, dma.)

Mama, don't let your babies grow up to be preachers.
Don't let them preach sermons for just a few bucks.
Let them be doctors, and lawyers and such.
Mama, don't let your daughter be the wife of a preacher.
She'll always be poor and will have to endure
Bein' 'round brethren all day.

Refrain:

Preachers are easy to love until they get old.
They'd rather give you the truth than diamonds and gold.
Preachin' and teachin' some folks after midnight,
They turn around and start a new day.

It's not for our smart boys who are destined for greatness!

And six-digit checks for their pay.
Mama, don't let your Johnny's grow up to be elders,
Don't let them be servants who seldom get praise.

Let 'em work extra hours to get a big raise.
Mama, don't let your daughter be the wife of an

Church Discipline

Eric Norford

The doctrine is the word of God. It is the standard for the church and our lives. We must follow it to be pleasing to God.

Nothing is more unpleasant and heart breaking than for a congregation of God's people to have to discipline unruly members. Members who will not be faithful are to be withdrawn from. Members who turn and promote false doctrine are to be marked. These are all requirements God has placed on the church collectively and individually.

Paul said that "some would depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Tim. 4:1). Paul also stated to the elders of Ephesus this warning, "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:30). When Christians fail to abide by the Word that they committed to following and fall away or become a false teacher, then the church is to withdraw fellowship from them.

The word "discipline" means "to chastise, correct, train, obedience to the rules." When one does wrong then discipline is usually administered to correct them. Parents are to discipline their children for the salvation of the child's soul (Prov. 23:13-14; 22:15). Even God disciplines or chastises his children (Heb. 12:6-11). This is to produce the kind of fruit God wants.

God rebuked his children, the Jews, when they got away from doing what he wanted. They provoked God to anger when they rebelled, disobeyed and provoked him, thus God judged them (Exod. 32:28; Num. 14; 16; 21:5-6). In the New Testament we see that God struck Ananias and Sapphira dead when they lied to the Holy Spirit (Acts 5:1-11). This resulted in bringing fear upon the church at Jerusalem.

We still must practice discipline. Some churches fail

to withdraw from unfaithful, unruly members. The Lord criticized the churches at Pergamos and Laodicea. The Lord knew their works. They stood up against false doctrine, but they allowed members to drift away from God and did nothing about it. The Lord said they needed to repent of it or else he would remove their candlestick. The Lord knows all the works of every local body of Christ. Churches that do not withdraw are in danger of having their candlestick removed. What does God's Word say about discipline in the church? We will answer that question in our study.

We must keep in mind that withdrawal is not something we use to get revenge on someone who did wrong. It is not used to hurt someone because he has hurt us, nor to put someone away just to do it. Withdrawal is to deliver one to Satan to destroy the flesh to save the soul (1 Cor. 5:5). It is to remove the lump damaging the church, similar to a cancer in a person's body. It prevents others from being infected and it projects a good image to the world. Church withdrawal is always a last resort!

The procedure for withdrawal is up to the congregation. First of all, there needs to be proof of guilt.

God's word establishes this guilt, not man's wisdom. Once God's Word establishes guilt, there is time given for repentance. If no repentance is done, the church announces to the public assembly and to the person that fellowship has ceased to exist. The Bible does not chisel this procedure in stone because each situation determines what course of action needs to be taken. God has given us the freedom to make judgments on the procedure. Nevertheless, God has established this withdrawal of fellowship when members forsake him. It is up to the church to carry them out.

Let us notice some Scriptures that deal with discipline in the church. Please read them and study them so we may clearly know what to do when we must take this action.

Matthew 18:1-17 says, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." The terms "publican" and "heathen" carry with it the idea of someone outside the body of Christ. Paul used the word "infidel" to describe a Christian who wouldn't work, that he would be worse than an infidel (1 Tim. 5:8). These are terms to describe sinners who are lost. They are outside the body of Christ. How can a brother or sister in Christ be lost? They can be lost by falling away from God. They can become lost by rejecting the message of Christ. The church withdraws membership from those who do these things.

We are to consider our brethren as a publican and heathen after the procedure Jesus gives has been exhausted. Jesus describes an individual situation that can lead to a congregational situation. However, before there can be congregational action, we must follow the two things Jesus gives. He says go to that brother and try to work it out and if he does not want to work it out, then take two or three witnesses and make the same appeal. If he does not listen to these brethren, then tell it to the church and let the church deal with him. Often we are anxious to bring it to the church first, but that violates the Scripture. The ceasing of fellowship is a last resort.

Romans 16:17-18 says, "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which you have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." The word "mark" means "to stamp, to be branded, to identify someone or something." We are to mark those who cause divisions and offenses contrary to the doctrine. Division is a splitting of the body of Christ. Divisions occur because of false doctrine and brethren who leave the body of Christ for unscriptural reasons. Offenses are stumbling blocks, leading people astray. You can lead someone astray by not living right with the Bible (Gal. 2:9-13). You can lead people astray by opinionated thoughts that everyone must live by or else they are not as spiritually minded as the standard setter (1 Cor. 8:8-13). The doctrine is the word of God. It is the standard for the church and our lives. We must follow it to be pleasing to God.

God's instructions and the doctrines of men are different (Eph. 4:14; 1 Tim. 1:10; 4:6; 2 Tim. 4:3). Someone who does not abide by the instructions of Christ is contrary to the doctrine. We are to avoid them. We must avoid false teachers and brethren who fail to abide in the doctrine of Christ (2 John 9).

1 Corinthians 5. The church of Christ at Corinth did not purge out the sin among them. Thus, they were in the wrong (v. 2). Paul's command was to remove the person who was causing the unrest and puffing up in the church (vv. 5-7). The lesson we learn is we are to put away those who are wicked (v. 13). Paul was clear about what to do, many still forsake this and allow members to stir up trouble in the church.

2 Thessalonians 3:6-15. Verse 6 tells us to withdraw from every brother that walks disorderly, and not after the tradition of God. Withdrawal means to remove fellowship. The word "disorderly" means "not keeping order, insubordination." Paul used the same word in 1 Thessalonians 5:14. Vine's Dictionary says the word describes certain church members who manifested an insubordinate spirit, whether by excitability, or officiousness or idleness (Vine's Expository Dictionary of New Testament Words). The traditions are not the traditions of men, but the instructions of God. Those who will not obey God, we are to note (mark) that person and have no fellowship with him, that he may be ashamed (v. 14). However, we are not to count them as enemies, but we are to admonish (warn) them as brethren. What are we to warn them of? We warn them of the Lord's terror (Heb. 10:31; 2 Pet. 2:20-22).

Church discipline is a sign that we care about the souls of Christians. When elders withdraw fellowship, they do so with sad hearts and sorrow because of their love for the brethren. Those who will not follow the doctrine of Christ cease having fellowship with God and we are to cease having fellowship with them (2 John 9). The purpose of withdrawal is to save their soul and keep the

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The Walk of the Ephesians

Dennis C. Abernathy

We must realize that there is a great chasm between the course of Christianity and the course of this world. When we follow the course of this world we are *off course!*

The word “walk” is expressive of the whole round of one’s activities. It expresses one’s actions and deeds. It describes what one does or how one lives. Hence, to “walk in newness of life” means to live a new life. 2 Corinthians 5:7 says, “For we walk by faith, not by sight” which means we live a life of faith as Paul explained when he said: “That life which I now live in the flesh I live in faith” (Gal. 2:20).

In this article we will look at several different passages which discuss the term “walk” with regard to the Ephesians. This will not be an exhaustive study due to space, but it is hoped that it will whet your appetite for further study of this theme.

1. In the Past the Ephesians Had Walked According to the Course of This World (Eph. 2:1-3). Before their conversion to Christ, they had lived according to the world’s standards and values. They had been “conformed to this world” (Rom. 12:1-2). They had allowed the world around them to squeeze them into its own mold (See *The N.T. in Modern English* by J.B. Phillips.) How true this is of many today, even some Christians. You can’t tell the difference between the world and the church. They follow the world’s standards and embrace its values instead of God’s.

We must realize that there is a great chasm between the course of Christianity and the course of this world. When we follow the course of this world we are off course! For example, Christ teaches forgiveness of those who sin against us — love, even for our enemies. He stresses that true greatness is in serving others. He lays down a very high and rigid moral standard. But, on the other hand, the way of the world is retaliation, lust, selfish pride, and shifting standards of right and wrong.

Before their conversion to Christ they had walked according to the prince of the power of the air, the spirit that now worketh in the children of disobedience (v. 2). They lived according to the Devil’s will and so they possessed the same spirit or disposition that works in the children of disobedience. What spirit is it, you ask? It is the spirit of rebellion and disobedience! It is for this reason that they are called the children of disobedience. Such is their character.

In the past they lived according to the lusts of the flesh (v. 3). The word “lusts” is a general word for desires. It speaks to us of the desire for that which is sensual and transitory. The flesh is the enemy within that opens the gate to the world and to Satan. But Paul also mentions lusts of the mind, which deals with the intellect, emotions, thoughts, and purposes. When Paul listed the works of the flesh in Galatians 5:19-21, he spoke of such sins of the mind as hatred, variance, emulations as well as adultery, fornication, and murder. We must never emphasize the fleshly sins to the exclusion of the sins of the mind.

It is sad to admit, but some times Christians give vent to the desires of the flesh and mind. They wink at social drinking, gambling, lascivious dancing, immodesty, filthy literature, immoral movies, vulgar music, nasty talk, and sordid sexual escapades. Many exhibit hateful and hurtful attitudes, become so absorbed with material things such as worldly possessions that they become covetous, pursue business and recreation to the extent that God is pushed out of their busy lives. Brethren, these things ought to be relegated to the past (1 Pet. 4:3)!

Paul said that before their conversion they were “by nature the children of wrath.” It can be said without fear

of contradiction, that one can develop a natural tendency to sin. These Ephesians were the children of wrath because of their sins and not sinners because they were by nature the children of wrath! They had been dead in trespasses and sins and not dead in inherited depravity as the Calvinist would have one believe. They had followed the world and were disobedient and not totally depraved because of heredity! Thus, their "nature" had developed from the course of their life or walk, which was by their own choice in the matter.

2. The Ephesians Were God's Workmanship and Were to Walk in Good Works (Eph. 2:10). "Workmanship" refers to anything that is made, especially in the creative sense. This word might refer to any finished product; i.e., a painting, a piece of sculpture, or a piece of literature. God created man (Ps. 100:3). The finished product of God's spiritual creation is to be found in Christ.

This verse says the Ephesians were created "in Christ Jesus." In 2 Corinthians 5:17, Paul said: "If any man be in Christ he is a new creature (creation), old things are passed away, behold all things are made new."

The purpose of God's workmanship is "unto good works." Paul said in Titus 3:8, "This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in God should be careful to maintain good works. These things are good and profitable to men." In verse 14, he said, "Our people must learn to devote themselves to (maintain) good works (to doing what is good) and not live unproductive (unfruitful) lives."

How do we determine what works are good? The answer is found in 2 Timothy 3:16-17. One cannot have a "good work" without first having the "good word." Thus, it is God who defines what good works are and not we ourselves. We understand perfectly well that our own works or efforts cannot save us, but we also understand perfectly well that we cannot be saved without doing God's works.

Many in the church and out are devoted to "works" but not having the good Word for such, they are not good. Thus performing these works only leads to unproductive lives!

3. The Ephesians and We Are to Walk Worthy of Our Calling (Eph. 4:1). Paul here beseeches the Ephesians to conduct themselves as children of God ought to! We need to remember that we have been called to a high and noble vocation. Paul has shown that we are elected, redeemed, sealed, made alive, and reconciled unto God. Therefore, we ought to walk worthy of these honorable appellations in keeping with these wonderful truths.

It is by the gospel that we are called (2 Thess. 2:4). It follows then, that we are to "walk worthy of the gospel" (Phil. 1:27). Really, Paul is here admonishing us to remember who we are. In Ephesians 2:19, he reminded the Ephesians that: "Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household." The apostle John reminds us of our high standing before God. "How great is the love the Father hath lavished on us, that we should be called children of God and that is what we are" (1 John 3:1, NIV).

The word "worthy" comes from a word which means "having the same weight." The idea is that of a balance or of a pair of scales. Paul has revealed the Lord's teaching concerning what God has done for us, and now we are exhorted to balance that with our daily conduct.

The life to which we have been called is described as a "vocation." This heavenly calling is to be our main occupation. It appears that some Christians view it rather as an avocation, sideline, or hobby. With others it is viewed more like a vacation (they attend services of the church and serve at other duties about that often!). But, to walk worthy of the vocation or calling of God is to "walk worthy of the Lord, fully pleasing him, being fruitful in every good work and increasing in the knowledge of God" (Col. 1:10). It is to "walk worthy of God who calls you into His own kingdom and glory" (1 Thess. 2:12). This involves maintaining proper attitudes and endeavoring to maintain unity while we seek God's kingdom and his righteousness first (Matt. 6:33).

