

Truth

Magazine

**SPECIAL
EDITION**
BASICS OF BIBLE STUDY

UNDERSTANDING

Historical Narrative

UNDERSTANDING

Prophecy

UNDERSTANDING

Parables

Introduction and Overview

MARK MAYBERRY

This special issue of *Truth Magazine*, entitled “*Basics of Bible*

Study,” focuses on the necessity of properly understanding God’s Word. This particular lesson serves as an introduction and overview of the entire series. We begin by seeking a proper understanding of historical narratives. Attention then shifts to figurative language: anthropomorphisms, metaphors, similes and allegories, hyperbole, metonymy, and synecdoche, along with types and antitypes. Several writers examine the wisdom literature, prophecy, and parables. We offer an overview of the Gospels and Acts, the Epistles, and the apocalyptic style of Revelation. Finally, this series concludes with a warning against the dangers of distortion verses the benefits of proper understanding.

RIGHT ATTITUDE

We must approach Bible study with the proper

disposition. First, divine truth must be treasured. The beginning of wisdom is: Acquire wisdom; and with all your acquiring, get understanding (Prov. 4:1-9). Buy the truth and never sell it (Prov. 23:23). This is the most valuable purchase one will ever make (Matt. 13:44). Second, divine truth may be understood. Jesus said, “If anyone is willing to do His will, he will know of the teaching, whether it is of God or whether I speak from Myself” (John 7:14-18). Referring to the inspired message, Paul said, “When you read you can understand” (Eph. 3:1-5). Recognizing that God does not expect the impossible, the apostle said, “Do not be foolish, but understand what the will of the Lord is” (Eph. 5:15-17). Third, divine truth must be obeyed. Jesus said, “If you know these things, you are blessed if you do them” (John 13:17). Paul and James offer similar admonitions to obedience (Col. 1:9-12; James 1:22-25).

RIGHT APPROACH

We must approach Bible study with proper interpretive principles. Divine truth is communicated in Holy Scripture in various forms: Much of the text is historical narrative; large sections are exhortational and instructive; other portions are figurative: parables, primarily employed by Jesus, but also occurring in the Old Testament; poetry, including the Psalms,

Proverbs, and other forms of Wisdom Literature; prophecy, which is sometimes actual and sometimes apocalyptic; other forms of figurative language include anthropomorphism, hyperbole, metaphor and simile, type and antitype, etc.

Each of these forms must be respected. We should not treat the literal as if it were figurative, nor treat the figurative as if it were literal. We should not treat prose as poetry, nor approach poetry as prose.

As we study the Bible, let us use common sense principles of interpretation. Shun subjectivity and pursue objectivity. Avoid *eisegesis* (i.e., reading into the text one’s preconceived ideas) and practice *exegesis* (i.e., discovering the truths contained within the text itself).

Always ask, “What did this mean to the inspired authors and the original recipients?” In order to comprehend the basic facts, one must ask the right questions of the text: who, what, when, where, how, why, etc.

Above all else, consider the context. It has rightfully been said, “A text without context is a pretext,” i.e., an excuse to affirm some position based upon a half-truth or misrepresentation. For example, the Bible contains the statement, “There is no God.” However, note exactly who it is that makes such an assertion: the unbelieving fool (Psa. 14:1-3). Furthermore, the

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Understanding Historical Narratives



BRENT PASCHALL

Earlier this year a Methodist church leader named Martin Thielen published a book entitled, “What’s the Least I can Believe and Still be a Christian?” The author attempts to reassure religious seekers that they can follow Jesus without necessarily having to accept troublesome Bible concepts like the creation account and the sinfulness of homosexual behavior. Jesus’ answer to the question, “What is the least I can believe?” is found in Matthew 4:4, “Man shall not live on bread alone, but on *every word* that proceeds out of the mouth of God.”

The Bible has much for us to live on, including significant sections that tell the history of the early church, of the life of Christ, of the Israelite nation and the beginning of all things. For many Christians, this history on its own is a demonstration of the wisdom, power, and fascinating creativity of God and lends weight to the authority of the rest of Scriptures. But for others, the historical sections of Scripture pose questions: Did these things actually happen? Are we expected to believe them? How do we know they are true? What use should we make of them?

THE TESTIMONY OF CHRIST AND ARCHAEOLOGY

The shortest and surest route to faith in the historical records of the Bible is through faith in Jesus Christ. If we believe in Jesus, we get a belief in the Old Testament

historical records “built-in.” Here is a sample of the otherwise difficult to believe historical records that Jesus accepted as fact: the creation of the world and of Adam and Eve (Mark 10:5-9), the flood (Matt. 24:37-39), the destruction of Sodom and Gomorrah (Luke 17:28-29), and Jonah and the great fish (Matt. 12:39-40).

Since God’s word is true, we would expect it to agree with all other known facts, and when it comes to the Bible’s historical records, this is certainly the case. The Bible discusses many people, places, events, and nations, along with their relationships with each other, as part of its historical narrative. In many cases, the Bible is the only source of information about these historical details. Time after time, skeptics have pointed to a detail found only in the Bible as evidence that the Bible is false and full of inventions. Yet time after time, later archaeological findings have confirmed that the Bible was right all along.

Here are some examples, as reported by Wayne Jackson’s book “Biblical Studies in the Light of Archaeology.” King Sargon of Assyria (Isa. 20:1) was unknown to history outside of the Bible until 1843. The legal proceedings surrounding Abraham’s purchase of the cave of Machpelah seemed too advanced for their time until discoveries made in 1906. Also, similar statements could be made regarding the Bible’s reports of writing at the time of Moses, wine in Egypt, Belshazzar in Babylon, and the existence of the whole Hittite

nation. More recent discoveries include inscriptions mentioning the house of David, Pontius Pilate, and clay seal imprints that appear to be ones actually made by the Bible characters Baruch (Jer. 36:4) and Seriah (Jer. 51:59) while sealing documents.¹

UNDERSTANDING HISTORY AS HISTORY

Sometimes Bible readers fail to make a proper distinction between literal and figurative sections of Scripture. For example, attempting to interpret a parable as history, or history as a parable will lead to confusion and misunderstanding. Some attempt to interpret everything literally, even the apocalyptic imagery of the book of Revelation, but Jesus told His disciples that parts of His teachings were plain and other parts were figurative (John 16:25). The same is true for the rest of Scripture. Thankfully, the same skills that we use to read and understand a newspaper will help us determine what is intended literally and what is intended figuratively in God’s word.

On the other side of the coin, some readers of Scripture seem bent on turning plain statements of fact into allegories of deep symbolism only vaguely related to the text. A classic example of this is near the end of Augustine’s *Confessions*, where he converts the creation account into an extended allegory. In his word picture, for example, the firmament becomes the Scriptures, the waters above the firmament are heavenly beings

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praising God, and the waters below the firmament are humanity. To be fair, Augustine did write a book on the literal meaning of Genesis, but even there, the days of creation are categories of things God created, rather than an indication of when they were made or how long it took to make them.² Many modern interpreters don't do much better.

In reality, the record of the creation week is Biblical history, reported by the only eye-witnesses present, namely the Godhead, to humanity. The text makes this clear in Genesis 2:4, which says, "This is the **account/history/generations** of the heavens and the earth when they were created, in the day that the LORD God made heaven and earth." Eleven times in Genesis, this "history" claim is made for the records that are being reported (2:4; 5:1; 6:9; 10:1; 11:10; 11:27; 25:12; 25:19; 36:1; 36:9; 37:2). Is there any

question that Genesis is intended to be understood as history?

THE ADVANTAGE OF BELIEF

When we accept the history God has revealed in Scripture as history, we gain distinct advantages. Primarily, we know things that those without faith cannot know. In the words of Hebrews 11:1, we have "the evidence of things that are not seen." There is so much revealed which cannot be known any other way, and which so directly and vitally concerns us regarding who we are and what our purpose is as human beings, that the man or woman of faith who acts upon what they know from Scripture has a similar advantage to one who engages in insider trading on the stock market. In the case of Scripture, however, the risks and rewards are eternal, and the "insider" knowledge is available to

everyone, but only by means of faith.

"The law of the LORD is perfect, converting the soul; the testimony of the LORD is sure, making wise the simple" (Psa. 19:7). May you and I have our hearts and minds filled with the evidence of things not seen, and our lives filled with actions based upon it!

SOURCES:

¹ Schoville, Keith N., "Top Ten Archaeological Discoveries of the 20th Century Relating to the Biblical World" 15 April 2011 <<http://biblicalstudies.info/top10/schoville.htm>>.

² Augustine of Hippo. *The Literal Meaning of Genesis*. Ed. John H. Taylor, The Newman Press, 1982. 15 April 2011 <http://books.google.com/books?id=_s0klgD0nCcC&>, p. 9.

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Understanding Figurative Language: Anthropomorphisms



CRAIG THOMAS

In early everyone remembers the famous Looney Tunes Cartoon characters Bugs Bunny, Daffy Duck, and Porky Pig. Bugs was the smart aleck rabbit with the Flatbush accent constantly asking, “Eh...what’s up, doc?” He was mischievous without being malicious and always bettered his antagonists through his superior wit. Daffy’s signatures were his lisp, perpetual energy, penchant for mangling words, and large ego that constantly backfired on him. Poor Porky had a severe stutter that normally ended with him substituting a much larger word without difficulty. Porky’s mild demeanor and shyness made him the perfect straight man for Bugs and Daffy.

What in the world do cartoon characters have to do with understanding figurative language? Bugs, Daffy, and Porky are excellent examples of *anthropomorphisms*. Wow! Now isn’t that a “sixty-four dollar word”? Anthropomorphisms “refer to any attribution of human characteristics to non-human animals or non-living things, phenomena, material states and objects or abstract concepts, such as god(s).” The entry goes on: “Examples include animals and plants and forces of nature such as winds, rain or the sun depicted as creatures with human motivations, and/or the abilities to reason and converse” (Wikipedia). The term is derived from the combination of two Greek words: (1) *anthropos*, meaning “human,” and (2) *morphe*, meaning “shape” or

“form.” Like Bugs, Daffy, and Porky the *Wikipedia* entry cites *Alice in Wonderland* and *Toy Story* as “great examples of Anthropomorphism.”

Anthropomorphism is a literary device with ancient roots and is strongly associated with art and storytelling, whether fact or fiction. Most cultures possess longstanding traditional stories and fables that draw heavily from anthropomorphized animals as characters serving as proxies for commonly recognized forms of human behavior. For example, my daughter is Chinese and the Chinese Zodiac uses twelve animals (rat, ox, tiger, rabbit, dragon, snake, horse, ram, monkey, rooster, dog, and pig) and ascribes people born under those signs as possessing the human traits supposedly possessed by these various animals. Such anthropomorphisms have been with us a long time and can even be traced back to man’s early cave paintings and earliest writing, hieroglyphics.

Anthropomorphisms allow us to “get” the story of a Bug’s Bunny cartoon, but of what benefit is this literary device in understanding the Bible? For the most part, Christians take the concept of “God” for granted. But, have you ever stopped to think of how difficult it is to wrap your mind around “God”? God is the polar opposite of man! First, “*God is Spirit*” (John 4:24) and Jesus told us that “*a spirit does not have flesh and bones*” (Luke 24:39). We live in a world of flesh, bone and blood; a purely “spirit being” is beyond everyone’s personal experience. Second, consider some of God’s

attributes in contrast to man: God is “*eternal, immortal, invisible*” (1 Tim. 1:17). You and I are temporal, mortal, and visible. Third, God is omnipotent (Gen. 1:1-3; Psa. 33:6-9; Heb. 1:3), omnipresent (Psa. 139:7-12), and omniscient (Psa. 139:1-6). You and I are none of those things! Is it any wonder that God tells us, “For My thoughts are not your thoughts, nor are your ways My ways, says the LORD. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts” (Isa. 55:8-9).

How can such a superior being explain himself to mortal and temporal creatures who are fettered with all of the faults, failings, imperfections, and inadequacies of the human condition? Anthropomorphisms are just one literary device the Holy Spirit uses in His perfect Word (2 Tim. 3:16-17) to help us get our minds around such lofty concepts. On many occasions the Holy Spirit uses anthropomorphic language to describe God. For example, the Holy Spirit speaks of:

1. God as manifesting human actions: “*Then God said, ‘Let there be light’; and there was light*” (Gen. 1:3). Spirits do not have “*flesh and bones*” so they do not have lips, teeth, tongue and vocal chords with which to speak, but this imagery lets us know that our God can speak and His word is all powerful! Other passages use anthropomorphisms to tell us He sees (Gen. 1:4), walks (Gen. 3:8; Amos 4:13), stands (Psa. 10:1;

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- 82:1), and sits (1 Kings 22:19; Isa. 6:1). These anthropomorphisms tell us this Great Spirit Being is active in the affairs of this universe, including those of interest to mankind.
2. God as engaging in acts of human volition: He chooses (Eph. 1:3-4), purposes (Eph. 3:11), judges (Rom. 2:1-2), reconciles (2 Cor. 5:18-19), loves (John 3:16), and hates (Prov. 6:16-19). Man is involved in all of these activities; hence, we get a better perspective of God despite His transcendent, superior nature and character.
 3. God as having human physical features: He has eyes (Gen. 6:8; Prov. 15:3), feet (Exod. 24:9-11; Nah. 1:3), arms/hands/fingers (Deut. 5:15; Luke 11:20), face (Psa. 17:5; Matt. 18:10), mind (Exod. 32:14; Psa. 110:4), and heart (Hos. 11:8). Again, these human characteristics give us insight into the character and actions of an “*eternal, immortal, invisible*” Being.
 4. God as displaying human emotions: He expresses jealousy (Exod. 20:5), anger (Rom. 1:18-19), remorse and regret (1 Sam. 15:11), and loving compassion (Psa. 103:8). Thus, anthropomorphisms tell us He expresses Himself with similar emotions as humans, albeit His expressions are perfect and without sin.
 5. God as engaging in human activities: He acts as a shepherd (Psa. 23:1), a bridegroom (Isa. 62:5), a husbandman (Isa. 5:1-2), a warrior (Exod. 15:3), and a king (Rev. 4:2-3). So despite the fact “*God is Spirit*” He can act in roles common to man’s experience to express Himself and convey His nature and will to man.

In my secular work I’ve published many articles in scientific journals. By design such writing is nearly devoid of figures of speech and literary devices making its reading the mental equivalent of slogging through knee deep wet concrete. Without figures of speech like anthropomorphisms the Bible would be the same, dull to read and nearly impossible to understand. But, thankfully, the Holy Spirit perfectly employs figures of speech and literary devices to bring the sacred text alive and provide us with the opportunity for perfect insight into the greatest of all beings: God!

Finally, remember Jesus said, “*Take heed what you hear*” (Mark 4:24) and, “*take heed how you hear*” (Luke 8:18). This is particularly applicable to the subject at hand. The anthropomorphisms that ascribe unto God certain human characteristics should be understood for what they are: figures of speech intended to help us understand our transcendent Creator. This transcendent God “*created man in His own image; in the image of God He created him; male and female He created them*” (Gen. 1:27). The feeble minds of men often take Biblical anthropomorphisms too far and mistakenly attribute to God all of man’s weaknesses, imperfections, shortcomings, lusts and sins. At its worst, such attribution produces the profane and capricious idols of the Greeks, Romans, and other ancient cultures. At its best, this error still denigrates the one true and living God, turning Him into a weak-willed doting grandfather who condones sin and is robbed of His transcendent nature. Remember:

God, who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands. Nor is He worshiped with men’s hands, as though He needed anything, since He gives to all life, breath, and all things. And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings, so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us; for in Him we live and move and have our being, as also some of your own poets have said, ‘For we are also His offspring.’ Therefore, since we are the offspring of God, we ought not to think that the Divine Nature is like gold or silver or stone, something shaped by art and man’s devising (Acts 17:24-29).

In the final analysis Biblical anthropomorphisms should never lead us to create God in our own image despite the fact that we “*have neither heard His voice at any time, nor seen His shape*” (John 5:37). Nevertheless, God has completely revealed Himself to us by coming and living among us! Yes, Jesus is Immanuel, which is translated, “*God with us*” (Matt. 1:23). Thus, we have no excuse to render God into an idol or even a doting grandfather because Jesus is “*the brightness of His glory and the express image of His person*” (Heb. 1:3). Without fear of contradiction, Jesus could say, “*He who has seen Me has seen the Father*” (John 14:9). Have you seen the Father? Look to Jesus!



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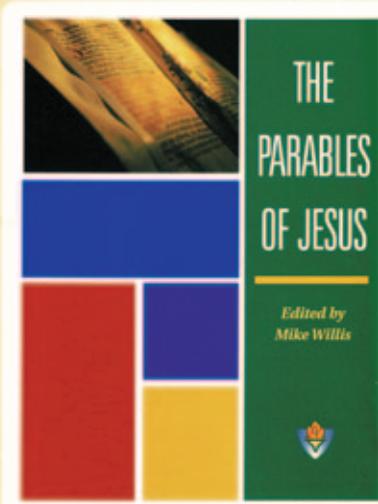
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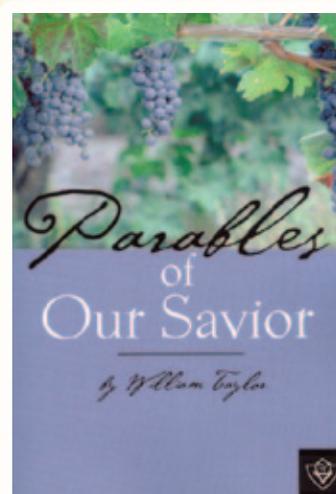


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Understanding Figurative Language: Metaphors, Similes, and Allegories



DAVID BAKER

Figurative language is something that we all use, and sometimes without thinking about it. It is as easy and natural as breathing, and as common in our speech as it can be.

The Bible contains both literal and figurative language, and so it is important that we learn to recognize both, if we are to have a proper understanding of the message of God in the Scriptures. A misunderstanding of the use of figures of speech has led to frustration and aggravation in our understanding, and has even led to much false doctrine in the Lord's church and the denominational world.

