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MIKE WILLIS

Causes Her To Commit Adultery

Furthermore it has been said, “Whoever divorces his wife, let him give her a certificate of divorce.” But I say to you that whoever divorces his wife for any reason except sexual immorality causes her to commit adultery; and whoever marries a woman who is divorced commits adultery (Matt. 5:31-32).

Much has been written about the subject of divorce and remarriage, but little has been said in recent years about the phrase “causes her to commit adultery.” There is relevance in this study because some have the mistaken concept that the non-fornicating party has the right to remarriage regardless of how he/she has mistreated his/her mate during the years of their marriage. In answering that view, I would like to examine the teaching of Matthew 5:31-32.

THE PHRASE: “CAUSES HER TO COMMIT ADULTERY”

When interpreting a difficult passage, one should always begin with what he knows conclusively. We know that human responsibility is not removed by bad conduct on another’s part. One is responsible for his own conduct (Ezek. 18:20). Sin problems are sometimes many-sided. I mean that sometimes one person’s sin stirs a sinful reaction in another person, in which case both stand sinful before the Lord. For example, suppose someone took a screwdriver and ran it down the side of a teenager’s car. In the heat of his anger, the teenager slugs the one who vandalized his car. One can recognize

the contributing cause that the vandalizer’s sinful conduct played in the teenager’s reaction without dismissing him from responsibility for his slugging another. One is not justifying the adulterer to hold accountable the one who “causes her to commit adultery.” The adulterer is accountable before God for the sinful conduct.

The phrase “causes her to commit adultery” in the Greek language is *poiei auten moicheuthenai*. Commentators have struggled with this phrase as they try to explain the aorist infinitive passive of the verb *moicheuo* (to commit adultery). The usual explanation is as follows:

B.T.B. Smith, *Cambridge Greek Testament*: “It is assumed that she will marry again. By so doing, since the marriage tie is indissoluble, she becomes an adulteress” (99).

Hermann Olshausen, *Commentary on the Gospels: First*, the divorced woman, (*apolelumene*) who must still be conceived as bound by the marriage-tie, is exposed to the temptation of entering another connection. He therefore occasions her to sin, *poiei auten moicheuthenai*. Next, he brings another man into the danger of forming an adulterous connexion with the *apolelumene* (the one having been divorced, mw) (I: 205).

Alan Hugh M’Neile, *The Gospel According to St. Matthew*: “Her re-marriage is assumed as certain, and her divorce has led her to it. But

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JOE R. PRICE

“Please Don’t Feed the Ants!”

The following announcement appeared in a recent bulletin of the Salt Lake Valley Church of Christ:

PLEASE DON'T FEED THE ANTS: Anyone who brings food into the building is asked to be mindful of the fact that we have a severe ant problem. Please be sure to clean up the area in which food is served and make sure any to be left is sealed in air-tight containers (*The Salt Lake Messenger*, Salt Lake Valley Church of Christ, May 30, 1993).

I am sorry to hear about the ant problem. Ants are pesky things. And diligent. "Go to the ant, you sluggard! Consider her ways and be wise, Which, having no captain, Overseer or ruler, Provides her supplies in the summer, And gathers her food in the harvest" (Prov. 6:6-8). It seems the ants have been harvesting their "bread" at the Salt Lake Valley Church of Christ with a good deal of success.

The suggested remedy for this ant problem is to clean up the food-serving areas and make sure the food left behind is tightly sealed. We all know this helps reduce the chances of ants getting to their next meal, but someone is sure to forget, and as soon as they do, those tireless creatures will once again make their presence known. Therefore, I would like to propose to these brethren a remedy which, if observed, will greatly reduce their ant problem. In fact, if this precaution is taken, in all likelihood the ants will soon go looking for their "bread" somewhere else. The solution is found

in 1 Corinthians 11:22, 34. "What! Do you not have houses to eat and drink in? Or do you despise the church of God and shame those who have nothing? What shall I say to you? Shall I praise you in this? I do not praise you. . . But if anyone is hungry, let him eat at home, lest you come together for judgment."

You see, there is a greater problem here than not feeding the ants. It is that of feeding the people! It is a foregone conclusion in the denominations around us that a part of the work of a church is to provide social gatherings for its members and the community. Indeed, to suggest that it is not the work of the local church to plan, promote, and provide social and recreational activities is viewed as narrow-minded by some and blasphemous by others. However, we are content to let the Bible answer the issue for us. And, we plead with brethren in Salt Lake and elsewhere to respect what the Bible teaches on this important subject.

The local church has God-given work it is to do. Briefly stated, its work is evangelism to the lost (1 Thess. 1:8; Phil. 1:5), edification of its members (Acts 2:42; 20:28; Eph. 4:11-16) and benevolence to needy saints (Acts 4:34-35; 6:1-6; 11:27-30; 1 Tim. 5:16). This is the sum of the work authorized in the New Testament by Jesus for the local church. Since we are to function under His authority, we are content to do only the work He has charged us with in our congregational capacity (Eph. 1:22-23; 5:24; Col. 3:17; 1 Cor. 4:17).

But, for a variety of reasons, brethren have had trouble being content with the simplicity of the gospel as it relates to the work of the church. Whether it is to "be like the nations around them" or to draw people together in the hope of teaching them the gospel and/or fostering improved relationships (1 Sam. 8:5, 20; John 6:26-27, 44-45), the result is the same. Additions to the work of the church are



"Please Don't Feed the Ants!"

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being made and accepted. Disobedience of 1 Corinthians 11:22, 34 occurs. Good motives for church-sponsored and promoted dinners, get-togethers, and "fellowship meals" do not change these facts. The end does not justify the means (Rom. 3:8). We must do God's work in the God-revealed way, not our own (Eph. 2:10).

One common response to the foregoing position of no church-sponsored social functions is thus stated: "You are misapplying 1 Corinthians 11:17-34. The Corinthians' problem was that they were abusing the Lord's Supper by introducing their common meals into the assembly. The church can promote 'fellowship meals' and such as long as these activities are kept separate from the assembly." It is true that the Corinthians were abusing the Lord's Supper (vv. 20-21). Nobody denies that. But please look carefully at the remedy the apostle prescribes. He did not say "separate your church-sponsored meals from the assembly." He did say you have houses to eat and drink in (v. 22). He did say let the hungry man eat at home (not at the "fellowship meal" in the "fellowship hall" after services). The remedy was to remove all common meals from their "coming together" (v. 33-34). The work of the local church is to feed the soul, not the flesh. Let the home supervise common meals. Let the church "come together" to worthily partake of the Lord's supper (vv. 20, 33-34).

Another oft stated defense intended to legitimize church-endorsed social gatherings is this: "Only individuals are providing the food. The local church is not involved since none of its money is being used to provide the event." Honestly now, were not individuals the ones who were providing the food in 1 Corinthians 11? ". . . for in your eating each one taketh before other his own supper. . ." (v. 21). Furthermore, the church is using its money when its building and facilities are used for the separate activity of pot-luck dinners, etc. Since

the building is an expedient, its use must first be an authorized (lawful) activity for the local church to conduct (1 Cor. 6:12). The building expedites (aids) the church in evangelism, edification, and benevolence (the authorized works of the local church). Authority for church-promoted social activities lacks scriptural support (Col. 3:17). Therefore, to use the building for such activities is to use it to aid an unauthorized work.

Other defenses are offered, but when all are heard the simple truth of 1 Corinthians 11:22, 34 remains. It is clear, decisive, and compelling.

LET THE LOCAL CHURCH BE ABOUT THE SPIRITUAL BUSINESS OF HONORING THE LORD'S DEATH AND PROMOTING GOSPEL PREACHING AND TEACHING (1 COR. 14:26). LET THE HOME BE ABOUT THE BUSINESS OF FEEDING THE STOMACH AND ARRANGING SOCIAL GATHERINGS.

God's way works. We need not tamper with it. We ask our brethren in Salt Lake and elsewhere to come back to the Bible way and stop adding to God's word and work (Jer. 6:16). When we follow God's way we will not have to worry about feeding the ants. The church's full attention will be given to feeding the word of God to the souls of men and women (Acts 20:28; Heb. 5:12-14; 1 Pet. 2:2).





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Thomas G. O’Neal (1938-2012): Soldier of the Cross Asleep in Christ

Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses (1 Tim. 6:12).

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him (1 Thess. 4:13-14).

Thomas Gaither O’Neal was born to John Edgar and Mary Gaither O’Neal on May 2, 1938 in Washington, D.C. Tom’s parents brought his sister and him to Lawrenceburg, TN on June 27, 1947. Rufus Clifford baptized him there in 1952 and Tom preached his first gospel sermon in June of 1954 at the age of 16. His maternal grandfather Wiley Thomas Gaither was the first custodian for the Downtown Church of Christ which was erected in 1930. In 1951 the First Street Church of Christ began. Tom credits the evangelistic spirit and training programs of these two congregations with putting a fire in his bosom to preach the gospel.

SOLDIER OF THE CROSS OF CHRIST

Tom preached regularly for churches of Christ in three states: MacArthur Heights church in Jasper, AL; the Azalea Park church in Orlando, FL; the Westview church and then the North Meadows church in Murfreesboro, TN; the Fifth Ave. church in Bessemer and the Ensley and North Birmingham churches in AL; and churches at Largo and Brooksville followed by the Central

church in Tampa, FL; not to mention gospel meetings and fill-in appointments in many towns and states. He has had several debates, has authored and co-authored tracts and booklets, and has written for gospel papers. For many years he diligently used every ability and opportunity to spread and to defend the gospel of Christ in its purity and simplicity. Younger preachers desiring to walk in the old paths of divine revelation have found Tom to be a warm friend and helper.

All of his teaching and preaching has been noted for three elements. *First*, he has been characterized by Scripture-filled preaching and teaching. He once told me that when he hears a speaker go the first two or three minutes into his sermon without introducing passages of Scripture as the basis of the sermon, he immediately begins to wonder where the speaker is headed. *Secondly*, a strong stand for the truth of the gospel has been characteristic of Tom’s work in the kingdom. No one has ever had to wonder whether he would stand or where he would stand when false doctrine and error have raised their ugly heads. Tom has been noted as a friend of truth but also an enemy of error. Those who teach error know it well. *Thirdly*, simplicity has always characterized Tom’s teaching. The common man can understand the truth as Tom O’Neal preached it.

Donna and I first became friends with Tom and his wife Sue in the early 1970s when we were in Nashville and they were in Murfreesboro, TN. When we moved to work with the Midfield,

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AL church in 1982, some in the area ostracized us because of previous problems in the church but Tom and Sue welcomed us as warmly as ever from their home in nearby Bessemer. Both of them had a great sense of humor which served as good medicine for us during the trials of this beleaguered church (Prov. 17:22). We admired them for keeping their severely disabled daughter, Kim, in their home as long as they possibly could. She now lives in a nursing home where her needs can be met. Tom spoke of his love for their daughter Meg (Mrs. Margaret Pritchard) and his two grandchildren to the end. Sue died in 1997.

“THE LORD WANTS MEN TO CHANGE IN THE RIGHT DIRECTION”

Few Bible characters are as beloved as King David and the apostle Peter, partly because the mistakes and failings of such men are recorded and we can so easily identify with them. Passages like Psalm 32 and Psalm 51 reflect the

genuine repentance of David as he was restored to his Lord. After Peter denied the Lord three times, and became conscious of his great failure, he “wept bitterly” (Luke 22:62). The Bible does not record the tragic failures of these men in order to embarrass them but in order to forewarn us of the bitter sorrows of sin and to help those who fall to find their way back.