4. The Ephesians Were Not to Walk in the Vanity of Their Minds (Futility of Their Thinking) (Eph. 4:17). Not all pagans (Gentiles) were as immoral as those described in verses 18-27, but this was the norm! The Ephesian saints had once lived this kind of life, but now they are called upon to live as would be expected of one who professed Jesus as Lord. Remember the circumstances of these Ephesian Christians. They lived in a pagan city glutted with idolatry and immorality. It took great courage to live in the shadow of the temple of Diana and refrain from the immorality that permeated their society.

Is it any different today, brethren? Does it not take a lot of courage to live in our society and culture that is given over to alcohol, recreational drugs, pornography and lasciviousness and refuse to be swept along with the tide of this world? It is no easy task to be a faithful Christian. In fact, it is difficult! (See Matt. 7:13-14.) Young people face a tremendous challenge and faithful young people are to be admired.

People in the world who do not know Christ walk in the vanity of their mind. Their thinking is vain, empty, and futile. Their philosophy of life leads to no real worthwhile purpose as far as eternity is concerned. Society is constantly bombarded with "Eat, drink, and be merry for tomorrow you die" — "You only go around once in life so live it with all of the gusto you can." Empty slogans for an empty life!

Countless millions live for pleasure and for this world. They do not know God and could care less about his revealed will. Their thinking is futile and leads to nothing but an aimless, hopeless life.

The Christian's outlook is different from the world. His values are different, his goals are different, and his philosophy of life is different. He has learned about Christ. Verse 20 says the Ephesians had not so learned Christ, as advocating spiritual darkness and moral lewdness. Christ changes lives. Peter said: "Knowing that you were not redeemed with corruptible things like silver and gold from your aimless conduct (empty way of life) . . . but with the precious blood of Christ" (1 Pet 1:18). We must learn that becoming a Christian demands a radical change in life and conduct. The old man with his deeds must be put off and the new man who is molded after the likeness of Christ is put on (Col. 3:5-10).

We must renew our inward man day by day (2 Cor. 4:16). We must be transformed by the renewing of our minds (Rom. 12:1-2) — keeping our hearts with all diligence, feeding our souls on the word of God, and thinking on things that are true, honest, just, pure, lovely, and of good report (Phil. 4:8).

5. The Ephesians and We Are to Walk as Children of Light (Eph. 5:8). Paul thought being a Christian should make a difference in one's behavior, a difference as great as light and darkness. The difference between the life of a Christian and that of the world is as much a difference as there is between daylight and dark. He said they were "sometimes darkness" and not that they were "in darkness," although that was also true. He refers to their lives and not their environment. Ignorance and sin had so saturated their minds and lives that they were the very epitome of darkness. Darkness was characteristic of their

lives; they were displaying it. Darkness was in them and they were in darkness!

Remember that Paul had described the walk of the unbelieving Gentiles as being "in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (4:17-18).

"But now" . . . (Read Eph. 2:11-13, for emphasis). "But now . . ." What a great difference those words make! "But now you are light in the Lord." Light is in the Lord! Christians are not simply in the light, they are light (Matt. 5:14). As Jesus was the light of the world (John 8:12), so it is that Christians reflect that light by walking in his commandments. They are vitally connected with him, thus they are spiritually enlightened. Outside of the Lord there is no light — only darkness. Thus, due to our relationship with the Lord who is the light of the world, we are light. To the Thessalonians Paul said: "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness" (1 Thess. 5:5).

What responsibility does this entail? "To walk as children of light." To let our lights shine in the midst of a crooked and perverse generation (Phil. 2:15). It enjoins following the Lord. Jesus said: I am the light of the world. Whoever follows Me will never walk in darkness, but will have the light of life" (John 8:12).

It involves having "no fellowship with the unfruitful works of darkness, but rather exposing them" (v. 11). The word "fellowship" refers to having communion, sharing, or participation. Therefore, we are not to participate in, or to share in, the unfruitful works of darkness. Thus, we are not to encourage, approve, or endorse such works (see 2 John 9-11). It is not enough just to refrain from the works of darkness (the live-and-let-live attitude so prevalent today), but we must actively oppose, expose, and reprove it.

Verse 13 says, "But everything exposed by the light becomes visible." When you walk into a dark room and hit the light switch, all in the room becomes visible or is made manifest. Philips paraphrases this: "For light is capable of showing up everything for what it really is." In

other words, God wants men to see sin for what it really is. Thus, Paul is saying: "You are light, and it is your responsibility to reprove and expose things for what they really are. Christians reprove and expose the unfruitful works of darkness by turning on the light of God's revelation.

6. The Ephesians and We Are to Walk Circumspectly (Eph. 5:15). Paul is saying to us "to look carefully then how you walk. Show that you are not fools, but wise to observe your steps and to seize your opportunities in these evil times — days so perilous that you need your best wisdom and knowledge of God's will to save you from fatal stumbling" (The Expositor's Bible).

"Walk circumspectly" (KJV). The ASV uses the word "carefully." This word comes from two Latin words meaning "to look around." The Greek word means: "with precision and accuracy." Paul is saying: "Be careful where you step. There is danger. All is not safe There are snares. There are enemies and pitfalls. Be careful!" For example, the tight rope walker is careful to walk accurately and with precision. Also, I remember in basic training, before going to Viet Nam, that we had to learn to "night walk." We would be put out in the boonies with a compass and had to reach a certain destination that night. There were enemies and traps all over, so we had to be very careful how we walked. Walking in the woods at night can be very noisy if one does not know how to walk. In

Viet Nam there were boobie traps, land mines, snares with trip wires, and punji stakes. You learned to walk circumspectly!

Why be careful? Because it is the wise thing to do. The wise person does not drift aimlessly through life. A wise person works out his course with great care. As the sailor charts his course, the traveler studies his road map, and the builder follows the blueprint, the wise Christian will plan his life in view of his desired destination!

Life is short! The wise will "redeem the time" because it is precious. There's not much of it so we must make the most of it. To waste time is to waste life for time is what life is made of. We cannot redeem the time in the sense of buying back wasted hours and days, but only in the sense of buying up the opportunities. I like the NIV, which says: "Be very careful, then, how you live — not as unwise but as wise, making the most of every opportunity." Because the days are evil. In life we face pain, tribulation, immorality, temptations, and sorrow at every turn. Can we really say of this world that "the days are good"? There will be some good days, but not all. The true Christian really is a stranger, pilgrim, and sojourner here

has given us the ability to read and understand the map. Finally, because God has mapped out our way and (Eph. 3:2-6), he has given us intelligence and he expects us to use it. Let us study his Word and meditate upon his

A Constant Companion Is Jesus, My Lord

Ira Mikell

A constant companion is Jesus, my Lord,
Whenever I need Him, He's always right by;
He constantly tells me that I am His child,
And keeps me beside the still waters of Life.

A constant companion is Jesus, my Lord,
'Tho fears may assail me, He comforts me still;
While billows are raging, the tempest is high,
Oh, Jesus my Master, command them "Be still!"

Soon I shall cross over into Canaan's land,
And live with my Savior in mansions of pearl,
Where saints are now singing this glorious song:
O vict'ry! O vict'ry! o'er this sinful world.

A constant companion is Jesus to me,
He holdeth my hand in His own;
And guideth my footsteps along the bright way
To heaven my home, sweet home.

“He Said the ‘H’ Word”

Larry Ray Hafley

Hell is not, in its true sense, a curse word. It is, as Cled Wallace once described it, “a lake of fire and brimstone and without modern conveniences.”

“Daddy,” the little boy whispered, “he said the ‘H’ word!” The word was “hell,” and the preacher was the one who said it — from the pulpit.

It is good that a young child realizes that the word “hell” may be used as a “bad word.” It is sad that many people rarely hear the word “hell” properly used in a sermon. Unfortunately, “hell” is better known to the world as an adjective than as a noun! Or, if it is used as a noun, it is used when people are angry and want to curse the destiny of another.

Hell is not, in its true sense, a curse word. It is, as Cled Wallace once described it, “a lake of fire and brimstone and without modern conveniences.” The Lord Jesus spoke more about hell than any other person in the New Testament. Not once did he speak of it in a “positive” way (Matt. 5:22; 23:33; Mark 9:42-50). He always employed it in a “negative” manner, which surely must offend the gentle senses of snobbish religionists and sneering modernists in every age.

Today, silk suited sermonizers sweetly intone the tender mercy and gentle grace of God. With an actor’s dramatic tears (never mentioning damnation’s deepest fears), they weepingly speak the soothing words of salvation. But salvation from what?!

They never tell us. If men reject the wooing word of eternal salvation, there is the withering word of everlasting damnation (Matt. 10:32, 33; Mark 8:38; Luke 13:3, 5; John 8:24; 12:48; Acts 13:46; 24:25). Somehow, though, some finely tailored and well manicured men avoid the topic of “hell fire.” However, nearly twenty centuries ago a certain uncouth and crude preacher and prophet did not ignore the consequences of unbelief and disobe-

dience (Isa. 53:2, 3). He plainly spoke of the reward of unrighteousness, the pain and penalty of sin. Dare we do any less?

It is past time that pulpits of today were aflame with the shame of hell (Dan. 12:2). Assuredly, we must tell men of God’s goodness, kindness, mercy, and grace, but we must also tell them that “our God is a consuming fire,” and that “it is a fearful thing to fall into the hands of the living God” (Heb. 10:31; 12:29). The man who is devoid of either one or the other is not a preacher of love, grace, and mercy as defined by the word of God. “Good words and fair speeches” were not words used to describe the work of preachers sent of God (Rom. 16:18)! Therefore, let pulpits glow with the splendor and soft hues of the love of God, but let them also be ablaze with the harsh horrors of the doomed and the damned “in the fire that never shall be quenched” (Mark 9:45). True love impels and compels both sides of the eternal equation.

When the hope of heaven and the horror of hell are both revered and feared, perhaps then children will not think the preacher has “cussed” when he speaks of hell

The Eternal Kingdom

by F.W. Mattox

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“Your Preaching Is Offensive To Me”

Tom M. Roberts

“Then His disciples came and said to Him, “Do you know that the Pharisees were offended when they heard this saying?” (Matt. 15:12).

The history of “speaking the oracles of God” (1 Pet. 4:11) is a history of controversy. There is an inimical and hostile difference between truth and error that is reflective of the difference between God and the Devil.

Diametrical opposites, truth and error will never be compatible, nor should they be. Christians should not be ambivalent about our attitude toward truth and error, God and Satan. We have enlisted in a war, have had our weapons issued by God, have engaged the enemy and there can be no quarters given (2 Cor. 10:3-6; Eph. 6:10-18; 1 Tim. 1:18; 2 Tim. 4:7). Though the analogy of “warfare” is figurative, the battle is real. We are not talking about Don Quixote tilting at windmills, as in a farce. A spiritual battle is no less real because it is not physical; though not material, it is nevertheless actual. Carnal battles maim and kill for life; spiritual battles have eternal consequences. Only to the ignorant and apathetic does the fight seem melodramatic. Only the faint-hearted plead for peace conferences with the enemy. Our foe is implacable, unrelenting and without mercy. Only the “sword of the Spirit” with all the other God-given weaponry can prevail against the Devil. It is wishful thinking to suppose we will

Speaking the truth is offensive to those in error, whether they be aliens or brethren in the Lord. Truth cuts because it is a “two-edged sword” (Heb. 4:12). Nathan used it on David, when he said, “Thou art the man” (2 Sam. 12:7). Stephen used it on his rebellious brethren, who put him to death for it (Acts 7, 8). Paul used it on the brethren at Corinth who were in sin (1 Cor. 5). Jesus used it through John to the seven churches of Asia (Rev. 2, 3).

A sword is intended to be used. Though there are decorative swords to be worn only at ceremonies and rituals, such is not true of the sword of the Spirit, the word of God. The word of God is to remain unsheathed, on the attack. “Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. . .” (2 Tim. 4:2).

Truth Offends

Preaching the word of God is going to be offensive to many in the secular world, no matter how

loving and kind the preacher may be. One cannot expose darkness without incurring the wrath of those who love darkness: “And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed. But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God” (John 3:19-21). No matter how genteel the preacher:

The liquor dealer hates to hear the truth about alcohol (Prov. 20:1; 23:29-35; Gal. 5:21; Eph. 5:18; 1 Pet. 4:3-4).

The pornographer will hate the truth about lust (Gal. 5:19; Eph. 5:2; Col. 3:5ff).

The fornicator will hate those who expose illicit passion (1 Cor. 6:13, 18; 7:2; 10:8; Gal. 5:19; 1 Thess. 4:3; Col. 3:5).

