

VOLUME LVI - NUMBER 11 - NOVEMBER 2012

Truth

Magazine

**I DID NOT
MARRY A
CHRISTIAN** -PAGE 8

**DIFFERENCE
IN HOLY SPIRIT
BAPTISM AND
WATER BAPTISM**
-PAGE 17

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MIKE WILLIS

The Historical Jesus (1)

There have been three waves for “quests” for the historical Jesus, the first culminating in Albert Schweitzer’s 1906 book, *The Quest of the Historical Jesus*. The nineteenth century was enamored with rationalism that excluded the miraculous from history,¹ logically demanding that the Jesus described in Scripture cannot be the Jesus of history. Since that time, there has been a distinction between the Jesus of history and the Jesus of faith in New Testament research.

A few have gone so far as to deny that a Jesus ever lived. For example, Bertrand Russell (1872-1970), popular British atheistic philosopher, mathematician, historian, and social critic who was awarded a Nobel Prize in Literature wrote in 1927: “Historically it is quite doubtful whether Christ ever existed at all, and if He did we do not know anything about him, so that I am not concerned with the historical

¹ In his 1835 book, *The Life of Jesus Critically Examined*, David Friedrich Strauss wrote, “Indeed no just notion of the true nature of history is possible, without a perception of the inviolability of the chain of finite causes, and of the impossibility of miracles” (74). His book was a watershed document in the development of a critical method for the study of the Gospels because it excluded the miraculous from Scripture, resulting in a distinction between the Jesus of history and the Christ of faith. In other words, what Christians believe Jesus did and who He was, according to critical scholars, is not factual.

question, which is a very difficult one” (*Why I Am Not A Christian*, 13).

Modern authors who are likely to admit that Jesus lived give hypocritical praise to Jesus saying that He was a good man, a great teacher, and perhaps the greatest philosopher who ever lived.² All the while they deny Jesus’ claims for Himself. Modern presentations of religious programs on the History Channel and other TV presentations deny that Jesus ever worked miracles, was the Son of God, or was raised from the dead. Accounts about such events and teaching are said to be myths, legends, and folklore that grew up around the person of Jesus, although they do not compare to the usual characteristic that legends develop over centuries before written history of an event.

In this article, I propose to show what we know about Jesus from non-biblical sources. First of all, I admit that our knowledge of Jesus would be limited and we know virtually nothing about Jesus’ teaching outside Biblical sources. Nevertheless, one learns enough from non-Christian sources to show that Jesus of Nazareth lived, died, and was the founder of the Christian religion. After presenting the limited

² How can one be good when claimed to be what he was not (Jesus claimed to be deity)? How could one who taught what is asserted to be a superstition be a great teacher? Jesus was either liar, lunatic, or Lord. If He is not Lord, He is either a liar or a lunatic, neither of which is praiseworthy.



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NOVEMBER 2012

Content



2

The Historical Jesus (1)
MIKE WILLIS

4

So, You Need a Preacher?
CONNIE W. ADAMS

7

Questions & Answers
BOBBY L. GRAHAM

8

I Did Not Marry A Christian
ANONYMOUS BY REQUEST

10

News & Notes
STAN ADAMS

11

Book Review
CHRIS REEVES

12

**The Lord Jesus Christ Is Coming Again:
Are You Ready, My Friend?**
CYRUS O. GESULGA

17

**Difference In Holy Spirit Baptism
And Water Baptism**
JOHNIE EDWARDS

22

Coverage of the 2012 Summer Olympic
STARLA J. HALBROOK

24

The Resurrection of Jesus
DAVID FLATT

26

Did God Forsake Jesus on the Cross?
DAVID F. SIMS

28

House Churches
RON GRIFFIN

30

Phygelus, Hermogenese & Onesiphorus
JIM MCDONALD

34

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CONNIE. W. ADAMS

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So, You Need a Preacher?

Every few years preachers either decide to move, or else brethren decide it would be best if they did. This is not all bad. Neither is it all good. It depends on the circumstances. If a man is not preaching the “whole counsel of God,” is not studying to stay fresh and informed, or is not setting a worthy “example of the believers,” then he should change or move. If he is too lazy to study and work, or his life is marred with sin, then he needs to repent. Brethren might try to help him come to repentance before he goes elsewhere and compounds his sin.