During the spring of 1984 Tom separated from his family, quit preaching, and left the Lord. Many who loved him and benefitted from his labors were crushed, but we continued to plead with Tom and to pray unto God that he might be recovered from the snare of the devil. On December 3, 1989 Tom publicly confessed his sins and his statement was published in the February, 1990 *Searching the Scriptures* (p. 15; and later in the *Guardian of Truth*, Sept. 19, 1991, p. 19).

“The Lord wants men to change in the right direction. ‘For God so loved the world, that he gave his only begotten Son, that whoever believeth in him should not perish, but have everlasting life’ (John 3:16).” So wrote Tom in an article entitled, “Men Change” (*Searching the Scriptures*, December 1983, p. 561). Surveying the cases of Nicodemus, the Corinthians, Paul, and Apollos, Tom observed, “When Paul saw that he was wrong, he was willing to make a change. This is what any man who is honest with himself, God, his fellowman and all the world will do.” Tom has applied these words to himself. Like David and Peter before him, Tom took a step which forewarns us all not to leave the Lord and which encourages those who have fallen to return to the Lord. By spending the last 23 years of his life striving to be a faithful servant of the Lord, he reminds all of us that we too must finish our race to the very end.

PROLIFIC WRITER

Tom was a prolific writer. Tom held up the hands of H. E. Phillips and James P. Miller in the work of the gospel paper *Searching the Scriptures* from the start. Beginning in 1968 and continuing through December of 1983, his regular columns on “Worship in Spirit and in Truth” and



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"Set for the Defense of the Gospel" appeared in *Searching the Scriptures*. In the paper's final issue, Tom's article was entitled, "Asleep with Dignity at Age 33." Tom himself is now asleep with dignity at age 74.

In addition to his bulletin work, his articles appeared primarily in *Searching the Scriptures*, *Truth Magazine*, and a journal he edited for fifteen years named *Walking in Truth* (1966-81, 1991-2006). His excellent materials from these journals can be accessed at these web sites: (1) <http://www.truthmagazine.com/searching-the-scriptures>, (2) <http://www.truthmagazine.com>, and (3) <http://wordandword.com/walkingintruth.php>.

On July 30, 1999 Tom married Carolyn, widow of Bob LaCoste, another faithful gospel preacher. As a devoted preacher's wife Carolyn has held up Tom's hands, and has been especially attentive to Tom's needs during these last difficult months in spite of her own health problems. Noting her academic training in the fields of education and computer science, when he married her he predicted her skills would be "a great asset to me in the production" of *Walking in Truth*. Indeed, she has been a great asset to Tom in many ways. It was always a joy to see their smiling faces and to hear their friendly banter. They have been a constant source of love and encouragement to Donna and me throughout their thirteen years together.

Tom was very supportive of efforts to spread the gospel in the Philippines. The week of January 23, 2005, he came to Manila with Harry Osborne to join Justin Monts and myself in teaching intensive preacher training classes to 35 men. The four of us alternated teaching lessons for 8-10 hours each day. Tom had to pace himself because a heart attack some years before diminished his stamina, but he completed his part in a good way and is still remembered by the brethren who sat at his feet. When it became necessary for the Largo, FL church to close its doors and sell its property, Tom was instrumental in guiding some of the remaining funds to the Philippine work.

Shortly before his death 75 boxes of booklets he printed were given for distribution in the

Philippines. In addition to his own studies on the deity of Christ and premillennialism, Roy E. Cogdill's lesson on "The Trial of Jesus" is included.

CONTROVERSY AND COMPASSION

In the 1950's when the institutional controversies and division were developing, Tom was a student at Freed-Hardeman College and studied both sides of the issues by reading opposing viewpoints in the *Gospel Advocate* and the *Gospel Guardian*. Having made a thorough study of these issues for himself, he took a strong stand against centralizing the work of churches through donations to human institutions or to "sponsoring" churches, and against all forms of the social gospel. He was a friend and companion in battle to such men as Roy E. Cogdill, H. E. Phillips, James P. Miller, James R. Cope, A. C. Grider, and Connie W. Adams, and a worthy opponent of such men as Gus Nichols, Albert Hill, Alan Highers, and Hugh Fulford. He never felt or expressed bitterness toward these men and stayed in touch with Alan and Hugh who had been college acquaintances, but truth took precedence over friendship for Tom.

Men who engage in controversy are sometimes viewed as hard and heartless. False teachers work hard to create that impression to divert attention from their destructive errors, and even well-meaning brethren who do not understand the dynamics of spiritual warfare will be heard to say, "I agree with what he taught but just don't think he had to be so hard about it." In opposing false theories of grace and unity taught by Edward Fudge, Tom and I spoke at the Wooley Springs church near Ardmore, AL September 28-30, 1973 on "Bible Unity vs. A 'New Unity' Movement," and we had an exchange with Edward at the Jackson Dr. church in Athens, AL on October 7. Later Edward recounted how his "religious opponents" abused him, especially "two of their scrappiest debaters" (Fudge, *Beyond the Sacred Page* [Houston, TX: Providential Press, 1995], p. 102).

It is true Tom stood in the gap in defense of the truth through the years as various issues arose,

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but to thus call Tom quarrelsome or pugnacious, suggesting someone bitter and meanspirited, is a travesty. The high priest under the Law of Moses offered sacrifices first for himself before others because he had "compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity" (Heb. 5:1-3). Tom had compassion on those who fell into sin or error, knowing his own infirmities. When Cecil Willis died Tom reflected,

Someone has said, "Into every life, some rain must fall." Into mine and Cecil's there have been violent thunderstorms. Cecil wrote to me December 12, 1986, "It is strange how many of the same experiences we have been through." . . . Truth will not deny any problem he had, but love "shall cover the multitude of sins" (1 Pet. 4:8).

Somewhere I found a little poem from which all could profit. I put it in the front of my Bible.

Unjustified Criticism

Don't find fault with the man who limps
Or stumbles along life's road,
Unless you have worn the shoes he wears
Or struggled beneath his load.

There may be tacks in his shoes that hurt,
Though hidden away from our view.
The burden he bears, if placed on your back
Might cause you to stumble, too.

Don't be too hard on the man who errs,
Or pelt him with wood or stone,
Unless you are sure—yea, double sure,
That you have no fault of your own.
("Cecil Willis—Dean of Gospel Preachers,"
Walking in Truth, Oct.-Dec. 1997, pp. 8-9)

The gospel of Christ which Tom preached is a remedial system designed to save us all from our sins. Tom believed that, preached it, and exemplified compassionate love for sinners.

"I AM BETTER BECAUSE OF OUR FRIENDSHIP"

The words used by Tom after the death of A. C. Grider express very well my sentiments toward Tom himself: "I am glad by God's grace

I was able to know this servant of Christ and that his life touched mine. I am better because of our friendship for over a quarter of a century" ("My Friend and Beloved Brother—A.C. Grider," *Searching the Scriptures*, Nov. 1990, p. 256). I thank God and thank Tom for making me a better Christian through our friendship and our fellowship in serving the Lord together for the past forty years. We will miss the sober admonitions, the good influence, and the gentle humor of our dear friend and brother but prepare to join him "in the sweet by and by."

Tom never fully recovered after having surgery to remove a tumor from his brain on November 29, 2010 and was under hospice care for several months. When his tired body could endure no longer, he passed away Saturday, June 16, at noon in Tampa, FL at the John Knox Village Medical Center.

Funeral services were conducted at the Neal Funeral Home in Lawrenceburg, TN on Friday, June 22. Donnie Rader, Connie W. Adams, and I offered reflections on God's Word as exemplified in Tom's life. Stan Adams led the singing. Tom was laid to rest at the Mimosa Cemetery in Lawrenceburg awaiting the great resurrection day. Stan spoke at the graveside, Matt Adams read Psalm 23, and Harry Osborne (Carolyn's brother) closed the service with prayer.

Here is Carolyn's address for those who may want to send condolences:

**Mrs. Tom O'Neal • P.O Box 271407
Tampa, FL 33688-1407**

Tom and Carolyn have faced a serious financial struggle after his surgery. I know she would appreciate any help which might be sent to her at this time in Tom's memory. (If any donor wants a legal tax deduction, checks may be written to Help A Neighbor and sent to my address: 3505 Horse Run Ct., Shepherdsville, KY 40165-6954. A note should be inserted explaining it is for Carolyn.)

May God bless and comfort Carolyn and all of Tom's family.



TOM O'NEAL (1938-2012)

I Sat Where They Sat

Six centuries before Christ, God caused the Jews to be carried away into Babylonian captivity. The reason for this was their repeated idolatry.

During the time of the judges, God's people turned away from him to follow the gods of the nations about them.

In the time of the divided kingdom they were no better. Few of the kings in the Southern Kingdom were good and none of the kings of the Northern Kingdom was. They worshiped the gods of the nations about them. They set up their own high places and worshiped all manner of gods.

God had caused the Assyrians to take the Northern Kingdom into captivity because of their idolatry and now the Southern Kingdom was taken into captivity by the Babylonians.

The young man Daniel was among those taken into Babylon. His position was he "sat in the gate of the king" (Dan. 2:49). This would be comparable to being near the White House today. Being a prophet of God, he was near to, and spoke with, the king.

However, there was another prophet of God in Babylon. This prophet's name was Ezekiel. He was not around the court of the king. He was God's spokesman out in the province where the people were.

Ezekiel said, "Then I came to them of the captivity at Telabib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days. And it came to pass at the end of seven days, that the word of the Lord came unto me, saying, Son

of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezek. 3:15-19).

While in Babylon for their sins, Israel had the prophet Ezekiel sitting among them. He could see their plight and understand their feelings. He could more easily identify with the children of Israel than the prophet Daniel. Many times when people have problems, those about them cannot understand how they feel, why they act or react the way they do, nor even why they do wrong. Problems are no excuse to commit sin. Often people do not take the way of escape provided by the Lord (1 Cor. 10:13).

When one does not understand why someone does what he does, he often does more harm than good. When someone is wounded, we all understand that we want to get him the best medical attention possible. How often, though, when someone is wounded in the battle of life, instead of getting him some spiritual medical attention, we spiritually shoot to kill him. Someone has described the Lord's people as being the only people they knew that shot their wounded. If we, like Ezekiel, had "sat where they sat" we would not be so quick to pull the trigger to kill. We would understand. If we did not understand, we could at least empathize with them.

Several years ago I came upon a piece that I clipped out and have kept. Perhaps if I share it, you can also profit from it. Its author is unknown to me.

DO NOT JUDGE OTHERS TOO HARD

Pray don't find fault with the man who limps,
Or stumbles along the road;
Unless you have worn the shoes he wears
Or struggled beneath his load.

There may be tacks in his shoes that hurt,
Though hidden away from view,
Or the burdens he bears, placed on your back,
Might cause you to stumble too.

Don't sneer at the man who's down today,
Unless you have felt the blow
That caused his fall, or felt the shame
That only the fallen know.

You may be strong, but still the blows
That were his, if dealt to you
In the self-same way at the self-same time,
Might cause you to stagger too.

Don't be too harsh with the man who sins,
Or pelt him with words or stones,
Unless you are sure, yes, doubly sure,
That you have not sins of your own.

For, you know, perhaps if the tempter's voice
Should whisper as soft to you
As it did to him when he went astray,
'Twould cause you to falter too.

If I have never sat where my brother or sister is sitting, how do I know what I would do under the same set of circumstances? I may know what is right and what I should do, but does that mean I would do it? Not necessarily.

(1) A number of years ago in a congregation where I was preaching, a brother was in business and through no fault of his own, so far as my information was concerned, he was forced into bankruptcy. What were the emotions that he and his family experienced? I do not know. What was the embarrassment that they went through? I do not know. At the time and since, I have been

very slow to say anything about the situation, for you see, I never "sat where they sat." What would you do in a set of circumstances like this? I tried to be as supportive and as understanding as I could at the time. Today, they are still close friends.