Preaching the word of God is going to be offensive to many in the denominational world:

Baptists will hate to hear the error of faith only exposed (Matt. 28:18-20;

Mark 16:15-16; Acts 2:38; Jas. 2:17-26). They will also hate to hear the error of "once saved, always saved" exposed (1 Cor. 10:1-12; Gal. 5:1-4; 6:1; Heb. 6:4-6; 2 Pet. 2:20-22).

Catholics will hate to hear the error of Mariolatry (Mark 3:31-35); of calling men "Father" (Matt. 23:9); of the Mass (Matt. 26; 1 Cor. 11); of the false organization of hierarchy (Phil. 1:1; Acts 14:23; Tit. 1; 1 Tim. 3); etc.

All denominations will hate to hear the truth about unity in truth (John 17:20-21; 1 Cor. 1:10ff; 2 John 9-11; Jude 3).

God Has Not Spared His Own People

As disconcerting as it may be, a diligent reader of the Bible will recognize that not only has God waged war against the alien who has given up the knowledge of God (Rom. 1:18-32), but he has also waged war against his rebellious children (Rom. 2:13). Any casual reader of the Old Testament will quickly note that as soon as Israel became a nation, it departed into idolatry at the foot of Sinai. The Jews fell in the wilderness during the 40 years' wandering as punishment for their lack of faith. After the kingdom of Israel was constituted, many of the kings were ungodly and led the people into sin. Even while there were faithful priests and prophets, there were false priests and false prophets. Israel went into captivity to the Assyrians c. 722 B.C. and Judah followed not long after (606 B.C.). The prophetic office was raised up, not only to speak God's mind in revelation of law, but also to reprove and rebuke the oft-rebellious nation. God fought his people, slaying them with sword, famine, pestilence and captivity. Jews killed Jews. Prophets rained down curses on the heads of the people. As the prophets stated, "Hear the word of the Lord" countless times, the message was often one of condemnation, censure, and damnation. Ezekiel was to have a forehead

"harder than adamant stone" (3:19) because he had to preach to a hard-headed people. Surely, they were offended at Ezekiel, as they were at all the faithful prophets of God who spoke as God commanded them to speak.

All of this is revealed for a reason!

Sin Is An Affront To God's Holiness

We need to be reminded that God is a holy God, a God of sanctification. "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory" (Isa. 6:3); "I am the Lord, your holy one, the Creator of Israel, your King" (Isa. 43:15). In God's service, we are to be a sanctified people. Even one of the names we wear is that of "saint" (sanctified one). In the Old Testament: "So you shall put them on Aaron your brother and on his sons with him. You shall anoint them, consecrate them, and sanctify them, that they may minister to Me as priests" (Exod. 28:41). In the New Testament: "Sanctify them in the truth; thy word is truth" (John 17:17); ". . . just as Christ also loved the church and gave himself for it, that he might sanctify it and cleanse it with the washing of water by the word . . ." (Eph. 5:25-26); "Therefore if anyone cleanses himself from the latter, he will be a vessel for honor, sanctified and useful for the Master, prepared for every good work" (2 Tim. 2:21).

God hates sin! "Through thy precepts I get understanding; therefore I hate every false way" (Ps. 119:104). "Hate evil; love good" (Amos 5:15); "Thou hast loved righteousness and hated iniquity" (Heb. 1:9). And sin is not more palatable to God among Christians than it is among aliens, pagans, and sectarians. We fool ourselves if we think we can sin with impunity, simply because we are the children of God.

Why Should Truth Offend

God's People?

The fact that the Pharisees were offended at Jesus' teaching (Matt. 15:12) is completely understandable: the Jews hated Jesus because they had taken on the characteristics of darkness. They hated the light of truth which he shed upon their actions and doctrines, they did not want their practices opened and their hypocrisy exposed.

What this tells us is significant. God's people, who get caught up in sin and become impenitent, will hate the truth just like those outside the body of Christ. One does not have to be a liquor dealer, a pornographer, a fornicator to hate truth. One does not have to be a sectarian in practice; he can be a sectarian at heart and yet hate the truth. This is the reason that people in the Lord's church sometimes hate truth and truth-tellers just as vehemently and violently as those outside the church.

"Truth Doesn't Offend; You Offend!"

"But," we are told, "I don't hate the truth. The way you present it offends me." The charge is often made that some preachers are "offensive" in the sense of "displeasing, annoying," rather than "serving as a means of attack" (Funk & Wagnalls Standard Dictionary). It is implied that there is a better way to preach the truth than what is being done. Some are too hard, too harsh. They are not loving enough, kind enough, sweet tempered enough. Some, we are told, are too quick to jump, rash, head-strong, and divisive. Some have accused others of "turning off a whole generation of young preachers" because of being too hard in presentation. One brother even raised the question of whether or not these hard preachers are driving good men away from the truth by "manufacturing enemies out of friends." We are told that "much is lost and nothing gained by making war against those who are not the 'real enemy.'"

It does not take much humility to admit that poor judgment is sometimes employed by preachers in their zeal to fight the enemy. It must be admitted that the ranks of gospel preachers are known to include a few hypocrites, ne'er-do-wells, incompetent and inept men who ought to be tending store somewhere instead of preaching. However, I would suppose that these kinds of flaws characterize the ranks of those who are "offended" as well as those who "offend." Or must we believe that those who are "offended" are all enlightened, wise, cautious, always sweet-tempered and paragons of virtue? We are more than a little tired of the moral superiority of some who claim to have cornered the market on civility and kindness, even while accusing others, in the sweetest tones, of being "brotherhood watchdogs," "journalistic jingoists," "vultures," who are looking for "carrion," "guilty of spiritual murder," and who are "dividing the Lord's army." Is all this not offensive? Is poor judgment only one-sided?

We should all agree that it is wrong, even sinful, to willfully offend a brother. We are told: to "maintain the unity of the Spirit in the bond of peace" (Eph. 4:3). "Pursue peace with all men, and holiness, without which no one will see the Lord" (Heb. 12:14). "If it is possible, as much as depends on you, live peaceably with all men" (Rom. 12:18). Brethren, these passages are not optional! They are as essential as the plan of salvation.

We should all agree that our presentation of truth should be as wise as possible. The holy message of salvation should be treated with the respect due it: the word of God. Yet, even with the best of motives, the wisest of actions and the best choice of words, truth will offend those in sin, both within and without the church.

But what is offensive today? Was Elijah offensive on Mt. Carmel when he taunted the prophets of Baal? Was Isaiah offensive when he jabbed the makers of idols with the irony of cutting down a tree and making an idol with part of it while cooking their food with another part? Was Nehemiah offensive when he "contended with them and cursed them, struck some of them and pulled out their hair" (13:25)? Was John the Baptist offensive when he delivered public rebuke to Herod and Herodias for their adulterous marriage? Was Paul offensive when he said of the Circumcision: "I could wish that those who trouble you would even cut themselves off!" (Gal. 5:12). These kinds of examples can be multiplied throughout the Scriptures. Are we being too easily offended today? Was Jesus wrong when he "offended" the Pharisees?

The Real Issue

While truly seeking to avoid being offensive to good brethren, truth must yet be presented. And to those who are in the process of going into error or holding to error on fellowship (unity in diversity), there is absolutely no

way to preach the truth while failing to offend you.

It is a fact that some have sought publicly, diligently, and over a period of years, to promote fellowship with error on adulterous marriages. Our preaching is going to offend you.

It is a fact that some have insisted that we have fellowship with those who teach this error. Our preaching is going to offend you.

It is a fact that articles have been written (and now put into tract form) that promote fellowship with differences of "considerable moral and doctrinal differences." This is an open invitation to a wider application of unity in diversity. Our preaching is going to offend you.

It is a fact that some are broadening fellowship to include issues about drinking, gambling, and immodesty, as well as instrumental music, premillennialism, and sectarianism. Our preaching is going to offend you.

It is a fact that nearly all efforts to meet and discuss these matters have been denied by those who continue to push and promote error. Our preaching is going to offend you.

It is a fact that invitations to debate this issue have been universally denied. Our preaching is going to offend you.

The Purpose of Preaching

Knowing in advance that gospel preaching is going to offend those in error, let us emphasize that the purpose of preaching is not to offend. The purpose of gospel preaching is to bring men face to face with the word of God. The message of the cross to those in sin is "repent." Jesus himself said "For God did not send His Son into the world to condemn the world, but that the world through Him might be saved" (John 3:17). Even so, to the disciples, Jesus said, "All of you will be offended because of me this night . . ." (Mark 14:27). Jesus could not do the Father's will and fail to offend the Pharisees, and even his apostles.

A true disciple never preaches to offend. But a true disciple must be ready for the truth to offend, if need be. If the truth offends you, you must repent. Faithful preachers will not temper their message to save the feelings of sinners, however close and fraternal they may be. As one who has been accused of giving offense, I have the responsibility to watch myself, my attitudes, my motives. As Peter stated: "But sanctify the Lord God in your hearts, and always be ready to give a defense for the hope that is in you, with meekness and fear; having a good conscience, that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed" (1 Pet. 3:15-16).

“Change the Character”

The Lord's Church in Danville, Kentucky will begin the 24th year of classes with Jarrod Jacobs, any who wishes to study with us are invited to these studies:

We see much immoral behavior in society today. Consider the sin of abortion. When we see people willingly take the life of another for convenience sake, we truly are in bad shape as a people! This attitude of debasing the sanctity of life has now spilled over into other aspects of society. Once people got used to the idea of killing babies, it wasn't such a stretch to consider killing the elderly and those who are considered "vegetables" or are dying of certain diseases. Now that people seem acclimated to this, we see people who are willing to kill just about anyone, so long as there is consent to it! Consider Jack Kevorkian — he will not only kill you, but will sell your organs as well (or at least try)! Like Judah in Genesis 37:26-27, there is no reason that Jack shouldn't make a tidy profit in the process of taking your life! I mean, after all, he has the up-keep of that rusty old van to consider; lawyer bills are piling up as well, you know! Brethren, selfishness truly rules the day.

Consider smoking that kills so many by the slow,

steady, deterioration of the lungs, heart, blood vessels, etc. I have seen a chart that details what happens when one quits smoking after one minute, one hour, one day, one month, etc. It is amazing to note the positive changes that occur so soon after one stops smoking. If you put these things in reverse, you then see what happens to a person when he smokes, and how quickly things deteriorate and ruin the body. The Bible teaches that our body is the temple of the Holy Spirit, and must be respected as such. The Bible teaches that our body is not ours to ruin, maim, or kill (1 Cor. 6:18-20)! Paul said that he would not be brought under the power of any (1 Cor. 6:12). Nicotine in the cigarettes will cause one to be "hooked" for life just like any other drug. Alcohol fits in here as well. Though so many consider the drinking of alcohol to be "acceptable" under certain conditions, the Bible condemns drinking alcohol from the first drink (1 Pet. 4:3-4; Prov. 23:31-32).

Further, we notice the sin of immodest dress. Though

A Final Suggestion

To those who register a complaint that our preaching is too plain, too harsh, (in a word) too offensive, let me ask something of you. Since you say that you are preaching the same truth that we preach but we are faulty in our approach, and you can do it better, why not get at it? Where are the public teachings from these men that bring adulterous marriages before the bar of God's justice? Where are the places where the "same truth that we teach" about fellowship with sin is being clearly declared? Where are the sermons that are showing the error of unity in diversity? Where are the sermons being taught that are saying the same truth that we are saying, but doing it in a better way? Some have expressed a willingness to debate Romans 14 and Fellowship (though none has signed a debate proposition yet). If we are teaching the

same truth on fellowship with sin, why do you want to debate us? If we are teaching the same truth (only we are not doing it as well as you are able), why is it that more and more compromising preachers are looking to you as champions of their cause? When some want to have fellowship with gamblers, immodest dress advocates, adulterous marriages, social drinkers, loose doctrinal positions, etc., why is it that they look to you as ones who defend their positions?

The truth of the matter is that style and form of preaching is not the issue. If there is room in the Lord's church for all kinds of methods of preaching (and there is), why is the "watchman" method (a biblical approach: Isa. 52:7; Rom. 10:14-15) not acceptable? What needs to be stressed is that a compromising spirit has affected many who actually object to truth being taught. When it is taught, they are offended and cry, "Peace, peace, when there is no peace" (Jer. 6:14). However, there are still men who have

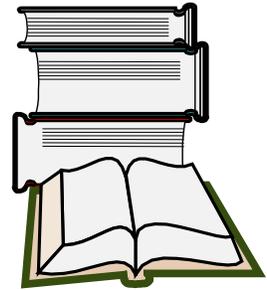
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- Teachers: Steve Wolfgang and Scott Vifquain

The Danville church of Christ is pleased to announce that Scott Vifquain has joined Steve Wolfgang in teaching these classes. Scott is one of the earliest products of these classes (1976), and has preached the last 20 years in Versailles, Campbellsville, and other places in Kentucky. He is well qualified to teach in this program.