Sometimes brethren in all sincerity think it would be best for the work and for the preacher to make a change. Such judgments should never be left to the biases of the weak, worldly, and untaught members. Godly living and straightforward preaching without fear or favor will be an affront to such people and they will feel accused by such example and preacher, and will either repent or create discord to have their way.

A CRITICAL TIME

The changing of local preachers is always a critical time for congregations and for preachers. He is naturally nostalgic about the work to which he has devoted a good part of his life. He is concerned for the future of the work. Pulling up roots is hard for him and his family. The decision to move to another place is not always easy. There are unknowns in every work until you are on the ground and the “honeymoon” is over. It is a critical time

for the congregation. Some were close to the last preacher and have determined not to ever “get close to another preacher and his family.” Nobody else will ever suit them as well. Any man who comes to preach will be compared to the beloved brother now moved away. Every man is different and constriction of the heart is a terrible disease. Christians ought to have hearts which expand to others who labor for the Lord, even as our hearts expand to receive and love additional children in our families.

A LOCAL PREACHER’S ROLE

Anytime a congregation changes preachers, misconceptions surface regarding his role in a local church. He is to be provided wages to meet his needs while he labors in the gospel, publicly and from house to house (2 Cor. 11:8-9; Phil. 1:5; 4:15; Acts 5:42). If he spends his life providing spiritual things for others, then he is entitled to receive material things necessary for living (1 Cor. 9:10-16). His role is not to displace any other Christian in the discharge of his duty. He is not to supplant the elders, nor assume the work of a deacon. He is not to be the vortex around which whirls the social calendar. He is not a church “coach” to coordinate the recreational activities of the young. He is not to be a sponge to soak up all the rumors and gossip of the congregation. He is not a psychiatrist to analyze and solve marital disputes. He is not the official visitor of the church to the sick. As a Christian, he may share with others in any activity which is proper for all Christians, yet none of these involves his role as a preacher of the gospel.

Then, what is he to do? He is to “preach the word in season and out of season with all longsuffering and doctrine” (2 Tim. 4:2-4). He is to “give attendance to reading” that he may have *something to say*, instead of arising *having to say something* (1 Tim. 4:13). He cannot teach what he does not know, and he cannot know without adequate study. He must seek opportunity to preach the good news

So, You Need a Preacher?

CONTINUED FROM PAGE 4

publicly and privately. He needs to get out of the ivory tower of professionalism and look people in the eye. He needs common sense. He needs to know something of the everyday problems with which people live. He must preach, not to please the people, but to elevate them to the standard of divine revelation.

He is the Lord's servant and will give an account unto him. He must speak so as to be understood, not only in volume, but in language. Forget about impressing sophisticates, in or out of the church, with your great learning and wisdom, fill your mind with the word of the Lord, find out what part the people need, and then get up and turn it loose. Feed the babes and stimulate the mature. Don't be a "specialist"; be a "general practitioner." Preach with fervor and let the sinner know somebody cares about his soul. Gently lead the timid. Reprove and rebuke sin and error and don't bother to ask anybody if it is all right for you to do that! Expect some lumps but don't go looking for a fight. If you are mistreated by some, then "endure hardness as a good soldier of Jesus Christ" (2 Tim. 2:3) and count yourself fortunate to be worthy to suffer in the name of him who suffered for you. Don't turn sour and bitter. Just keep preaching the truth and trusting the Lord for the harvest. The Lord Himself did not melt all impenitent hearts and you won't either.

"WE NEED A PREACHER"

Brethren sometimes reveal some very immature, if not unsound, thinking in locating a preacher to work with them. Arbitrary standards have been set which render the apostles unacceptable, were they alive today. Enemies of Paul said, "his bodily presence is weak and his speech contemptible." Some thought he was a better writer than he was a preacher. He wasn't even married and everybody knows you need a stable, family man! Besides all that, he had been arrested and imprisoned. And all the brethren know "and Gashmu saith it" that

"where there's smoke there's bound to be fire." He was only the ideal age for a short time. And what about Peter? It is common knowledge that he was impetuous, spoke too quickly, and acted hypocritically that time at Antioch. Even the Sanhedrin said that the apostles were "ignorant and unlearned men." Further, they contended for what they believed and some just could not have a "fighter." Paul even wrote telling Timothy to "fight the good fight of faith." Better mark Timothy off the list! He was probably influenced too much by Paul!