There are some who have no appreciation for figurative language, and as a result have difficulty in sorting out the meaning of the figures. The Jewish rulers were somewhat like that. The disciples asked Jesus, "Why speakest thou unto them in parables?" His answer was, "Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given . . . Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they understand" (Matt 13:10-13). Disciples, on the other hand, understood the nature of figurative language, recognizing the story of the Sower was a parable, even though they did not understand the meaning until Jesus explained it.

SIMILE

One common type of figurative language is the simile. A *simile* is a figure of speech in which one thing is likened to another dissimilar thing by the use of *like*, *as*, etc." (Webster's *New World Dictionary*). Webster gives as an example: "The young man had a heart as big as a whale."

The Bible is full of similes, and they are easily recognized by the comparison words that are used. For example, "And he shall be *like a tree* planted by the streams of water, that bringeth forth its fruit in its season, whose leaf also doth not wither; and whatsoever he doeth shall prosper. The wicked are not so, but are *like the chaff* which the wind driveth away" (Psa. 1:3-4). The power of the simile is that there are apparent similarities between the things being compared. For example, in our text, the one who loves the law of God is compared to a well-watered and fruitful tree. He is steadfast and productive in the work of God. But that doesn't mean that he is like the tree in every respect. In fact, in most respects, he is different from a tree. He doesn't have bark, there are no roots extending into the earth, and he has no leaves. Trees are stuck in one place; men are not. There are more differences than similarities. It would be hard to mistake a tree for a man. But in the context, the one or two points of comparison are explained, or are apparent, and make the point. Notice the simile of the wicked and the chaff. The character and fate of the wicked

are implied by the figure. In some passages, our understanding of the figure is assumed, and so the figure is not explained.

Other similes are found throughout the Bible. James 1:6 compares a doubting Christian to the surge of the sea, driven by the wind and tossed. Matthew 7:24-27 compares the man who hears the teaching of Jesus and obeys it to a man who builds his house on the rock; in contrast, the man who hears but doesn't obey to a man who builds on the undependable and weak foundation of sand. In 1 Peter 1:24, Peter quotes Isaiah: "All flesh is as grass, and all the glory thereof as the flower of grass."

METAPHOR

Another type of figurative language is the metaphor. A *metaphor* is "a figure of speech containing an implied comparison, in which a word or phrase ordinarily and primarily used of one thing is applied to another" (Webster). The two examples given in the dictionary are these: "the curtain of night" and "the world is a stage." Literally, there is no curtain of night and the world is not a stage, but there are comparisons to be made between certain perceived characteristics of night and curtains, and the world and stages. Metaphors do not use the comparison words "like" or "as."

There are some notable metaphors in the Bible. In Luke 13:32, Jesus says of Herod, "Go and say to that fox. . . ." Obviously,

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Understanding Figurative Language: Metaphors, Similes, and Allegories

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Herod was not a fox. Yet, he shared the characteristic of being sly with foxes, so Jesus made the comparison using the metaphor.

Another has to do with the word “cross.” If only understood literally, we have some strange statements about it. “For Christ sent me not to baptize, but to preach the gospel: not in wisdom of words, lest *the cross of Christ* should be made void. For *the word of the cross* is to them that perish foolishness; but unto us who are saved it is the power of God” (1 Cor. 1:17-18). In verse 17, the word “cross” is a metaphor for the gospel, the “word of the cross.” In Galatians 5:11 Paul refers to the “stumbling block of the cross.” In the context, he is referring to the cause and message of the gospel as the cross. There were some who would compel circumcision upon Gentile converts to avoid persecution for the cross (their involvement in the gospel) while Paul says that the cross is the only source of his glorying (Gal. 6:12-14). Again, “the cross” is a metaphor for the gospel and its message. It is easy to see then that those opposed to the gospel message and its adherents would be called “enemies of the cross” (Phil. 3:18).

Likewise, the church is referred to by several metaphors. It is the body of Christ (1 Cor. 12:13), the temple of God (1 Cor. 3:16), and God’s house or family (Heb. 3:6). These are all easily understood metaphors describing some aspect or characteristic of the church.

One that is missed by some is the metaphor of the bread and the fruit

of the vine. While instituting the Lord’s Supper in Matthew 26:26-29, Jesus said of the bread, “this is my body,” and of the fruit of the vine, “this is my blood.” Among some, it is believed that Jesus was speaking literally, that the bread and fruit of the vine actually become the literal flesh and blood of Jesus. Knowledgeable Christians understand that body and fruit of the vine are metaphorical expressions.

The Bible is full of metaphors, comparisons of the common things of this world with the things of God, and the lessons we should learn, not using the comparison words, “like” or “as”.

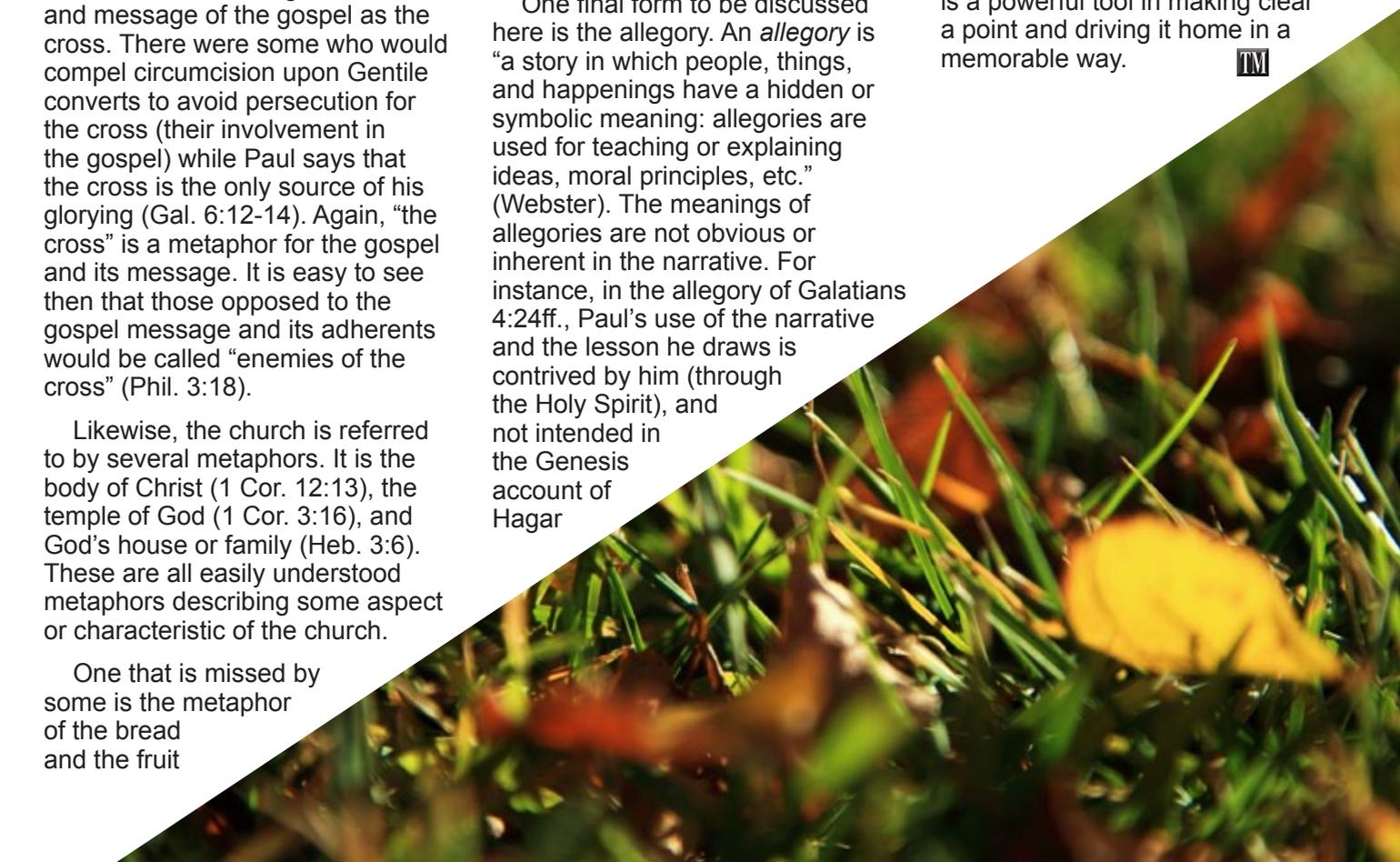
ALLEGORY

One final form to be discussed here is the allegory. An *allegory* is “a story in which people, things, and happenings have a hidden or symbolic meaning: allegories are used for teaching or explaining ideas, moral principles, etc.” (Webster). The meanings of allegories are not obvious or inherent in the narrative. For instance, in the allegory of Galatians 4:24ff., Paul’s use of the narrative and the lesson he draws is contrived by him (through the Holy Spirit), and not intended in the Genesis account of Hagar

and Sarah. According to A.T. Robertson, there is no intention to make type or antitype application. It is merely the arrangement of elements in the narrative to suit the purpose of the illustration. But the lesson is learned through the comparisons that the Christian is not to go back to the slavery of the Old Covenant as represented by Hagar.

There are other types of figures of speech. Similes and metaphors are among the most commonly used. True allegories are rare. They are very much like parables, except they are not just what could happen, but taken mostly from actual events.

In any case, figurative language is a powerful tool in making clear a point and driving it home in a memorable way.



Understanding Figurative Language: Hyperbole, Metonymy, and Synecdoche



DON BUNTING

"NEW YORK

TELLS THE MAYOR'S OFFICE – RENT INCREASES ARE STRANGLING THE ELDERLY!"

Figurative language is so common in everyday communication that we do not realize we are using it. Typically, it is easier to understand and interpret figures of speech than it is to list and define the types and explain their use. If you have an idea about the message in the above quote, then you have no trouble understanding hyperbole, metonymy, or synecdoche. Let us note examples of each.

HYPERBOLE

God promised to Abraham to make his descendants as numerous as: "the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered" (Gen. 13:16). The ten spies who were afraid to follow Moses into the promise land reported: "The cities are great and fenced up to heaven" (Deut. 1:28). John wrote of Jesus' miracles that:

"if they should be written every one, I suppose that even the world itself would not contain the books that should be written" (John 21:25). Paul said of the gift that Epaphroditus brought from the Philippian church: "I have all and abound. I am full..." (Phil. 4:18)

These statements are all examples of hyperbole. A *hyperbole* is a figure of speech where the statement is an exaggeration of the reality. The statement suggests something bigger, worse, more intense, or a greater contrast than is literally the case. We should not be uncomfortable with such exaggeration in Scripture, because we use the same to convey ideas in our own communication, without any intention of deceiving. Have you ever heard or said: "I am starving...", "This is taking forever..." or "It was beyond my wildest dreams..."? We would be offended if anyone accused us of lying in one of these statements. The figure of speech is a completely acceptable manner of communication.

Why would God exaggerate instead of speaking accurately, in a literal sense? He does for the same reason we do: to move people, significantly! Scripture is written

to change people, motivate, and generate emotion and response! To do that, emphatic, graphic, exaggerated language is used. I tell someone, "I am starving," so they will do something about it, not because I want them to understand the precise degree of hunger I am experiencing.

METONYMY

Jesus said: "I came not to send peace, but a sword" (Matt. 10:34). The law established that, "At the *mouth* of two witnesses or three witnesses, shall he that is to die be put to death" (Deut. 17:6). "For God so loved the *world* that He gave His only begotten Son..." (John 3:16). Paul warned: "Destroy not with thy *meat* him for whom Christ died" (Rom. 14:15).

These statements are examples of metonymy. *Metonymy* is a figure of speech where one thing is substituted for another. This substitution is based on a relationship between the two ideas. We might compliment someone by saying they "set a nice table." In reality we are not talking about the table itself, but about either the dishes on the table or the good food and dinner on the table. If asked whether or not I have read C. S.

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Understanding Figurative Language: Hyperbole, Metonymy, and Synecdoche

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Lewis or Stephen King, I easily understand that the question is not about whether I have read these names or even these men, but the writings of these men.

In the examples of metonymy from Scripture, is it really a “sword,” “mouth,” “world,” and “meat” that are being identified? Usually we accept the substitution, understanding exactly what it represents. Why does God make these substitutions? Why does He not just say what He means? God uses this figure of speech for the same reason we do in our communication. When asked if I have read C. S. Lewis, the questioner wonders, not whether or not I have read particular writings, but whether I have read writings from this particular person. The focus is on the person, not just a book. “Destroy not with thy meat” contrasts the insignificance of the thing one may hold to, with the greatness of hurt that is caused (Rom. 14:15). We understand that it is my selfish attitude and bad conduct that destroy my brother.

SYNECDOCHE

“The kingdom of heaven is not eating and drinking, but *righteousness* and *peace* and *joy*...” (Rom. 14:17). “And let all *flesh* bless his holy name, for ever and ever” (Psa. 145:21). “And preach the gospel to the *whole creation*...” (Mark 16:15). “Give us this day our daily *bread*...” (Matt. 6:11). “And the ark rested ... upon the *mountains* of Ararat” (Gen. 8:4).

These statements are examples of synecdoche. *Synecdoche* is

a figure of speech by which one speaks of the whole by referring to a part, the plural where there is a singular, a definite where there is an indefinite number, or a general name instead of the particular – or vice versa in all the above. “Righteousness, peace, and joy” are not the whole of the kingdom. “All flesh” and the “whole creation” really refer only to all humanity. “Daily bread” represents all food. Though it was quite large, the ark could only rest on one mountain.

More familiar examples of synecdoche include: “Washington” referring to the government, “ABCs” referring to the alphabet, “England” as a reference to a world cup soccer team and “9/11” referring to all the tragic events on a particular day.

So, why does the word of God contain synecdoche? This figure of speech enables God, not only to state some truth, but to do so in a relational context that brings the focus of the reader to a point of emphasis. The date 9/11 calls to our mind, not only particular events, but emphasizes that they occurred on a single day in which our entire country was altered. Similarly, when the command is given to preach the gospel to every creature, we do not feel the need to preach to squirrels. Yet, the phrase “every creature” conveys a sense of the extent to which we must exert ourselves to reach everybody! God uses figures of speech with careful purpose.

Within the context of a specific generation and culture, figures of speech are readily and easily

understood. When we cross these borders of time and space, as we do in Bible study, we must work carefully to properly understand them, though the basic rules are always the same. Common sense is the fundamental rule, because it is in common use and common understanding that the figures came to be used in the first place. Our only problem is that what was common then, may no longer be here and now.

The value of this article is not in knowing the names and definitions of the figures of speech. Its value is in realizing that this is as common a use and rule in communication, as are particular definitions for particular words. First, let us remember that to call for literal explanations of every Bible statement is a violation of the basic rules of communication. Do not be afraid to accept the use of such figures. Secondly, context will always be the most important factor in properly interpreting figures of speech. A person can misapply a figure of speech just as easily as he can choose the wrong definition for a word that has multiple meanings. God, however, fully expects us to understand what He says. The real question is whether or not we are listening to Him.

SOURCES

All quotes from the King James Version.

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Understanding Figurative Language: Types and Antitypes



JERRY KING

Jehovah is a God of order. Whatever He does, He does with purpose and planning. Although our finite minds may not understand why God does some things, we can rest assured that, behind every act of God, there is perfect reason and infinite wisdom. That is true of His physical creation (Psa. 19:1-6; Rom. 1:20), and it is true of His spiritual creation (Eph. 1:7-12).

There was nothing slapdash or slipshod about God's creation of this world. God spoke His determined will, the Spirit moved, and the Word created (Gen. 1; 2 Pet. 3:5; John 1:3). Neither was there anything casual, accidental, or undesigned about the salvation of mankind through Jesus Christ. Everything about our salvation was purposed and planned from before the foundation of the world (Eph. 1:3-5; 1 Pet. 1:20).

For thousands of years God patiently worked out His plan to send His Son into this world as the sinless atonement sacrifice for the sins of the world. And as He worked out His plan, He gave mankind (and especially the Israelite nation) glimpses into that plan. The majority of those glimpses were in the form of prophetic utterances, but the teachings of the prophets were not the only indicators of God's purpose in the Messiah. God also gave mankind object lessons, models intended to give insight into His plan.

There are a number of words used in the New Testament to describe these Old Testament models. They were shadows (Greek: *skia*), indicating some approaching New Testament thing of substance. They were copies or patterns (*hupodeigma*), representing some New Testament thing of greater excellence. They were figures or symbols (*parabole*), likened to New Testament heavenly things. And they were examples or types (*tupos*), pointing to New Testament things of the same type, but different in their essence (*antitypos*).

In Colossians 2:16-17 the Old Testament festivals, new moon celebrations, and Sabbaths of the Israelites are described as "shadows of things to come." Paul tells us that the substance that cast these shadows is "of Christ." Like the shadow cast by an approaching body of substance, these temporary and inferior vestiges foreshadowed the approaching permanent and superior things of Jesus Christ – the joy of feasting, the celebration of new things, and the restfulness of Christianity. Hebrews 10:1ff. tells us that the sacrifices of the Old Law could never take away human sin, but rather served as a shadow of the approaching sacrifice of substance, the offering of the body and blood of Christ on the cross.

In Hebrews 9:23 we are told that the Old Testament things cleansed by the blood of calves and goats – the tabernacle and its serving vessels – were

"copies" or "patterns" (KJV) of the heavenly things cleansed by the better sacrifice of Christ. While on vacation in Italy several years ago, I had opportunity to see the frescos painted on the ceiling of the Sistine Chapel in Vatican City by Michelangelo. I immediately recognized Michelangelo's fresco "The Creation of Adam" because an inexpensive copy of a portion of it (the part where God and Adam's fingers reach out and almost touch) hangs in my office. In the same way, a copy of Jesus (the Israelite High Priest) brought a copy of Jesus' blood (the blood of calves and goats) into a copy of the heavenly Most Holy Place (the tabernacle) to appear in the presence of God on behalf of a copy of us (Israel). The tabernacle system was an accurate representation of the real thing that Jesus would accomplish with the shedding of His blood as the propitiation for our sins (1 John 2:2), intended to help Israel recognize that Jesus was the Messiah.