The Danville Church of Christ offers classes by Scott Vifquain and Steve Wolfgang, conducted for the 24th year. We feel that students who wish to know more about God's word and how to present it to others will profit from study with them. If you are interested in these classes, please return the form below.

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it is acceptable in society; to dress in such a way as to cause one to lust after you is to sin. Jesus said, "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" and "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. 5:27-28; 18:6). Therefore, not only is it a sin to lust after another, but it is a sin to cause another to lust after you! It works both ways, you see. The Bible teaches

that people are to dress in a modest way — not to overdo the clothing, or to "underdo" (if that is a word) the clothing! The Bible teaches that we are to dress modestly, with shamefastness and sobriety (1 Tim. 2:9-10). While the immediate context deals with the women, this is a principle that equally applies to the men. By the way, how do you dress when you are in public? When you come to worship services? When you know you are in mixed company, wherever you may be? This is something serious to consider — your eternal soul rests on your answer!

Let us also think about the sin of homosexuality.

While many homosexuals are wishing for “inclusion” and “acceptance” from society (and are getting it for the most part), they need to understand that this behavior is unacceptable and is sinful. This is akin to the behavior of those who will commit adultery with one another, and never consider the fact that this behavior is only acceptable and pure in God’s sight when the man and woman are married to each other (Heb. 13:4; Matt. 19:4-6). Homosexuality is a sin just like the other things we have talked about. One will not be in heaven if he is a homosexual (1 Cor. 6:9-11; etc.). He needs to repent of this sin and turn away from it.

What can we do? What can be done to stop the slow, steady deterioration of society? What can we do to keep people from sinking lower and lower into sin? “Make new laws!” many people cry. Some may suggest that we need more and stiffer penalties for those who smoke, drink, use drugs, etc. “We need not accept homosexuals who wish to be ‘married,’” some might say. “We need to get people like and including Jack Kevorkian behind bars, stop listening to their emotional pleas, and see that they are murdering people, ‘by consent’” others could add. These things sound good on the surface, and might curb some of the activity, but don’t people see that what we are discussing are merely the symptoms of the problem, and not the problem? Yes, it’s true!

What is the problem, then? The problem is character! People do not have the character that they once did. Brethren, if we can change the character of people, we can put an end to so many problems! What is the character of people today? As we mentioned earlier, it is one of selfishness! Me! Me! Me! When people think of themselves first, they will do those things which please/satisfy them first, and leave others to “fend for themselves.” Just think about this: Why is it that time after time in the Old and New Testaments, we read God’s warnings not to leave him, not to forsake him, nor to turn to the right hand or the left from his word? It is because when people do this, their standard will change from asking “What does God want?” to asking “What do I want?” The Gentiles, as recorded in Romans 1, “glorified [God] not as God, neither were thankful . . . changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things . . . changed the truth of God into a lie, and worshiped and served the creature more than the Creator . . . their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly . . . they did not like to retain God in their knowledge” (Rom. 1:21-28). What started them on this downward slide? It was when they stopped glorifying God as God and refused to show gratitude to him — selfishness! They

thought they could do it their own way, and found out too late how wrong they were!

Sometimes changing a law in society can be a good thing, but understand the only way to truly change behavior is to change the character of a person. When one’s character is changed: (1) It is a change from the inside-out, not merely an outward change to “keep from getting caught.” The change “inside-out” was commanded of God’s people in Romans 12:1-2. (2) It causes one to understand that he is not the center of the universe. The Bible makes this clear as we read the comments made and questions posed by different Bible characters (Jas. 4:13; Job 7:17; Pss. 4:8; 144:3; Heb. 2:6; Gen. 18:27). (3) They will be interested in what God has to say more so than what men/themselves have to say. 1 Peter 4:11 will mean a great deal to them. Colossians 3:17, which commands us to do all “in the name of the Lord” will be followed when one’s character is changed.

As we consider the sins mentioned earlier in this lesson, we now know that these things will not be committed, nor justified, when one’s character has been changed. When one’s character is changed, he will do that which is right because he wants to, not because he has to! When we change the character of the baby-murderer or the slayer of the old, they will no longer do that, but will work to preserve the lives of the young and old, realizing their body is not theirs to “do as they please.”

When we change the character of the smoker, the alcoholic, drug addict, etc., they will no longer look to those things for a “high” (yes, smokers get a “high,” too, but in a milder way), but will strive to have their bodies pure, and their minds clear to do the work of the Lord.

When we change the character of those who dress immodestly, they will no longer do that, nor try to justify their lack of clothing (or the over-doing of such). They will not ask, “where’s the line?” but will respect what God has said on this subject, and do so willingly.

When we change the character of the homosexual, he will not say it is an “alternate lifestyle,” but realize that it is sin, and he must stop it and live right (see 1 Cor. 6:11 — the people in Corinth did this).

When we change the character of people (and ourselves), we will not need “new and stricter laws,” we will respect and obey the ones we already have! First and foremost, we will respect and obey God’s law, and we will also respect and obey the laws of the land.

When we change the character of people, they will not move on learning from their mistakes, and still make the same excuses for why they have failed in the past! They will be better day by day. Brethren, there are a lot of things that are determined by genetics, this is true. But one thing

Qualifications of an Elder's Wife

Mae Hoggatt

God has commanded that all congregations appoint elders. This was not a gentle suggestion but a command, as Paul told Titus (Tit. 1:1-5). Yet today, many congregations do not have elders, saying that they have no man who is qualified or with the desire for the office.

There have been many discussions concerning the life a man must lead in order for him to qualify to be appointed an elder in the church, but nothing is written about the qualifications of his wife.

But, Is this True?

The qualifications are there if we just take the time to search the Scriptures. First, of course, she must be a Christian. No elder could properly serve a congregation if the other half of his marriage lives in the world. As a Christian, her life must be an example to the believers "in word, in conduct, in love, in spirit, in faith, in purity" (1 Tim. 4-12). Paul wrote this to Timothy but does it not also apply to all Christians?

1. In Word. The older women are to teach good things to the younger women — "to love their husbands, love their children, to be discreet, chaste, homemakers, good, obedient to their husband, that the word may not be blasphemed" (Tit. 2:3-5).

2. In Love. She must love her husband (Tit. 2:4), her neighbor (Matt. 22:39), her enemies (Matt. 5:44), other Christians (Heb. 10:24), her children (Tit. 2:4).

3. In Faith. She must have faith (Heb. 11:6).

4. In Spirit. She will worship God in spirit and in truth (John 4:24).

5. In Purity. Paul told Timothy to keep himself pure (1 Tim. 5:22), and he wrote to the church at Philippi to think on things pure (Phil. 4:8).

A believing woman must be hospitable (1 Pet. 4:9;

Heb. 13:2), she must resist temptation (Jas. 4:7 and 1 Pet. 5-8), her treasures are to be laid up in heaven (Matt. 6:19, 20, 21); her speech is to be as the oracles (word) of God (1 Pet. 4:11) — not lying (Eph. 4:25), not being a gossip or busybody (1 Tim. 5:13), or a slanderer (Tit. 2:2-3).

She must not be "proud and cause disputes and arguments over words, from which come envy, strife, reviling, evil suspicions" (1 Tim. 6:4).

Her outward appearance is to be one of humility (Jas. 4:10 and Col. 3:12), reverent in behavior (Tit. 2:3), kind and forgiving (Eph. 4:32; Col. 3:13). This woman must "adorn herself in modest apparel with propriety and moderation" (1 Tim. 2:9, 10), not with "fancy arranging of the hair, gold or fine apparel but her beauty is to be the hidden person of the heart, a gentle and quiet spirit" (1 Pet. 3:3, 4).

She must be content with her life (1 Tim. 6:6-8 and Phil. 4:11) and not be envious or self-seeking (Jas. 3:16). She cannot have authority over a man but be submissive (1 Tim. 2:12).

This Christian must not allow Satan into her life (Jas. 4:7) but work the works of God just as Christ did while he was on earth (John 9:4).

But wait a minute — Is not this the way that all women who are Christians are to conduct their lives? Of course, and many of these commandments apply to men also. So what makes the wife of an elder different from any other woman in the Lord's church?

Very little, actually. First, she does have to be married — an elder must have a wife (1 Tim. 3:2) and she must have children (1 Tim. 3:4); training them up as the Lord commands (Prov. 22:6). The wife of an elder must have all the same qualities of her husband (not given to wine, not greedy, not covetous, etc., 1 Tim. 3:2, 3) for how could she be a proper helpmeet for the elder if they disagree about their way of life? Amos wrote: "Can two walk together

“Who Made God?”

Stephen P. Willis

“Who made God?” What a good question! It is one that is raised when people think about theological and philosophical things. It is one asked by little children as they try to get a grasp on spiritual matters and the world around them. I know, I asked it as a youngster myself when I was probably seven years!

Like a few others, I am a contact for Steve Rudd’s “Interactive Bible” Web Page on the Internet (www.bible.ca). Recently I received this question from one who visited that site: “Hi! My daughter has asked me a question to which I have no answer. Who created God, if he created the world and all on it? Thanks.”

I received the question during the December school break and I was also reading some of Anselm’s works in a recent publication of his Major Works, so I put off

answering him for a time. Below is basically the answer I sent to him; I have reworked it a bit and added a few notes to publish it here. I was trying to address the matter for both the child who asked, and the grown-up who had to think about how to answer. Maybe this is useful for Truth Magazine readers as well.

An Introduction to the Reply

I hope you don’t think I forgot about this question. True, I’ve put off answering it for a bit. One reason was it arrived during the time my kids had off from school, and I was trying to spend a little more time with them than at my computer. But another reason is the question itself. It is a great question. It has a great answer, but as you indicate, one which is difficult to express. And it is important that the answer and the way we answer is the right way that will guide our children into faith.

unless they are agreed?” (Amos 3:3).

A married couple begins walking together when they say “I do” and when both are Christians they should be in unity. If this man desires the work of an elder, he must depend on his wife to support him.

The elder must have the respect of those in the world (1 Tim 3:7). His good reputation and that of his wife will set an example to those with whom they come in contact. The wife must be very patient and understanding, realizing that her husband’s time with his family will often be curtailed because of his spiritual responsibilities. She cannot be jealous of those who are taking up his time but be willing to accompany him to talk to those needing help.

Not all members of a congregation will agree with the decisions made by the elders and will grumble among themselves about this. The wives of those elders can-

not respond with anger to those causing trouble but be forgiving. A wife of an elder must be able to handle the complaints and criticisms against her husband with a kind and forgiving attitude.

So, the qualifications of the wife of an elder are the same as those of all believing women with the exception of being married and having children.

All young women in the church should live as though they will one day be the wife of an elder, just as every young man should have this goal in his life — to desire the work of a bishop and focus on that as he grows in the work of our Lord. What better purpose can a young Christian have?

The most important qualifications for both the elder and his wife are: “Trust in the Lord with all your heart. And lean not on your own understanding; In all your ways acknowledge Him, And He will direct your paths”

in her spiritual life.

The Reply: Nobody Made God

So, “Who made God?” Nobody. God is the creator of all other things. God didn’t even create God, for God has existed for all time, even before there was what we call time. God is eternal. We are not eternal, so it is very hard for us to grasp the idea of what it is to be eternal. The Bible starts with the assumption, no — the fact, that God existed before anything else was created: “In the beginning, God . . .” (Gen. 1:1). A point corresponding to this is the fact that Jesus is also eternal, since he is God, the Son, also called the Word: “In the beginning was the Word, and the Word was with God and the Word was God” (John 1:1).

When Moses was at the burning bush, being sent by God back to Egypt, he asked about God’s name so he could tell the Israelites that it really was God who had sent him. The reply was enigmatic: “I AM WHO I AM” (NASB, or “I AM THAT I AM”). Moses was to tell them that “I AM” has sent him (see Exod. 3:14ff). This may be hard to explain to a young one. Moses no doubt had trouble explaining to the Israel. It means that God is the eternally existing one. “I ALWAYS AM” might be another way of saying it. The expression used was from the “being verb” that we learned in school, but from the Hebrew language. We might say someone was, or something will be, or even that something is. God eternally is — present tense. The Old Testament name, “Jehovah” (ASV), or “Yahweh,” came from a variation on that Hebrew being verb. To understand God’s very name, is to begin understanding that he is the eternally existing one who needs no other to create him.