Then there is the "tryout." What folly this has caused. It is not wrong for brethren to have a man come and preach a few times and meet the congregation. But often that alone becomes the deciding factor. Certainly a man who preaches the gospel ought to think enough of the importance of his work to look his best. And what preacher is not going to lay out his best "samples" of sermons at such a time? How did the young people like him? Were his eyes set too close together? Did he have the right amount of hair of the right color? Were his clothes the latest fashion? Was his car so old the brethren would be ashamed to have it parked in their driveway? Or was it too sporty looking as to make brethren envious? What about his handshake? Would you believe that one young preacher was told, after one of these "tryouts," that someone did not like his handshake?

Did he have the right number of children? Were they the right ages? Really, folks, this stuff is too silly for words. And yet it is either the spoken or unspoken standard in too many cases.

THE PREACHER PARADE

Some think the best way to go about finding the right man is to have a parade of six or eight to come and speak over a period of several weeks. By the time the last one comes, the church will have forgotten what the first two or

So, You Need a Preacher?

CONTINUED FROM PAGE 5

three looked like, or what they said. There are several things wrong with this practice. One is that it makes competitors out of what the Bible calls “fellow servants.” Deliver me from such parades! I was only in one, to my knowledge, and had I known it in advance I would not have wasted my time or theirs. It tends to cheapen the work of a gospel preacher. It reduces such excursions to public relations methods. There are some men who can come for a weekend and bowl over the audience and impress the elders in private meetings. And if the past record is any sign of the future, they can destroy a church in six months, or create wounds it will take fifty years to heal.

Would it not be better for elders (or mature brethren) to do their homework on a few men whom they either know or who might be recommended to them by brethren in whom they have confidence, find out about their work and manner of life, and whatever else they think would be useful to know, and then approach one man at a time? He might not be interested. If not, consider another man about whom you have learned as much. Many things can be clarified by letter, email, or telephone. If you find a brother who is seriously interested, invite him to come and meet with you and speak a few times. Make plans to spend a good amount of time discussing the Lord’s work. Ask questions. Answer his questions. After such a meeting, either the preacher, or the elders might not be interested. If both parties are interested, make a decision one way or another. It is fine to have feedback from a congregation but elders need to “take the oversight” and should be privy to greater information than the rest upon which a wise decision can be made.

The practice of preacher parades has discouraged many good men. Some of the ablest men who do the most enduring work are left out in these weekend blitzes. Many young men are discouraged. Some of them are well trained, capable, and committed

to the Lord and His work. What are they to do? Shall we put them on the sidelines until they are thirty, or maybe forty? You can learn much about young men by the people who have known them all their lives. It is degrading and down right insulting to any man, young or old, to have to traipse all over the country, to be put on display before elders and congregations and to be examined like a horse, cow, or car at an auction. After a couple of rounds of this, some young men may decide to forget preaching on a full-time basis and program computers and teach a few Bible classes if brethren will let them.

Meanwhile, older preachers have become “too old” for some. Never mind that they are in good health, have spent decades studying and preaching the word, being worthy examples of the believer and have gained wisdom, which time and experience supply. Churches are short-sighted to ignore such men. Don’t allow the mandatory “retirement age” in the business world to cloud your judgment about what is best for the work of the Lord.

So you need a preacher? Are you going to pick him out of a litter like the cutest puppy? Are you going to idolize him for awhile and then methodically pick him to pieces? Are you going to expect him to do your work? Are you going to encourage and help him, or shun him, berate him, and hinder him? Are you going to set a man-made standard which would disqualify every apostle of our Lord? Or are you looking for a faithful brother who knows the truth, loves it, preaches it in season and out, lives it and is studying to learn more of the word of life? The answer to these questions has much to do with the success of any preacher and the congregation with which he works. At the house of Cornelius, Peter said, “I ask therefore for what intent ye have sent for me.” That is a valid question for preachers and congregations to ponder now. Think about it.



BOBBY L. GRAHAM
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QUESTION: I heard from a preacher that a person who had married someone to whom God gave him no right must leave that mate in order to be acceptable to the Lord. I have wondered is this advice is sound.