(2) Another brother where I preached was heavily involved in the contracting business. Things went from bad to worse in a hurry and he owed thousands of dollars. In the meantime he lost his wife, a regal lady in my eyes. Some brethren did not understand. Because he worked two or more jobs sometimes to pay his debts off, he would not be at some services of the church. This caused some who wanted to be more righteous than God to want to withdraw from him. You see, they had never "sat where he sat" and knew nothing of the problems he faced. In time, over a period of about twenty-five years, he paid all of his debts! He is in my book a great hero of faith. What would you have done had you "sat where he sat"?

(3) Several years ago, a long-time preacher friend of mine learned he had a severe medical problem, which in time took his life. During the time he was dealing with the problem, he began to take into his body a liquid form of grain after it has been through the distilling process. I never "sat where he sat." What would I have done under the circumstances? What would you have done under the circumstances? I am glad he repented and found himself before death in a right relationship with God. I loved him like a brother, appreciated him for his work, benefitted as a young preacher from his encouragement, honor his memory, and will ignore any letter asking who he was.

(4) As a young boy I heard a young gospel preacher in several gospel meetings. The fact that he and I shared a common name was not what drew me to him. I liked the plain, simple, Bible preaching he did. He probably does not realize it, but he was one of my young heroes. He did a lot of good over the years, worked with some of the best of churches and stood firmly for the truth. In time it became evident he was

experiencing some problems within his marriage. You see, his wife, like a lot of others, decided that she did not want to be the wife of a preacher. (When any preacher learns that his wife no longer wants to be a preacher's wife, he is in for trouble.) It was up to him to care for the children. I doubt that even now his children realize how much they were neglected by their mother and how he took over being both mother and father to them. Soon they were divorced and she had someone to marry. My friend, have you ever sat where this preacher sat? What would you have done had you been in his shoes? He had put God first in his life and tried to get everyone he came in contact with to do the same.

Yes, I am sure that even he would look back and see things he might have done differently. Anybody and everybody can do that. But he did not deserve the treatment he received at the hands of a woman who had not put Christ first in her life. Any mistakes, shortcomings, or sins he may have committed would no doubt have been avoided if he had the support and encouragement of a wife dedicated to Christ. I ache for my friend of childhood days. If you have never sat where he sat, it probably would be wise to be a littler kinder and a little gentler to him. It could be that he would appreciate your friendship and a kind word.

(5) Another preacher friend of mine I learned was having some problems in his marriage. Being in the area he lived to spend some time with a relative who was ill, I looked him up. Having made several phone calls late at night, I was finally able to reach him. He seemed surprised at first to hear my voice. I explained that I had learned he and his wife were separated at the time and thought that he might need a friend, so I was calling. He expressed his appreciation for my concern and for my taking the time to call. Then, he said something that will burn in my heart forever. He said, "Tom, I appreciate your calling; of all the preachers you and I know, you are the only one so far that has been concerned enough to call me." In that area there were any number of gospel preachers who both of us knew and had known for a number of years. Had we all put our arms around him

and helped him at the time, he might have been saved to the cause of Christ. Have you ever "sat where he sat"? If you had, what would you have wanted brethren to have done at the time?

When someone has a problem, there are some brethren who cannot wait to spread it all over the country, and some preachers are the worst offenders. One godly woman, the wife of an elder and respected gospel preacher, once told me she told a certain preacher that he was a bigger gossip than some old gossipy woman. A person with a problem, any problem, is not helped when they hear all kinds of lies, gossip, ugly rumors, and half truths floating back to them. Such tells them that those spreading such tales really have no concern for them or the truth.

NEED FOR PATIENCE

Brethren, we need to sometimes exercise a little patience. We are often too quick to want to settle something yesterday. Problems do not usually arise overnight and they will not be settled overnight.

Let me tell you a true thrilling story I recently learned. Mary, a friend of mine since childhood, saw her father leave her mother, her sister, her brother, and her. Two or three wives and fifty plus years later, he called her from a distant town and said he had repented of his life of sin and wanted to be restored to his Lord. Ready to assist, she thought, "How will I get him to the services of the church?" When she and her husband arrived in town to take him to services, she learned his daughter-in-law also wanted to be restored that day. Thus, the problem of how to get her father to services was resolved. What a day that was around the Throne! The word of God still works. "There is power, wonder working power, in the precious blood of the Lamb."

Dear reader, if you have not "sat where they sat," please don't become more righteous than God. It would be well to remember that, there, "except for the grace of God, go I."

[Reprinted from *Guardian of Truth* XXXVI: 21 (November 5, 1992): 656-658]



STAN ADAMS

News + NOTES

GENTRY'S RETURN TO MOLDOVA

After having to return to the states due to visa and other glitches, John, Stacy, and their children are now safely back in Moldova to continue their work in the Lord's kingdom. They returned on July 17.

DISCUSSION

Stan Adams had a discussion with Robert Ross at the Church of God 7th Day in Newton, NC on Saturday, July 21. The subject was: Is the Sabbath binding today?

UPDATE ON R. J. STEVENS

After over five months, R. J. has been released to return home. He still has some weakness physically that will take time to work through, but his prognosis is good at this time. He returned home on July 17th. The family is appreciative of every prayer, card, and concern focused on him and them during this difficult time.

DEATHS

Mike Dubose passed from this life, after a long struggle, on July 9, 2012. He was 64. He preached the gospel for 44 years. He labored full time in congregations in Tennessee, Alabama, and Florida. He had preached for the Cy-Fair congregation in the Houston area for the last 27 years and served as an elder there for many of those years. He leaves behind his wife of 41 years, Ginny; two daughters (Tracy and Erin), and 4 grandchildren (Taylor, Kylee, Cole, and Cody). He also leaves behind his brother, sister, and mother. Keep Ginny and the family in your prayers.

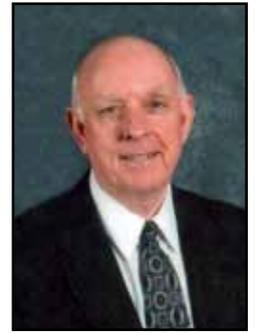
Thomas Gaither O'Neal (Tom) passed from this life on June 16, 2012. He was buried in his family plot in Lawrenceburg, TN on June 22, 2012. He leaves behind his wife, Carolyn, his daughters (Kim O'Neal and Meg Pritchard and her husband Keith) of Trussville, AL; two grandchildren (Coen and Kirsten Pritchard) and close family members: John and Dean Osborne; Harry and Leslie Osborne of Oklahoma City, OK;

and Ken and Cindy Osborne of Spring, TX and sons, Bill and Tim Lacoste and their children of Austin, TX. He also leaves behind numerous brethren who appreciated his work in the Lord and his strong stand for truth through the years. He was a personal friend of mine and my family considers him as family. He was a faithful gospel preacher for 56 years and will be missed greatly. His pen and his preaching were plain and to the point. He had fought bravely for several months to overcome complications from eye surgery which resulted in brain trauma. He rode a roller coaster of recovery and reversal due to a series of strokes. He preached for the Central congregation in Tampa at the time of his death. His funeral was conducted by Harry Osborne, Ron Halbrook, Connie Adams, Donnie Rader, and Stan Adams. His voice lives on through the pages of his writing (*Walking In Truth*, *Truth Magazine*, *Searching the Scriptures*) and his influence on so many brethren. There was also a memorial for him in the Tampa area. Tom was a friend of preachers and faithful brethren. He was tireless in his efforts to help secure support for many preachers through the years and also helped raised funds for many church buildings through the years. He also was instrumental in getting a large portion of written material translated and printed. He also supplemented his income as a preacher from time to time with insurance sales. May all of us realize that many champions of the faith are passing from the scene and a new generation must "stand in the hedge and fill the gap." May God raise up godly men who will defend and preach the truth without compromise and without fear or favor of any man.

Send any news and notes you may have to:
stan.adams1976@gmail.com



QUESTION: I noticed that Paul said though some in Philippi were teaching the gospel from the wrong motive, he rejoiced that Christ was being preached (Phil. 1:15-18). How important is a preacher's motive?



BOBBY L. GRAHAM
bobbylgraham@pclnet.net

Answer:

It is urgent that all seeking God's approval focus on their motives. God's motives are always pure, but men's need constant, honest evaluation. Parents must ever be wary that anger not be the cause of needed punishment, because the manner of its administration will likely reflect this wrong motive (Col. 3:21). Teachers of the gospel of Christ and elders leading in congregational discipline must be sure that they act out of love in the rebukes given and the withdrawal in which they lead (Phil. 1:15-17).

Among Paul's problems was the attempt of some to undermine his standing by proclaiming Christ from the wrong motive. Notice that preaching Christ is desirable, but in the passage just noted he mentioned envy and strife as motives, against the good will shown by some. Contention characterized the efforts of some, whom Paul accused of insincerity, while others preached out of love. Evidently those here condemned were seeking to promote their own standing by "demoting" Paul. They did not turn to the promotion of error, but their motives and methods were as evil as the error they carefully avoided. We here see that truth is not always associated with godly motive or method. It is love of self that creates such a situation, not the kind of love that God shows and desires to be in us.

Carefully consider the following questions, designed to help a preacher to probe his own heart, purposes, and conscience.

1. Is it possible that I am underhandedly trying to promote self rather than Christ?
2. Do I sometimes act (teach) out of envy for someone/another church enjoying success in his/their teaching?

3. Have I ever condemned someone's teaching when it was still questionable that he taught such, all because of some ill will held toward that one?
4. Do I sometimes "fire too soon," thinking to "kill the enemy" before determining definitely that he is the enemy, to create or maintain for myself a reputation of a defender of truth?
5. Have I ever enjoyed condemning someone as wrong, either in his teaching or in his life, more because I have some malice of heart than because I love him? Should I not rather remember that "love does not rejoice in iniquity," either my own or somebody else's (1 Cor. 13:6)?
6. Do I ever fail to condemn the teaching/ actions of someone with whom I enjoy a close relationship, based on agreement or kinship, while I vociferously protest similarly wrong teaching or action in another with whom I have no such relationship (Jas. 2:1)?
7. Is name-calling my standard practice in such condemnations, except when a "member of my party" is involved?
8. Do I really hope the person involved in the sin/ error will remain in it, because I prefer a fight more than his salvation (Jas. 5:19-20)?
9. Am I sincerely trying to practice the Golden Rule in my treatment of people that I believe to be in error (Matt. 7:12)? I need not relax truth just because I treat that one as beloved of God.

It would be far better never to preach another sermon, teach another class, or write another article than to enmesh the gospel in a tangle of motives so unworthy of the cause of the Savior or to surround truth with actions that bespeak sinful intent or method. Can we truly say that we teach all people, warn the wayward, encourage the weak, and reprove/rebuke the erring because we love them? Only when we always act out of such love will we be able to save both ourselves and our hearers (1 Tim. 4:16). Only when we love as God loves can we say that we "love because He first loved us" (1 John 4:19).

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STEVE WALLACE

What Does The Bible Teach About The Great Tribulation?

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According to premillennial teaching, the great tribulation is to come *after* the “rapture” and *before* the second coming of Christ. (Premillennialists say He will come back to reign 1,000 years on a throne in Jerusalem.) They appeal to Matthew 24, saying that it teaches that there will be a great tribulation before Christ’s future coming to save a yet-to-be-built temple in Jerusalem.

It will be helpful if we first understand that Matthew 24 is divided into two parts. The first part, vv. 1-34, deals with Jesus’ prophecy concerning the temple, while the second part, vv. 35-51, deals with His second coming. This second part is connected with His further words on the end of time in Matthew 25:1-46. The first part actually starts in Matthew 23:35, 36, when Jesus said,

That upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. Verily I say unto you, All these things shall come upon this generation.