The exact same point is made in Hebrews 9:6-12, only in that passage the offering of animal blood by the Israelite High Priest in the tabernacle is described as "symbolic" (v. 9) of the offering of His own blood by Jesus, the "High Priest of good things to come." Eternal redemption could not be secured by an earthly High Priest offering animal blood, but Israel could certainly learn some valuable lessons from these Old Testament things about the future sacrifice of

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Understanding Figurative Language: Types and Antitypes

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Christ wherein eternal redemption could actually be secured.

And there are a number of Old Testament persons, places, and things that are described as “examples” or “types” (depending on the passage and translation), which correspond to persons, places, or things in the New Testament that are “antitypes.” These Old Testament types (the Greek word *typos* calls to mind an impression made on an object by striking it) function in the same way as the shadows, copies, and symbols; they are inferior to and in some way predict the superior antitypes of the New Testament.

Perhaps the best example of the type/antitype comparison is the Genesis flood of the Old Testament and baptism in the New Testament. In 1 Peter 3:20-21 baptism is described as a “like figure” (KJV) or “antitype” (NKJV) of the flood. Just as the water of the flood raised the ark above the destruction of the world, saving Noah and his family, so the water of baptism “now saves us.”

In Romans 5:14 Adam is described as “a type of Him who was to come.” Adam was the type, Jesus is the antitype. Both men performed an act that had global impact. Through Adam’s act of disobedience sin was introduced into the world, resulting in condemnation and spiritual death; through Jesus’ act of righteousness grace was introduced into the world, resulting in justification and spiritual life (vv. 15-21).

And in 1 Corinthians 10:1-11, the Israelite experience in the wilderness during their flight from

Egypt is described as “our example” (v. 6). Israel was the type, Christians are the antitype. Israel enjoyed God’s physical salvation and sustenance (vv. 1-4), but suffered the terrible consequences of God’s displeasure because of their idolatry, immorality, and complaining (vv. 5-10). We who enjoy God’s spiritual salvation and sustenance must learn from the Israelites to keep from sin lest we be destroyed as well.

Although the words type/antitype are not contained in Hebrews 7, the writer shows comparison after comparison between Melchizedek, the king/priest of Salem, and Jesus, the King/Priest of spiritual and eternal peace, clearly making Melchizedek a type and Jesus an antitype. And I believe the language of Hebrews 11:17-19 is calculated to present the Abraham/Isaac relationship as a type of the God/Jesus antitype.

Although we might be able to note many more similarities

between persons, places, or things in the Old and New Testaments, we must carefully distinguish between simple similarities and instances where God draws a type/antitype comparison. It is one thing to see a similarity, it is quite another to affirm that God planned it so. We certainly should never form a doctrine around a similarity that the New Testament does not clearly indicate to be a shadow/substance, copy/reality, earthly/heavenly, or type/antitype comparison. (For instance, there is the common idea that the Sabbath of the Old Testament is a type and the first day of the week in the New Testament is its antitype, thus prohibiting any work on Sunday.)

I would encourage you to study the Old Testament models. Seeing God’s eternal plan in these object lessons will strengthen your conviction that Jesus is the Messiah and heighten your appreciation for the salvation He secured for you on the cross.




Understanding the Wisdom Literature



NATHAN MAYBERRY

Old Testament Wisdom Literature deals with common needs of mankind: strength to endure calamity (Job), a devoted relationship with the Lord (Psalms), wisdom for everyday activities (Proverbs), purpose in life (Ecclesiastes), love and companionship in marriage (Song of Solomon).

JOB

The book of Job tells of man's failed attempt to cope with calamity. Calamity befalls all men in one form or another: death of loved ones (Job 1:18-19), natural disaster (Job 1:16), sickness and pain (Job 2:7-8), financial loss (Job 1:14-15), and fickle friends (Job 4ff). We like to think that, if we live righteously, we will never face heartache. We like to think that difficulties and disasters are reserved for the wicked and that the righteous are exempt from suffering; yet, the fact is: sometimes bad things happen to good people. If you have not yet faced calamity, you will. Despite this, there is no need for despair. . . If. . . If. . . we trust in God.

Much of the difficulty in understanding the book of Job is that the majority of the book presents the misguided thoughts of men. Only brief commentary is given concerning the truth or error of the confident assertions of Job's friends or the self-righteousness of Job. Job's friends thought that he

must have done something evil to deserve his horrible fate, arguing this point until they were blue in the face. Job, highly offended by their accusations, continually proclaimed his innocence; however, he went too far when he started to blame God and question His justness. The muddled reasoning of Job and his friends take up 35 chapters; God's answer occupies only 4 chapters. Yet, while God's answer was brief, it was sufficient. It did not address every argument, nor did it answer every burning question. But it gave Job the comfort that he needed. The Lord's answer for Job (and for all who suffer calamity) can be summed up as: God is all powerful. God is all wise. Do not try to understand calamity, for it is beyond man's comprehension. Simply trust in the Lord, and know that He is in control (1 Cor. 10:13).

PSALMS

Insight into the meaning and purpose of the Psalms is found in the title of the book: "Psalm" refers to a song, often sung to the accompaniment of a musical instrument. Many were sung publicly as hymns of worship. Some were individual expressions of devotion to the Lord. The Psalms contain the words of men who were seeking God, recognizing His awesome power and realizing their own weakness. These men appealed to the Lord for compassion and help, strength and understanding, forgiveness and justice. While the authors of the Psalms lived thousands of years ago, they were

no different in spirit from you or me; here were common men poignantly expressing their reverence for God and their dependence on Him.

The headings that precede most of the individual psalms offer background information concerning the psalm in question. Some headings specify the psalm's author and its historical setting. Some notations relate to musical aspects of the psalm, specifying the instrument to be used in accompaniment or the musical style of the hymn.

The Psalms are written in poetic language; however, the structure of ancient Hebrew poetry is not based on rhythm and rhyme like most modern poetry. Rather, parallelism is used where one phrase is followed by another that says essentially the same thing as the first, but in a more descriptive way. Three types of parallelism are common: *synonymous*, where the second phrase repeats the thought of the first (Psa. 46:11), *antithetical*, where the second phrase expresses a contrasting thought to the first (Psa. 1:6), and *progressive*, where the second phrase builds upon the thought of the first (Psa. 93:3).

To understand The Psalms, put yourself in the shoes of the writer: What ideas was he trying to convey? What was he struggling with? First establish what the psalm meant to the original author, then apply it to your own life.

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Understanding the Wisdom Literature

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PROVERBS

Proverbs provides practical instructions for living uprightly before God and in harmony with man. These instructions are in the form of short, pithy statements that express *general* truths. It is important to understand that there may be exceptions to these truths; however, the exceptions are not the focus of the book.

Proverbs is a handbook for everyday life. From day to day questions often arise: Who should I choose as my friends? What is wrong with committing fornication? What is the benefit of righteous living? The book of Proverbs provides answers to these questions and more. It stresses the need for self-control, honesty, and hard work. It warns of the dangers of wine, women, and wickedness. Do you want wisdom while going through life? "The fear of the Lord is the beginning of wisdom" (Prov. 1:7).

ECCLESIASTES

The main premise of Ecclesiastes is: "Vanity of vanities! All is vanity"

(Eccl. 1:2). Viewing life from this perspective is rather depressing; however, we must remember that the book examines life "under the sun." In other words, the book primarily looks at the world by itself, without God in the picture. From this viewpoint, it is indeed true that hard work, wisdom, pleasure, possessions, and fame do not bring fulfillment in and of themselves. So, why am I here? To fear God and keep His commandments (Eccl. 12:13).

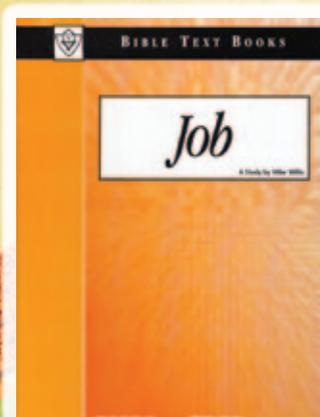
SONG OF SOLOMON

The Song of Solomon is a beautiful love story. It tells of a man and woman (the Shulammite and "the beloved"), whose steadfast love for one another blossoms from courtship to marriage. Their love was exclusive (2:16); their love was unquenchable and sincere (8:7); their love was even passionate (4:16-5:1), yet all the while remaining untainted by the sins of lust and fornication. This book paints an inspired picture of God's intent for marital love and life-long commitment.

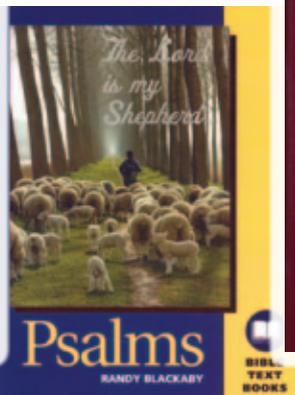
The book's vivid and at times explicit descriptions of the human body and passionate love scenes may cause us to blush, and the tendency is to rush through or skip over these passages out of embarrassment. If this is done, though, a key theme of the book is overlooked: passionate love between the *married* man and woman is a gift from God (Heb. 13:4). A repeated refrain throughout the book is this: "do not arouse or awaken love until she/it pleases" (2:7; 3:5; 8:4). This appeal should be understood as saying that sexual passion should not be stirred up *before* marriage, but that it has an exclusive place *in* marriage.

Understanding the full meaning behind every verse can be difficult based on two factors: (1) the use of poetic language, and (2) the lack of specific identification of the speakers. Therefore, do not be dogmatic in the interpretation of individual verses; rather, try to understand each verse in light of the book's overriding theme: steadfast love between a man and a woman.

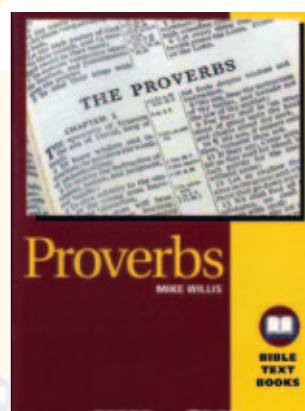
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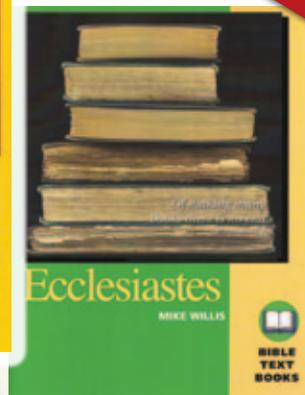
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**GREAT
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Understanding Prophecy



JOHN ISAAC EDWARDS

Prophecy has been around “since the world began” (Acts 3:21). A basic of Bible study is understanding prophecy.

WHAT IS PROPHECY?

Prophecy “is the declaration of that which cannot be known by natural means (Matt. 26:68), it is the forth-telling of the will of God, whether with reference to the past, the present, or the future” (*Vine’s Expository Dictionary*).

1. *A prophet is a spokesman, a mouth.* The Lord said to Moses that Aaron would be his “spokesman... a mouth” (Exod. 4:16). Also, the Lord said that Aaron would be Moses’ “prophet” (Exod. 7:1). Therefore, the prophet of God was the mouth of God. That which the prophet spoke is called “prophecy” (Matt. 13:14).

2. *Other designations.* Instead of the word “prophet,” other designations are sometimes used: “man of God” (1 Sam. 9:6; 1 Kings 13:1) and “Seer” (1 Sam. 9:9; 2 Sam. 24:11). The prophets of God were “servants” (2 Kings 9:7) and “messengers” of God (2 Chron. 36:16), by whom He “spoke” (2 Kings 21:10; 24:2).

3. *Identifying the prophets.* The prophets are sometimes referred to as *oral* or *literary* prophets. *Oral prophets* were men, such as Elijah and Elisha, of whom there are no writings bearing their names. *Literary prophets* are those, like Isaiah and Jeremiah, of whom there

is written prophecy. The literary prophets are often classified as *major* and *minor* prophets. This is not because one is more important than the other, but solely due to their length. The books of Isaiah, Jeremiah, Ezekiel, and Daniel are longer than the books of Hosea, Joel, Amos, and Obadiah.

4. *Inspiration and authority of the prophets.* What the prophet said was the Lord speaking through him by the Holy Spirit. Micah contrasted what the false prophets spoke as lies in a spirit of falsehood (Mic. 2:11), with his message saying, “But as for me, I am full of power by the Spirit of Jehovah, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin” (Mic. 3:8). Zechariah recognized his word as coming from the Lord by the Spirit (Zech. 4:6; 7:12). Ezekiel spoke repeatedly of the Spirit entering into him, of his speaking by the Spirit, and of the Spirit lifting and transporting him in visions from place to place (Ezek. 3:12, 14, 24; 8:3; 11:1, 5, 24). The prophets spoke as they were moved, i.e., born along like a sailing vessel, by the Holy Spirit (2 Pet. 1:21).

BASICS OF UNDERSTANDING BIBLE PROPHECY

1. *Identify the type of prophecy.* There are two types of prophecy: *predictive* (fore-telling the future) and *non-predictive* (forth-telling the present). The prophets often addressed the present and also told of a future far removed from any existing circumstance. The

prophets were preachers to their generation. For example, Isaiah dealt with present events “in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah” (Isa. 1:1), when he described Israel as “a sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters...” (Isa. 1:4). Prophets also foretold events so far removed from their time that there is no way they could have had any control over the outcome. Isaiah foretold the establishment of the Lord’s church (Isa. 2:2-4), the coming of the Messiah (Isa. 7:14), and the rise and fall of nations (Isa. 13-23). How did Isaiah know 700 years in advance that a virgin would conceive and give birth (Isa. 7:14; Matt. 1:18-25)? How did Isaiah know about 100 years before Cyrus was even born that he would cause the Jerusalem temple to be rebuilt (Isa. 44:28-45:3; Ezra 1:1-4)? Do you know who will be president in 2012? How about 2112? The only way to account for prophets being able to fore-tell the future with the precise detail as they did is, “holy men of God spake as they were moved by the Holy Ghost” (2 Pet. 1:21).

2. *Recognize figurative language.* Predictive prophecy is often expressed in highly figurative language. Isaiah prophesied, “The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every

Understanding Prophecy

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mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain” (Isa. 40:3-4). A literal fulfillment of that prophecy would require that mountains and hills be torn down and valleys be filled up. Luke quoted this prophecy and applied it to the preaching of John (Luke 3:1-6). To take figurative language literally or to make figurative statements literal is to misunderstand the word of the Lord! For more on this point, be sure to read the articles on *Understanding Figurative Language* in this special issue.

3. *Realize some prophecies have a double meaning, a mixture of the literal and the figurative, and find their fulfillment in the immediate and distant future.* This must be understood when reading Isaiah 11, for example, as Isaiah, speaking concerning the day of Christ (cf. Rom. 15:12), describes the character of the king (vv. 1-5) and the character of the subjects (vv. 6-9). There are statements that are to be understood literally. Yet, when he talks about the wolf dwelling with the lamb and the leopard lying down with the kid, he is representing the peaceable nature of the Messianic kingdom. And, we would not expect a literal rod to proceed out of the mouth of the king (vv. 4, 6). This is figurative language.

Through Nathan the prophet, the Lord informed David, “And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever” (2 Sam. 7:12-13). A portion

of this prophecy refers to Solomon, but it cannot be denied that the portion of it quoted in Hebrews 1:5 refers to Christ. Thus, it was partially fulfilled in Solomon, but had its complete and final fulfillment in Jesus Christ.

4. *Let the Bible be its own interpreter.* The only infallible interpretation of prophecy is an inspired interpretation. Many have made out of prophecies a great many things of which the writers never thought. When Matthew says, “Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet...” (Matt. 1:22-23), and he quotes from Isaiah 7:14, there can be no mistake as to what the prophet had in mind. Learn to look for a “this is he” (Matt. 3:3) and a “this is that” (Acts 2:16).

5. *See Christ as the central focus of the prophets.* The prophets had their telescopes calibrated on Christ. The climactic purpose of prophecy is stated in the words of Paul before Agrippa, “That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles” (Acts 26:22-23). The apostles testified that *all* that was written of Him was fulfilled (Acts 3:18; 13:29). It is a mistake not to recognize all Old Testament prophecy as having been fulfilled.

6. *Realize prophecy has failed.* Paul wrote, “...whether there be prophecies, they shall fail...” (1 Cor. 13:8). The gift of prophecy, along with the other supernatural abilities given by the Lord to men, ceased and vanished away, when the word of God was completely revealed. W. E. Vine accurately noted, “New Testament prophets, gifts of the

ascended Lord (1 Cor. 12:28; Eph. 2:20; 4:8, 11; Acts 13:1), were for the purpose of edifying, comforting, and encouraging the church (1 Cor. 14:3), in the absence of complete divine revelation (1 Cor. 13:8-9). The teacher has taken the place of the prophet (2 Pet. 2:1). The difference is that, whereas the message of the prophet was a direct revelation of the mind of God for the occasion, the message of the teacher is gathered from the completed revelation contained in the Scriptures” (*Vine’s Expository Dictionary*).

To understand prophecy is to understand God as the author of the Bible (2 Pet. 1:16-21). If the Bible is believed to be the word of man, it has no authority and no power. All the authority and power which are in the Bible result from the belief that God is its author. Of the divine authorship of the Bible, there can be no stronger proof than prophecy and its fulfillment.

TM



Understanding Parables



JOHN PARTAIN

Jesus Christ was, and still is, the greatest teacher of all time. He came to this earth because His Father loved all mankind; and His Father sent Him, in order that He would become a perfect sacrifice for man (see John 3:16). Without that sacrifice, all mankind would be alienated from God because God cannot tolerate sin (Rom 3:23-26). Yet, He did not come to earth just to be a sacrifice for man, but also to instruct man, to introduce the nature of His kingdom, and reveal what kind of citizens would be in that kingdom. He instructed man that His kingdom would be a heavenly kingdom, and therefore, taught about heavenly things. Jesus used parables to help man understand these things. As you read the historical accounts of Jesus in the Gospels, you will find that Jesus often used parables in His teaching.