Answer:

I commend the person asking the question for not taking someone's word as final, because only God's word is final, authoritative, and true (Rom. 3:4; Prov. 30:5-6). Men sometimes err, but God never makes a mistake!

I concur with the answer given by the preacher, because I believe he correctly represented the Bible's teaching along this line. While many of the world and an increasing number in the church think such an answer narrow and judgmental, let it be remembered that God established marriage and continues to govern its operation among all moral beings, sinners and saints alike. He has not two laws for these two groups, only one law pertaining to such matters. What Jesus taught in Matthew 19 in preparation for the kingdom was but a restatement of the original will of God on these matters from the beginning (Matt. 19:4ff). As such it had application to all people, because they were God's moral creatures, as His preventive for immorality (1 Cor. 7:2-3); it applied to saint and sinner then, as it continues to do so. The very indictment of pagan Gentiles for their adultery and fornication in 1 Corinthians 6:9-11 and their turning from such sinful practices as prerequisite to their forgiveness demonstrates the need for all humanity to repent of such sins today. The notion that God somehow overlooks such sins or allows the same adulterous relationship to continue after baptism is speculation of the most dangerous sort. No passage gives a hint that this happens!

Any sin of which people are guilty is a sin of which they must repent (Acts 2:38; 17:30). Forgiveness depends on such repentance,

including the cessation of the sinful practice. When people have married others to whom they have no right, as did Herod in Mark 6:18, they must repent of their deeds and quit them, thus demanding their cessation of sinful marital relationships. The relationship—made up of continued sinful acts like fornication, which by definition necessarily includes adultery as one kind of fornication—is one in which people can “live” (Col. 3:5-7). How could one continue such acts, thus the relationship, and please God? Those who say that only the forming of the marriage or only the first conjugal act constitutes adultery teach what they cannot find in the Scriptures and, further, classify the sinful act as preparatory/necessary to the enjoyment of a righteous relationship. When does the Bible ever teach the idea that a sinful act commences what becomes a righteous relationship? It is the kind of utter nonsense to which humans resort when they swerve from the path of right, seeking to enthrone human wisdom in the place of divine revelation. It is equivalent to the Gentiles' exchanging the truth of God for the lie of idolatry (Rom. 1:25).

Since adultery stands on the same footing as any other sin, it would be just as reasonable to argue that one could continue his robbery, lying, polygamy, or homosexual marriage after obedience to the gospel of Christ. As a case in point, would the Corinthians have pleased God if they had continued their practices related to sodomy/homosexuality upon conversion to Christ (1 Cor. 6:9-11)? Their washing, sanctification, and justification depended on their meeting the same conditions of gospel obedience given to all people taught about Christ in the Book of Acts. The purpose of their conversion was not merely to clean them up so they could continue in their sins! Why would it be thus today? Surely one who has not already made his mind up and is trying to prove nothing can understand this teaching. Only when people have another agenda do they seek to renounce the meaning of “repentance” and to enable sin to continue.





ANONYMOUS BY REQUEST

I Did Not Marry A Christian

Several months ago an article appeared entitled “I Married A Christian.” I read the article with great interest and it drove home some very sobering thoughts. As I read the article I could not help but think of what a contrast my own life was, for you see, I didn’t marry a Christian.

No one told me of the unhappiness I was due in marrying a non-Christian. At the time I married, my parents were not faithful and consequently neither was I. I can’t put the responsibility for my actions on them. I was eighteen years old and knew what the Bible taught on marriage.

Now after having lived with a non-Christian for almost ten years, I have been made aware of how important it is for our young people to marry Christians. These ten years have not made me an expert on the subject, but they have made me realize that I should try to teach and/or discourage others from making the same mistake.

When I fell in love with my husband I could not think about those things that *could* lay ahead. The only thing I knew was that I loved him with all my heart and that no one knew or had experienced *this* kind of love. Ours was different—I felt there was nothing that could ever come between us that we could not overcome. The love that we had for each other would always be there.