It ends with Jesus’ words in 24:34, “Verily I say unto you, *This generation* shall not pass away, till all these things be accomplished.” Jesus spoke words that applied to the generation alive at that time. (Please cf. Matthew’s use of “this generation” in his gospel, 1:17; 11:16; 12:39; 17:17. He clearly meant the generation of people alive at that time, not “the Jewish race” as premillennialists contend.) In vv. 1-34, He spoke of the *destruction* of the temple that was then standing. Please note vv. 1, 2,

And Jesus went out from the temple, and was going on his way; and his disciples came to him to show him the buildings of the

temple. But he answered and said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

We know when the temple then standing was destroyed. This took place in A.D. 70 when the armies of the Roman general, Titus, captured the city. Jesus’ words were accomplished by God’s using a nation’s armies. We see God accomplishing His will in this manner in the Old Testament (cf. Isa. 10:5-7; Jer. 20:4-6; Hab. 1:5, 6). When God used this method of judgment upon a nation, His prophets sometimes foretold these events in colorful speech known as apocalyptic language. We see an example of such language in Isaiah 13:10, 19 which speaks of His overthrowing Babylon, which He accomplished via the agency of the armies of Medo-Persia (Dan. 5:28-31). Also, see Isaiah 34:5, 6, which speaks of His overthrow (“judgment,” v. 5) of the nation of Edom. Now, please read Matthew 24:29. The similarity of this verse to those in Isaiah is easily seen. Further similarity is seen in noting that God accomplished all these judgments via the use of another nation’s armies. Regarding the “abomination of desolation” mentioned in Matthew 24:15, please read Jesus’ words regarding *when* this would be accomplished, “But when ye see Jerusalem compassed with armies, then know that her *desolation* is at hand” (Luke 21:20). Similarity is likewise seen between Jesus coming in the clouds in Matthew 24:30 and what took place when God started a prophecy about the punishment of Egypt in Isaiah 19:1. These and other facts we might mention show that, indeed, all the things Jesus spoke about the destruction of the

CONTINUED ON PAGE 17

Destruction of Jerusalem (24:1-34)	Jesus’ Second Coming (24:35-25:46)
1. Time identifiable, 24:15, 16	1. Time indefinite, 24:36
2. Times highly unusual, 24:21	2. Times normal, 24:38, 39
3. Warning: Fig tree, 24:32, 33	3. No warning: Thief, 24:43
4. Judgment local, 24:16	4. Judgment universal, 25:31
5. Time for flight, 24:16-18	5. No time for flight, 24:50, 51

“Such Where Some of You”

JOHNIE EDWARDS



The church “of God at Corinth” (1 Cor. 1:1) was made up of a diverse group of people! Paul mentions a number of sinful men, such as “fornicators, idolaters, adulterers, effeminate, abusers of themselves with mankind, thieves, covetous, drunkards, revilers, and extortioners” (1 Cor. 6:9-10). He then said, “And such were some of you. . .” (1 Cor. 6:11). What happened to all these people? We take a look:

1. They Were Washed. So said Paul (1 Cor. 6:11). It was “with the washing of water by the word” (Eph. 5:26).

2. They Were Sanctified. These were set apart to serve God. In fact, Paul called them “sanctified in Christ, and called saints” (1 Cor. 1:2).

3. They Were Justified. All of these sinful people were made just, as their sins were vindicated (1 Cor. 6:11). They were justified by the “blood of Christ” (Rom. 5:9).

4. How Did This Happen? The book of Acts records a number of New Testament conversions. One such conversion is that of these very kind of folks. “. . . and many of the Corinthians hearing, believed, and were baptized” (Acts 18:8).

5. Past Sins Forgiven. It matters not how bad we may think a sin is; sin is sin, and God pardons all past sins when one obeys the gospel (Rom. 3:25). Just like those who “by wicked hands have crucified and slain” Jesus were told as believers to “repent and be baptized for the remission of sins” (Acts 2:38), so should one preach today.

6. Forgiven Sins Are to Be Forgotten. Not as the old covenant, where sins were “remembered every year” (Heb. 10:1-4), the New Testament says, “And their sins and iniquities will I remember no more” (Heb. 10:17). Once past sins are forgiven, they are never to be brought up. Now, if one sins after gospel obedience, that’s a different story. Some just can’t let go of what one might have done in the past. Who doesn’t have a past? Do you?



What Does The Bible Teach About The Great Tribulation?

CONTINUED FROM PAGE 16

temple came upon the generation living when He spoke these things (Matt. 24:34).

In verse 35, Jesus transitions to the second part of Matthew 24, where He speaks about the day (v. 36; cf. 2 Pet. 3:10) when “heaven and earth shall pass away” (v. 35). As mentioned above, this section is continued in chapter 25 (cf. 24:42 with 25:13; 24:51 with 25:30). Please note differences between Matthew 24:1-34 and 24:35-25:46:

Premillennialists use Matthew 24:21 to teach a yet future “great tribulation.” Let us note the errors they invent by so using this verse:

- Makes an event that is *past* into a future event

- Makes a tribulation that is *local* in scope (Jerusalem and environs) into one that is *universal* in scope
- Says future temple is to be *saved*; Matthew 24 says temple of *His day* is to be *destroyed!*
- Makes people think that we can know when Christ will return (after future temple is built)

CONCLUSION

The Bible does not predict a future great tribulation to take place before Jesus’ return. The text to which Premillennialists appeal to teach this doctrine is torn from its context and wrested to teach something it does not teach.





PHILLIP STUCKEY

Keeping Temptation Away

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Recently my family was spending some time together watching an episode of the Andy Griffith Show. We enjoy it for a variety of reasons. It's clean of much of the unseemly things present in today's shows and it's funny. We also like it because it presents some good moral lessons that give us an opportunity to discuss spiritual things together. There is an episode in the second season called *Opie's Hobo Friend* which really struck us. If you've never seen it, the gist is a hobo, whose lifestyle is one that doesn't have much respect for law and order, comes to Mayberry. The hobo begins spending a good deal of time with Andy's son, Opie. It's not long before Opie begins picking up on his hobo friend's lifestyle and starts misbehaving. Andy goes out to have a "heart to heart" with the hobo, who after some discussion, wonders why Andy won't let Opie make his own decision about whether to live according to society and, ultimately, his father's instruction, or the hobo's.

Andy's response was instructive. He said, *"No, I'm afraid it don't work that way. You can't let a young'un decide for himself. He'll grab at the first flashy thing with shiny ribbons on it. Then when he finds out there's a hook in it, it's too late. Wrong ideas come packaged with so much glitter, it's hard to convince him that other things might be better in the long run. All a parent can do is say, 'Wait. Trust me,' and try to keep temptation away."* This reminds me of several things, the danger and appeal of sin, the

responsibility God has placed on parents to train their children, and the great love our heavenly Father displays in trying to keep us on the narrow path that leads to eternal life (Matt. 7:13-14).

ALL THAT GLITTERS ISN'T GOLD

Sin is certainly like a "flashy thing with shiny ribbons on it." It promises pleasure and delight, but in the end brings only bitter tears, guilt, regret, and eternal damnation (1 Cor. 6:9-10; Gal. 5:19-21). Consider Eve, who was promised wisdom, but got more than she bargained for (Gen. 3:5, 16). Or Achan, who wanted some fine garments, silver and gold, but got his whole family killed (Josh. 7:20-25). Even King David, who just wanted a night with another man's wife, but wound up having a man killed to cover it up, thereby troubling his house for many years to come (2 Sam. 11:1-12:12). Yes, sin always "glitters," but in the end we see it brings pain, suffering, and death (James 1:15). Today our children and young people are immersed in a culture where sensuality and avarice are exalted. The cult of celebrity is king. Even we "grown folks" get duped by the devil's cunning deceit. We need to remember and remind others about the "hook" in sin and avoid even the opportunity to gratify the flesh (Rom. 13:14).

CHILDREN ARE BORN INTO THIS WORLD INNOCENT, NOT KNOWING HOW TO REFUSE EVIL AND CHOOSE GOOD (ROM. 7:9)

TRAIN YOUR CHILDREN

Every parent has a God-given duty to train his children (Prov. 22:6). Some of us need to be reminded, "You can't let a young'un decide for himself." Children are born into this world innocent, not knowing how to refuse evil and choose good (Rom. 7:9). They don't ask to come here, and so God expects the parent to

rear them in godly instruction, to be taught how to live a godly life, to choose salvation instead of damnation. Under the Old Covenant, Moses told the Israelites to teach their children about God and His will (Deut. 6:7). Under the New Covenant, Paul told fathers to bring their children up in the “nurture and admonition of the Lord” (Eph. 6:4). Timothy’s mother and grandmother taught him the Scriptures (2 Tim. 1:5; 3:15). There is plenty of evil in this world and it is very enticing, not only to adults, but especially to children. Free moral agency doesn’t mean you just leave the child to himself to determine to do whatever he wants. Yet far too many of us leave our children to the mercy of the TV, computer, video games, or the neighborhood to teach them right and wrong. If many don’t wake up soon, they will be too late and will reap the sad harvest from neglecting to train their children. Let each of us strive to do our best so our kids don’t get the wrong idea about what is right and wrong according to God’s standards, and not this world’s.

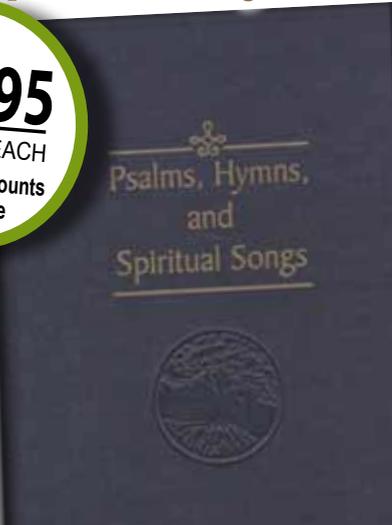
LEAD US NOT INTO TEMPTATION

Jesus told the disciples to pray, “Lead us not into temptation” (Matt. 6:13). Jesus understood that God doesn’t want anyone to be lost, but all to be saved (1 Tim. 2:4). Paul told the Corinthians that with every temptation, God provides a way of escape (1 Cor. 10:13). He told the Ephesians to use the armor of God (Eph. 6:10-17). He told Titus that God’s grace teaches us to deny ungodliness and sin (Tit. 2:11-12). James said if we submit to God and resist the devil he will flee (James 4:7). What a wonderful God and Father we have! We can rely on Him to look out for us and try to keep us from temptation. He has and continues to cry out to each generation, “*Wait. Trust me.*” Are we listening to Him? Are we being the right kind of parent to our children? May we strive to listen and understand that sin glitters but isn’t gold, that we need to be godly parents, living godly lives, awakening our children to the dangers of sin, and equipping them to refuse the evil and choose the good.



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MIKE WILLIS

Istanbul

The city of Istanbul was formerly known as Constantinople. Many tours of Turkey pass through this city and such was the case with ours. I was looking forward to traveling in Turkey because there were some artifacts at The Museum of Archaeology that I wanted to see. Our time there was very limited but was, nonetheless, profitable.