So, what is a parable? Literally the word means to “place beside” or “cast alongside.” Simply put, it is a story or illustration that is used to teach a lesson and compares one thing to another. In the context of the Bible, these lessons have to do with moral or spiritual applications and the understanding of spiritual or heavenly truths. Stories can help the hearer understand the lesson being taught. Teachers, in any context, whether it be school teachers instructing students, mothers and fathers training their children, or employers instructing

a new employee often use stories or illustrations to effectively train or teach a needed lesson or skill. A story or illustration can be a powerful method of instruction as long as it is understood or common to the hearer.

Jesus came to teach lessons about heavenly things. He taught about His kingdom, about the citizens in His kingdom, and about His kingship. He did this through parables. He used parables to provoke thought causing the hearer to ponder the story; and for those who chose to listen and understand with open hearts, it turned those listeners into disciples of Jesus. Many times in the gospels, particularly after presenting a parable, Jesus said, “He who has an ear, let him hear” (Matt 13:9). Many people did not try to understand Jesus’ teachings, but the ones who did became His disciples. That is still true today. There are many who do not listen to the powerful lessons that Jesus taught in the parables, but there are faithful ones who study the Word of God to understand the parables and live according to the will of God.

The following will be an overview of a select number of parables that are found in the Bible and the lessons they teach. One of the most notable parables found in the Old Testament is the parable that Nathan the prophet told David in pointing out his sin with Bathsheba (2 Sam. 12:1-7). It concerned a rich man who took a little ewe lamb from a poor man and it was prepared for food for a guest. This little lamb was

all that the poor man possessed and “it was like a daughter to him.” David was touched emotionally by this story and demanded punishment for the rich man. Nathan informed him, “You are the man!” The message became very clear to David, and he acknowledged his sin. Nathan could have simply informed David of his sin, but his message was extremely effective through the presentation of the parable.

Perhaps, the Parable of the Sower is the most notable in the New Testament (Matt. 13:1-9, 18-23). This parable is rich in spiritual application concerning the nature of the kingdom of Christ. A sower who scattered seed upon four different types of soil: the road, the rocky places, among thorns, and in good soil. Jesus explained the meaning of the parable: The seed is the Word of God. The sower is anyone scattering the Word. The different soils represent the hearts of man and how the Word of God grows in their respective hearts.

The Parable of the Tares involved a man who sowed good seed and an enemy who secretly sowed tares, which looked like wheat, among the good seed (Matt. 13:24-30, 36-43). Both were allowed to grow together until the harvest time. At the harvest, they were divided and the wheat was stored and the tares were bundled and burned. Again, Jesus explained this parable: The One sowing good seed is the Son of Man. The enemy is the devil. The good seed are the sons of the

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kingdom. The tares are the sons of the devil. The lesson teaches that the righteous and the wicked will dwell in the world together until the judgment where they will be separated. The righteous will be gathered to “the kingdom of their Father,” and the wicked will be cast in the “furnace of fire.”

The Parable of the Mustard Seed involved the smallest of seeds, the mustard seed, that grew larger than all the other garden plants (Matt. 13:31-32). This parable teaches the humble beginning of an individual’s faith and its superior growth to maturity. In James 4:10, we read that the humble will be exalted.

The last two parables that will be considered are the Parables of the Hidden Treasure and the Pearl of Great Price (Matt. 13:44-46).

Both involved individuals who found something that they deemed more valuable than anything else. They proceeded to sell all that they had to obtain the thing of great value. This parable demonstrates the joy and the sacrifice that one makes when he finds salvation. Romans 1:16 says the gospel, the good news of Jesus, has the power to save everyone who believes. This is the Christian’s treasure.

Parables teach many wonderful spiritual lessons, but one must be cautious not to interpret the parable beyond what it was meant to teach. This generally happens when one tries to draw meaning out of every detail in the parable. Some elements are simply parts of the story that help present a picture and are not meant to be interpreted as anything more. For example, in

the Parable of the Mustard Seed, the plant grows so big that “the birds of the air come and nest in its branches” (Matt. 13:32). There is no indication that these birds represent some deeper meaning or application other than to simply illustrate how large the mustard plant grows. The central lesson focuses on the mustard plant, not the birds.

Jesus came to earth to teach man about heavenly things. He used earthly stories which were common to man to teach heavenly concepts. Often, this is what man needed in order to understand Jesus. Parables were effective for those who witnessed Jesus on earth, and they are equally effective for us today. They paint a beautiful picture of what God’s kingdom is and how we should be living as citizens in that kingdom. 

HIGHLIGHTS OF ITALY

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Understanding the Gospels and Acts



HEATH ROGERS

The New Testament begins with five books – the four Gospels and the Book of Acts. The word “gospel” originally referred to the message of salvation through Christ. Later, it also came to be used to designate the written accounts of the life of Christ. The Book of Acts is a continuation of the Gospels, focusing on the efforts of some of the apostles as they labored to fulfill the Great Commission.

Because they are so similar in style, arrangement, and content, the first three Gospels (Matthew, Mark, and Luke) are sometimes referred to as the “Synoptic Gospels.” Although there are a few incidents that are peculiar to each Gospel, much of the material is common to all three accounts. John, on the other hand, is vastly different from the Synoptics in style and in content.

One might ask why there are four accounts of the life of Christ, and why three of them are so similar. In the First Century, there were three different audience types – Jewish, Roman, and Greek. The four gospels were written to accommodate these different audiences. Such being the case, one might expect each account to emphasize different things about the person and work of Christ. Instead of having four identical accounts, we have four books that supplement each other. Together, they provide a complete portrait of Jesus Christ.

Matthew. The first Gospel was written by a Jew for a Jewish audience. Several things about Matthew’s Gospel indicate this to be the case. First, Matthew begins by tying Jesus to both Abraham and David. “*The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham*” (Matt. 1:1). This introduction is significant because the Jews anticipated the fulfillment of two promises – the Seed promise that was made to Abraham and the Son promise that was made to David. Second, Matthew focuses upon the events in Jesus’ life that fulfill Old Testament prophecies. The word “fulfilled” appears 16 times in Matthew’s Gospel (KJV). He cites about 40 passages that are fulfilled in the life of Jesus. One who reads this Gospel cannot help seeing that its writer is establishing a case for Jesus as the anticipated Messiah.

Mark. The Gospel of Mark was written for a Roman audience. The Romans were men of action and authority, and the book’s first verse would have appealed to both of these interests: “*The beginning of the gospel of Jesus Christ, the Son of God.*” The shortest of the four accounts, Mark’s gospel, reads quickly and smoothly, telling the story without additional comments, allowing the reader to make up his own mind about Jesus’ identity. The words “immediately” and “straightway” appear 36 times in Mark, emphasizing this Gospel’s fast pace. Mark emphasizes action rather than dialogue. He records 18 miracles that Jesus performed,

and 23 different times, he notes the reactions of those who witnessed His miracles.

Luke. The third gospel was written by a Greek to a Greek audience. Luke addresses his gospel (and also the book of Acts) to a man that he refers to as “*most excellent Theophilus.*” “Theophilus” is a Greek name, and the phrase “most excellent” was used to address Roman officials (Acts 23:26). While his exact identity is unknown, it is likely that Theophilus was a Roman official who was somewhat familiar with Christianity. Luke’s purpose in writing is to set forth an orderly account so that his reader can have confidence in the accuracy of his knowledge of Christianity.

God chose an educated man (Luke was a doctor – Col. 4:14) to write a Gospel that would interest the Greeks. Luke’s gospel, a literary masterpiece, uses good Greek grammar. He gives his Gospel a historical time and setting (Luke 1:5, 2:1, 3:1-2). Although he records some of Jesus’ miracles, Luke stresses doctrine and discourse, which would have appealed to the Greek mind.

Luke is the Gospel of inclusion. While the Jews were known to be an exclusive race, Luke goes out of his way to show that Jesus is the Savior of the whole world, not just the Messiah of the Jews. At Jesus’ birth, the shepherds received “good tidings of great joy which will be to

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all people" (2:10, emphasis mine, HR). Luke alone records the sparing of the Samaritan village (9:51-56), the parable of the Good Samaritan (10:25-37), and the lone grateful Samaritan (17:11-19). Luke's genealogy of Jesus goes all the way back to Adam (3:23-38), not just to Abraham. Luke also emphasizes those who were oft overlooked – women and children, the poor and outcast.

John. The purpose of the Gospel of John is stated more clearly than the purpose of the Synoptics. *"And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name"* (John 20:30-31). John's Gospel can be called "the Gospel of Belief." In John, the word "believe" appears 52 times; "believed" appears 23 times; and "believes" appears 15 times (KJV).

Readers will quickly note that John's Gospel does not cover the same material as is found in the Synoptics. John's style is to cover fewer incidents than do Matthew, Mark, and Luke; but he covers them in much greater detail. John only records seven miracles that Jesus performed; but gives greater attention to the teaching that resulted from these miracles.

Many presume that John wrote his Gospel several years after Matthew, Mark, and Luke wrote theirs. That it was written to a Gentile audience is made clear by the fact that John takes the time to explain Jewish practices and customs (John 2:13; 4:9; 19:31).

John emphasizes the person of Christ more than the kingdom that He came to establish. He presents Jesus as God's Son who is able to provide all of man's spiritual needs. Throughout John's Gospel, he contrasts the Lord's ability and desire to save man with the Jew's unwillingness to believe. *"He was in the world, and the world was made through Him, and the world did not know Him. He came to His own, and His own did not receive Him"* (John 1:10-11).

Acts. The Book of Acts is, in reality, a continuation of the Gospel of Luke. Luke wrote both books to Theophilus. In Acts 1:1, he mentions the Gospel of Luke (*"the former account I made, O Theophilus, of all that Jesus began both to do and to teach"*). It is likely that the two books were originally circulated as one volume, but were separated from each other as the Canon of the New Testament began to take shape.

Just as the Gospels do not claim to be exhaustive records of the life of Christ, neither does the Book of Acts claim to be an exhaustive record of First Century Christianity. Although there is no doubt that the gospel spread in all directions from Jerusalem and Judea, Luke confines his account to Christianity's westward spread to the city of Rome.

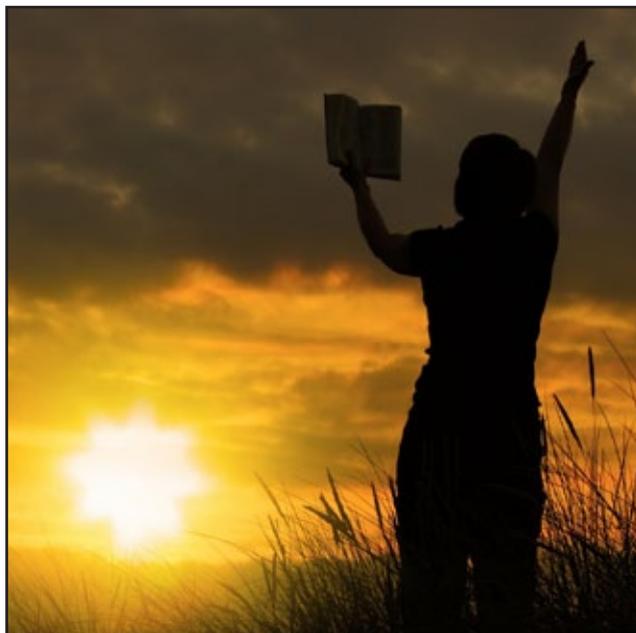
The Book of Acts is essential for Christians today. It records both the gospel message

preached and the responses of those who heard it. These establish a pattern, showing what people today must do in order to be saved.

The Book of Acts is an inspired record of the original church, documenting the establishment of the Lord's church (Acts 2), as well as its authorized beliefs and practices. These teachings make it easier to identify the Lord's true church amid a sea of counterfeits offered by modern-day denominationalism.

Not only does the Book of Acts serve as a continuation of the gospels, it also provides the framework for the rest of the New Testament. The epistles of Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, and 1 and 2 Thessalonians were written to churches in places mentioned in Acts. 1 and 2 Timothy and Titus were written to men who are introduced in Acts.

TM



Understanding the Epistles



SHAWN BAIN

“How

that by revelation was made known unto me the mystery, as a I wrote before in few words, whereby, when ye read, ye can perceive my understanding in the mystery of Christ” (Eph. 3:3-4). Those words lay the foundation for all that Paul or any other writer of the epistles reveal in Scripture. What is read can be understood, and everyone is accountable to “understand what the will of the Lord is” (Eph. 5:17). The only problem understanding the Scriptures is the lack of time and interest taken to read and understand.

It is beyond remarkable how the words of the epistles have been preserved for hundreds of generations. It is even more remarkable how relevant these words are today. Although, there is a prophecy concerning the “later times” (1 Tim. 4:1) or “last days” (2 Tim. 3:1), how would these writers know the validity of their message would be to us? They discuss many subjects our society grapples with daily. They answer many questions we have about the core of human life. Their convictions are expressed with passion. Their words are doctrinally profound. They write in view of eternity. They write without contradiction. They expose mankind for who he is and who God wants him to be.

WHAT ARE EPISTLES?

If we wrote an *epistle*, we would be writing a letter. The New Testament Epistles are letters

either to an individual, group, or public audience. Most were written by the apostle Paul and came as a result of his visits to and conversion of people to the Lord on his missionary journeys (Acts 13 – 21:14). The New Testament books of Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians were written to congregations: (1) In response to questions asked by individuals and congregations; (2) To address problems existing within a congregation; (3) To provide doctrinal principles outlining the work and conduct of the church and individual exhortations to living righteously. For example, understanding 2 Thessalonians involves the concern those brethren had regarding “the day of the Lord” (2 Thess. 2:1-2). Understanding Galatians involves a problem of Judaizing teachers trying to convince the Galatians to hold to the Law of Moses, in particular the matter of circumcision (Gal. 2; 5:2-12). 1 Corinthians is a letter rebuking the brethren there for their carnal minds, adultery, and sinning against fellow brethren. Ephesians, Philippians, and Colossians outline the divine nature of the church and the responsibilities each Christian has in the body of Christ.

Although, these letters may have come as a result of special circumstances, doctrinal error, or a behavior which needed correcting, they were instructions to be

“everywhere in every church” (1 Cor. 4:17; 16:1). These letters were not only to be read to those to which they were intended but to other churches and Christians elsewhere (Col. 4:16; Titus 1:5).

1 and 2 Timothy, and Titus are considered Pastoral Epistles, because they concern personal instructions to young men regarding elders, deacons, preachers, and general attitudes related to church leadership. Philemon is a personal letter by Paul to a fellow brother in Christ dealing with the relationship of master and slave. The exhortation is toward receiving one since he has become a brother in Christ. Hebrews does not announce its author. This book calls the attention of the reader to the differences in the old covenant given by Moses and the new covenant ordained by Jesus Christ. The book shows the superiority of the new covenant in Christ. Now that Christ has come there is no need for the old law under Moses (Heb. 8; 10:8-10).

The remaining epistles James, 1 and 2 Peter, 1, 2, and 3 John, and Jude are considered General Epistles. They are not addressed to a particular church or individuals, but they do address certain matters which every Christian should consider in their relationship with God. James discusses how a Christian can become complete in Christ. 1 and 2 Peter addresses the need for perseverance in the midst of persecution. 1, 2, and 3 John

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Understanding the Epistles

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and Jude confront false doctrine. Each book encourages obedience and responsibility to the faith which has been delivered to all men. These books are some of the best testimonies to Jesus Christ as the Son of God.

WHAT CAN BE UNDERSTOOD ABOUT THE EPISTLES?

Is there information in the epistles worth our attention? So often the religious world speaks most about the words and actions of Jesus Christ. There is no doubt He is preeminent and should reign preeminent today. You will find He has all authority in the gospels (Matt. 28:18), but the same message is declared in the epistles (Col. 1:13-18).

The epistles not only declare the preeminent authority of Christ, they also express the infallible proof of His words and every word of Scripture originates in the mind of God (1 Cor. 2; 2 Tim. 3:16-17). Paul declared his words are not words of a famous orator or polished speaker. They are the words demonstrating the power of God (Gal. 1:6-12; 1 Cor. 2:4-5). Paul tells the church in Philippi the letter he wrote to them is their guide. He said, "The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you" (Phil. 4:9). Instead of simply focusing on the messages of Jesus in "red ink," we need to apply the words of the epistles in order to be complete in Jesus Christ. Paul went on to say in 1 Corinthians 11:1, "Be ye imitators of me even as I also am of Christ." How much more compelling is the evidence that

the epistles are a valid source of authority today?

What can also be understood from the epistles are subjects like faith (Rom. 4, James 2:14-26), grace (Rom. 5), the nature, work, and organization of the church (Eph.), and the judgment (2 Pet. 3). Although some of these subjects were mentioned by Jesus, our Lord sent the Holy Spirit (John 16:8-13; 1 Cor. 2:10-13) to guide the writers of the epistles to further discuss these and other matters pertaining to one's walk with God.

Something to be understood about the epistles is how often we are taught to "press on," "looking for," "keep the faith," "give diligence," and "lay hold of the hope set before us" (Phil. 3:14; 2 Cor. 4:17-18; 2 Tim. 4:6-8; 2 Pet. 1:11; Heb. 6:18). Writers of the epistles knew the responsibilities of this life were a preface to the endless life with God in heaven. They trained themselves to focus on heaven and not the earth (Col. 3:1-4). They trained others to hold to the same conviction (2 Tim. 2:2) and not be "taken in" by the world (Rom. 12:1-2). They wrote expressly for Christians to remember they were temporary residents upon the earth. Their rights of citizenship were in an unseen world of bliss and glory. While a world wants us "to make the most of this life," the writers of the epistles teach us to see the need to live righteously, soberly, and godly to prepare us for "the appearing of the glory of the great God and Savior Jesus Christ" (Tit. 2:13).

HOW SHOULD WE READ THE EPISTLES?