One passage explains it from our time-referenced point of view: “And the four living creatures, each one of them having six wings, are full of eyes round and within; and day and night they do not cease to say, “HOLY, HOLY, HOLY, [is] THE LORD GOD, THE ALMIGHTY, WHO WAS AND WHO IS AND WHO IS TO COME” (Rev. 4:8; see 1:8). The same is said of Jesus: “Jesus Christ [is] the same yesterday and today, [yes] and forever” (Heb. 13:8).

Let me approach it from another way: Everything comes from something, forever going back into time (regression) until you come to something that must be either eternal or popping into existence out of nothing on its own without an outside source creating it (if there were someone or something creating it — that someone or something would be another generation to go back). Pretty much the two options are: eternal matter or an eternal being (God). I would point out that some scientists today actually are positing (without proof) that maybe matter pops into and out of existence all the time and at some point when it popped into existence, all that we see came from that one pop — that happened

Let me begin with a personal story. I said it is a great question. I asked it myself when I was young. My dad, Cecil Willis, who passed away a couple years ago, was a preacher. I remember at one church (Brown Street in Akron, Ohio), when I was pretty young, that it was decided that for a time, they’d put a question box in the foyer of the church building for religious or Bible questions. I had my question: “Who made God?” For several weeks they announced that there was a question box and that those with a question should submit it. Every time they asked, I rewrote the question and put it into the box. I expect I did so about ten times (or more?)! I was anxious for an answer! Well, finally a night came when Dad was going to start answering some of those questions, and his first one was mine: “Who made God?”

The funny thing is, I don’t have a real recollection of the sermon. You know, just last year I obtained all Dad’s sermons. I hadn’t thought of it before, but maybe I just have the lesson he presented. I do know the lesson I learned either then or later: Nobody made God. Of course, as you noted, this is difficult to explain to a young one. I expect I had the same question after the sermon as before. Even though I believe and teach that nobody made God and that he is the eternally existing one, I have continued to have an interest in the “arguments” about the existence of God. I know how the question affected me when I was young and I want to be able to answer in such a way that some can get past that question better than I did — if possible.

Following that interest, one other reason I was putting off answering you was because of a book I was reading and another I was about to read. Both dealt with the question of God. One was *The Quest for God: a personal pilgrimage*, written by Paul Johnson from a Roman Catholic point of view. Another, which I had in a pile to read was *Anselm of Canterbury: The major works*. Years ago I came across one of the most thought-provoking lessons on the existence of God written by Anselm (See his *Proslogion 2*). It’s now called the “Ontological Argument.” I had always wanted to read more, and finally found this book, published in 1998 by Oxford World Classics. I really wanted to read both — and possibly another by Aquinas who made four arguments for the existence of God. I knew I couldn’t wait that long to answer you, but did want to get into the Anselm book first.

So, I have been reading the book and all the while, knowing that what I was reading dealt with the answer to your question and mine from long ago. I guess I finally felt I must get back to you with something. I realize that whatever I might write may leave you or your child about where I was after Dad’s sermon, but I hope that it will provoke you to keep trying to teach your child, and that whatever I may write may be helpful to your daughter

not to go out of existence. And, that this happened all on its own, with no help from an eternal being (God). If it didn't come into existence at some point, then matter must be eternal — assuming, as some do: if there is no eternal God. If matter is eternal, then God didn't create it. Those who believe this would probably say that matter, in the form of humans, created God in their minds. The Bible does not teach that matter created God, but just the opposite: God created the heavens and the earth.

Of course, if matter is not eternal, the other option is that God is eternal, always existing, and that he brought everything else into existence and continues to operate on the universe by sustaining its existence. Here are some steps to think about, and perhaps when the right time comes to offer to your daughter. Which is more reasonable:

- Something from nothing, or something from something?
- Order from disorder, or order by design and intelligence?
- Life from non-life (rocks, chemicals), or life from other life?
- Intelligent life from non-intelligent life or intelligent life from intelligence?

The eternal existence of a divine being, God, answers these questions more reasonably to me: He is the Something that gave rise to all else. He is the intelligent designer that gave order to our cosmos. He is the Life that gave life. He is the Intelligence that gave intelligence.

Others have offered proofs about God by saying he is the first to all things that move. Nothing first moved God. He is the first to all created things. Nothing first created God. He is the sustainer of created things. Nothing sustains God as he always is by his own nature. He is the source of goodness and ideas of goodness. Nothing had to tell God what is good. He is the source of morality. We are not able to be objective enough to generate our own morality. God is able.

Thinking about that last part, reminded me of something many little children learn early in life when they were taught about prayer: "God is great. God is good." ("And we thank Him for our food.") To be the greatest and the most good meant he had to have no one before him in anything: time, power, mind, creation. God is first because he is God.

Now, as I said, some of that may generate more questions. Good, if it means one continues to seek God. As I mentioned, I have studied some of the "traditional" proofs for the existence of God. Anselm was one of the better ones to me. I found it in a small book, *Ten Great Works*

of Philosophy, New American Library, 1969). Now here it is in the Anselm book I've obtained which goes on for more than the two and one-half pages of the other. Last year I restudied them and included Aquinas, C.S. Lewis, Descartes, Leibnitz and others. Some have taken the approach that we can believe in God from pure reason. Immanuel Kant wrote a book, *Critique of Pure Reason*, and in the sight of many skeptics, pretty well knocked down many of the proofs, but then offered his own proof for the existence of God from morality. To me, that proof was pretty reasonable; so much for his critique.

A class I took on the Philosophy of Religion made the point that the traditional proofs for God probably no longer convince anyone to cross from unbelief to belief. Unfortunately, in this age of materialism and skepticism, this may be so. But these arguments do strengthen our faith in God and that we can understand him from reason and the creation — as well, of course, from the Scriptures.

The Scriptures teach that those who come to God must believe that he is (Heb. 11:6). And that the "righteous man shall live by faith" (Rom. 1:16-17). "We walk by faith, not by sight" (2 Cor. 5:7). It seems to me that much of what we understand and know about God is from faith, not an unreasonable faith, but still faith none-the-less. Philosophers call this fideism (from the Latin word for faith; we get "fidelity" from that word). This is defined as, "the doctrine that knowledge depends on faith or revelation rather than reason" (The Canadian Oxford Dictionary). Nature and the Scriptures are that revelation of God. We shall know more when faith becomes sight, that is, when we stand before him and are able to spend eternity in heaven with him.

Concluding Remarks

Now I realize that much of this is over the head of a child. You asked for help for you, so you could help her. I would just try to point out to her that God is the "I AM," the eternally existing one, and as such he has no creator. He is the Creator of all else. And, explain to her that she will understand more as she grows in her faith and knowledge about God. Read some of the passages I mentioned above to her. You may personally wish to read more of the traditional arguments for God's existence. You can find them in books under these headings: Philosophy (some of the names above), Theology (systematic theology) and Apologetics (why we believe what we believe). One I found on the Internet was the Kalaam Ontological Argument (try the Yahoo search engine). It was very impressive. Of course, keep reading your Bible and don't be caught in the snares of men's philosophy rather than living by the teachings of Christ (see Col. 2:8).

A short note on Dad's sermon: His sermon records indicate these occurred in 1960, however, rather than give an outline title, he only recorded: "Answered Ques-

If We Love, We Will Obey

Richie Thetford

In the family relationship children who love their parents will obey their parents. Children that purposely disobey their parents don't love them as they should. Children are commanded to obey their parents (Eph. 6:1), and they will gladly do so when they truly love them. The same is true in the realm of religion. When one says that they "love" Jesus then they will show that love through obedience to him.

Jesus' Instructions

In John 13:34-35 Jesus said: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Jesus taught that man must love one another to be accepted by him. In these two verses he showed that in three ways: (1) By a command: "That ye love one another." We have no option when it comes to love if we are to practice true Christianity. We must love one another. (2) By an example: "As I loved you, that ye also love one another." Jesus showed us what love is all about through the life he lived. He loved us so much that he died for us. We must also show and practice this kind of sincere love for our brethren. (3) By necessary inference: "By this shall all men know that ye are my disciples, if ye have love one to another." When we love one another the way Jesus expects us to, then others will know that we are his disciples.

Actions Speak Louder Than Words

We have heard the old saying that "actions speak louder than words." This is absolutely true. Lip service will not get an individual very far; it certainly did not impress Jesus as he called the Pharisees hypocrites saying: "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men" (Matt 15:8-9). Jesus knew that if they truly loved him then their actions proving so would follow. But what happened? Their heart was not set on following Jesus but after the commandments

of men. Does this sound familiar? Many today say they "love" Jesus, yet do not do as he says, but will follow the doctrines and commandments of men!

"If ye love me, keep my commandments" (John 14:15). This is especially important to understand in view of the fact that Jesus also said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt 7:21). Many precious souls are going to be lost because they did not obey the commandments of Jesus. The apostle Paul addressed this in his second Thessalonian letter when he stated: "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess. 1:8-9). It would sure seem to me that when one says that they "love" Jesus then they would want to do everything that Jesus asks them to do. Our eternal destiny depends on what we do with our life while we live on this earth.

Let Us Abide In The Love Of Jesus

In John 15:10 Jesus said: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." The only way that we can abide in Christ is to do what he has asked of us. Do you really "love" Jesus Christ? If so, then you will obey him, knowing that it is only through him that you will receive eternal salvation (Heb 5:9). If you have not obeyed Jesus' command to be baptized (John 3:5), then you must ask yourself "Do I really love Jesus?" Remember, love is demonstrated through action of obedience.

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“Noah’s Ark” continued from front page

before his uncle. The movie also depicts Noah pleading for the city of Sodom instead of Abraham, who actually did this in Genesis 18:16-33. What does Hollywood and a television network care? They have a movie to make. Those who are greedy for profits and ratings will show no respect for God’s word.

If that wasn’t enough, the movie then informed us that Noah did not do all the building of the ark. God supposedly went ahead and cut much of the wood for him, and eventually finished the ark Himself. The Bible says that God told Noah to build the ark and “thus Noah did, according to all that God commanded him, so he did” (Gen. 6:22). The movie ark itself was depicted with a promenade-type deck where people and animals could stroll leisurely. It would be too boring to depict the ark, as the Bible does, with one window and one door (Gen. 6:16). Such small details need not concern movie writers, I guess.

The Bible states that Noah’s three sons had wives that joined them on the ark (Gen. 7:7). The movie had Noah’s three sons kidnapping their girlfriends from their families and forcibly hauling them onto the ark. They would get married after the Flood, but only after Noah and his wife worried about them committing fornication while on the ark. The writers seemed intent on changing details in order to appeal to modern, worldly minds. The portrayal of God, Noah, his wife, and their three sons was disturbing. It lacked the respect and dignity deserved of such grand characters of the Bible. Also, the rain was shown to start before they entered the ark. The Bible states that they were on the ark seven days before the rain started (Gen. 7:4, 10).

Just when it couldn’t get any worse, it did. Apparently some people had made rafts and boats in an attempt to survive the Flood, and then tried to take over the ark like a gang of pirates. It was an action-packed fight scene, just like every movie is supposed to have. That was too much — I couldn’t stand to watch much more. The “dramatic license” had become a license to blaspheme and tear apart the word of God. Such is the result when people reject the inspiration of Scripture.

This whole experience is instructive on several points. The movie makers probably figured that since there is so much ignorance of the Bible in this country, few people would notice the changes that were made. Most people don’t read the Bible and, therefore, do not know what it says. The TV is their source of information on nearly everything, so why not learn about the Flood from a miniseries. What a sad commentary on our society. Do we study our Bibles so that we can know God’s word accurately? False doctrines abound all around us; we need to be ready to

expose them and give an answer for our faith. Believing lies will cause people to fall into the ditch of error.

We really should not be surprised to see a movie produced by our society that laughs at a serious story in the Bible. The movie could have made the important point that people were destroyed because of rebellion against God and his will. Our society needs this message, but this movie was a chopped up, re-mixed Hollywood version that fits what people want today: a new updated 21st century rewriting of the Bible. People don’t want just what the Bible says; they want to shape it into a story (or doctrine) to their liking. Such disrespect and folly will not sit well with the Lord in judgment. Movies about the Bible that were made in the past showed a little bit more respect for the stories, but not this one. Let’s not rely on TV miniseries, but do what has worked for faithful families for centuries: faithfully pass down the great stories of God and his mighty works of old as told in the Bible. May our children learn the truth about the love and justice of our great God from his Book. This is best way to prepare our minds to follow Jesus and the truth.

From Leader, Lakeland Hills Church of Christ, Lakeland, Florida 33805

“Encouraged” continued from page 2

Prov. 18:14 — “The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?”

We think of some faithful men who endured, such as Job. Their hope sustained them. Job wrote, “For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me” (Job 19:25-27).