GEZER CALENDAR

One of the earliest examples of Hebrew script is the Gezer calendar. The tablet was discovered in 1908 by Robert Alexander Steward Macalister during his 1902-1909 excavations. It is a 10th century B.C. inscribed limestone tablet discovered in Gezer, twenty miles west of Jerusalem. The city was a Canaanite city but the script and language are Phoenician or paleo-Hebrew (scholars continue to discuss this issue). The inscription's importance has been its contribution to the study of alphabetic writing in the tenth century B.C. The calendar has seven brief lines of text that describe the annual cycle of agricultural seasons in one- and two-month cycles, beginning in autumn and totalling twelve months. It has been variously identified as a votive tablet, a school exercise tablet, and expression of basic agricultural wisdom (*Ancient Texts for the Study of the Hebrew Bible*, Kenton L. Sparks, 450). Michael D. Coogan (*A Brief Introduction to the Old Testament*, 119) provided this translation with the corresponding months in brackets:

Two months gathering [September–October]
Two months planting..... [November–December]
Two months late sowing [January–February]
One month cutting flax..... [March]
One month reaping barley [April]
One month reaping and measuring (grain).... [May]
Two months pruning [June–July]
One month summer fruit..... [August] Abijah

On the archaeological site at Gezer, a replica of the tiny Gezer Calendar is on display.

The word “Abijah” at the end is thought to be the scribe’s name. “Abijah” means “Yah (abbreviated form of Yahweh, Jehovah) is my father.” This name also appears in 1 Kings 14:31 as the name of one of the kings of Israel.

SILLOAM INSCRIPTION

The Siloam Inscription was taken from Hezekiah’s tunnel which was dug during the eighth century B.C. to bring water from the Gihon Spring inside the wall of Jerusalem. The tunnel was discovered by Edward Robinson in 1838, but the inscription was not discovered until 1891. The inscription was secretly cut from the wall of the tunnel and broken into fragments; these were recovered through the efforts of the British

Consul in Jerusalem and subsequently placed in the Istanbul Archaeology Museum.

The historical circumstance for the inscription is the reign of King Hezekiah (715-686 B.C.). Hezekiah faced the threat of Assyrian invasion (Israel had fallen in 722 B.C.) and prepared the nation for war in a variety of ways. One of the ways he prepared was to bring water inside the city wall in the event of siege. This activity is described in two places:

Now the rest of the acts of Hezekiah – all his might, and how he made a pool and a tunnel and brought water into the city – are they not written in the book of the chronicles of the kings of Judah? (2 Kings 20:20).

He consulted with his leaders and commanders to stop the water from the springs which were outside the city; and they helped him. Thus many people gathered together who stopped all the springs and the brook that ran through the land, saying, “Why should the kings of Assyria come and find much water?” (2 Chron. 32:3-4).

Hezekiah’s tunnel is 533 meters (1750 feet) long, winding through the Ophel and emptying into the Pool of Siloam; had it followed a straight line, it would have been 40% shorter (1070 feet or 335 meters). Work was begun on both sides of the hill with the workmen digging toward each other. An “s”-shaped place in the tunnel shows where the two groups came together. The Siloam inscription was written by one of these workers as they were nearing one another. The text reads:

[. . . when] (the tunnel) was driven through. And this was the way in which it was cut through: While [. . .] (were) still [. . .] axe(s), each man toward his fellow, and while there were still three cubits to be cut through, [there was heard] the voice of a man calling to his fellows, for there was an overlap in the rock on the right [and on the left]. And when the tunnel was driven through, the quarrymen hewed (the rock), each man toward his fellow, axe against axe; and the water flowed from the spring toward the reservoir for 1200 cubits, and the height of the rock above the head(s) of the quarrymen was 100 cubits.

The text of this inscription has value from a number of points of view: (a) It refers to a specific Biblical event, giving independent archaeological confirmation to the Biblical narrative; (b) It is a first-hand account of the workers who labored on the project; (c) It is an example of early Hebrew script.

There was much more to see in the Museum than we had time to absorb. However, these two artifacts were worth the trip.



The actual Gezer calendar on display at the Istanbul museum



In Hezekiah’s tunnel, this sign shows where the Siloam inscription was surreptitiously taken from the tunnel



The Siloam inscription on display at the Istanbul museum



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“Dead in Sin”

A primary text to which many in the religious world appeal in defense of their false doctrine of “original sin” is Ephesians 2:1-3. In this beautiful text, which teaches about the saving grace of God in Christ, Paul first reminds the Ephesians of their condition before coming to Christ. He writes, “You He made alive, who were dead in trespasses and sins, in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience” (Eph. 2:1-2). The Bible teaches us that sin leads to spiritual death, which is separation from God. Paul describes the condition of one in sin and out of Christ as “dead in trespasses and sins.” Paul defines the nature of the conduct which produces this spiritual death. It is a death “in trespasses and sins”—as one walks “according to the course of this world”—following the desires of Satan, as “sons of disobedience.” This is clear.

It is the next verse where many stumble. Paul continues, “Among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others” (Eph. 2:3). This raises the question, how were the Ephesians “by nature children of wrath”? The word translated “nature” is the Greek word *phusis*. In Greek, as in English, nature

can have several meanings. Thayer defines it as follows, “Nature. a. The nature of things, the force, laws, order of nature, natural sense, native conviction or knowledge. . . b. Birth, physical origin. . . c. A mode of feeling and acting which by long habit has become nature. d. The sum of innate properties and powers by which one person differs from others” (*Greek-English Lexicon of the New Testament*, 660-661). We may note in this definition that *phusis* can refer to something that is connected with “birth” or “physical origin,” but it can also refer to “a mode of feeling and acting which by long habit has become nature.” Whenever there are different definitions of a word, it must be the context of a passage that determines which definition applies. In Ephesians 2:3 Paul is talking about the Ephesians’ past conduct which followed a course of “disobedience” and “trespasses.” The most reasonable definition which fits the context is that Paul is describing the *long habit* of their past *mode of acting* which *had become nature*.

The Protestant reformer, John Calvin, saw in this text validation for his theory of man’s “corrupted nature” which he believed is passed down from Adam’s sin. After commenting on Paul’s reference in Ephesians 2:3 to those who are “by nature children of wrath,” Calvin wrote, “If then we are children of wrath, it follows that we are polluted from our birth: this provokes God’s anger and renders him hostile to us” (*Commentary on Ezekiel 18:20*). In his commentary on Ephesians he went further, writing, “What dwells naturally in all is certainly original; but Paul declares that we are all naturally liable to condemnation; therefore sin dwells naturally in us, for God does not condemn the innocent” (*Commentary on Ephesians 2:3*).

There is no evidence in Ephesians 2:1-3 which demands that Paul’s reference to nature refers to a condition at birth, which is inherited. Simply because it is the habit of man to sin doesn’t mean that it is his inherent nature. An example of this is seen in Paul’s teachings in 1 Corinthians 11:14-15 when he writes, “Does not even nature

itself teach you that if a man has long hair, it is a dishonor to him? But if a woman has long hair, it is a glory to her; for her hair is given to her for a covering." Paul is illustrating from hair, what he is teaching about a woman's covering in the first century. Is it biological human nature that a woman's hair is longer than a man's? Does inherent nature teach that there is dishonor in long hair on a man? No. However, the habit which had become nature in the first century was that a man had short hair and a woman had long hair. Paul uses the term nature in this same way in Ephesians 2:3.

Much of the problem with many in the religious world rests in the misuse of various biblical figures of speech which its advocates couple with human illustrations. They then use their own illustration to prove their misuse of the figure of speech. For example, the Bible clearly teaches that, as a result of personal sin, we become "dead in trespasses and sins" (Eph. 2:1). As Scripture defines it, death is a separation. The body is dead when the spirit is separated from

THE ONE IN SIN IS SEPARATED FROM FELLOWSHIP AND COMMUNION WITH GOD TO SUCH AN EXTENT THAT HE IS CONSIDERED "DEAD IN TRESPASSES AND SIN."

the body (Jas. 2:26) and the spirit is said to be "dead" when man is separated from fellowship with God. This doesn't mean that the spirit no longer exists. Nor does it refer to an end of consciousness. Even at the Last Day, those who receive the "second death" (Rev. 21:8) will have "no rest day or night" (Rev. 14:11). They will not be non-existent, but they will be eternally separated from God. The one in sin is separated from fellowship and communion with God to such an extent that he is considered "dead in trespasses and sin."

Calvin claimed, "we are all born as dead men" (*Commentary on Ephesians* 2:1). He and others like him take the concept of being "dead in sin" and apply it to human illustrations which go beyond the teaching of Scripture. Edwin Palmer, the executive secretary of the translation of the New International Version (a translation notorious for its Calvinistic bias), in his book *The Five Points of Calvinism*, writes, "The Biblical picture . . . is of a man at the bottom of the ocean in the Marianas trench, more than thirty-five thousand feet deep. The weight of the water on top of him is six tons for every square inch. He has been there for a thousand years and the sharks have eaten his heart. In other words the man is dead, and is totally unable to ask a lifeguard to save him. If he is to be saved, then a miracle must occur. He must be brought back to life and to the surface, and then he can ask the guard to rescue him" (18). Palmer even goes further to speak of one who is dead in sin as a "spiritual non-being" who cannot desire to be born again (17). Calvin did much the same thing. In one sermon he argued: "How could he, who is not yet conceived in his mother's womb, have the industry to bring himself into being? Therefore, since our source and our first creation is by being begotten in Jesus Christ, let us realize that we can do nothing and our power can bring forth nothing, but we have all of the free goodness communicated to us in Him" (*Sermons on Isaiah's Prophecy*, Isaiah 53:9-10).

These are certainly very stirring and creative illustrations, but they do not prove what they seek to illustrate. The soul who is "dead in sin" is not a "non-being" but rather a conscious soul in rebellion to God. He can still think and choose, he can rebel or repent—the choice is up to him. Thanks be to God that in His mercy the soul who is "dead in sin" can spiritually be "born again" (1 Pet. 3:23) if only he is willing to "obey the gospel of our Lord Jesus Christ" (2 Thess. 1:8).



JOSH VINYARD

Putting Away Sin - It's Not Magic

Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed (Acts 19:19-20).

When one initially obeys the word of God and is baptized (Rom. 6:3-4), the old man of sin is crucified as Christ was crucified (Rom. 6:9). The slate is wiped clean and those old sins are washed away (Acts 22:16). Once the old sins are initially forgiven, the new Christian is given the job of walking in newness of life (Rom. 6:4). After changing his mind about sin and deciding to serve Satan no longer, the putting off of worldly sins, desires, and ways is a difficult task. If a new convert has allowed sin to have dominion over him for his entire life, becoming a servant of righteousness will take work.

In Acts 19, Paul's labor had brought him to the heathen city of Ephesus. He made some corrections to those improperly taught (vv. 1-7), he disputed in the synagogue and then taught in the school of Tyrannus (vv. 8-9), and he was able to preach so that all the Jews and Greeks in Asia heard the word of God (v. 10). The word was confirmed by special miracles. Paul's clothes were of such power that they were able to heal the sick and cast out evil spirits (vv. 11-12). A

traveling group of Jews witnessed the casting out of demons and thought they could be copied by merely mentioning the name of Jesus (v. 13). It was then that the seven sons of Sceva followed this bad example and mimicked this casting out of demons, and were attacked by an evil spirit. These "exorcists" were shown to be fakes and pretenders (vv. 14-17). The word was preached, the word was confirmed by the miracles by Paul, and the story of the exorcists spread through the whole city of Ephesus. The name of Jesus was magnified and many became believers (v. 18).

This is when the unexpected happens. All those who practiced the curious arts became fearful to the point that they brought their books together and started what we in Missouri call a bonfire. We aren't told that these book burners ever obeyed the gospel, but there are lessons that we can learn from this Ephesian bonfire that can help the new Christian put off sin. There are lessons here that can help each of us that are Christians continue to put away sin in our lives.

BONFIRE LESSON 1: THEY STOOD AGAINST THE OLD CROWD.

In verse 19, the text tells us that "many" of these magicians came and set their books on fire. "Many" being an indication that not all of them had stopped the practice. By burning their books, these people stood against their old occupation and what was left of their old crowd. In a city filled with such people, it was an act that took a great deal of courage.