After we were married, I soon realized how our attitudes and thinking varied. We rented a small apartment and were soon entertaining other non-

Christians in our home. The drinking and dancing were all part of the things I had been taught to abhor. And yet right here in my own home I was consenting to, *and becoming a part of*, things that a Christian has no business doing. I was getting further and further away from the church. I knew what I should be doing as a Christian and yet I was doing nothing to change. *We* were happy by most people’s standards, but *I* was miserable. I knew my husband did not share my love for the truth and he was not serious minded about things like that. I loved him so much and I was learning a hard, cold fact—that love was not enough. I wanted to return to my “first love.” We talked about my return to the church and I realized another fact—he had no intention of going with me in spite of his promises (before marriage) that he would. I decided to wait about returning and try to work things out as best I could. In the meantime, we found out we were expecting our first child. I was elated! I also was made aware of the creation of God within me. I was soon to become a mother and have a life truly influenced by me. I was going to get my heart right with God again.

I repented of my sins and started trying to live the life I so wanted to live. It was hard. First, because I had no encouragement from my husband. Secondly, we still had all our non-Christian friends in and out. My Christian friends from church came, but not too often, because my husband openly did not like them. Somewhere about this time was when the hostility began. I was seeing and hearing a different guy from that wonderful guy I married. There was a wall between us. We both could sense something changing, but didn’t know how to handle it. Where was the love that was going to make all this right? Out of love for my husband, I again stopped attending church. I did not attend for months. I was miserable inside again. After the birth of our daughter, I wanted to get started back to church. My husband’s answer was “No”. He wanted me to start going to church with him where he went as a child—a

CONTINUED ON PAGE 9

I Did Not Marry A Christian

CONTINUED FROM PAGE 8

denominational church that did not follow God's word. We really had problems there. I knew the error they taught and I could not worship there. He insisted; I resisted. The next few years were good sometimes, bad sometimes. I was faithful for a while and then unfaithful for a while. When my faithfulness began to put a strain on my marriage, I would slack off and be unfaithful. My husband became jealous of the church and my time there. He could see no reason for attending every service. We began to have verbal fights every time I started getting ready for a church service. He would say mean and cruel things about the church and about people there. We were constantly "going at each other" about church related things. Before long the strain was showing in everything. We fought about money, church, drinking, drinking friends, church, how to handle our daughter, church. The list could just go on and on. Here again I stopped attending church.

Three and a half years ago I repented again and started to live the Christian life. I thank God that he spared my life and let me live long enough to get back. There is no turning back for me now. We have three children now and I want more than anything to have a Christian home for them. This presents another problem. My husband and I do not agree on how to bring up the children. I say one thing, he says another. We are both pulling in different directions. He approves of daughters in swim suits, shorts, etc. I disapprove. I believe in teaching them to put God first in their life and to be faithful. He still can see no reason to attend every service and openly overrides me when I insist the children go. Where was the love that was going to work all this out?

Our marriage has deteriorated greatly over these last few years. This "church problem," as my husband puts it, has moved into every aspect of our marriage. We find ourselves fighting over simple things. We both keep things bottled up inside and find that we can't talk things out anymore. I am ill with the children much too often. I know it's because things are not right between my husband and me. There are periods of time that my husband chooses to sleep on the couch in the den—not because I want him to, but

seemingly as a form of punishment to me.

My marriage has reached a disastrous point. My husband has given an ultimatum. I have to make a choice—him or the church. Those of you who are Christians know what a rough decision I had. I, of course, have chosen the Lord. I still love my husband with all my heart and have prayed that God would open his heart to understand the truth. I know I have to remain faithful and do what God has commanded me to do. It looks so dark sometimes and yet I have "to press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:4). I'm so weary from being torn between my husband and the Lord.

My husband and I have both realized that we made a mistake. He has said many times that if he had it to do over that he would never have married me. This hurts, but I must confess I wouldn't either. Most couples we know where a Christian is married to a non-Christian say the same thing – "Don't do it!"

So many times, the one who is not a Christian pulls the Christian away. In a survey I read not long ago based on 49 mixed marriages, 28 left the Lord, and 21 remained faithful. Of the faithful only 9 converted their companions. 12 have not converted their companions. Another survey stated that 25% of those who contract a mixed marriage leave the church altogether. That is frightening.

To our young people I'd like to say that God frowns on mixed marriages. In 2 Corinthians 6:14, 15 we are taught not to become unequally yoked together. The damage done is not just to yourself, but to your husband or wife and then to your children.

I know that my husband and I have not had the marriage God intended. We will always be two instead of one in soul and in spirit.

Love is wonderful, but marriage consists of everyday living together. There are enough things to contend with as newlyweds without adding a mixed marriage to the list.