2. Forgiveness of sins as a present possession. How could one look at himself in the mirror without having forgiveness of his sins? More than any other person he is aware of his failures, his transgressions, the pain he has caused others, his innermost thoughts that are not always pure, the words he has spoken in anger, the off-color jokes he has told and laughed at, and other failures in his life. He is fully aware of his failures and knows by experience what Paul so ably expressed,

I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. Now if I do what I do not want, I agree that the law is good. But in fact it is no longer I that do it, but sin that dwells within me. For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do. Now if I do what I do not want, it is no longer I that do it, but sin that dwells within me (Rom. 7:15-20,

NRSV).

How blessed a sinner is to know that his sins are forgiven and that he has peace with God. Christ is the expression of God's grace, his undeserved and unmerited kindness toward mankind. The Father gave his Son as an atonement for sin that men could be saved from their transgressions and iniquities. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8-9).

Salvation from one's sins gives the sinner a release from his guilty conscience. Paul described this peace as that "which passeth all understanding" and which is able to "keep your hearts and minds through Christ Jesus" (Phil. 4:7). Through Christ we who once were alienated from God can be at peace with him (Eph. 2:14). The beautiful message of Christianity is that it is a redemptive system. Regardless of what you have done in the past, you can be forgiven and have newness of life. Paul wrote, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:3-4).

3. A brotherhood of Christians. Christians are part of a family, the family of God. What a blessing we have to be called the children of God. John wrote, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not" (1 John 3:1). Everywhere God has a son, I have a brother. How blessed one is to be a part of the family of God.

God's children are lovely and loving people caring for one another's needs. Paul described how God's children should act toward one another when he compared the church to a physical body: ". . . the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it" (1 Cor. 12:25-26).

Sometimes the brotherly affection for each other is most apparent in the hour of adversity. I have watched how Christians rally to the support of those who are hurting. I was so proud of my brethren who raised over \$400,000 last year to help their Filipino brethren who were destitute, even though most of us would not know by face any one of these brethren. I watch how Christians minister to one another when the call of death arrives. Christians are generally ready to assist the family through the suffering the family endures as it awaits that final hour. Indeed, I am honored to be associated with the best people in the world in being a part of the family

of God.

4. Purpose for living. Christianity gives us direction in life, helping us to sort out what is most important and what is least important. In a culture in which men are tempted to become consumed by recreational activities because of our abundance of leisure time, we need to remember that life's purpose is not self-gratification, as the hedonists might teach us. In an age when one might think that life's purpose is the accumulation of things (as illustrated in the game of monopoly — he who has the most at the end wins), we need to remember that these things will be left behind when we hear the call of death and then whose shall they be (Luke 12:15-21)? What is life's true purpose? Here was Solomon's conclusion: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:13-14).

5. Hope for tomorrow. Everyone goes through dark and gloomy times in his life. One has reminded us, "I don't know what the future holds, but I know who holds the future." Whatever comes to me will come from a God who truly and dearly loves me. Jesus said, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matt. 7:11). Recognizing God's providence, I know that there is hope for tomorrow. "For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning" (Ps. 30:5). In one of Bill Gaither's songs is this line: "Hold on my child, The darkest hour means dawn is just in sight."

6. Strength to endure. Paul reminded us that through the strength of the Lord, he had the ability to endure his suffering and remain faithful to his God. So can we. His inspiring words are worthy of our meditation: "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me" (Phil. 4:11-13).

Conclusion

As we face life's trials, let's try to keep focused on what truly is important in life. There is so much reason to have

6567 Kings Ct., Danville, Indiana 46122 mikewillis1@compuserve.com



Preacher Available

Mike Reidelbach, 241 Sandalwood Dr., Bowling Green, KY, (502) 843-1700, E-Mail: kmreide@accessky.net. I am in search of a congregation to work with. I have been a Christian for 25 years. I am married and have three wonderful children; they have obeyed the gospel and are faithful. My wife and I have been married for over 20 years. I would love to hear from congregations in the south or west. I have preached before and quit for personal reasons. I fill in when I have the chance. The reason I have waited for so long to return to the pulpit is to allow my children a stable environment to grow up in, without having to move every few years. Please call me.

Preachers Needed

West Palm Beach, Florida: The North Haverhill Road Church of Christ is looking for someone full time to help spread the word in a difficult area. The congregation varies in size from about 40 to 70 as this is a highly transient area. We are able to offer support of \$500 a week plus a \$900 monthly living allowance. If interested, or if you would like more information, please call Dan Schmidt (561) 793-7496, Richard Vandagriff (561) 795-9541, or Ed Fielding (561) 288-2622).

Rosedale, Indiana: The Rosedale Church of Christ is looking for a full-time preacher. Our current preacher, brother Tracy Prater, is moving to Harrodsburg, Kentucky to work with the congregation there. We are a small group of about 25 members, and outside support would be needed. All who are interested are encouraged to call either Richard Arnold at (812) 466-2090, Rich Hardcastle at (812) 234-9113, or Matt Harrison at (812) 446-4034.

Carlisle, Pennsylvania: The Walnut Bottom Road church located in south central Pennsylvania is looking for a full-time or part-time preacher who is enthusiastic about personal work. Their average attendance is about eighteen with eight members. If interested, please contact Garry Adams (717) 423-6707 (evenings), or write to Walnut Bottom Road Church of Christ, 2637 Walnut Bottom Rd., Carlisle, PA 17013.

Brighton, Missouri: The Noble Hill church is in need of a preacher beginning August 1. If interested, please write to Noble Hill Church of Christ, 11015 St. Hwy. 13, Brighton, MO or E-mail: Carey4102@aol.com.

Canoga Park, California: The church of Christ that meets at 7054 Winnetka Ave. in the San Fernando Valley portion of Los Angeles is searching for a preacher. They are able to fully support a man. They have around 70 in attendance and are currently supporting four outside preachers in addition to their preacher. They have a three bedroom, two bath home, but can be flexible should a preacher desire to purchase his own residence. If interested, contact Don Mullins (818) 341-5841, e-mail: dondivot@aol.com or Paul Stagner (805) 297-7070, e-mail: pstagner@ix.netcom.com.



Poor Track Record From "Shacking Up"

"A 1992 study concluded that 'prior cohabitators' had a 46 percent greater hazard of divorce than non-co-habitators.

"... Such habits of mind appear to become ingrained over time. People who experience serial cohabitations before marriage have much higher divorce rates than those who lived with only one person. Having lived through the dissolution of one or many relationships increases one's tolerance for heartbreak and instability, and perhaps hardens people in their idiosyncrasies. Rather than proving a test run for marriage, living together instead can prove a test run for eventual loneliness.

"... Unsurprisingly, the National Marriage Project data show that cohabitation is most harmful for children. In 1997, 36 percent of these households included children, up from only 21 percent 10 years before. There are estimates that half of America's children will spend some time in a cohabiting household before the age of 16, and three-quarters of these children will see their parents split up. (Only one-third of children born to married couples will endure a divorce.)

"... A British study found that children living with mom and her boyfriend were 33 times more likely to be abused physically and sexually than children living with both biological parents" (The Indianapolis Star [March 25, 1999], A22).

A Place To Stand

1999 Florida College Lectures

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DIRECTORY OF CHURCHES

The following congregations have paid for advertising in Guardian of Truth. Inclusion of churches in this list is not an attempt by Guardian of Truth to certify their faithfulness to God. We do believe that you will find the vast majority striving to uphold the word in faith and practice.