For any Christian, putting off the old crowd may be one of the hardest jobs after obeying the gospel. It will take a lot of courage. It will take courage not to be "unequally yoked together with unbelievers" (2 Cor. 6:14). It will take courage to "come out from among *them* (sinners, emphasis mine), and be ye separate. . ." (2 Cor. 6:17) With the help of the God and our brethren, we can and should find a new crowd.

Stand strong, even if the old crowd would "think it strange that ye run not with them" (1 Pet. 4:4).

BONFIRE LESSON 2: THEY DIDN'T LET MONEY OR PRIDE GET IN THEIR WAY.

The Bible tells us that the bonfire cost these magicians a great deal of money . . . fifty thousand pieces of silver. Our Lord Jesus Christ was given up by Judas for as little as thirty pieces. It cost these magicians a great deal to stop their sinful practices – sinful practices that would keep them out of heaven (Rev. 21:8).

We read in the Bible that these magicians did these sinful practices for money (the maid at Philippi) and for popularity (Simon the Sorcerer). Satan knows man's fascination with magic and sorcery; he also knows that people esteem and reward those that do it. These Ephesians were willing to give up an occupation that may have provided for them not only a living but maybe even wealth or popularity.

Often times, a Christian may have to give up his job if it is in opposition to the will of God. If a job is going to cause you to miss the chance to meet and assemble with other Christians, you are going to have to find a new place to work. If it is a job or profession that is going to cause you to sin or aid others in sinful practices, you may not only have to find a new job but maybe even a new career. It is part of counting the cost. The Ephesians counted it: it added up to 50,000 pieces of silver. Each Christian must count the cost as well; it may add up to one soul – yours.

BONFIRE LESSON 3: THEY PUT AWAY THE THING THAT CAUSED THEM TO SIN.

If the magicians were to keep these books around, they might have gone back to their old wicked ways. By letting these books go up in smoke, they closed the window on this thing that caused them to sin. Christians, we must do the same. If it is our job that causes us to sin, we must find a new one. If it is our friends who cause us to sin, we must find better ones. If our televisions or computers cause us to sin, we must get rid of them.

Jesus gave this very pointed advice, “Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life with one eye, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.”

The Ephesians were willing to put away the thing that caused them to sin. Young or old in the faith, we should be wise enough to do the same.

CONCLUSION

The exorcists of verses 13-16 were casting out demons by “Jesus whom Paul preacheth.” They were using the name of Jesus as many magicians today use the word “abracadabra.” It didn't work for them in casting out demons and it won't work for us in casting out sin. There is no shortcut or “magic” formula to put off sin. Learn from the Ephesian magicians and look for simple (Biblical) ways to put off sin in your life and replace it with godly living (Eph. 4:22-32).





FRANK RICHEY

Just Give Me a Fence to Sit On

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Webster's Dictionary defines "fence sitting" as a state of indecision or neutrality with respect to conflicting positions. Synonyms of fence sitting are: faltering, hesitance, indecision, vacillation, and wavering. In the Old Testament, Elijah, frustrated with the idolatry of Israel, called for a meeting on Mt. Carmel to demonstrate the superiority of Jehovah over the Canaanite god, Baal. When Elijah spoke to the Israelites, he said, "...How long will you falter between two opinions? If the LORD is God, follow Him; but if Baal, follow him.' But the people answered him not a word" (1 Kings 18:21). This passage certainly demonstrates religious indecision. The cry of the day may very well be, "Give Me a Fence to Sit On! Let me ride the rail, sit on the fence, and by no means ask me to take the lead in decision making."

This type of indecision is apparent in many churches of Christ today. Many do not know who they are, what they stand for, what the issues are that face them, and for the most part, really don't care. Procrastination, misgivings, and second thoughts dominate, and reluctance and timidity seem to be rampant. I think it is time for many to get off the fence and lead, follow, or get out of the way!

A LITTLE HISTORY OF FENCE SITTING IN CHURCHES OF CHRIST

I recently saw gospel preacher David Tant. As we were talking, I mentioned that I had, only a day or two before, read an article that his father had written in the 1950s. Yater Tant, writing for the *Gospel Guardian*, September 22, 1955, wrote of a situation that he had heard his father, Texas preacher J. D. Tant, speak of on occasions. Yater Tant called to mind a situation that took place in Sherman, Texas in 1894. T. B. Larimore held a protracted gospel meeting, in Sherman that year. The meeting began on January 3, 1894, and closed on June 7, lasting five months and four days. During this meeting Larimore preached three hundred and thirty-three sermons, preaching twice every day and three times every

Sunday; there were 331 additions to the church during the meeting. Soon after the meeting was over the digressives (those promoting instrumental music in the churches) came to Sherman and swept the church off its feet. J. D. Tant went to Sherman to debate the leading proponent of the digressive movement. Yater Tant wrote of this event:

The debate attracted wide attention. Tant stayed in Sherman for nearly a month; he told this writer (his son) that he made more than 500 personal calls during the time he was there, talking with those who had gone astray, pleading with them to return to the truth, pointing out the error of digressionism. He made as many as six or eight calls on some families, staying in some places until three o'clock in the morning, reading the Bible, teaching, and praying with them.

J. D. Tant said that the influence of Larimore was so great in Sherman, that like those Paul wrote of in Galatia, they "would have plucked out their eyes" and given them to him.

Tant wrote Larimore and pleaded with him to help him, to just write a statement to the brethren in Sherman to take a stand against the innovations of the day. Larimore replied "that he had wept much over the divisions which were developing among his brethren, that he knew there were godly men and women on both sides of these questions, and that he had made up his mind 'not to take sides' with either the one group or the other." Yater Tant said that years later, Larimore regretted not taking a stand and remaining neutral in the fight. Tant wrote:

Long before his death, however, Larimore realized that it was impossible to be "neutral" in a fight between truth and error. He did make the statement Tant had asked, and many, many others pleading with his brethren to remain true to the Book. He repented of his long years of indecision and "neutrality" and wrote Tant that he deeply regretted his unwillingness to declare himself during the Sherman crisis. He had made a grievous mistake, and he wished it

were possible to repair the damage his silence had done.

T. B. Larimore was perhaps the most in-demand preacher in the brotherhood at the turn of the nineteenth century. He preached for instrumental and non-instrumental churches, yet one must believe that he had definite ideas about the issues dividing brethren. Larimore was president of Mars Hill College from 1871-1887, and during this time turned out hundreds of gospel preachers. Everyone of them, with the exception of two, stood against instrumental music in worship. One must assume that he influenced his students in this. The two who left for the Christian Church position were his brother-in-law (R. P. Meeks) and O.P. Spiegel, who promoted the Christian churches in the South.

Another, yet similar story from the past, is the story of J. W. McGarvey, perhaps the most respected teacher of his time. For years he was the chairman of the College of the Bible at Kentucky University. He was distinguished as a writer and speaker. For many years he was the minister of Broadway Christian Church in Lexington, Kentucky.

McGarvey differed from Larimore in that McGarvey occasionally spoke out against the use of the organ in worship services, but he did not refuse to hold meetings in churches that used the organ.

McGarvey realized, perhaps too late, that the Broadway church was determined to add the instrument to the worship services. He and his wife had been members of the Broadway church for thirty-two years when he finally wrote a letter of withdrawal from the Broadway church. He had assisted in founding the church and was its first preacher, beginning in 1870. McGarvey's condemnation of the instrument was too little too late, a fact that he would regret. He wrote:

I hold that the use of the instrument is sinful, I must not be requested to keep my mouth shut in the presence of sin, whether committed by the church or an individual.

The party which forces an organ into the church against the conscientious protest of a minority is disorderly and schismatical, not only because it stirs up strife, but because it is for the sake of a sinful innovation upon the divinely authorized worship and the church; and, inasmuch as the persons acting are disorderly and schismatic, it

is the duty of all good people to withdraw from them until they repent.

In 1902, J. W. McGarvey realized that the instrument was going to be placed in the Broadway Christian Church. A vote was taken on November 23 with the majority clearly in favor of the introduction of the organ. Before the vote was taken, McGarvey and his wife withdrew their membership from the Broadway church.

Alan Highers, in an article titled "A Warning from the Past," mentioned that McGarvey told brother Jesse P. Sewell:

Brother Sewell, I want to say something to you, if you'll accept it in the spirit in which I mean it. I told him I'd appreciate anything he had to say to me. He said about these words, "You are on the right road, and whatever you do, don't let anybody persuade you that you can successfully combat error by fellowshipping it and going along with it. I've never held membership in a congregation that uses instrumental music. I have, however, accepted invitations to preach without distinction between churches that used it and churches that didn't. I've gone along with their papers and magazines and things of that sort. During all these years, I have taught the truth as the New Testament teaches it to every young preacher who has passed through the College of the Bible. Yet, I do not know of more than six of those men who are preaching the truth today." He said, "It won't work."

Interestingly, a final insult to J. W. McGarvey was that at his death, the organ was used in the funeral service at the Central Christian Church where he was a member. The funeral notice stated that "Promptly at three o'clock, from the organ came the strains of 'Nearer My God to Thee,' which was sung by the choir" (Woodson - Choat, *Sounding Brass and Tinkling Cymbals*, pp. 130-131).

HISTORY REPEATS ITSELF

Yogi Berra, the great baseball player and manager, had an unusual way of saying things. Among these "yogisms" is that he is quoted as saying, "If you don't know where you are going, when you get there, you won't know where you are." I think this is true of many churches today. They don't know who they are, they don't know where they are, and they don't know where they are going.

For years now, many churches of Christ have watched as churches one by one accepted the idea that instrumental music in worship is fine with them and acceptable to God.

A few years ago, the Richland Hills (Texas) church decided to add instrumental music to the worship service. Minister Rick Atchley stated, “We didn’t make this decision on a Tuesday and announce it on a Sunday.” Atchley went on to say that adding instrumental music was after “much study, prayer, and fasting by the elders. This has been part of about a three-year journey that the leadership has been on.” This has become the way churches announce change—after much study and prayer, we did it. What I’d like to know is what they studied to come to the conclusion that God wanted instruments of worship in His church. He certainly didn’t tell us about it in the Bible. And if he wanted us to do it and forgot to tell us, how could anyone worship a forgetful God? God did not forget. God did not authorize it. But folks looking to soothe the souls when change comes are quick to lay the decision at God’s feet and not their own!

In the future we will see more and more churches of Christ using instruments in their worship services. The only instrument authorized by God in the worship of the New Testament church is the human voice. No longer are the following two verses sufficient for modern churches.

Ephesians 5:19 – “speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.”

Colossians 3:16 – “Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.”

But the use of the instrument in worship services is just the tip of the iceberg in the fast changing sea of modernism. Not only are churches of Christ facing instrumental music in worship, they are also facing the imminent problem of women taking leadership roles in the church, every social and recreational activity known to man, the teaching of false doctrine concerning the necessity of baptism for salvation, and the campus movement.

I’ve known of the campus movement among various denominations, but now it appears to be taking place in some churches of Christ. The campus movement is where one church

opens up a new campus somewhere else, but that campus is considered a part of the “mother church.” The mother church is over the various campuses. I noticed on the Richland Hills website that it has a link for “select a campus.” Richland Hills lists their campuses as “North Richland Hills Campus,” “Southlake Campus,” and “West Fort Worth Campus.”

If I understand the Bible, this is a violation of what I find in the Scriptures. Each church is to be separate and autonomous, without control over another. In fact, elders were told to “shepherd the flock of God which is among you” (1 Pet. 5:2). Elders cannot shepherd churches at other locations. I think the world already has a name for this type of church arrangement. It is called “Catholicism.” Who would have ever thought that the Lord’s church would have to deal with such arrangements?