Read them through in their entirety. Do not attempt to pull out

what comforts or soothes your "spiritual taste." Notice the purpose of the letter. Read with pen and paper nearby where you can write down the answers to these questions: (1) Who is writing the letter? (2) Who are the recipients of the letter? (3) Why is the author writing the letter? (4) What situation does the author face while writing his letter? (5) What problem(s) does the author address in the letter? (6) What are the major themes, concepts, and words in the letter?

For example, how would you approach the book of 1 Corinthians? Ask the following: (1) What was going on in Corinth that sparked the letter? (2) How did Paul come to learn about it? (3) What was his relationship and history with the Corinthian church? (4) What attitudes are reflected in the letter? From these investigative questions, one can understand what he is reading in the epistles.

A component to reading the epistles is determining the eternal truths and applying them to life today. The cultural gap does not hinder the appropriate application nor our responsibility to obey. The words of the epistles are not just thrown together but have a divine design to them. God is the greatest literary master of all time. His Word is a literary marvel, and the wonderful thing is, we can understand it (Eph. 5:17). Therefore, let the words of 2 Timothy 2:15 echo in our ears. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." As a workman of the Word, make sure you understand God's point to the epistles.

Understanding Apocalyptic Literature



MARK MAYBERRY

The Book of Revelation is one of the most neglected and one of the most abused books in Holy Scripture. Many consider it baffling, and lay it aside, unread and unappreciated. Others, spellbound by its symbolic nature, twist and pervert its message to fit their preconceptions. Neither approach is acceptable. Christians believe that all inspired Scripture is profitable for teaching, for reproof, for correction, for training in righteousness (2 Tim. 3:16-17). To comprehend the Patmos message, we must recognize its distinctive characteristics.

The Book of Revelation is written in an apocalyptic style. Like poetry, fictional novels, or historic narratives, apocalyptic literature has its own distinct forms. Several examples are found in the Old Testament: Ezekiel (chapters 37-41), Daniel (chapters 7-12), and Zechariah (chapters 9-12). The New Testament makes limited use of this technique. John's Revelation is apocalyptic, along with those sections in the synoptic gospels that describe the destruction of Jerusalem (Matt. 24; Mark 13; Luke 21).

Various extra-Biblical writings also employed this style: The Secrets of Enoch, the Assumption of Moses, Baruch, Fourth Ezra, etc. Although the Book of Revelation is similar to these non-canonical books, it is distinctive in

several respects. The Revelation of John is divinely inspired; these other documents are the product of human wisdom. The Apocalypse identifies its author, while many apocryphal books are pseudonymous. There are also differences in content, form, and message. Moreover, John's message harmonizes with the rest of divine revelation, while the aforementioned apocryphal books often contradict Holy Scripture.

Apocalyptic literature reflects an hour of desperate need. Trials, suffering, sorrow, and near-despair furnish the soil in which this style flourished. Daniel and Ezekiel wrote during the Babylonian exile, providing comfort and strength to God's people. Many non-canonical apocalyptic books were written between 200 B.C. and A.D. 100 when the Jewish nation was struggling for its very life. Early in this period, Antiochus Epiphanes attempted to obliterate the customs and religion of the Hebrews. Later threats also arose. In like manner, Revelation was written in a time of persecution. First Century Christians suffered under an autocratic, contemptuous, and corrupt political system. John sought to encourage believers to remain faithful. Looking beyond the perilous present, Revelation portrays God's ultimate triumph over sin and Satan.

Apocalyptic literature was relevant to the historical situation of the day; its imagery reflecting the realities of a specific time. This is not to say that it has no meaning for succeeding generations, including

our own. In writing to Christians at Rome, Corinth, and Ephesus, Paul dealt with particular problems and concerns. Nevertheless, New Testament epistles continue to instruct and exhort successive generations. So also with the Book of Revelation. It was written to First Century Christians who were suffering persecution. Yet, its message remains relevant today.

Through signs and symbols, the Apocalypse of John presents a message of hope, illustrating the maxim that man's adversity is God's opportunity. The Omnipotent-Omnipresent-Omniscient One is still in control. We may not know what the future holds, but we know Him who holds the future. No matter the obstacles or opposition, despite the fury of the evil one or the flames of persecution, God's plan, purpose, and people will finally triumph. Victory is assured, if we remain faithful to the end.

Like all apocalyptic literature, the Book of Revelation is symbolic, setting forth its message through signs, symbols, and visions. John wrote in dangerous times when it was safer to hide one's message in images than to speak plainly. Drawing heavily upon symbols found in the Old Testament, his writing could be clearly understood by those who were familiar with the Sacred Writings, but it was opaque and incomprehensible to outsiders. Nonetheless, the primary purpose of such symbolism was not to

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confound and confuse, but rather to enlighten and inform, to stabilize and strengthen, to exhort and encourage. Early Christians had no difficulty understanding the Patmos visions because they were familiar with this style of writing. We can also understand John's message if we interpret it as those First Century disciples would have.

A unique characteristic of Revelation is its symbolic use of numbers. Apart from numeric sequences, one symbolizes singularity, two symbolizes strength, three symbolizes the godhead, four symbolizes the earth with its four corners, six symbolizes brokenness, i.e., that which falls short of perfection. Seven and ten symbolize completeness, fullness, and perfection. Twelve carries religious connotations, such as the twelve tribes of Israel, or the twelve apostles of Christ. Combinations of these numbers, such as 24, 1,000, or 144,000, expand upon these ideas.

Visual imagery dominates apocalyptic literature. In the book of Daniel, successive world empires of Babylon, Medo-Persia, Greece and Rome are depicted as a great image of diverse metals; later they are characterized as savage beasts: a lion, a bear, a leopard, and a nameless and dreadful horned beast that devoured, crushed and trampled down all that had gone before. In the Book of Revelation, evil forces are portrayed as fearful and foreboding beasts, arising from the sea and the land. Satan himself appears as a great red dragon. These symbols appeal to the senses as well as to reason – creating impressions, stirring emotions, and not merely

communicating propositions. As a divine unveiling, it commands, "Come and See," as well as "Hear and Understand."

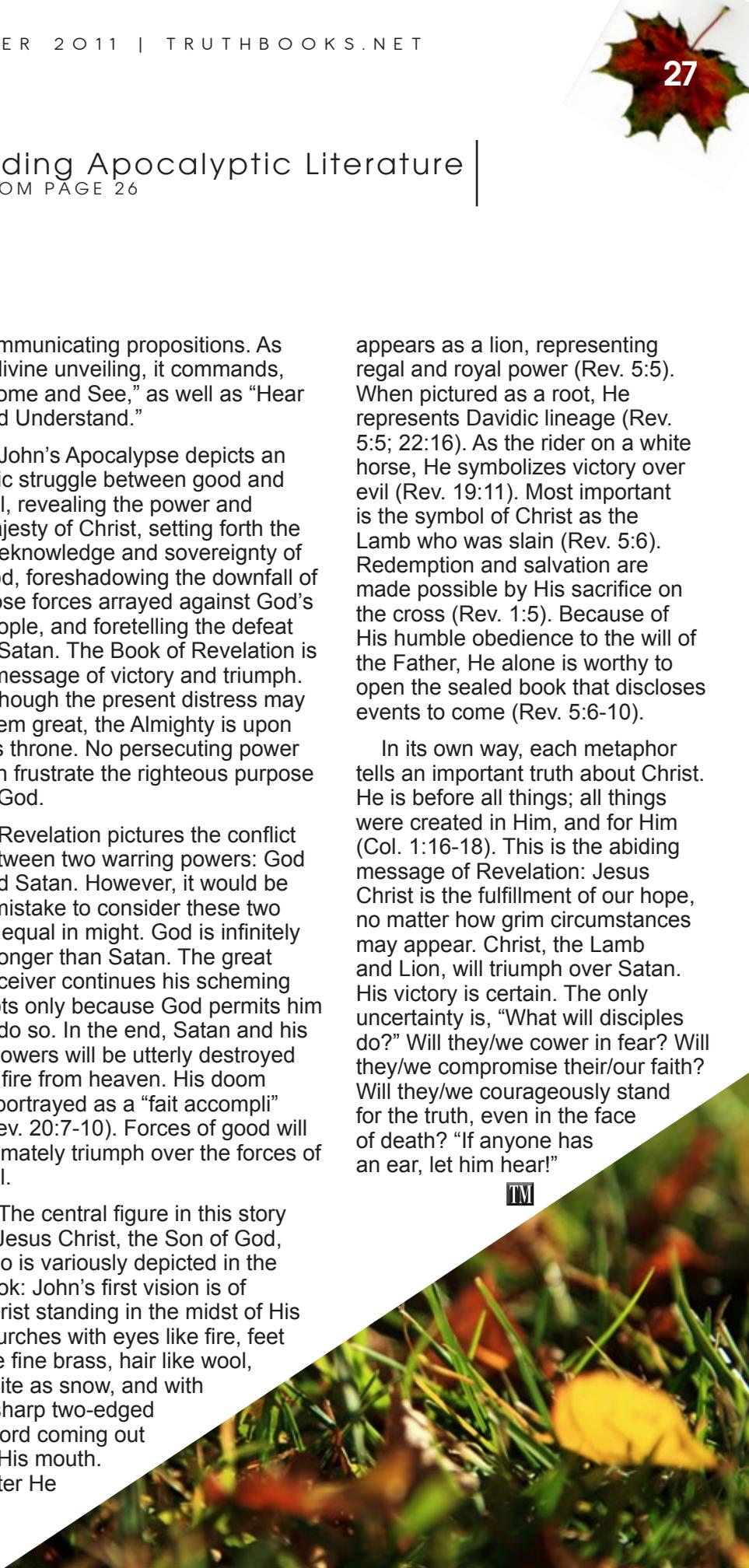
John's Apocalypse depicts an epic struggle between good and evil, revealing the power and majesty of Christ, setting forth the foreknowledge and sovereignty of God, foreshadowing the downfall of those forces arrayed against God's people, and foretelling the defeat of Satan. The Book of Revelation is a message of victory and triumph. Although the present distress may seem great, the Almighty is upon His throne. No persecuting power can frustrate the righteous purpose of God.

Revelation pictures the conflict between two warring powers: God and Satan. However, it would be a mistake to consider these two as equal in might. God is infinitely stronger than Satan. The great deceiver continues his scheming plots only because God permits him to do so. In the end, Satan and his followers will be utterly destroyed by fire from heaven. His doom is portrayed as a "fait accompli" (Rev. 20:7-10). Forces of good will ultimately triumph over the forces of evil.

The central figure in this story is Jesus Christ, the Son of God, who is variously depicted in the book: John's first vision is of Christ standing in the midst of His churches with eyes like fire, feet like fine brass, hair like wool, white as snow, and with a sharp two-edged sword coming out of His mouth. Later He

appears as a lion, representing regal and royal power (Rev. 5:5). When pictured as a root, He represents Davidic lineage (Rev. 5:5; 22:16). As the rider on a white horse, He symbolizes victory over evil (Rev. 19:11). Most important is the symbol of Christ as the Lamb who was slain (Rev. 5:6). Redemption and salvation are made possible by His sacrifice on the cross (Rev. 1:5). Because of His humble obedience to the will of the Father, He alone is worthy to open the sealed book that discloses events to come (Rev. 5:6-10).

In its own way, each metaphor tells an important truth about Christ. He is before all things; all things were created in Him, and for Him (Col. 1:16-18). This is the abiding message of Revelation: Jesus Christ is the fulfillment of our hope, no matter how grim circumstances may appear. Christ, the Lamb and Lion, will triumph over Satan. His victory is certain. The only uncertainty is, "What will disciples do?" Will they/we cower in fear? Will they/we compromise their/our faith? Will they/we courageously stand for the truth, even in the face of death? "If anyone has an ear, let him hear!"



Dangers of Distortion Versus Benefits of Proper Understanding



ZEKE FLORES

“Distort” ...

means “to twist out of true meaning or proportion.” “Distortion” refers to “the act of distorting something so it seems to mean something it was not intended to mean” (*Webster’s New Collegiate Dictionary*).

From the simple definition of the word “distort,” it is not difficult to see the danger in things when they become distorted. Things lose their original intended meaning, thus taking on a different form which can be very dangerous indeed. Take, for instance, the view from behind a rain-spattered windshield. The original form – that which is on the outside of the windshield – appears wavy, maybe further or closer than it actually is, and not nearly as distinguishable as when the rain is wiped away. If we drive for very long with such a distorted view, a collision or even death may be the unhappy result.

So it is with the distortions of various religious views. Men begin with the original, the word of God, and end up with something very different from that with which they started. The Catholics

ended up with an entirely different authority (tradition); the Jehovah’s Witnesses ended up with a different Jesus (an angel); and the Mormons ended up with a different scripture (the book of Mormon). Why the aberrations? Because of the malformed lens through which they viewed the original.

Some churches of Christ, having begun with the original, have reached a distorted understanding of the very Scriptures they say form their authority for practice. But instead of recognizing the clear pattern established for the work, worship, and organization of the church, their misshapen view sees only goals that may be achieved using any means necessary, whether or not they conform to the “pattern of sound words” (2 Tim. 1:13).

For the one who sincerely wonders about these deformations, the obvious question is “Why? Why, if we have God’s word, do people mishandle it, abuse it, and turn from it?” Indeed, the question as to why sincere men who love

the Lord would go astray is a puzzling one, yet Scripture offers several plausible explanations.

For some, sensuality plays a leading role in how they interpret, or rather *misinterpret*, the Scriptures (2 Pet. 2:1-2). For others, the selfish desire for personal celebrity may play a part (Acts 20:29-30). Or perhaps a preacher/teacher may see the possibility of monetary gain in preaching an ear-tickling gospel (2 Tim. 4:3; 1 Tim. 6:5; 2 Cor. 2:17). Sometimes, the gospel is twisted because of preconceptions that are simply perpetuated by someone unwilling to change his view to accommodate the truth – it’s impossible to know how many Jews may have forfeited salvation because Jesus did not fit their conception of what the Messiah should have been.

The simple truth is this: In spite of the popular mantra, “*It doesn’t matter what you believe as long as you’re sincere*,” in fact, the opposite is true: *it does matter*

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Dangers of Distortion Versus Benefits of Proper Understanding

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what one believes! Since how one views the Scripture is so important, one must have a reliable hermeneutic; a way of interpreting the word of God that is reliable and consistent. CENI fits the bill.

CENI, an acronym for *command, example, necessary implication*, is key in helping us establish Biblical authority. As we “rightly divide” the Scripture into its proper divisions – Old and New Covenants – we establish our right to act by referring to New Testament commands (or statements) such as Jesus’ statement in Mark 16:16 or Peter’s directive in Acts 2:38 regarding the essentiality of baptism. We see approved examples of saving immersion in the Acts of the Apostles (Acts 8:26-39). And, we necessarily conclude by Paul’s recounting of his own conversion that baptism is necessary for washing one’s sins away (Acts 22:16).

The Bible gives evidence that “command, example, and necessary inference” is, indeed, a reliable hermeneutic. See how it was used by the men in the council at Jerusalem in determining the Lord’s will concerning the Gentiles (Acts 15). Even Jesus used it to show that He Himself did not act without authority. He taught what the Father commanded (John 12:48-50); He did what He saw His Father do using the work of His Father as an example (John

5:17-19); and He taught what was implied, though not explicitly stated in the Law (cf. Matt. 22:23-33). Further, the Biblical writers knew and understood that the silence of the Scriptures did not give license to act (Acts 15:24).

Armed with a consistent and reliable method for providing a clear, distortion-free view of the Bible, we immediately see the benefits of understanding the Bible properly.

First and foremost, proper understanding of God’s word provides us with clarity by which we can comply with the commands of God, thereby culminating in salvation. What blessings of God are there for His children that are not restricted by conditions? None that we can think of! But when we read and understand, we can obey “*resulting in righteousness*” (Rom. 6:16). Knowing that we *can be saved* is not the same as knowing *how to be saved*. With a sound discernment of God’s word, we can apprehend salvation according to His terms.

Second, discernment gives us better insight into the Scriptures. Paul wrote, “*when you read you can understand my insight into the mystery of Christ, which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in the Spirit; to be*

specific, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel” (Eph. 3:4-6). How many divisions between Jew and Gentile in the early church could have been averted if only they knew how to accurately handle the Scriptures? Similarly, we can avoid difficulty – and even division – when we simply take the time and effort to study the Bible with a consistent method of interpretation.

Finally, a clear and proper understanding of the Scriptures provides us with the judgment to practically apply the principles and concepts we’ve learned in study. The famous passage often quoted – “*All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work*” (2 Tim. 3:16-17) – reminds us of the enormous *practicality* of understanding God’s word. It is His way of equipping us to do His will. By teaching and preaching, by group study, and by intense personal consideration of the infallible, inerrant, timeless word of God (Eph. 4:11-16), every one of us can be properly trained, fully equipped to “*let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven*” (Matt. 5:16).

Questions & Answers



Question:

Who is the author of Book of James?



Answer:

The Epistle of James, directed to “the twelve tribes scattered abroad,” gives us little in the way of clues concerning its authorship. No companions of the writer receive mention, nor do any of his former or present locations and accomplishments. The quite common name, equivalent to Jacob of Old Testament, could refer to any of three men of New Testament fame wearing the name: James, son of Zebedee; James, son of Alphaeus; James, brother of Jesus. No credence is given to a little-known James mentioned as father of Judas (not Iscariot) in Luke 6:16. Determination of the author of this letter depends upon proper elimination of the other two men named James.

The exclusion of James, son of Zebedee and brother of John, is easily established by his death at the hands of Herod early in the history of the apostles’ work (Acts 12). Elimination of James,

son of Alphaeus, is almost as easily determined by the fact of his being scarcely mentioned in the New Testament except in the list of the apostles and possibly in Mark 15:40. His apostleship surely would have been mentioned if he had been the author.

Our conclusion is that our Lord’s brother James wrote the epistle being considered. We acknowledge that no definite statement of the New Testament speaks to verify our conclusion, but he is the only one of the four Jameses whose robust personality and outstanding life qualify him in our mind. His faith surely qualified him, because he witnessed both the first miracle and the resurrection of his brother (John 2:12; 1 Cor. 15:7). That he was a notable brother in the Jerusalem congregation is seen by his mention in the context of Galatians 1:19.