| <p>BIRMINGHAM, AL Cahaba Hgts. Church of Christ 3251 Greendale Rd. (near I-459 & Hwy. 280 interchange) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. 967-2150</p> | <p>N.W. Corner Hwy. 74W and Remington Dr. Bible Study 9:00 A.M. Worship 9:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Bobby Myhan (205) 921-2338 or 921-2605</p> | <p>Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: David Harwell 256-830-0879</p> | <p>Monty Howes (907) 696-7853 Jason Robertson (907) 745-1750 Phil Douthitt (907) 696-8885</p> | <p>Evangelist: Lowell Blasingame 478-6108 or 782-0588</p> | <p>or 968-6372</p> |
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| <p>BIRMINGHAM, AL Pinson Church of Christ 4233 Glen Brook Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Ken Chapman (205) 681-6231 or 680-5770</p> | <p>2137 Penhall Dr., NE (I-565 E. to end, right on Maysville Rd., left on Chapman Ave., right on Penhall Dr.) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Mike Johnson (205) 536-5296 or 539-9018</p> | <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 6:30 P.M. (205) 686-5978 or 686-5620</p> | <p>GLENDALE, AZ Church of Christ 6801 N. 60th Ave. Bible Study 9:00 A.M. Worship 9:40 A.M. Bible Study 5:00 P.M. Evening 5:40 P.M.</p> | <p>GRADY, AR Church of Christ P.O. Box 363 Hwy. 65 South Bible Study 10:00 A.M. Worship 10:55 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M.</p> | <p>TEXARKANA, AR Church of Christ 2301 Franklin Dr. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Derek R. Chancellor 772-0746</p> |
| <p>BIRMINGHAM, AL HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR</p> | <p>(Go 8 miles on U.S. 72 W., S. on Hughes Rd. 1/4 mile) Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Allen Dvorak (256) 830-1654 or 837-2939</p> | <p>RED BAY, AL Eastside Church of Christ Meadow Dr. & Hwy. 24 East Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Charles Maples, Sr. (256) 356-2723 or 356-4513</p> | <p>MESA, AZ Southeast Church of Christ 312 N. Kieth Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Rocco Lucari (602) 963-9069 or 833-8236</p> | <p>HARRISON, AR Capps Rd. Church of Christ 407 Bella Vista Dr. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Norman E. Sewell 741-9104 or 741-5151</p> | <p>VAN BUREN, AR Van Buren Church of Christ 711 Access Road Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Bill Sexton (501) 471-5801</p> |
| <p>BIRMINGHAM, AL Vestavia Hills Church of Christ 2325 Old Columbiana Rd. (near I-65 & Hwy. 31) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Ken Marrs 822-0018 or 822-2191</p> | <p>HUNTSVILLE, AL Weatherly Heights Church of Christ 930 Weatherly Rd., S.E. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Danny Freeman 881-9540 or 883-6753</p> | <p>ROGERSVILLE, AL Elgin Hills Church of Christ 81 Elgin Hills Dr. (bldg. 2 blks. N. of intersection of US 72 & AL 101 on Grisham Ln.) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Pete Hicks (602) 778-7858</p> | <p>PRESCOTT, AZ Pleasant Valley Church of Christ 2820 Willow Creek Rd. Bible Study 10:00 A.M. Worship 10:55 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M.</p> | <p>HEBER SPRINGS, AR Spring Park Church of Christ (On corner of Sugar Loaf & Center Sts. north of the park) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 7:00 P.M. Wednesday 7:00 P.M.</p> | <p>ANTIOCH, CA Church of Christ 126 Railroad Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: Glenn McClure (510) 757-8318 or 754-7077</p> |
| <p>BIRMINGHAM, AL College View Church of Christ 851 N. Pine St. (adjacent to University Campus) Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: David Thomley Harold Comer, 766-0403</p> | <p>MOBILE, AL West Mobile Church of Christ 129 Hillcrest Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Paddy Kendall-Ball 675-2255 or 675-7820</p> | <p>RUSSELLVILLE, AL Hwy. 43 By-Pass (Across from local hospital) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M.</p> | <p>TUCSON, AZ Church of Christ 145 N. Country Club Rd. Bible Study 9:45 A.M. Worship 10:40 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Hugh DeLong 326-3634 or 722-3179</p> | <p>LITTLE ROCK, AR Fairview Park Church of Christ 11820 Fairview Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Dennis Carrow 225-8200</p> | <p>BAKERSFIELD, CA Rosedale Church of Christ 3011 Allen Road Worship 9:30 A.M. Bible Study 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Randy Hilburn 348-2193 or 346-5853</p> |
| <p>ELGIN, AL Elgin Hills Church of Christ Rt. 4, Box 54-1 (bldg. 2 blks. N. of intersection of US 72 & AL 101 on Grisham Ln.) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. 247-1797, 229-5679, 229-5214</p> | <p>SCOTTSDORO, AL Eastside Church of Christ John T. Reid Pkwy. (on Hwy. 72, 2 mi. E. of Hwy. 35) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Gregory A. Legg (205) 574-1603 or 259-1814</p> | <p>SARALAND, AL Shelton Beach Rd. (N. Mobile Area) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M.</p> | <p>BENTONVILLE, AR East 102 Church of Christ 910 S.E. 14th (102) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (501) 273-3889</p> | <p>LITTLE ROCK, AR Church of Christ 7115 West 65th St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Louis J. Sharp Res. (501) 363-0943 Study (501) 568-1062</p> | <p>CANOGA PARK, CA (San Fernando Valley) Church of Christ 7054 Winnetka Ave. Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Dennis Kilgo 348-2193 or 346-5853</p> |
| <p>FLORENCE, AL South Baldwin Church of Christ 517 N. McKenzie St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: James E. Cooper (334) 943-2686 or 943-3380</p> | <p>MONTGOMERY, AL Eastbrook Church of Christ 650 Coliseum Blvd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Contact: Sammy Bynum, 263-5790 Bldg: 272-4232 or Tommy Moore 288-0799 and Carroll Puckett 288-1461</p> | <p>SCOTTSDORO, AL Eastside Church of Christ John T. Reid Pkwy. (on Hwy. 72, 2 mi. E. of Hwy. 35) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Gregory A. Legg (205) 574-1603 or 259-1814</p> | <p>CONWAY, AR Hwy. 65 Church of Christ 217 Highway 65 Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Tim Coffey Bldg: (501) 336-0052</p> | <p>MARSHALL, AR Marshall Church of Christ (North Central, AR) Hwy. 27 N 1 Mi. from 65 Jct. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jerry Price (870) 448-2055</p> | <p>FOLSOM, CA Church of Christ 800 Reading St. P.O. Box 492 Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: David Posey (916) 676-5298 or 933-5298</p> |
| <p>FOLEY, AL North Gardendale Church of Christ 380 Hickory Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Larry Rouse (205) 631-8415 or 631-8098</p> | <p>MONTGOMERY, AL Eastbrook Church of Christ 650 Coliseum Blvd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Contact: Sammy Bynum, 263-5790 Bldg: 272-4232 or Tommy Moore 288-0799 and Carroll Puckett 288-1461</p> | <p>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR</p> | <p>CONWAY, AR Prince Street Church of Christ 2655 Prince St. (Hwy. 60) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (501) 336-0669</p> | <p>PINE BLUFF, AR Church of Christ 4700 W. 28th St. Bible Study 9:45 A.M. Worship 10:35 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Clarence W. Fell (870) 879-2097</p> | <p>FREMONT, CA Church of Christ in the Centerville area 39354 Fremont Blvd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jack Flad (209) 224-1061 or 275-0850</p> |
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| <p>HEMET, CA Church of Christ 203 W. Acacia Ave. Bible Study 9:45 A.M. Worship 10:50 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (909) 925-1991</p> | <p>COLORADO SPRINGS, CO Northeast Church of Christ 6660 Galley Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Roger Hendricks 597-6661 or 591-9932</p> | <p>CHIPLEY, FL Church of Christ 680 3rd St. (P.O. Box 31) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M.</p> | <p>Church of Christ 2431 Fortune Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mark Copeland (407) 931-1725 or 348-0300</p> | <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jere Frost (407) 452-8822</p> | <p>Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Scott Love (407) 277-7931</p> |
| <p>LOMA RICA, CA Church of Christ 5150 Fruitland Road Classes 9:30 A.M. Worship 10:25 A.M. Preaching 11:35 A.M. Tuesday 7:00 P.M. Elders: Terry Clayton and R.H. Herrig (916) 743-0211 or 742-6249</p> | <p>GOLDEN, CO Westside Church of Christ 13789 West 8th Ave. (½ mi. E. of Indiana St.) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. 233-5683</p> | <p>DUNDEE, FL Dundee Church of Christ 4th and Main St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: James C. Yaw (941) 439-3280</p> | <p>KISSIMMEE, FL Downtown Church of Christ "On the Internet" churchofchrist-kiss-fl.com Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Andy de Klerk (407) 344-9027</p> | <p>MIAMI, FL Flagler Shores Church of Christ (Nearest to Airport) 500 N.W. 53rd Ave.</p> | <p>ORLANDO, FL Par St. Church of Christ 15 W. Par St. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M.</p> |
| <p>LONG BEACH, CA Church of Christ 3433 Studebaker Rd. Bible Study 9:50 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Cultos En Espanol Tambien (562) 420-2363 or 420-9577</p> | <p>GRAND JUNCTION, CO Valley Church of Christ 491 Sparr Road P.O. Box 40531 Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Andy Berendt (970) 245-5112</p> | <p>FORT LAUDERDALE, FL Northside Church of Christ 912 NW 19th St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Clinton D. Hamilton (305) 763-1404</p> | <p>LAKE CITY, FL Lakeview Church of Christ U.S. 441 South convenient to I-75 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (904) 752-1506 or 935-2976</p> | <p>MIAMI, FL Miami Shores Church of Christ 10275 N.E. 2nd Ave. Bible Study 10:00 A.M.</p> | <p>ORLANDO, FL S. Bumby Church of Christ 3940 S. Bumby Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M.</p> |
| <p>OCEANSIDE-VISTA, CA Church of Christ 2020 Sunset Drive Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Lowell C. Bell (760) 940-8003</p> | <p>IGNACIO, CO Church of Christ 295 Burns Ave. Bible Study 9:00 A.M. Worship 10:00 A.M. Bible Study 1:00 P.M. (970) 563-9418</p> | <p>FORT MYERS, FL N. Ft. Myers Church of Christ 200 Pine Island Rd. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Vernon Eugene Ford (941) 997-3959 or 567-0819</p> | <p>LAKELAND, FL Lakeland Hills Blvd. Church of Christ 2510 Lakeland Hills Blvd. Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Marc W. Gibson (941) 688-4336</p> | <p>MIAMI, FL N. Miami Church of Christ 13521 Memorial Hwy. Bible Study 9:30 A.M.</p> | <p>ORLANDO, FL Evangelists: Robert Harkrider and David Banning (407) 851-8031 or 855-2670</p> |
| <p>PASO ROBLES, CA Church of Christ 3545 Spring St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Dell Evans (805) 238-1682 or 238-2564</p> | <p>PAGOSA SPRINGS, CO Church of Christ Mounted Ranger Bldg. San Juan Street Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Carl Lungstrum 264-6119, 264,4729, 264-4236</p> | <p>FORT MYERS, FL Southside Church of Christ 13641 Learning Ct. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: David P. Schmidt 433-2838 or 482-2158</p> | <p>LAKELAND, FL Southwest Church of Christ 3900 South Pipkin Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Frank Jamerson (941) 644-9463 or 644-6080</p> | <p>MIAMI, FL Southwest Church of Christ 1450 S.W. 24th Ave. Bible Study 10:00 A.M.</p> | <p>PANAMA CITY BEACH, FL Beach Church of Christ 8910 Front Beach Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M.</p> |
| <p>PLEASANTON, CA Church of Christ 1072 Serpentine Lane, St. # Bible Classes 9:30 A.M. Worship 10:40 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Richard Dowdy (510) 484-4188</p> | <p>WALLINGFORD, CT. Church of Christ 1213 Old Colony Rd., Rt. 71 Bible Study 10:00 A.M. Worship 11:00 A.M. Afternoon Call Wednesday 7:00 P.M. Evangelist: Ed Smith (203) 284-2171 or 235-5576</p> | <p>FORT WALTON BEACH, FL Northside Church of Christ 520 Mary Esther Cutoff Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: O. Fred Liggin (904) 244-0031</p> | <p>LAKELAND, FL HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR</p> | <p>MIAMI, FL Church of Christ 3155 County Rd. 215 Bible Study 9:45 A.M. Worship 10:45 A.M.</p> | <p>PANAMA CITY, FL Church of Christ 3339 Florida Ave. (Between Baldwin Rd. & Hwy. 390) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M.</p> |
| <p>SAN BERNADINO, CA Church of Christ 1354 Mountain View Ave. (Exit off I-15 at Baseline, east to Mt. View Ave., left for 2 blocks) Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Royce Bell</p> | <p>BRIDGEVILLE, DE Kent-Sussex Church of Christ 116 Irons Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Tim Fannin (302) 934-8903 Jerry Marvel (302) 629-4211 Bill Dykes (302) 855-1305</p> | <p>FROSTPROOF, FL Church of Christ 40 W. "A" St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Felix Salazar (941) 635-2607</p> | <p>LUTZ (Tampa), FL S. Livingston Ave. Church of Christ 16812 Livingston Ave. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Bill Fairchild (813) 632-6941 H.E. Phillips (813) 949-8232</p> | <p>MIDDLEBURG, FL Church of Christ 3155 County Rd. 215 Bible Study 9:45 A.M. Worship 10:45 A.M.</p> | <p>PENSACOLA, FL East Hill Church of Christ 2708 E. Nine Mile Rd. at Camberwell Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M.</p> |
| <p>SANTA BARBARA, CA Church of Christ 2310 Chapala Street Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (805) 682-7756</p> | <p>BARTOW, FL Church of Christ 550 West Main St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Vernon Love (813) 533-7725 or 533-3563</p> | <p>JACKSONVILLE, FL Marietta Church of Christ 8150 Driggers St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jamie Rhoden 783-2690 or 781-5704</p> | <p>MARY ESTHER, FL Mary Esther Church of Christ 6 Lane Dr. (1 blk. N of Hwy. 98 on Doolittle Blvd.) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (850) 244-2335</p> | <p>OCALA, FL Church of Christ 3900 S. Pine (441, 301 & 27 S.) Bible Study 10:00 A.M.</p> | <p>PERRY, FL Perry Church of Christ 714 N. Calhoun St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Rick Mott (904) 584-2645 or 584-8902</p> |
| <p>AURORA, CO (Denver) Boston St. Church of Christ 1297 Boston St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Hoyt Houchen (303) 366-5283 or 805-4820</p> | <p>BROOKVILLE, FL Church of Christ 604 W. Fort Dade Ave. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: V.C. McCormick (904) 796-9803</p> | <p>KEY LARGO, FL Key Largo Church of Christ 100695 N. Overseas Hwy. 33037 m.m. 100.5 on U.S. 1 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Roland Fritz (305) 451-1194</p> | <p>MERRITT ISLAND, FL Church of Christ 512 Plumosa St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Robert Swain (407) 631-8314</p> | <p>ORANGE PARK, FL Orange Park Church of Christ 1365 Kingsley Ave. Bible Study 10:00 A.M. Worship 11:00 A.M.</p> | <p>PLANT CITY, FL Plant City Church of Christ 315 N. Wilder Rd. Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Gary M. Ogden (813) 752-2227 or 752-2771</p> |
| <p>MERRITT ISLAND, FL North Courtenay Church of Christ 2455 N. Courtenay Pkwy.</p> | <p>KISSIMMEE, FL</p> | <p>MERRITT ISLAND, FL Azalea Park Church of Christ 6800 Lake Underhill Rd. Bible Study 9:30 A.M. Worship 10:30 A.M.</p> | <p>ORLANDO, FL</p> | <p>ST. PETERSBURG, FL Church of Christ 901 49th St. South Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Doug Barlar</p> | |