STAN ADAMS

News + NOTES

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SCOTT SANDUSKY son of Gary Sandusky, was injured in an accident and at this writing he is conscious and recovering. The cause of the accident is still unknown at this writing. Scott preaches in Concord, NC. Keep him and his family in your prayers. There is a fund set up to help handle some of Scott's medical expenses.

The church in **VERSAILLES, KENTUCKY** recently had a lectureship on the book of Philippians with Connie Adams and Wilson Adams doing the speaking and Luke Adams leading the singing. This was three generations of the same family.

JOHN AND STACY GENTRY have set up a non-profit group for Moldovan children called *Compassionate Christians For Children*. The website can be found by going to Facebook.

There are several places that are searching for preachers and a few preachers that are looking. However, I do not have their permission to post them in this column.

Please address any news and notes of interest to brethren to me: **Stan Adams, 470 17th Avenue Drive NE, Hickory, NC 28601** or email me at stan.adams1976@gmail.com



I Did Not Marry A Christian CONTINUED FROM PAGE 9

My prayer is that this article may in some way make our young people, or anyone planning to marry, to marry a Christian. I can't do mine over again, but I can teach my children and others how important it is to marry a Christian and to make that home the kind the Lord intended for it to be.

(Note: This lovely young woman has been a family friend for many years. Through some of the dark years of indecision she was a member of the church where I was then preaching. At times she was withdrawn from because of her unfaithfulness, yet we always kept in contact with her, because of such statements as one she

made to me one time when giving her a ride to services: "Please don't give up on me, David, for you all are the only hope I have." At times her husband would get up and leave on Sunday morning while she was getting ready for church, thus leaving her without a car, and oftentimes she did not have enough time to call someone to come and pick her up. But nothing I can say can be as forceful as what she has said. Please pray for her, and learn from her! – Jefferson David Tant). (Norman Fultz sent in this article from the Vanguard magazine and asked that I reprint it.)





BOOK REVIEW



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The Bible in World History.

Stephen Leston. Barbour Publishing, Inc., 2011. 274 pages, softback. ISBN: 978-1-60260-645-6.

Have you ever wondered what is going on *outside* Bible lands during the events of Scripture? For example, what was happening in China, Egypt, Greece, India, Africa, and South America during the time of the patriarchs, the Jewish kingdoms, or the prophets? What was taking place in other cultures during the time of Jesus' ministry or the early church? Well, now you can find out with a fully-illustrated reference work titled, *The Bible in World History*. Dr. Stephen Leston, author of *The Bible in World History*, believes that Bible students can better understand the Bible itself when they understand that the events of the world are not separate from the events recorded in Scripture. Leston believes that the record of God's Word should be put into a "global historical context." He seeks to show how world and Biblical history intersect. According to the author, all of history, both in *and* out of the Bible story, is directed by God. Leston, therefore, traces sacred history *and* secular history as they parallel each other. His book includes many colorful maps, photos, charts, and helpful timelines to keep the reader interested along the journey of history. The "Reflections" section at the end of each chapter allows the reader an opportunity to think about some of the practical lessons that can be learned from history and applied today. *The Bible in World History* is very interesting, informative, and fascinating reading.

God and Stephen Hawking: Whose Design Is It Anyway?

John C. Lennox. Lion Hudson, 2011. 96 pages, softback. ISBN: 978-07-45-955490.

The ever-popular and staunch advocate of atheistic evolution, Stephen Hawking, is once again in the spotlight with his best-seller book, *The Grand Design* (Bantam Books, 2010). In it, he advocates that "the universe can and will create itself from nothing" by the laws of physics alone. Because he is such a believable and respected character, especially among those of the science community, he has become one of today's leading spokesmen for atheism and evolutionary theory. However, when a critical thinker like John C. Lennox comes along and demonstrates with close scrutiny how Hawking's theories are unfounded, the grand author behind *The Grand Design* is not so grand after all. In his new book, *God and Stephen Hawking*, John C. Lennox guides the reader through the key points of Hawking's arguments and shows them to be erroneous and illogical. Lennox reveals how Hawking's "grand design" in the universe does not disprove a Creator God, but in fact points to a Creator God. Lennox demonstrates how it is more rational to believe that God created our world than to believe our world simply evolved from a "Big Bang" of natural laws alone. *God and Stephen Hawking* is concisely written, easy to follow, and well-argued. It will help the believer to be ready to answer the pious and grandiose pontifications of today's leading atheistic scientists.