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Psalms, Hymns, and Spiritual Songs

MATT BASSFORD

Colossians 3:16 identifies two main purposes for the hymns that we sing in the assembly.

First, those hymns must be useful for teaching and admonishing other brethren. Second, they must be useful for glorifying God. With these divinely ordained goals in mind, the editorial board of the new hymnal *Psalms, Hymns, and Spiritual Songs* has spent the past five years ensuring that the content of this hymnal fulfills the highest goals of worship.

“Congregational singing isn’t recreational,” said board member David Maravilla. “It should be meaningful not only to people who like to sing, but also to people who don’t like to sing and would never sing for fun. Good worship, including song worship, should appeal to everyone who cares about the Lord.”

Psalms, Hymns, and Spiritual Songs will include approximately 850 hymns. Of these, around 550 will be familiar hymns that the board identified using a novel method. In 2006, the board compiled a list of every hymn that has appeared in a hymnal used in churches of Christ in the past half-century, more than 1800 hymns in all. Then, the board invited all Christians to evaluate those 1800 hymns in an online survey. More than 200 brethren across the U.S. and Canada completed the survey. With few

exceptions, the 550 highest-rated hymns became the core of the new hymnal.

“Those hymns selected in the survey are a good reflection of what brethren desire to see in a hymnal,” said board member Mark Coulson. “These are songs that are familiar and contain strong, Biblical messages.”

When the members of the board selected the remaining 300 hymns, they had a similar goal. They looked for unfamiliar hymns that would be as valuable and enduring as hymns that brethren have already sung for decades. “A hymn will have longevity if it makes a unique point that really resonates with people,” said Maravilla. “If the content is meaningful and can make people think and feel in worship, those are the things that you’re looking for when you’re looking for things that will go beyond a generation.”

These new hymns were chosen from a number of genres: hymns written by brethren, contemporary hymns, hymns from what is known as the New English Renaissance, and unfamiliar classic and folk hymns. The editors drew equally from each of these four genres.

This accomplishes two important goals. First, it ensures that the selected hymns are representative of the body of hymns available, not of the editors’ personal preferences. Second, it makes the hymnal useful to brethren with a wide range of musical tastes. Christians who

prefer stately, formal hymns will find many new selections to enjoy in *Psalms, Hymns, and Spiritual Songs*, but so will worshipers who embrace a more contemporary style.

Hymns written by brethren posed a unique challenge to the members of the board because they knew many of the authors. The board introduced a special process to remove even the possibility of favoritism. “These hymns went through a blind review process,” explained Maravilla. “Even some of the editors’ hymns were rejected in that review. That was the highest standard we used for any genre. The hymnal was not an outlet for hymns written by people we knew, and we went out of our way to make sure it didn’t look like that.”

The board also considered the reaction of the brotherhood to these new hymns. A hymn that is already widely used by churches was likely to be included in the hymnal.

Next, the board selected the best of the hymns from the contemporary movement. “It would be silly to ignore what exists simply because we haven’t used it before, if it can be used in worship,” said Maravilla. “You’ve got to consider everything that exists.”

They also selected hymns from the New English Renaissance, a genre of hymns written in England beginning in the 1970s. Previous brotherhood hymnals have included

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Introduction and Overview

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Bible records the counsel, “Curse God and die!” However, note exactly who it is that offered such advice: Job’s foolish and faithless wife (Job 2:9-10).

RIGHT APPLICATION

We must approach Bible study with a willingness to make proper application.

Trust it. Solomon said, “Trust in the Lord with all your heart and do not lean on your own understanding” (Prov. 3:5-12).

Furthermore he said, “He who gives attention to the word will find good, and blessed is he who trusts in the Lord” (Prov. 16:20).

Obey it. Ezra was an effective servant because he had “set his heart to study the law of the Lord and to practice it, and to teach His statutes and ordinances in Israel” (Ezra 7:10). Jesus set the perfect example in this regard, demonstrating and demanding obedience (Heb. 5:8-10).

Apply it. Our Lord said, “He who has ears, let him hear” (Matt. 13:9, 43). To do otherwise is to be counted among the spiritually blind deaf and dull (Matt. 13:10-16).

Disaster awaits if we reject the truth (Rom. 2:4-11). Doom awaits if we distort the truth (2 Pet. 3:14-18). Therefore, let us be cautious and correct in our approach to Bible study.



Psalms, Hymns, and Spiritual Songs

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some of these hymns; *Psalms, Hymns and Spiritual Songs* includes more. “It’s important to bring these hymns in because they’re good,” said Maravilla. “They’re untapped—by churches of Christ—content that is good in worship.”

The Table of Contents also contains some unfamiliar older hymns, both from the classic hymn tradition and the folk hymn/Sacred Harp tradition. “Some hymns have just slipped through the cracks,” said Maravilla, “and most churches of Christ don’t know them, yet they’ve been classics in the denominational world for years.”

In considering all of these genres, the editors asked

whether a given hymn was suitable for the assembly. “Our content in general is for congregational use, not for camps or barbershop quartets,” said Maravilla. “Our focus was worship in the congregation.”

They also evaluated hymns for congregational singability. “If most churches of Christ couldn’t sing a hymn, even if it was good, it was most likely excluded,” said Maravilla.

When the editors chose to include 850 hymns in *Psalms, Hymns, and Spiritual Songs*, rather than the more than 1000 hymns contained in other modern hymnals, they took into consideration the ease with which congregations can produce

hymn supplements. “We knew that if we left something out, a church could put it in its supplement and be able to use it,” said Maravilla.

That decision allowed the editors to develop a hymnal that could use good-quality paper, have easy-to-read type, and still be small enough for worshipers to hold easily in their hands. Although the hymnal is not a compilation of every hymn that a particular congregation might use, it contains a core of Biblically sound, spiritually moving hymns that every congregation can use.



Directory of Churches

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

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<p>BIRMINGHAM, AL Pinson Church of Christ 4233 Glenn 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>NORTHPORT, AL Northwood Church of Christ 4601 Northwood Estates Dr. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: David Hartselle</p>	<p>TUCSON, AZ Tucson Church of Christ 2020 N Forbes Blvd., Suite 107 Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. 520-622-8986 www.tucsonchurchofchrist.com</p>	<p>JACKSONVILLE, AR Church of Christ 1807 McArthur Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. (501) 982-6413 - church bldg (501) 982-6776 - William Engel</p>	<p>ALAMEDA, CA Alameda Church of Christ 2167 Santa Clara Ave. Bible Study 9:45 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Olen Holderby (510) 523-9547 www.alamedacoc.org</p>	<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. Evangelist: Will Wilson (951) 846-9174</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 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Harold Comer and Jason Cicero (205) 822-0018 or 822-0082</p>	<p>OWENS CROSS ROADS, AL Church of Christ at Elon In Elon Community 4021 Hobbs Island Rd. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Charles Maples 256-539-0772</p>	 <p>WWW.TRUTHBOOKS.NET</p>	<p>JONESBORO, AR Stone Street Church of Christ 1607 Stone St Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Dick Blackford (870) 933-9134</p>	<p>BELLFLOWER, CA Rose Ave. Church of Christ 17903 Ibbetson Ave. Bible Study 9:45 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (562) 866-5615</p>	<p>LONG BEACH, CA Church of Christ 3433 Studebaker Rd. Bible Study 9:50 A.M. Worship 10:45 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Darryl Schmelzer (562) 420-2363 Mark Reeves (562) 420-9577 www.JustChristians.org</p>
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<p>HUNTSVILLE, AL Chapman Acres Church of Christ 2137 Penhall Dr., NE (I-565, Exit 21, left on Maysville Rd., left on Chapman Ave., right on Penhall Dr.) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Roger Blackwelder (256) 536-5296 or 617-2848</p>	<p>SCOTTSBORO, AL Eastside Church of Christ John T. Reid Pkwy. (Hwy. 72, 2 mi. E. of Hwy. 35) Worship 9:00 A.M. Bible Study 9:30 A.M. Worship 10:30 P.M. Wednesday 7:00 P.M. Evangelist: Wayne Chappell, Sr. (256) 574-1603 or 575-2664</p>	<p>CONWAY, AR Hwy. 65 Church of Christ 271 Highway 65N Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Bruce Reeves Bldg: (501) 336-0052</p>	<p>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 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Randy Searight (870) 448-2055</p>	<p>DUBLIN, CA Tri-Valley Church of Christ 11873 Dublin Blvd. Dublin, CA 94568 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Joshua Higgins (925) 828-8747</p>	<p>ARVADA, CO (Denver) Northgate Church of Christ (Lincoln Academy Charter School) 6980 Pierce Street Bible Study 9:30 A.M. Worship 10:30 A.M. Afternoon Class/ Worship 1:30 P.M. (303) 456-4895</p>
<p>MOBILE, AL West Mobile Church of Christ 129 Hillcrest Rd. Bible Study 9:00 A.M. Worship 11:30 A.M. Wednesday 7:00 P.M. (251) 342-4144 or 342-2041</p>	<p>FAIRBANKS, AK Chena Small Tracts Road Church of Christ 5033 Chena Small Tracts Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. (907) 479-8918</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) 339-6917</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>EL CAJON/SAN DIEGO, CA Church of Christ 523 S. Johnson Ave El Cajon, CA 92020 Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: John Mulligan (619) 444-6106 (619) 922-0395</p>	<p>FT. COLLINS, CO Foothills Church of Christ 1200 Raintree Drive Worship 11:00 A.M. Bible Study 11:30 A.M. Call (970) 482-9690 for Wednesday Service (Meets in home.)</p>
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<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>DESTIN, FL South Walton Church of Christ 64 Casting Lake Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (850) 622-3817 www.southwaltonchurchofchrist.com</p>	<p>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 7:00 P.M. Evangelist: Jamie Rhoden Elders: Jamie Rhoden & Steve Frazier (904) 781-5704 or 693-0432 www.mariettacoc.com</p>	<p>PALATKA, FL Palatka Church of Christ 505 Third Ave. (Third Ave. intersects Hwy. 19 one block south of Hwy. 20) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Robert Skomp (386) 326-3952 or 546-5689</p>	<p>TAMPA, FL Central Church of Christ 2701 E. Fowler Ave (in the Clarion) Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. John Lockaby (813) 833-5786 John Trimble (813) 914-0546</p>	<p>BLACKFOOT, ID Church of Christ 370 N. Shilling P.O. Box 158-83221 Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. (208) 785-6168 or 681-1552</p>	
<p>MONTROSE, CO San Juan church of Christ 1414 Hawk Parkway, Unit C Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 2:00 P.M. Evangelist: Richard Thetford (970) 626-5558 or (970) 249-8116 www.sanjuanchurchofchrist.org</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. (305) 763-1404</p>	<p>KEY LARGO, FL Key Largo Church of Christ 100695 N. Overseas Hwy. 33037 m.m. 100.7 on US 1 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: William LeDent (305) 451-1194</p>	<p>PALMETTO, FL Palmetto Church of Christ 1575 14th Avenue W. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. www.palmettochurchofchrist.com (941) 722-1307</p>	<p>ZEPHYRHILLS, FL Church of Christ 5444 4th St. Bible Study 9:30 A.M. Assembly 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (813) 788-9587</p>	<p>ABINGDON, IL Abingdon Church of Christ 209 N. Main Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 4:00 P.M. Evangelist: John B. Wilson (309) 462-5368</p>	
<p>DOVER, DE Kent-Sussex Church of Christ 2041 South DuPont Hwy Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (302) 672-7087 www.delawarebiblestudies.com</p>	<p>FORT MYERS, FL 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 E. Ford (239) 567-0819</p>	<p>KISSIMMEE, FL 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>To make changes to your ad, contact us at tmnikewillis@gmail.com</p>		<p>CENTERVILLE, GA Centerville Church of Christ 250 Collins Ave. (Near Robins AFB) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: J. Wiley Adams (478) 922-1158</p>	<p>CHICAGO, IL Northside Church of Christ 2543 W. Division 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, Jr. (312) 961-2150</p>
<p>MIAMI, FL Church of Christ Eglise du Christ de Miami 8343 NE 3rd Ct. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:00 P.M. Minister: Junot Joseph (305) 244-8295</p>	<p>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>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. (321) 453-3320</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. Wednesday 7:00 P.M. Evangelist: Ben Ligin (850) 234-2521 or 234-1368</p>	<p>CONYERS, GA Rockdale Church of Christ East Metro Atlanta, 705 Smyrna Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Forrest Bacon, elder (770) 918-1932; Wendell Holland, elder (770) 761-6987; Building (770) 929-3973</p>	<p>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: James E. Scott Bldg. (773) 224-9279 (708) 339-6126</p>	
<p>BRONSON, FL Church of Christ 894 E. Hathaway (Hwy. 27A) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Thursday 7:00 P.M. Evangelist: John Zellner (352) 528-3058</p>	<p>FT. WALTON BEACH, FL 6 Lane Dr. Mary Esther, FL Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Joey Rankin (850) 244-9222</p>	<p>MIAMI, FL Flagler Grove Church of Christ (Nearest to Airport) 500 N.W. 53rd Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: John Butttrick (305) 634-5924</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. Wednesday 7:30 P.M. Evangelist: Marvin Hudson (850) 265-6539</p>	<p>CORDELE, GA Crisp County Church of Christ 120 Emmaus Road Bible Study 10:00 A.M. Worship 11:00 A.M. Evangelist: Jimmy Tuten Call for directions: (229) 271-1964 (229) 382-8766 (229) 3263715</p>	<p>DOWNERS GROVE, IL Church of Christ 1236 63rd St. (1 and 1/2 mile E. of 1355) Bible Study 9:00 A.M. Worship 9:55 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (630) 968-0760 • www.dgccc.org</p>	
<p>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP</p>	<p>FROSTPROOF, FL Church of Christ 40 W. "A" St. Frostproof, FL 33483 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Jimmy Ford, preacher (863) 635-2607 or 635-4278</p>	<p>MIAMI, FL Church of Christ 12780 Quail Roost Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Clark Pace (305) 233-9590 or (954) 430-1437</p>	<p>PENSACOLA, FL East Hill Church of Christ 2078 E. Nine Mile Rd. at Camberwell Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Stan Adams 479-2130 or 994-7749</p>	<p>PINE MTN. 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 (706) 628-5117 or 628-5229</p>	<p>GLENN 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. Evangelist: Joseph T. Novak (630) 529-2149 (630) 858-2290</p>	
<p>BROOKSVILLE, FL Church of Christ 604 W. Fort Dade Ave. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: V.C. McCormick (352) 796-9803</p>	<p>GENEVA, FL Church of Christ Ave. C and 2nd St. Bible Study 9:30 A.M. Worship 10:45 A.M. (407) 349-9998</p>	<p>ORLANDO, FL Pine Hills Church of Christ 890 Hastings St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Ray West (407) 293-2851 or 290-8650</p>	<p>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: Bobby Witherington (813) 684-1297 www.seffnercoc.org</p>	<p>SAVANNAH, GA Coastal Church of Christ 7201 Johnny Mercer Blvd Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 6:30 P.M. Evangelist: Ron Nelson ronaldnelson1@gmail.com (912) 306-4631 www.coastalchurchofchrist.com</p>	<p>MATTOON, IL Southside Church of Christ 1100 S. 17th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (217) 234-3702</p>	
<p>CHIPLEY, FL Church of Christ 1295 Brickyard Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (850) 638-2366 www.chipleychurch.com</p>	<p>HOLLYWOOD, FL Harding St. Church of Christ 5828 Harding St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (954) 961-4112</p>	<p>ORLANDO, FL Azalea Park Church of Christ 6800 Lake Underhill Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 4:00 P.M. Wednesday 7:30 P.M. Evangelist: James P. Needham (407) 277-7931 or 628-2995</p>	<p>PUNTA GORDA, FL Church of Christ 2300 Taylor Road PO Box 511069 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening (Nov.-Mar.) 4:00 P.M. Wednesday 6:00 P.M. Evangelist: Paul Branch (941) 347-8425</p>	<p>VALDOSTA, GA Church of Christ 4313 North Valdosta Rd. (Located 1 mile E. of Exit 22 off I-75) Worship 9:00 A.M. Bible Study 10:00 A.M. Worship 11:00 A.M. (No evening worship) Wednesday 7:00 P.M. (229) 244-8630</p>	<p>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. (847) 967-9667</p>	
<p>DELAND, FL North Blvd. Church of Christ 823 N. Woodland Blvd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Jack Owen (386) 734-6907 or 734-4311</p>	<p>JACKSONVILLE, FL Junglton Creek Church of Christ 1630 State Rd 13N Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (904) 703-2277 Denny Freeman www.jcccoc.com</p>	<p>ORLANDO, FL S. Bumbo Church of Christ 3940 S. Bumbo Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Joshua C. Creel (407) 851-8031 or (321) 235-3307</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 (813) 321-2721</p>	<p>HI - ISLAND OF OAHU Leeward Church of Christ 94-1233 Waipahu St. Waipahu, HI 96797 (15 mi. from Honolulu; 18 mi. from Waikiki) Bible Study 9 am Worship 10 am Evening 6 pm Wednesday 7 pm www.leewardchurchofchrist.org Anthony Genton: (808) 671-0239</p>	<p>CLARKSVILLE, IN Clarksville Church of Christ 407 W. Lewis & Clark Pkwy. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Kipp Campbell (502) 593-6868 or (812) 944-2305 www.cvcoc.org (812) 944-1878 or 948-9917</p>	