DIRECTORY OF CHURCHES

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| (813) 321-2721 SARASOTA, FL Church of Christ 2445 Fruitville Rd. Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelists: James Hanaker and Mickey Martin 755-1128 | MARTINEZ, GA Martinez Church of Christ 201 Belair Road Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: John M. Trigg 863-9744 | BURBANK, IL Burbank Church of Christ 8230 S. Laramie Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Charles Eads (708) 423-6703 | 2849 East Main St. Bible Classes 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mike Willis Home Phone: (317) 272-0506 Building: (317) 745-4708 | Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: H.L. Collett (317) 773-8864 or 773-2321 | Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Kyle Pope (913) 631-6519 or 599-3692 |
| SEFFNER, FL Church of Christ 621 E. Wheeler Rd. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: John Gibson | PINE MOUNTAIN VALLEY, GA Church of Christ Route 116 (near Callaway Gardens) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Tommy W. Thomas | CHICAGO, IL Northside Church of Christ 4440 W. Adams St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: James R. Davis, Sr. 624-7599 | ELLETSVILLE, IN Church of Christ 303 W. Temperance St. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Johnie Edwards (812) 876-2285 or 336-4630 | OOLITIC, IN Church of Christ 400 Lafayette Ave. P.O. Box 34 Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. 279-4332 | TOPEKA, KS Oakland Church of Christ 553 Wilson Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. 235-8687 or 273-7977 |
| 813-684-1297 HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR | (706) 628-5117 or 628-5229 VALDOSTA, GA Church of Christ 4313 North Valdosta Rd. (Located 1 mile E. of Exit 6 off I-75) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: William H. Sowder, Sr. 244-8630 or 794-2456 | CHICAGO, IL Church of Christ 1514 West 74th Street Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Donald Hawkins 333-4875 or 224-9279 | HAMMOND, IN Woodmar Church of Christ 2133 169th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (219) 845-8942 | PEKIN, IN Church of Christ (First St. & Karnes Ct.) Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Gary L. Coles 967-3437 or 967-3520 | WICHITA, KS Westside Church of Christ 3500 S. Meridian Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Mike O'Neal Elders: B. Allen, L. Westbrook (316) 729-9302 or 838-6274 |
| TAMPA, FL 58th Street Church of Christ 12200 N. 58th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (813) 988-3380 or 988-4646 | WARNER ROBINS, GA Westside Church of Christ 1158 Willow Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Paul Ayres (912) 784-7078 | EAST ALTON, IL Church of Christ 450 E. Airline Dr. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jerry Parks (618) 259-7532 | HOBART, IN Church of Christ 300 N. Liberty St. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Phillip Owens (219) 942-2663 | RICHMOND, IN Gaar Road Church of Christ 1835 Gaar Rd. (1 mi. S. of I-70 off Hwy. 227) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Douglas L. Clark (765) 935-2911 | ASHLAND, KY Tri-State Church of Christ 1314 Montgomery Ave. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: Tom Edwards (606) 325-9742 |
| TARPON SPRINGS, FL Tarpon Springs Church of Christ 570 E. Orange St. (corner of Disston) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Larry Dickens (727) 938-3967 or 937-9327 | BLACKFOOT, ID Church of Christ 370 N. Shilling P.O. Box 158-83221 Classes 1:30 P.M. Bible Study 2:30 P.M. Worship 3:15 P.M. Wednesday 7:30 P.M. Evangelist: Danny Thompson (208) 785-5773 or 785-6168 | GLEN ELLYN, IL Church of Christ 796 Prairie, 60137 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. (630) 858-2290 or 529-2149 | HOBART, IN Church of Christ (1 Mi. south of I-74) Cor. Darlington & Mill Sts. Bible Study 9:30 A.M. Worship 10:25 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Denver Niemeier (765) 676-6404 or (317) 852-7782 | WEST LAFAYETTE, IN Church of Christ 1850 Woodland Ave. Bible Study 9:15 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Larry J. Curry (317) 463-9947 or 463-6409 | BOWLING GREEN, KY West End Church of Christ 1609 Parkside Dr. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Dudley Ross Spears (502) 842-7880 or 781-4947 |
| UMATILLA, FL Golden Triangle Church of Christ 210 Kentucky Avenue Bible Study 9:30 A.M. Assembly 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: James L. Yopp (352) 669-8490 or 483-0363 | WENDELL, ID Church of Christ 801 E. Main Bible Study 9:45 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (208) 536-6296 | PALATINE, IL Church of Christ (N.W. Chicago Suburb) 1050 N. Deer Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Robert Speer (847) 991-1288 | INDIANAPOLIS, IN Castleton Church of Christ 7701 East 86th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. 485-7771 or 842-3613 | DES MOINES, IA Church of Christ 1310 N.E. 54th Ave. Bible Study 9:30 A.M. Worship 10:40 A.M. Wednesday 7:00 P.M. Evangelist: Ron Anderson 262-6799 | CAMPBELLSVILLE, KY Church of Christ (near the Dairy Queen) Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. (502) 789-1651 |
| ZEPHYRHILLS, FL Church of Christ 5444 Fourth St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Don Hastings (813) 788-9587 | ABINGDON, IL Abingdon Church of Christ 209 N. Main Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Evangelist: John B. Wilson (309) 462-5368 | BLOOMINGTON, IN Church of Christ 825 West 2nd St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. 332-0501 | KOKOMO, IN Church of Christ 1217 S. Courtland Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 10:30 A.M. 7:00 P.M. Evangelist: Randy Blackaby (765) 453-2356 | MUNCIE, IN Church of Christ 301 N. Calvert Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelists | DANVILLE, KY 385 E. Lexington Ave. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. |
| ACWORTH, GA Etowah Church of Christ 2714 Valleyhill Dr. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jeff Winburn (770) 974-2814 | BENTON, IL Church of Christ 203 N. Central St. P.O. Box 12 (north of Wal-Mart) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Ronald D. Griffinn (618) 438-2911 or 439-4605 | CLARKSVILLE, IN Clarksville Church of Christ 407 W. Highway 131 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Elmo Wilson Church building: (812) 944-2305 Home: (812) 288-4206 Elders: 944-1878 or 948-9917 | NEW ALBANY, IN Silver St. Church of Christ 1101 Silver St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Tom Hamilton 284-5299 or 286-5488 | LENEXA, KS Lenexa Church of Christ 7845 Cottonwood Bible Study 9:30 A.M. Worship 10:20 A.M. | ELIZABETHTOWN, KY Collegeview Church of Christ 611A College St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Bill Bryant 737-5498 or 737-4188 |
| ENTERVILLE, GA Centerville Church of Christ 250 Collins Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: J. Wiley Adams (912) 922-1158 or 953-5217 | BRADLEY, IL Church of Christ 1505 E. Broadway Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jon Quinn (815) 932-9014 or 939-3315 | CRAWFORDSVILLE, IN Southside Church of Christ 2 mile east of U.S. 231 on 300 S. (Rt. 7, Box 323) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Church Bldg: (765) 361-9812 James Page: (765) 362-9168 | NOBLESVILLE, IN Noblesville Church of Christ 1008 S. 9th Street Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Thurs. Morning 10:00 A.M. Evangelist: Guy Roberson 945-0664 or 945-7874 | PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR | HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER |

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| | | | | PASCAGOULA, MS | |
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| <p>\$95.00 PER YEAR</p> <p>GLASGOW, KY East Main St. Church of Christ 106 Carnation Dr. (across from Gorin Park) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M.</p> | <p>OWENSBORO, KY Southside Church of Christ 2920 New Hartford Rd. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jeff Lankford (502) 683-5386 or 684-8722</p> | <p>LEESVILLE, LA White Park Church of Christ 17801 Nolan Trace 20 mi. from Fort Polk (5 mi. W. of Leesville) Bible Study 9:45 A.M. Worship 10:35 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M.</p> | <p>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR</p> | <p>Chico Road Church of Christ Corner of Scovel Rd. & Chico Rd. Bible Study 9:00 A.M. Worship 10:15 A.M. Wednesday 7:00 P.M. (601) 762-9557</p> | <p>Hickman Mills Church of Christ 11610 S. 71 Hwy. Bible Study 9:00 A.M. Worship 9:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (816) 331-6482</p> |
| <p>Charles Holton, Evangelist 651-7141</p> <p>HODGENVILLE, KY South Lincoln Blvd. 0.8 mi. south of Square on 31 E. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M.</p> | <p>REGINA, KY Road Creek Church of Christ 7 miles west of Elkhorn City on Route 460 & Route 80 Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (606) 754-9883 754-8642 or 754-5398</p> | <p>SHREVEPORT, LA Twin Cities Church of Christ 203 Kay Lane Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: John West (318) 797-0805 or 747-2766</p> | <p>ST. CHARLES, MN Church of Christ 636 Whitewater Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Bible Study 3:30 P.M. Evangelist: Robert Lehnertz (507) 534-2905 or 932-3521</p> | <p>STARKVILLE, MS Northside Church of Christ 1200 N. Montgomery St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M.</p> | <p>KANSAS CITY, MO Nashua Church of Christ 11425 N. Main St. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Mark Broyles (816) 532-4270 or 734-4142</p> |
| <p>Jim Bickford: 358-4088 358-4352</p> <p>LEITCHFIELD, KY Indian Hills Church of Christ 116 Sequoia Dr. Bible Study 10:00 A.M. Worship 10:55 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Bill Cook (502) 259-9727</p> | <p>SHEPHERDSVILLE, KY Church of Christ 1/4 mi. E. of I-65 or Hwy. 44 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: Heath Rogers (502) 543-4446</p> | <p>STONEWALL, LA N. DeSoto Church of Christ 172 Woolworth Rd. in Stonewall (South of Shreveport) Worship 9:00 A.M. Bible Study 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. 925-2831 or 925-2733</p> | <p>ST. PAUL, MN Summit Ave. Church of Christ 10 S. Grotto Bible Study 9:30 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (612) 222-0872 or 738-7987</p> | <p>South Ave. Church of Christ 101 W. South Ave. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jim Bailey (816) 228-9262</p> | <p>KANSAS CITY, MO Vivion Road Church of Christ 2026 N.E. Vivion Rd. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Tom Kinzel (816) 453-6157</p> |
| <p>LEITCHFIELD, KY Mill St. Church of Christ Highway 62 E. Bible Study 10:00 A.M. Worship 10:55 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Joey Cooper 259-4968</p> | <p>SHEPHERDSVILLE, KY Hebron Lane Church of Christ Rt. 61 on Hebron Ln. 1/4 mile Sun. Morning 9:00 A.M. Sun. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Andy Alexander 957-6845 or 957-5115</p> | <p>PORTLAND, ME Church of Christ 856 Brighton Ave. Maine Turnpike Exit 8 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 2:00 P.M. Call for mid-week assemblies Evangelist: Patrick Kelly (207) 856-2909</p> | <p>BOONEVILLE, MS Church of Christ 101 Oakleigh Dr. Located on W. Chambers Dr., New Hwy. 4 By-pass Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. (601) 728-3213 or 728-6345</p> | <p>BLUE SPRINGS, MO Eastside Church of Christ 1510 Audubon Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. 445-5497 or 443-0634</p> | <p>VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR</p> |
| <p>LOUISVILLE, KY Church of Christ 3741 Taylorsville Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: John Humphries 499-9942 or 459-8730</p> | <p>SOMERSET, KY Southside Church of Christ 390 Old Monticello Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Art Ogden (606) 679-5762 or 678-8005</p> | <p>ARBUTUS, MD Arbutus Church of Christ 5205 East Dr., Suite D (East Drive Shopping Center) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Church phone: (410) 247-1396 or (410) 789-2080, 859-0116</p> | <p>COLUMBUS, MS Woodlawn Church of Christ 359 Sanders Mills Rd. Steen Bible Study 9:00 A.M. Worship 9:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Willis Logan (601) 356-6629</p> | <p>DONIPHAN, MO Southside Church of Christ Hwy. 142 E. 1/2 mile (P.O. Box 220) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (314) 996-3251 or 996-3513</p> | |
| <p>LOUISVILLE, KY Manslick Rd. Church of Christ 4724 E. Manslick Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Frank Himmel Office: 964-3624</p> | <p>TOMPKINSVILLE, KY Lyons Chapel Church of Christ Highway 100 East Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Lee (502) 487-8448</p> | <p>SEVERN, MD Southwest Church of Christ 805 Meadow Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (410) 551-6549 or 969-1420</p> | <p>GULFPORT, MS Morris Rd. Church of Christ located 1 blk. N. of Dedeaux Rd. & 3 Rivers Rd. on Morris Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (228) 832-5529</p> | <p>FAIRGROVE, MO Church of Christ 217 N. Orchard Blvd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Walter Myers (417) 859-2333 Joe Easterly: 759-2351</p> | |
| <p>LOUISVILLE, KY Valley Station Church of Christ 1803 Dixie Garden Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: Everette Hardin 937-2822</p> | <p>BATON ROUGE, LA Park Forest Church of Christ 9923 Sunny Cline Dr. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Bill Crews 275-4684 or 273-1105</p> | <p>RIVERDALE, MD (Washington, D.C. area) Wildercroft Church of Christ 6330 Auburn Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Dale Smelser (301) 474-7460 or 464-9409</p> | <p>JACKSON, MS Clinton Blvd. Church of Christ 5535 Clinton Blvd Bible Study 10:00 A.M. Worship 10:55 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Leonard White 922-4957 or 924-2645</p> | <p>KAHOKA, MO Westside Church of Christ 671 W. Thompson St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: George Hickman (660) 727-2090</p> | |
| <p>LOUISVILLE, KY Church of Christ 4401 West Broad St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Sidney L. Shanks 502-772-3026 or 778-3254</p> | <p>BOSSIER CITY, LA Bossier Church of Christ 2917 Foster Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Tim Henderson (318) 747-4308 or 868-9054</p> | <p>DECKERVILLE, MI Church of Christ 2556 Maple St. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. Contact: Craig Thomas (810) 648-5009 or 648-2515</p> | <p>MERIDIAN, MS Grandview Church of Christ 2820 Grandview Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M. Evangelist: Frank Whidden (601) 482-0543 (bldg.) (601) 679-8542 or 483-3652</p> | <p>ADVERTISING RATES On Church Ad Pages Rates on the church ad pages are \$25 per quarter or \$95.00 per year (when paid in advance). The ads are run once each month — 12 times a year. Billing is done quarterly. Would the church where you worship like to be listed on the church ad pages?</p> | |
| <p>OWENSBORO, KY Westside Church of Christ 4201 Bent Tree Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Michael Thomas (502) 683-4204 or 771-0000</p> | <p>LAKE CHARLES, LA Southside Church of Christ 3919 Auburn St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Kenneth R. Hoyle (318) 474-9122 or 474-9866</p> | <p>ROSEVILLE, MI South Macomb Church of Christ 18551 Eastland Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (810) 775-4059</p> | <p>MERIDIAN, MS 7th St. Church of Christ 2914 7th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: James Strickland (601) 483-3101 or 483-4258</p> | | |