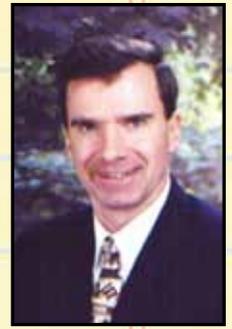
CONCLUSION

Just as Larimore and McGarvey failed to take a stand against the issues facing the church during their time, and “reaped the whirlwind,” there are multiplied thousands today who are failing (or refusing) to stand against the innovations in churches of Christ. They too, will “reap the whirlwind.” It seems that each succeeding generation loosens its grip on salvation a little more, and like sand in the clinched fist, it seeps out through the fingers, and truth is lost on the next generation.

I’ve made this plea before and will continue to make it. Who will stand against these innovations? Who will break fellowship with these liberal churches that deny plain Bible teachings? Who will publicly say, “You are wrong, and we won’t fellowship you anymore?”

When are we going to learn that the Lord’s church is a soul saving institution. That it is all about eternity, not tickling the ears, and entertaining the senses of those here and now. There are so many strange (and unscriptural) things going on in churches of Christ that, when I am asked what church I belong to, I’m afraid the one asking may immediately think I’m a part of one of those churches that has taken so many liberties with the word of God. I would not even recognize it as a church of Christ.

Lord, come quickly! Amen.



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Can Christianity Survive in America? Mike Willis, Editor. Guardian of Truth Foundation, 2011. 301 pages, softback. ISBN: 978-158427336-3

The main topic of the **2011 Truth Magazine Lectures** addressed the important issue of Christianity's survival in America. Sixteen of the lecture manuscripts were published in a book titled *Can Christianity Survive America?* There is no question that some Christians have been tempted to fall away from the faith and all Christians young and old need encouragement to remain faithful in difficult times. Our American culture poses a threat to Christians today as our culture attacks our stand for what is right. The authors of this lecture book address some of these key threats that come from within and without. They also give sound Bible teaching to strengthen and inform Christians against these attacks. Some of the attacks against Christians come from Hollywood, the breakdown of the home, sports, secular education, government, Islam, materialism, and political correctness. These topics and others like them are covered in this book. The authors of these lessons encourage the reader to avoid becoming apathetic toward these threats, to refuse becoming influenced by them, and to keep preaching strongly against them. The material covered in this book is well-balanced. The reader is not only told to be on guard against these secular threats, but is also encouraged to be actively spreading the gospel to save souls. *Can Christianity Survive in America?* is recommended because it is timely and beneficial to all concerned Christians.

Il Peter and Jude: A Handbook on the Greek Text. Peter H. Davids. Baylor University Press, 2011. 130 pages, softback. ISBN: 978-160258313-9.

For the past few years, Baylor University Press has been publishing valuable handbooks for the study of the Hebrew and Greek text of the Bible. The most recent addition to their handbook series is *Il Peter and Jude* by Peter H. Davids. The handbook series is designed for students who have a minimal level of competency with biblical languages. Each handbook in the series provides a verse-by-verse analysis of the words and grammar of the original text. The handbooks guide the student through the linguistic intricacies of the text. Little commentary is offered by the authors. The focus is on the grammatical meaning of the text and not a theological commentary of the text. In addition to grammatical analysis, the handbooks include such features as book introductions, original translations, and passage overviews. Helpful features at the end of the handbook include a glossary of terms, a bibliography, and a grammar index. The Handbook on the Hebrew Text includes the books of Genesis (1-11), Ruth, Amos, and Jonah. The Handbook on the Greek Text includes the books of Luke, Acts, Ephesians, 1-3 John, and 1 Peter. Each volume in the series is accessible to the student with a basic proficiency in biblical languages and is also comprehensive in its coverage of the major issues of each text. All of the volumes in the Baylor Handbook Series are recommended.

Big Book of History. Laura Welch, Ken Ham, and Bodie Hodge, Editors. Master Books, 2011. Hardback. ISBN: 978-0-89051-623-2

A new 15 foot fold-out time-line from Master Books is a great way to get young people interested in both sacred and secular history. The *Big Book of History* covers the history of man from creation to computers and is designed especially for young learners, ages 7 to 12. The *Big Book of History* parallels sacred history with some key secular historical events, civilizations, and inventions. For example, the people of India developed indoor plumbing around the time that Nimrod built Babylon and the Greeks built the Trojan horse around the time that Samuel was a judge. In New Testament times, bookbinding was developed in the Far East around the time that Jesus was born and the city of Pompeii was destroyed about the time the Roman coliseum was finished in A.D. 79. The *Big Book of History* also covers the 2,000 years of history that have passed since New Testament times. This time-line is different because it is colossal (15 feet), color-coded, multi-stream, and extremely visual. It is recommended for families, schools, and local church Bible classes. From Adam to the discovery of the atom, young and old alike will enjoy looking over the *Big Book of History*.



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Standing Looking In or Inside Working?

Are you standing outside on the periphery looking in or inside working?

I am a fan of the *Today Show*. On every episode there will be a line of people standing just beyond the security line watching as the show progresses. Even when the show is in their studio, there will be people standing on the sidewalk looking in through their windows. These spectators are not a part of the action. They are just watching. They are content to stand and watch while others work. They contribute precious little to the show. They are little more than stage props.

Some in the church are just like these spectators. They stand on the outside looking in at people who are working while never becoming a part of the "action." These spiritual spectators (and you know who you are) have plenty of excuses when asked to work or be a part of the local congregation. They don't have the spiritual interest to walk in and work. For instance:

1. They are asked to teach a class, even when there is a need for teachers and a lack of teachers. But, they refuse because their children are already grown and beside that they are just too busy.
2. They are asked to do some work and excuse themselves because they are just not ready to make a commitment.
3. Although a member (and I use that term loosely) for 40 + years they do nothing beyond warming a pew. When asked to present a short

exhortation at the Lord's Supper, they refuse because there are hypocrites in the local church.

These are members who never move out of their little corner and never make an effort to talk to anyone or greet any visitors. They hang on to old grudges. They nit-pick every decision the elders make, but never make constructive suggestions. See them at a gathering of Christians? Forget that, they are unconnected to any of their brethren. Bibles are seldom opened. They never participate in discussions during Bible class (if they are even there). They sleep through worship or looked bored while making faces at the babies around them. Have a visiting preacher in their home for a meal during a Gospel Meeting? Never, they will wait for someone else to do it. Go into the home of a member who is ill and clean or prepare a meal? Like that is ever going to happen! Clean the building, shovel snow, repair the roof? Ain't going to happen. Teach their neighbor the Gospel? No way, that would take too much time and be too hard. Invite people to a Gospel Meeting or special service? No way, that is the preacher's work and it wouldn't do any good anyway. They are on the outside of the work of the local church looking in while others work.

Contrast these weak, lukewarm, uncommitted members to the first Christians in Acts 2. They had only been Christians for a very short time. They had food to cook and not on electric stoves or in microwaves. They gathered their own wood for cooking and heat. Some had to be about the work of "making tents." Look at what Luke says about these first Christians.

And all who believed were together and had all things in common. And they were selling their possessions and belongings and distributing the proceeds to all, as any had need. And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts, praising God and having favor with all the people (Acts 2:44-47a, ESV).

These were people who were not just looking in, they were busy doing their part for the Lord. Are you in or out?



since divorce is sinful, and the first marriage is still valid, the second union is sinful” (67).

R.C.H. Lenski takes a different approach. He focuses on the passive form of the verb *moicheuthenai*. He explains, “The innocent wife is by this man’s action forced into a position similar to that of the innocent husband whose wife broke his marriage by her fornication. Jesus says that by his act the husband forces the wife into a position that is contrary to the Sixth Commandment: ‘he brings about that she is stigmatized as adulterous.’” Focusing on the passive form of the verb, Lenski argues that “The moment her husband drives her out whether she marries again or not,” she is made to be an adulteress, i.e., stigmatized as adulterous.

Is Lenski’s conclusion legitimate? The passive form of the verb is not exclusive to Matthew. The Attic form of the word, *moichao*, uses the active verb for the man and the passive form to describe the adultery committed by the woman. This is reflected in the LXX translation of Leviticus 20:10—“The man who commits adultery with another man’s wife, he who commits adultery with his neighbor’s wife, the adulterer (*moicheuon*) and the adulteress (*moicheuomene*), shall surely be put to death.” The Wisdom of Ben Sirach uses the active and passive forms of the verb in the same way in 23:22-23—“Thus shall it go also with the wife that leaveth her husband and bringeth in an heir by another. For first, she had disobeyed the law of the most High; and secondly, she hath trespassed against her own husband; and thirdly, she had played the whore in adultery, and brought children by another man.” Literally, *en porneia emoicheuthe*, “in fornication, she has committed adultery,” even though *emoicheuthe* is passive. In John 8:4, the text says, “Teacher, this woman was caught in adultery (*moicheuomene*), in the very act” (John 8:4). The passive form here is very instructive. The context shows that she was not being raped, but was a willing participant in adultery. The conclusion one reaches is that the use of the active and passive is sometimes gender related: the man *moicheuon* (the active form) and the woman *moicheuomene* (passive form). This is not an absolute use; sometimes the passive form is used for the man. This much we

know: the conclusion that Lenski draws from the passive form is not a necessary inference and is, therefore, ill founded.

The more likely meaning is that traditionally taught: the person who divorces his wife for some cause other than fornication places her in such a condition that she is likely to remarry and thus commit adultery (by her subsequent involvement with another man, either inside or outside of a society-recognized wedlock).

The situation in Matthew 5:31-32 is parallel to that discussed in 1 Corinthians 7:1-5. There Paul wrote,

Now concerning the things of which you wrote to me: It is good for a man not to touch a woman. Nevertheless, because of sexual immorality, let each man have his own wife, and let each woman have her own husband. Let the husband render to his wife the affection due her, and likewise also the wife to her husband. The wife does not have authority over her own body, but the husband does. And likewise the husband does not have authority over his own body, but the wife does. Do not deprive one another except with consent for a time, that you may give yourselves to fasting and prayer; and come together again so that Satan does not tempt you because of your lack of self-control.

The purpose of Paul’s instruction was to avoid sexual immorality. To prevent this from happening, the Apostle taught that every man is to have his own wife and every woman her own husband. Furthermore, they are not to withhold themselves from each other sexually because of the danger this poses to the other in sexual immorality. Withholding oneself from one another should only be done by mutual consent for a “time,” and then they should come together again “so that Satan does not tempt you because of your lack of self-control.”

The context of 1 Corinthians shows that some had apparently reached a conclusion that it was better, even in the marriage relationship, to avoid sexual contact, which view Paul is correcting (1 Cor. 7:4-5). Paul tells Christian men and women not to withhold sexual intimacy from their

partners. If one can recognize the principle that withholding oneself from one another inside a marriage places one in a position of being tempted by his lack of self-control, how much more would that be the case were one to divorce his/her mate and place him/her in that position? Both passages are discussing the same subject.

Another piece of evidence that needs to be considered is the influence of the Hebrew Scriptures on what Jesus taught. The idea that one could be “caused” to commit sexual immorality was not new with Jesus. Leviticus 19:29 says, “Do not prostitute your daughter, to *cause her to be a harlot*, lest the land fall into harlotry, and the land become full of wickedness” (Lev. 19:29). The verb *zanah* means “commit fornication, be a harlot.” Here it is used in the Hiphil form, which form is used for causing a given action (Gesenius, §53c); in Leviticus 19:29, the Hiphil form of *zanah* means “causing her to commit fornication.” The context is clear. When a man places his daughter in a situation that she must commit fornication, he causes her to be a harlot. He might sell her into sexual slavery, give her as a hierodule or sacred prostitute, or create another kind of situation that causes her to become a harlot. In the same way as a father may put his daughter in that situation, a man who divorces his wife places her in a situation where she faces this temptation.