Directory of Churches

<p>ELLETTSVILLE, IN Church of Christ 303 W. Temperance St. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: John Isaac Edwards (812) 876-2285</p>	<p>PLAINFIELD, IN Church of Christ 350 E. Township Line Rd. Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Johnie Edwards (317) 839-0174</p>	<p>EL DORADO, KS Emporia St. Church of Christ 1154 S. Emporia Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (316) 250-7123</p>	<p>DANVILLE, KY 385 E. Lexington Ave. Worship 10:00 A.M. Bible Study 11:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Scott Vifquain (859) 236-4204</p>	<p>BOSSIER CITY, LA Bossier Church of Christ 2917 Foster Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (318) 747-4308 or 742-4557</p>	<p>CEDAR SPRINGS, MI Grand Rapids Area W. Michigan church of Christ Sr. Citizen Center, 44 Park St. Worship 11:00 A.M. Bible Study 12:30 P.M. Wednesday 7:00 P.M. Evangelist: Joseph Gladwell (616) 975-2778 westmichcofc10@yahoo.com</p>
<p>HAMMOND, IN Woodmar Church of Christ 2133 169th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (219) 845-8942</p>	<p>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 R. Clark (765) 935-2911</p>		<p>FRANKLIN, KY 31-W North Church of Christ 1733 Bowling Green Road Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Monts (270) 586-3978 www.franklinchurch.com</p>	<p>LEESVILLE, LA White Park Church of Christ 17801 Nolan Trace; 20 mi. from Fort Polk (5 mi. W. of Leesville) Bible Study 9:45 A.M. Worship 10:35 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (337) 239-4614 www.whiteparkchurchofchrist.org</p>	<p>DULUTH, MN Church of Christ 4401 Glennwood St. Bible Study 9:00 A.M. Worship 10:00 A.M. Bible Study 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Nick Krumrei (218) 728-3233</p>
<p>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: Jerry Cleek (219) 942-2663</p>	<p>SALEM, IN Westside Church of Christ 2000 West State Rd. 56 Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Evan Casey (812) 883-2033 www.westsidechurchofchrist.info</p>	<p>AUSTIN, KY Peter's Creek Church of Christ 856 Thomerson Park Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening (Nov-Mar) 5:00 P.M. Evening (Apr-Oct) 6:00 P.M. Evangelist: Justin Monts (270) 404-2171 or 646-0498 www.peterscreekcoc.com</p>	<p>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 5:00 P.M. Wednesday 6:30 P.M. Evangelist: Doug Lancaster (270) 404-0346 or 651-7141</p>	<p>MANY, LA Lakeside Church of Christ 12095 Texas Hwy. (Hwy. 6 W.) 12 miles west of Many Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (318) 256-9396</p>	<p>ROCHESTER, MN Church of Christ 2002 Second St., SW Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Russ Jones (507) 254-3929</p>
<p>INDIANAPOLIS, IN Castleton Church of Christ 7701 East 86th St., 46256 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (317) 842-3613</p>	<p>TRAFALGAR, IN Spearsville Rd. Church of Christ, 6244 S. 500W. (1.2 mi. S. of Hwy. 135) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Ed Rangel (317) 878-5969 www.trafalgarchurch.com</p>	<p>BEAVER DAM, KY Church of Christ 1235 Williams St. Worship 10:00 A.M. Bible Study After Worship Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Mike Thomas (270) 274-4451 or 274-4486</p>	<p>LEITCHFIELD, KY Mill St. Church of Christ Highway 62 E. Bible Study 10:00 A.M. Worship 10:55 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Joey Cooper (270) 259-4968</p>	<p>STONEWALL, LA N. DeSoto Church of Christ 2071 Highway 171 (South of Shreveport) Worship 9:00 A.M. Bible Study 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Bobbitt (318) 925-2733</p>	<p>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP</p>
<p>JAMESTOWN, 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 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Greg King (765) 676-6404 or (317) 892-6285</p>	<p>DES MOINES, IA Church of Christ 1310 N.E. 54th Ave. Bible Study 9:30 A.M. Worship 10:40 A.M. Wednesday 7:00 P.M. (515) 262-6799</p>	<p>BOWLING GREEN, KY Eastside Church of Christ 1706 Smallhouse Rd Bible Study 9:30 A.M. Worship 10:25 A.M. Evening 6:00 P.M. Wed. 10:00 A.M. & 7:00 P.M. Evangelist: Gary Kerr (270) 843-9925 www.mightyisthelord.com</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 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Dudley Ross Spears (502) 937-2822</p>	<p>WEBSTER, MA Church of Christ Webster 168 Main St. Sunday Bible Study 9:00 A.M. Sunday Worship 10:30 A.M. Wed Bible Study Call for details (401) 440-5117 Preacher: Robert Weltzin</p>	<p>ST. CHARLES, MN Church of Christ 636 Whitewater Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Bible Study 2:45 P.M. Evangelist: Robert Lehnertz (507) 534-2905 or 932-3521</p>
<p>MARION, IN South Marion Church of Christ 3629 S. Washington St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Alan Jones (765) 922-7602</p>	<p>LENEXA, KS Lenexa Church of Christ 7845 Cottonwood Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jim Stauffer (913) 631-6519 or 764-9170</p>	<p>BOWLING GREEN, KY West End Church of Christ 300 Blue Level Rd., 42101 Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelists: Lowell Sallee (270) 842-7880 www.westendchurch.com</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: Donald Wright, Jr. (502) 772-3026 or 491-9372</p>	<p>PORTLAND, ME Church of Christ 856 Brighton Ave. (Breakwater School) Leave Maine Turnpike at Exit 48 Bible Study 10:00 A.M. Worship 11:00 A.M. Second service immediately following morning worship. Mid-week Bible Study—Please call for times & places (207) 839-3075 or 839-8409</p>	<p>BOONEVILLE, MS Oakleigh Dr. Church of Christ 101 Oakleigh Dr. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. Building: (662) 728-1942</p>
<p>MUNCIE, IN Church of Christ 301 N. Calvert Ave. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Kevin Sulc (765) 284-5299 or 286-5488</p>	<p>TOPEKA, KS 17th Street Church of Christ 5600 SW 17th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. (785) 235-8687 or 273-7977 www.17thstreetchurchofchrist.org</p>	<p>BRANDENBURG, KY Brandenburg Church of Christ 612 Broadway Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 6:30 P.M. Evangelist: Charles J. White (270) 422-3878</p>	<p>OWENSBORO, KY Southside Church of Christ 2920 New Hartford Rd. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jarrod Jacobs (270) 683-5386 or 264-7869</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 7:30 P.M. Church phone: (410) 247-1396, (410) 590-2852</p>	<p>CLINTON, MS McRaven Rd. Church of Christ 301 McRaven Rd. (120, exit 36) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Leonard White (601) 925-9757 or 924-2645</p>
<p>OOLITIC, IN Church of Christ 400 Lafayette Ave. P.O. Box 34 Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (812) 279-4332</p>	<p>WICHITA, KS Westside Church of Christ 2626 W. 47th St. South Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Mike O'Neal (316) 729-9302 or 942-1649 www.cocwestside.com</p>	<p>CAMPBELLSVILLE, KY Sunny Hill Dr. Church of Christ (near the Dairy Queen) AM Worship 9:30 A.M. AM Bible Study 10:30 A.M. AM Worship 11:30 A.M. Wednesday 7:30 P.M. Evangelist: Steve Lee stevelee4510@windstream.net (270) 789-1651</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>SEVERN, MD Southwest Church of Christ 805 Meadow Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Brandon Trout (410) 969-1420 or (410) 551-6549 www.swcofchrist.com</p>	<p>COLUMBUS, MS Woodlawn Church of Christ 359 Sanders Mills Rd. Steen Bible Study 9:00 A.M. Worship 9:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Willis Logan (601) 356-6629</p>
<p>PEKIN, IN Church of Christ (First St. & Karnes Ct.) Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: John Henry (812) 967-3437 or 967-3520</p>	<p>GRINNELL, IA Church of Christ 1402 Third Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. (641) 236-1955 (641) 521-6485 (641) 236-3883</p>	<p>CANEYVILLE, KY Caneyville Church of Christ 103 N. Main St. (near the 4 way stop) Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Dale Barnes (270) 274-3065, (270) 259-0306 or (502) 724-2231</p>	<p>BATON ROUGE, LA Park Forest Church of Christ 9923 Sunny Cline Dr. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Bill Crews 275-4684 or 273-1105</p>	<p>RIVERDALE, MD (Washington, D.C. area) Wildercroft Church of Christ 6330 Auburn Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Antoine Holloway (301) 474-7460 or (301) 741-0012</p>	<p>GULFPORT, MS Morris Rd. Church of Christ 1 blk. N. of Dedeaux Rd. & 3 Rivers Rd. on Morris Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steven Carmack (228) 832-5529</p>

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<p>MERIDIAN, MS Grandview Church of Christ 2820 Grandview Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 6:30 P.M. (601) 482-0543 or (601) 679-8542 youngins@omcast.net</p>	<p>HALLSVILLE, MO Hallsville Church of Christ 5855 E Hwy 124 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Raymond Breuer (573) 696-0003 Kenneth Shern (573) 442-8475</p>	<p>BEATRICE, NE Church of Christ 7th and Bell Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:30 P.M. 233-4102 or 228-3827 www.churchofchrist7bell.com</p>	<p>CHARLOTTE, NC Harris Blvd. Church of Christ 5424 E.W.T. Harris Blvd. Worship 8:30 A.M. Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. Evangelists: Various members of local congregations Don Moeller (704) 532-9242</p>	<p>DAYTON, OH West Carrollton 28 W. Main Street Bible Study 9:30 A.M. Worship 10:25 A.M. Wednesday 7:00 P.M. Evangelist: Michael Grushon (937) 866-5162 or 434-3090 E-mail: www.wc-coc.org</p>	<p>NEW CARLISLE, OH Church of Christ 235 Funston Ave. (Near Wright-Patterson AFB) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Randy Blackaby (937) 849-1643 or 845-8467 (bldg.)</p>
<p>MERIDIAN, MS 7th St. Church of Christ 2914 7th St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 6:30 P.M. (601) 483-3101</p>	<p>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>LAS VEGAS, NV Vegas Dr. Church of Christ 3816 Vegas Drive Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (702) 648-4827</p>	<p>CHARLOTTE, NC Charlotte Church of Christ 5327 S. Tyrone St. Worship 9:00 A.M. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. Evangelist: Wendell Powell (704) 525-5655 or 522-9971</p>	<p>FRANKLIN, OH Church of Christ 6417 Franklin/Lebanon Rd. State Route 123 Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Eston Vandever (937) 746-1249 or (513) 422-2466</p>	<p>NEW LEBANON, OH Church of Christ 1973 W. Main St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Marvin L. Eads (937) 236-6521 or 546-8828</p>
<p>SOUTHAVEN, MS (Memphis area) Church of Christ 2110 E State Line Rd. (Exit I-55) Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. Evangelist: James A. Brown (662) 342-1132 - Church Building</p>	<p>KENNETT, MO Church of Christ 703 Harrison St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (573) 888-6778 or (870) 650-1648 Nolan Glover, Preacher www.westsidchurchofchrist.us</p>	<p>RENO, NV Central Church of Christ 2450 Wrondel Way, Ste. A Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (775) 786-2888</p>	<p>DALLAS, NC Deepwood Forest Church of Christ 2002 Lineburger Rd., Hwy. 275 (Between Dallas & Stanley) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Louis Wooliums (704) 922-8985</p>	<p>FREMONT, OH Church of Christ 3361 W. State St. 1 mi. W. of Fremont on U.S. Rt. 20 Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (419) 849-3340 or 849-2980 www.freemontchurchofchrist.com</p>	<p>NEW RICHMOND, OH Church of Christ 550 Washington St. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Contact: Dave Wylie (513) 553-6414 www.nrchurchofchrist.com</p>
<p>BLUE SPRINGS, MO Southside Church of Christ 4000 SW Christiansen 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>LILBOURN, MO P.O. Box 270 211 Benton St. Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Evangelist: Shane Williams (573) 688-2234 or 748-5204</p>	<p>SPARKS, NV Sierra Nevada Church of Christ 2425 Pyramid Way Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Monday 7:30 P.M. Evangelist: Ross Triplett, Sr. (775) 972-4911 retriplett@tripleweb.com</p>	<p>HOPE MILLS, NC Gray's Creek Church of Christ Gray's Community Bldg. School Road Worship 10 am Bible Study 11am (910) 321-9023 (910) 424-2372</p>	<p>HAMILTON, OH Westview Church of Christ 1040 Azel Ave. Bible Study 9:00 A.M. Worship 9:45 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: David A. Stansberry (513) 868-9988</p>	<p>NORTHWOOD, OH (Toledo Area) Church of Christ 4110 Frey Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Donald Jarabek 893-3566 or 691-0688</p>
<p>CAPE GIRARDEAU, MO North Cape Church of Christ 121 S. Broadview St. Suite 2 Cape Girardeau, MO 63703 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jerry Lee Westbrook (573)334-9673</p>	<p>RAYMORE, MO Raymore Church of Christ 107 N. Woodson St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Ryan Boyer (816) 322-0042 www.raymorechurchofchrist.org</p>	<p>PISCATAWAY, NJ 258 Highland Ave. Bible Study 9:15 A.M. Bible Classes 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. Evangelist: Gary P. Eubanks (732) 463-1323</p>	<p>MARION, NC Hwy. 70 Church of Christ 18 Peachtree St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. (828) 652-7504</p>	<p>HILLIARD, OH Church of Christ 4840 Cemetery Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (614) 876-4089</p>	<p>UHRICHSVILLE, OH Church of Christ 638 Parrish Street Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Mid-week 6:30 P.M.</p>
<p>Shop online @ truthbooks.net</p>	<p>RAYTOWN, MO Sterling Ave. Church of Christ 5825 Sterling Ave. (Near Sports Complex) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Norman E. Fultz (816) 358-3096 or 554-0836 www.sterlingavechurchofchrist.org</p>	<p>VAUXHALL, NJ Church of Christ Milbourn Mall Suite 6 2933 Vauxhall Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Harry A. Persaud Home: (908) 964-8570 Church: (908) 964-6356</p>	<p>BEAVERCREEK, OH Knollwood Church of Christ 1031 Welford Dr. Bible Study 9:30 A.M. Worship 10:20 A.M. Afternoon 3:00 P.M. Wed. Afternoon 1:00 P.M. Wed. Evening 7:30 P.M. (937) 426-1422 www.knollwoodchurch.org</p>	<p>Subscribe Today! Truth Magazine 855-49-BOOKS 855-492-6657</p>	<p>WAVERLY, OH 207 Mullins St. Church of Christ Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. (740) 947-7122 or 289-3401</p>
<p>COLUMBIA, MO Eastside Church of Christ 5051 Ponderosa Columbia, MO 65201 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. 445-5497 or 636-0224</p>	<p>ST. JAMES, MO Church of Christ 685 Sidney St. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Lynn Huggins (573) 265-8628</p>	<p>ALBUQUERQUE, NM Albuquerque Church of Christ 1908 Sunshine Terrace SE Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (call to confirm time) 764-9277</p>	<p>CINCINNATI, OH Blue Ash Church of Christ Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Russell Dunaway, Jr. 891-3174</p>	<p>MANSFIELD, OH Eastside Church of Christ 326 Grace Street Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M. Evangelist: James Bond (419) 526-2888</p>	<p>OKLAHOMA CITY, OK Seminole Pointe Church of Christ 16300 N. May Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: John M. Duvall (405) 340-3189 or 513-6691 www.seminolepointecoc.org</p>
<p>DONIPHAN, MO Southside Church of Christ Hwy. 142 E. ½ mile (P.O. Box 220) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (573) 996-3251 or 996-3513</p>	<p>ST. JOSEPH, MO County Line Church of Christ 2727 County Line Rd. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. (816) 279-4737 www.countylinechurchofchrist.com</p>	<p>ALBUQUERQUE, NM Heights Church of Christ 7801 Zuni Road, S.E. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Darrel Yontz (505) 266-7577 www.heightschurchofchrist.com</p>	<p>CLEVELAND, OH Lorain Ave. Church of Christ 13501 Lorain Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (216) 476-0660 or (330) 725-3960, 723-0111</p>	<p>MANSFIELD, OH Southside Church of Christ 687 Mansfield-Lucas Road Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M. Leon Bond: 525-3684 Glenn Bond: 522-1965</p>	<p>TULSA, OK Woodland Hills Church of Christ 9119 E. 61 St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Ross Oldenkamp (918) 252-1220</p>
<p>FAIR GROVE, MO Church of Christ 217 N. Orchard Blvd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Walter Myers (417) 830-8972 or (417) 736-2663</p>	<p>ST. JOSEPH, MO Prairie Hills Church of Christ 14273 County Rd. 307 (.7 mi. E of Intersection I-29 & Hwy. 169) Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. (816) 233-6485 Evangelist: Erik Smith</p>	<p>BUFFALO, NY Greater Buffalo Church of Christ 3578 Walden Ave Lancaster, NY 14086 Bible Study 10:00 A.M. Worship 11:15 A.M. Tuesday 7:00 P.M. Evangelist: Daniel Bailey (716) 870-3259</p>	<p>COLUMBUS, OH Laurel Canyon Church of Christ 409 McNaughton Rd. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (614)868-1375 www.lccoc.net</p>	<p>MARIETTA/RENO, OH Jct. St. Rt. 7 & County Rd. 20 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. (740) 222-9160 (Daniel Ruegg) or 473-9028 (Steve Foutly)</p>	<p>MEDFORD, OR Church of Christ 1850 Spring St. (Roxy Ann Grange Hall) Corner of Spring/Valley View Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Thursday 7:00 P.M. Evangelist: Dean Blackwell (541) 773-2649</p>

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<p>SWEET HOME, OR Church of Christ 3702 E. Long St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Building: (541) 367-1599</p>	<p>WEST COLUMBIA, SC Airport Church of Christ 4013 Edmund Hwy. (Hwy. 302) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. 803-894-3973; 803-429-4009 http://airport-church-of-christ.com</p>	<p>KNOXVILLE, TN Chapman Hwy. Church of Christ 7604 Chapman Hwy. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Tim Shepherd (865) 573-6638</p>	<p>PIGEON FORGE, TN King Branch Road Church of Christ 560 King Branch Road Worship 10:00 A.M. Wednesday 7:00 P.M. Facilities available for Sunday evening services upon request. Evangelist: Roger Williams (865)430-5980 www.KingBranchRoadChurchOfChrist.org</p>	<p>AUSTIN, TX Colonade Center Church of Christ 9025 Research Blvd. - Unit 175 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 2:00 P.M. Wednesday 7:30 P.M. Evangelist: Ron Lehde</p>	<p>DICKINSON, TX Church of Christ 2919 FM 517 Rd. E. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 9:45 A.M. Wednesday 7:00 P.M. (281) 534-4870</p>	
<p>AVONDALE, PA Avondale Church of Christ 1606 Glenn Willow Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (610) 268-2088 Randy Frame (610) 869-4146</p>	<p>To make changes to your ad, contact us at tmmikewillis@gmail.com</p>		<p>MARYVILLE, TN Smoky Mt. Church of Christ 2206 Montvale Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Harold Tabor (865) 977-4230 Lon Spurgeon (865) 388-8749 http://tinyurl.com/smchurch</p>	<p>ROCKWOOD, TN Church of Christ Highway 70 East 5080 Roane State Hwy. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jim Woodall (865) 806-6387</p>	<p>BAYTOWN, TX Church of Christ at Pruett & Lobit 701 North Pruett St. Bible Study 9:45 A.M. Worship 10:40 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Jesse Flowers (281) 515-8939 Building (281) 422-5926 Weldon (713) 818-1321</p>	<p>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP</p>
<p>EXTON, PA Exton Church of Christ 217 N. Whitford Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (610) 363-8042</p>	<p>COLUMBIA, TN Jackson Hts. Church of Christ 1200 Nashville Hwy., Hwy. 31N Bible Study 9:15 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Mid-week 7:00 P.M. Evangelist: Andrew Roberts (931) 388-6811</p>	<p>MEMPHIS, TN Rocky Pt. Road Church of Christ 516 E. Rocky Point Rd., Cordova Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Contact: Mitch Stevens (901) 372-5580 or 758-4006</p>	<p>SHELBYVILLE, TN El Bethel Church of Christ 1801 Hwy. 41-A North Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Donnie V. Rader (931) 685-1113 or 931-607-9099 dvdrader@hughes.net</p>	<p>BAYTOWN, TX East Side Church of Christ 3107 N. Highway 146 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Kris Emerson (281) 427-8729; 837-9259 422-8800; 573-1940</p>	<p>DUNCANVILLE, TX Whispering Hills Church of Christ 2126 S Main Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (972) 298-2522 info@whchurchofchrist.net</p>	
<p>PHILADELPHIA, PA Church of Christ 7222 Germantown Ave. Bible Study 10:15 A.M. Worship 11:15 A.M. Tues. night 7:00 P.M. Evangelist: James H. Baker, Jr. (215) 248-2026 www.mtairychurchofchrist.org</p>	<p>COLUMBIA, TN Mooreville Pike Church of Christ 417 Mooreville Pike (.8 mi. N. of Hwy. 50/Jas. Campbell) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (931) 388-5828; 381-7898; 380-1226 www.moorevillepikecoc.com</p>	<p>MURFREESBORO, TN Cason Lane Church of Christ 1110 Cason Lane Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (615) 896-0090 (Building) www.casonlanechurch.org</p>	<p>SHELBYVILLE, TN Shelbyville Mills Church of Christ 1222 W Jackson St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jeff Curtis Phone: 931-607-9118 djcurtis1963@hotmail.com</p>	<p>BEAUMONT, TX Dowlen Rd. Church of Christ 3060 Dowlen Road Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Max Dawson & David Banning (409) 866-1996</p>	<p>EDNA, TX 301 Robison Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (361) 782-5506 or 782-2844 Elders: R. Dunham, J. Mercer S. Mercer, G. Nordin, S. Wilson</p>	
<p>BEAUFORT, SC Church of Christ 2101 King St Parris Island: call for times Sunday Morning 10:00 A.M. Sunday Evening 6:30 P.M. Wednesday Bible Study 7:00 P.M. Daniel Hedges, Evangelist (843) 524-4400</p>	<p>DAYTON, TN Rhea Church of Christ 1367 Market Street, Suite 2 Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:00 P.M. (423) 413-7675 or 332-4604 www.rheachurchofchrist.org www.jesusisnomyth.com</p>	<p>MURFREESBORO, TN Northfield Blvd. Church of Christ 2091 Pitts Ln. at Northfield Blvd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: David Bunting (615) 893-1200</p>	<p>TULLAHOMA, TN Church of Christ 1625 W. Lincoln St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jim Mickells (931) 455-0273 or 563-7312</p>	<p>CLEBURNE, TX Nolan River Church of Christ 1705 Longfellow Ln at 1700 S. Nolan River Rd Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. Evangelist: Tim E. Stevens (817) 645-2353</p>	<p>EL PASO, TX Eastridge Church of Christ 3277 Pendleton Road Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. (915) 855-1524</p>	
<p>COLUMBIA, SC Lower Richland Church of Christ 3000 Trotter Rd. (Hopkins, SC) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Wayne Seaton (803) 776-0754 or 234-5300 http://lowerrichlandchurch.org</p>	<p>FAIRVIEW, TN New Hope Church of Christ 7500 Jingo Road Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Shannon Shaffer (615) 289-1721 or 799-0162 www.newhopecoc.com</p>	<p>MURFREESBORO, TN South Ridge Church of Christ 488 Barfield-Crescent Rd. • PO 2257 (I-24, Exit 81, South 1.5 miles on Hwy 231, turn right) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. (615) 425-6300 southridge.churchofchrist@yahoo.com</p>	<p>ALLEN, TX West Allen Church of Christ 1414 W. Exchange Blvd. (2 miles w. of Hwy. 75) Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jerry King (214) 504-0443 (972) 727-5355 (bldg)</p>	<p>CLEVELAND, TX Church of Christ 310 E. Houston Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Robert Davis (281) 592-5676</p>	<p>FORT WORTH, TX Woodmont Church of Christ 6417 Landview (at Altamesa) Worship 9:30 A.M. Bible Study 11:00 A.M. Afternoon 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Jeff S. Smith (817) 292-4908 or 426-2242 woodmontchurch.org</p>	
<p>ORANGEBURG, SC Southside Church of Christ 1502 Binnicker Bridge Rd. (Grange Building - Hwy 70) Bible Study 10:00 A.M. Worship 11:00 A.M. Evangelist: Fred England (803) 939-0672 www.southside-church.org</p>	<p>JACKSON, TN Sunset View Church of Christ 3618 Hwy 70 East (Exit 87 off I-40, 7mi. @ Spring Creek) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Wilkerson (731) 987-2200 or 968-9851</p>	<p>NASHVILLE, TN Bell Road Church of Christ 1608 Bell Road Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Robert Davenport (615) 833-4444 or 331-7377</p>	<p>ALVARADO, TX I-35 Church of Christ (E. Service Rd. of I-35, N. of Alvarado) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (817) 295-7277 or 790-7253</p>	<p>CLUTE, TX Church of Christ 343 S. Main Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. (979) 265-5283 or 265-2933</p>	<p>FORT WORTH, TX West Side Church of Christ 6110 White Settlement Rd. 76114 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (817) 738-7269</p>	
<p>SUMTER, SC Woodland Church of Christ 3370 Broad St. Extension Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: A.A. Granke, Jr. (803) 499-6023</p>	<p>JOHNSON CITY, TN Brookmead Church of Christ 2428 Lakeview Drive Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Kevin Kay 423-282-6251 or 426-1836</p>	<p>NASHVILLE, TN Hillview Church of Christ 7471 Charlotte Pike Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (615) 952-5458 or (615) 356-7318 Evangelist: Lee Wildman</p>	<p>ALVIN, TX Adoue St. Church of Christ 605 E. Adoue St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mark Mayberry (281) 331-4953 or (832) 837-9038</p>	<p>CONROE, TEXAS Woodland Hills Church of Christ 410 Woodland Hills Dr. (77303) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist Kurt G. Jones www.conroechurch.com 936-756-9322</p>	<p>FRISCO, TX (North Dallas-Plano) 4220 Preston Rd. (Holiday Inn) Call for times of services. Glenn Henderson (972) 378-3621 Rex Payne (972) 740-1486 Al Payne (972) 712-9274</p>	
<p>TAYLORS, SC (Greenville Area) Taylors Church of Christ 400 E. Main St. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Luther Pratt (864) 268-5224 or 877-2728 www.taylorschurchofchrist.com</p>	<p>KINGSTON SPRINGS, TN Kingston Springs Church of Christ 350 North Main St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Dan King, Sr. (615) 952-5720 or 797-2280</p>	<p>NASHVILLE, TN Perry Heights Church of Christ 423 Donelson Pike Bible Study 9:00 A.M. Worship 9:55 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Johnny Felker (615) 883-3118 http://perryheights.faithweb.com</p>	<p>ANGELTON, TX Kiber St. Church of Christ 200 East Kiber Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Zeke Flores (979) 849-8376</p>	<p>CORPUS CHRISTI, TX Hwy. 9 church of Christ Worship 10:00 am Bible Study 11:00 am Worship 12:00 noon Wednesday 7:30 Call for location: Gary Madden (361)289-1439 or Patrick Frazier (361) 225-4792</p>	<p>GRANBURY, TX Old Granbury Rd. Church of Christ 4313 Old Granbury Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (817) 573-6878</p>	

Directory of Churches

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<p>HOUSTON, TX Fry Rd. Church of Christ 2510 Fry Road (77084) Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Bob Pulliam (281) 832-4633</p>	<p>MESQUITE, TX (East Dallas) Westlake Church of Christ 427 Gross Rd., 75149 Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Ashley Sharkey (972) 285-1610</p>	<p style="text-align: center;">Place Your Ad Today!</p>	<p>NEWPORT NEWS, VA Harpersville Rd. Church of Christ 315 Harpersville Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. (757) 595-9564</p>	<p>BELLINGHAM, WA Mt. Baker Church of Christ 1860 Mt. Baker Hwy. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Joe Price (360) 752-2692 or 380-2960 www.bibleanswer.com/mtbaker</p>	<p>WELLSBURG, WV Charles St. Church of Christ 836 Charles Street Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Jessie Daniels (304) 527-4438 or 737-3124</p>			
<p>HOUSTON, TX (Southwest) Murphy Rd. Church of Christ 2025 Murphy Rd., Missouri City Worship 9:30 A.M. Bible Study 10:45 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Gene Mabry (281) 265-8071 or 261-5216</p>	<p>MIDLAND, TX Woodcrest Drive Church of Christ 1401 Woodcrest Drive Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Danny Hooper (432) 689-0955 (432) 694-3482</p>		<p>TEMPLE, TX Leon Valley Church of Christ 4404 Twin City Blvd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Warren King (254) 939-0682 or 228-5038 www.biblemoments.org</p>	<p>RICHMOND (Metro), VA Courthouse Church of Christ Courthouse Rd. at Double Creek Ct. (2.2 miles S of Rt. 288) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evang: Gene Tope (804) 790-1629 www.courthousechurchofchrist.com</p>	<p>SUNNYSIDE, WA Sunnyside Church of Christ (sound) 1312 East Edison Bible Study 2:00 P.M. Worship 3:00 P.M. Wednesday 7:00 P.M. Evangelist: Steven J. Wallace (509) 837-2813 www.sunnysidechurchofchrist.com</p>	<p>MILWAUKEE, WI Metropolitan Church of Christ 1029 S. 58th St. West Allis Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. Evangelist: David Girardot (414) 257-3035 Church: 258-8520</p>		
<p>HOUSTON, TX Spring Woods Church of Christ 9955 Neuens Rd. at Witte Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist (281) 794-0837</p>	<p>NACOGDOCHES, TX Stallings Dr. Church of Christ 3831 N.E. Stallings Dr. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Randy Harshbarger & Jay Taylor</p>		<p>TEMPLE, TX Southside Church of Christ 2003 S. 5th Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (254) 773-0931</p>	<p>RICHMOND, VA Forest Hill Church of Christ 1208 W. 41st St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 4:00 P.M. Wednesday 7:30 P.M. Evangelist: Jack Bise, Jr. (804) 233-5959</p>	<p>CHARLESTON, WV Church of Christ 522 Daugherty St. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. (304) 346-2112 or Kent Clark (304) 342-0237 mansuper1965@hotmail.com oakwoodroadchurchofchrist.com</p>	<p>RANCHESTER, WY Church of Christ Hwy. 14 West Ranch Mart Mall Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M. Contact: Bob Reici (307) 655-2563</p>		
<p>IRVING, TX Westside Church of Christ 2320 Imperial Dr. (closest to D/FW Airport) Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mark Roberts (972) 986-9131 www.JustChristians.com</p>	<p>ODESSA, TX Crescent Park Church of Christ 1415 Royalty Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Dale Garrison (432) 366-5071 or 413-7759</p>		<p style="text-align: center;">Subscribe Today! Truth Magazine 855-49-BOOKS 855-492-6657</p>	<p>RICHMOND, VA West End 4909 Patterson Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Evangelist: Stacy Crim (804) 358-7933</p>	<p>CHARLESTON, WV Church of Christ 873 Oakwood Rd. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jonathan Chaffin (304) 342-5637</p>	<p>CANADA Calgary, Alberta Northside Church of Christ 803 - 20 A Ave. N.E. Calgary, Alberta T2E ISI Sunday 10, 11, 6 Wednesday 7:00 P.M. (403) 452-5116</p>		
<p>LANCASTER, TX Pleasant Run Church of Christ 2320 W. Pleasant Run Rd. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. (972) 227-1708 or 227-2598</p>	<p>PLANO, TX (North Dallas Suburb) Spring Creek Church of Christ 2100 W. Spring Creek Pkwy. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (972) 517-5582 www.planochurch.org</p>			<p>WACO, TX Sun Valley Church of Christ 340 E. Warren St. (In Hewitt, a suburb of Waco) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Marc Smith (254) 666-1020 or 420-1484</p>	<p>RIDGEWAY, VA Church of Christ 2970 Old Leaksville Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Robert Byrd (276) 956-6049</p>	<p>CLARKSBURG, WV Westside Church of Christ Davison Run Road Sunday Morning 9:30 A.M. (304) 622-5433</p>	<p>CANADA Hamilton, Ontario 126 Ottawa St. N. Mailing Address: 33 Highcliffe Ave. L9A 3L3 Bible Study 10:00 A.M. Worship 11:00 A.M. Monday 7:00 P.M. Tuesday 7:00 P.M. Steve Rudd, Evangelist (905) 575-8437</p>	
<p>LUBBOCK, TX Indiana Ave. Church of Christ 6111 Indiana Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (806) 795-3377 or 928-9262</p>	<p>RED OAK, TX Methodist Street Church of Christ 211 Methodist St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (972) 576-3119 or 363-7672 info@methodiststreet churchofchrist.com</p>	<p>THE WOODLANDS, TX Woodlands Church of Christ P.O. Box 7664-77380 3987 Wellman Road Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (281) 367-2099 www.simplychristians.net</p>		<p>ROANOKE, VA Blue Ridge Church of Christ 929 Indiana Ave. N.E. 5 min. from Roanoke Convention Center 1st Lesson 9:15 A.M. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. (540) 344-2755</p>	<p>FAIRMONT, WV Eastside Church of Christ 1929 Morgantown Ave. Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (304) 363-8054</p>	<p style="text-align: center;">ADVERTISING RATES ON CHURCH AD PAGES</p> <p style="text-align: center;">----- Rates are \$25 per quarter or \$95.00 per year (when paid in advance). The ads are run once each month -12 times a year. Help travelers find your place of worship! -----</p>		
<p>LUFKIN, TX Timberland Dr. Church of Christ 912 S. Timberland Dr. Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Harold Hancock Reagan McClenny 634-7110 or 632-7070</p>	<p>SAN ANGELO, TX Green Meadow church of Christ (Off Loop 306, sw part of the city) 3438 Green Meadow Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Boyd Jennings (325) 224-2848 or (325) 944-8147</p>	<p>CHESAPEAKE, VA Tidewater Church of Christ 217 Taxus St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Schlosser (757) 436-6900</p>		<p>STAFFORD, VA Stafford Church of Christ 767 Jefferson Davis Hwy. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. Evangelist: Mark McNabb (540) 379-4915</p>	<p>MOUNDSVILLE, WV Church of Christ 210 Cedar St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Mid-week 7:30 P.M. Evangelist: Brian Price (304) 845-2820, 845-4940</p>		<p style="text-align: center;">TOLL FREE:</p> <p style="text-align: center;">855 855 49 492 BOOKS 6657</p>	
<p>MANFIELD, TX Northside Church of Christ 1820 Mansfield-Webb Road Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelists: Tom Roberts (817) 466-3160</p>	<p>SAN ANTONIO, TX Pecan Valley Church of Christ 268 Utopia (I-37 S.E. Exit Pecan Valley) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Clyde W. Carter (210) 337-6143</p>	<p>CHESTER, VA Chester Church of Christ 12100 Winfree St. (Central to Richmond, Hopewell, Petersburg, & Colonial Heights) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Church Building: (804) 796-2374 (804) 497-3638 or (804) 271-0877</p>		<p>VIRGINIA BEACH, VA Southside Church of Christ 5652 Haden Rd. Worship 11:00 A.M. Robert Mallard (757) 464-4574</p>	<p>MOUNDSVILLE, WV Roberts Ridge Church of Christ Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Don Terrill: (304) 845-2344 Mail to: Sam Wood (304) 845-2202 406 Jefferson Ave. Glenn Dale, WV 26038</p>			<p style="text-align: center;">TOLL FREE:</p> <p style="text-align: center;">855 855 49 492 BOOKS 6657</p>
<p>McKINNEY, TX Central Church of Christ 1805 White Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jack Howard III (214) 544-3035</p>	<p>SHERMAN, TX Westwood Village Church of Christ 314 N. Tolbert Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jim Smelser</p>	<p>COLONIAL HEIGHTS/ PETERSBURG, VA Appomattox church of Christ 117 Orange Avenue (Ft. Lee Area) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Evangelist: Lenny Chapman (804) 526-6464 or (804) 675-0216</p>	<p>VIRGINIA BEACH, VA Virginia Beach Church of Christ Pembroke Manor Recreation Building 4452 Hindsdale St. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:00 P.M. (757) 486-6639</p>	<p>PARKERSBURG, WV Marrown Church of Christ 825 Marrown Road Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 7:00 P.M. Wednesday 7:30 P.M. (304) 861-0342 or 422-7458</p>	<p style="text-align: center;">TOLL FREE:</p> <p style="text-align: center;">855 855 49 492 BOOKS 6657</p>			

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