The principle of causing another to sin is well grounded in Scripture. Jesus warned against conduct that places a stumbling block before one of the “little ones” (not children, but those who humble themselves as a little child to enter the kingdom of heaven, Matt. 18:1-5) saying, “But whoever causes one of these little ones who believe in Me to sin, it would be better for him if a millstone were hung around his neck, and he were drowned in the depth of the sea” (Matt. 18:6). Jesus warned that temptations to commit sin (stumbling blocks) would come to His children and added, “but woe to that man by whom the offense comes!” (Matt. 18:7). He concluded saying, “Take heed that you do not despise one of these little ones, for I say to you that in heaven their angels always see the face of My Father who is in heaven” (Matt. 18:10). By creating a

stumbling block, one showed despite to that person.

An application of the same principle, that one can become a stumbling block to another, occurred in the early church over the issue of eating meats sacrificed to idols. Some thought that they could eat meats sacrificed to idols and others thought eating those meats was sinful. Paul showed that eating such meats was a liberty (something lawful, but not required) and then wrote:

But beware lest somehow this liberty of yours become a stumbling block to those who are weak. For if anyone sees you who have knowledge eating in an idol’s temple, will not the conscience of him who is weak be emboldened to eat those things offered to idols? And because of your knowledge shall the weak brother perish, for whom Christ died? But when you thus sin against the brethren, and wound their weak conscience, you sin against Christ. Therefore, if food makes my brother stumble, I will never again eat meat, lest I make my brother stumble. (1 Cor. 8:9-13; cf. the parallel discussion in Rom. 14:1-15:7).

There is no question that one’s conduct can create an occasion for another person stumbling into sin.

Brethren have usually understood the principle that one’s sinful action contributing to the mate’s marital unfaithfulness precludes their right to remarriage. Brethren usually oppose the “waiting game.” In this scenario, one partner withholds himself/herself from his/her mate, resulting in the other mate committing fornication. Then the withholding partner claims the right to remarriage because the other committed adultery. Whether the “waiting game” involves withholding sex within a civil marriage, legal separation, or legal divorce, brethren have generally agreed that such is sinful conduct that precludes one having the right to remarriage. With this I am in agreement, based on the arguments previously cited.

CONCLUSION

Having looked at the text in some detail, I have reached the conclusion that the

Causes Her To Commit Adultery

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translation in the KJV and other major translations is what should be followed. One who divorces his mate without a cause places her in such a situation as to bear responsibility for his action should she subsequently commit adultery. This text shows that a person can be the cause of another committing fornication.

I also showed that the same cause/effect relationship can exist when a person withholds himself/herself sexually from one's mate within a marriage. The withholding of sexual favors places the other in a temptation of vulnerability, making the one who withholds himself/herself from the other responsible for his sin, a sin which contributes to his partner's sexual immorality.

It seems to be a fair deduction that these are not the only ways in which a person can place a stumblingblock before his mate and drive her from his arms into the arms of another. Sinful conduct against one's mate can so destroy love in a marriage that the person is driven from the unloving home into more welcoming arms. In such cases, the sinful party needs to recognize that he is not innocent and, therefore, does not have the right of remarriage. He cannot benefit from his sin, else a husband or wife might decide, "I am going to act in such a horrible way that I drive my mate to commit adultery and then I will have the right to remarriage." One with such attitudes and conduct may deceive man, but he can never deceive God.

No one is affirming that a person must be sinlessly perfect as a marriage partner before he has the right to remarriage in the event that his mate is unfaithful to him. A loving wife or husband occasionally hurts the other and seeks the other's forgiveness and reconciliation. That is part of the marriage experience. But continued and unrepentant abusive conduct is different. It is not without consequences. When one creates an atmosphere in the home where love cannot thrive and grow,

he contributes to the situation that might lead to his/her mate's subsequent infidelity. He need not think that he has a right of remarriage in such circumstances. He doesn't.

Furthermore, should one so abuse his/her mate that there are no feelings of love between them, he/she should not think that because their sexual contact in the bedroom is shut down as a result of this maltreatment that he/she is a victim. The one responsible for the cold bedroom is the sinner, not the victim of the sin. Otherwise, one is left with the position that the wife who is abused is obligated to provide sex regardless of how abusively she is treated. Sexual intimacy is the natural expression of mutual love. When one abuses his/her mate, the sexual expression naturally shuts down. The one who abuses the mate and causes the sexual expression to shut down is the one responsible for the cessation of intimacy. How can a woman feel warm enough for sex toward a man who just threw her against the wall and beat her until she is black and blue? If she shuts down, who is responsible? In my understanding of Scripture, if she were driven from this unloving home into the arms of a more welcoming man, neither has the right to remarriage.

TM



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<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>FT. WALTON BEACH, FL 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 Buttrick (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>Shop online @ truthbooks.net</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. at Camberwell Rd. 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 Church of Christ 2078 E. Nine Mile Rd. at Camberwell Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Hal Hammons (817) 219-9666 and (917) 279-3351</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 Costal 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>truth BOOKS www.truthbooks.net</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>Subscribe Today! Truth Magazine 855-49-BOOKS 855-492-6657</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>Shop online @ truthbooks.net</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 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: Paul Adams (812) 876-2285</p>	<p>Subscribe Today! Truth Magazine 855-49-BOOKS 855-492-6657</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 Vitquain (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>Shop online @ truthbooks.net</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>truth BOOKS www.truthbooks.net</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 SUNDAY Worship 9:30 A.M. Bible Study 10:25 A.M. Worship 11:15 A.M. WEDNESDAY Bible Study 7:00 P.M. (317) 710-1204</p>	<p>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. (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 Bible Study 9:30 A.M. Worship 10:25 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. Evangelist: Greg King (765) 676-6404 or (765) 891-9443 www.jamestowncoc.com</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>Subscribe Today! Truth Magazine 855-49-BOOKS 855-492-6657</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 10:00 A.M. Wednesday 7PM, call for location Bible Study 2:15 P.M. FREE Bible correspondence studies 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 www.southmarionchurchofchrist.org</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>Shop online @ www.truthbooks.net</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>LOUISVILLE, KY Church of Christ 4401 West Broad St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Donald Wright, Jr. (502) 772-3026 or 491-9372</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>CAMPBELLVILLE, 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>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>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.swcofcchrist.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: Jeremy Goen (812) 967-3437 or 967-3520 www.pekinchurchofchrist.com</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: Jarrod Jacobs (270) 589-4167, (270) 274-3065 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 Contacts: Ron Cooper and Jim Young youngins@comcast.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 9:30A.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, 45449 Early Worship 9:00 A.M. Bible Study 9:30 A.M. Worship 10:25 A.M. Wednesday 7:00 P.M. Evangelist: Michael Grushon (937) 866-5162, 434-3090 or 848-3779 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>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.fremontchurchofchrist.com</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>RESERVE YOUR CHURCHES AD SPACE TODAY! tmmikewillis@gmail.com</p>		<p>NEW RICHMOND, OH Church of Christ 550 Washington St. 1973 W. Main 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>
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<p>BLUE SPRINGS, MO Southside Church of Christ 4000 SW Christiansen Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Brett Hogland (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>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>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>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>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>

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<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) 526-2868</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.seminolepointecocf.org</p>
<p>DONIPHAN, MO Southside Church of Christ Hwy. 142 E. 1/2 mile (P.O. Box 220) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (573) 996-3251 or 996-3513</p>	<p>ST. JOSEPH, MO County Line Church of Christ 2727 County Line Rd. Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 3:00 P.M. Wednesday 7:00 P.M. (816) 279-4737 www.countylinurchofchrist.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 Church: 522-8982</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.lccc.net</p>	<p>MARIETTA-RENO, OH Marietta-Reno Church of Christ 80 Sandhill Road Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. (740) 222-9160 (Daniel Ruegg) or 473-9028 (Steve Foutty)</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; or 402-419-9228 http://airport-church-of-christ.com</p>	<p>MARYVILLE, TN Smokey 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>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>
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<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>COLUMBIA, TN Jackson Hts. Church of Christ 1200 Nashville Hwy., Hwy. 31N Bible Study 9:15 A.M. Worship 10:15 A.M. Evening 5:00 P.M. Mid-week 7:00 P.M. Evangelist: Andrew Roberts (931) 388-6811 WWW.THEBIBLEWAY.ORG</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: 758-4006 WWW.ROCKYPOINTCHURCH.ORG</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 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) 422-8729; 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., 19119 Bible Study 10:15 A.M. Worship 11:15 A.M. Tues. night 7:00 P.M. Evangelist: James H. Baker, Jr. (215) 248-2026 www.mtairychurchofchrist.org</p>	<p>COLUMBIA, TN Mooresville Pike Church of Christ 417 Mooresville Pike (.8 mi. N. of Hwy. 50/Jas. Campbell) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (931) 388-6828; 381-7898; 380-1226 www.mooresvillepikecoc.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.jesusismynoth.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>Shop online @ truthbooks.net</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. (803) 776-0754 http://lowerrichlandchurch.org</p>	<p>truthbooks.net</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 www.southeridgechurchofchrist.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) 967-0590 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 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Chris Pace (615) 833-4444</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>AD SPACE AVAILABLE PLACE YOURS TODAY! tmmikewillis@gmail.com</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>truthbooks www.truthbooks.net</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: Keith Kallef (361) 776-2304 or Patrick Frazier (361) 235-1990</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>

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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 9:00 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 4:00 P.M. Wednesday 7:00 P.M. Evangelist: Jay Martin (432) 689-0955 or (432) 620-0762</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. Evangelist: 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 7:30 P.M. Evangelist: Steven J. Wallace (509) 837-2813 www.sunnysidechurchofchrist.com</p>
<p>HOUSTON, TX Spring Woods Church of Christ 9955 Neuens Rd. at Witte Rd. Bible Study 9:30 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist (713) 419-1750 WWW.SPRINGWOODCHURCHOFCHRIST.COM</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 6:30 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. Kent Clark (304) 342-0237 mansuper1965@hotmail.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 Reich (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 4:00 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 www.oakwoodroadchurchofchrist.com</p>	<p>CANADA Calgary, Alberta Northside Church of Christ 803 - 20 Ave. N.E. Calgary, Alberta T2E 1S1 Sunday 10, 11, 6 Wednesday 7:00 P.M. (403) 452-5116</p>
<p>LANCASTER, TX Pleasant Run Church of Christ 831 W. Pleasant Run Rd. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. (972) 227-1708 or 227-2598</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 Davisson Run Road Sunday Morning 9:30 A.M. (304) 622-5433</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</p>	<p>DALLAS, TX Methodist Street Church of Christ 211 Methodist St. • Red Oak TX, 75154 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (972) 576-3119 or 363-7672 www.methodiststreetchurchofchrist.com Evangelist: D. LeRoy Klice</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;">-----</p> <p style="text-align: center;">Rates are \$25 per quarter or \$95.00 per year (when paid in advance).</p> <p style="text-align: center;">The ads are run once each month -12 times a year. Help travelers find your place of worship!</p> <p style="text-align: center;">-----</p> <p style="text-align: center;">TOLL FREE: 855 855 49 492 BOOKS 6657</p>
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<p>MANFIELD, TX Northside Church of Christ 1820 Mansfield-Webb Road Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 5:00 P.M. Wednesday 6:30 P.M. 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) 385-2725 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>PARKERSBURG, WV Marriott 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>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 style="text-align: center;">Shop online @ www.truthbooks.net</p>		



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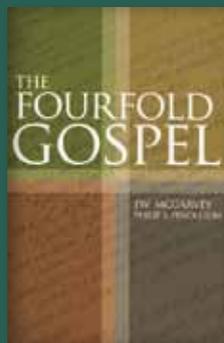
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