The Writings of John: A Survey of the Gospel, Epistles, and Apocalypse. C. Marvin Pate. Zondervan, 2011. 558 pages, hardback. ISBN: 978-0-310-26737-9.

C. Marvin Pate has done a superb job of introducing the writings of the Apostle John. In *The Writings of John*, you will find all the major, relevant issues surrounding biblical books covered thoroughly. Pate discusses such matters as authorship, canonicity, historical setting, authorial purpose, audience, date of writing, literary genre, structure, manuscript evidence, and theological context. Many charts, outlines, and sidebar materials not found in other references works are included in this survey which synthesizes John's material in a meaningful way. When it comes to the Apocalypse of John (Revelation), Pate does interpret part of that message along the lines of classic premillennialism. However, he does not allow his premillennial view to dominate the discussion, nor does he suggest that his view excludes other non-premillennial approaches to the book. *The Writings of John* is exhaustive in its coverage and a solid, up-to-date resource. Teachers and Bible students interested in digging deeper into the writings of John will benefit greatly from this book.

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INTRODUCING CYRUS GESULGA

As I corresponded with more Filipinos in the mid-1980s, I became acquainted with the name Cyrus Gesulga as a strong voice among premillennial churches of Christ and preachers. In December of 2010 Cyrus attended a two-day series I taught on "The Authority of Christ" in Cagayan de Oro City, Misamis Oriental Province on Mindanao hosted by Cipriano Carpentero, Jr. with the help of other good men. True to the city's reputation as the "City of Golden Friendship," subsequent correspondence with Cyrus led us to a golden friendship. He invited me to speak at a lectureship for his brethren in April of 2011 with no strings attached just so the lessons came straight from the Bible.

I invited him to gather thirty men for a week long preacher training series based on Robert Harkrider's *Basic Bible Doctrine* workbooks including lessons on the kingdom and fallacies of premillennialism. The classes were conducted in August of 2011 in Cagayan de Oro City where Cyrus lives and at the church building where Cipriano preaches. Not only were the lessons well received, but also on the last day Cyrus arose to tearfully express regret for participating in the premillennial division and to pledge his remaining years to healing it and promoting scriptural unity. Ramon Carino, aged faithful evangelist, came and stood with Cyrus to assure him our brethren would receive him. We prayed for God to forgive him all wrongs and to help us all to seek "the unity of the Spirit in the bond of peace" on the foundation of one body, one Spirit, one hope, one Lord, one faith, one baptism, and one God and Father of us all (Eph. 4:1-6).

At a later similar gathering in Davao City, Juanito Balbin referred to a premillennial tract he once read which stated the doctrine is not even essential to salvation. Cyrus stated his agreement and admonished his brethren preachers to lay aside anything and everything not essential to salvation and to focus on preaching the gospel alone which will save a lost world.

Filipinos use English as a second language and therefore this article was edited for grammar and clarity to American readers, but it originated with Cyrus himself. His article on the second coming of Christ focuses on the simple truth of the gospel which proclaims the Lord will come again to reward the righteous and to punish the wicked. It is unencumbered with premillennial theories which cannot save one lost soul as he clearly sets forth the power of the gospel which can save every lost soul!

In order to extend the good this message will do, the Guardian of Truth Foundation is making the article available in tract form. Order this new tract from the CEI Bookstore and distribute it far and wide.

Ron Halbrook

The Lord Jesus Christ Is Coming Again: Are You Ready, My Friend?

CYRUS O. GESULGA

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Jesus said, "Ye must be born again" (John 3:7). It is a necessity and a requirement for seeing and entering the kingdom of God (John 3:3-5). To be born again is to enter a new relationship with God by submitting to the terms, conditions, or requirements Christ commands. At that moment God makes the person who submits to him a *new creature* and he thus becomes a member of the body of Christ, the church of Christ, and the kingdom of His dear Son, all of which are equivalent to *redemption* and *salvation* (1 Cor. 12:13; Eph. 5:23; Col. 1:12-14; 2 Cor. 5:17).

This new birth is also termed "regeneration" by Paul the Apostle in Titus 3:4-7 where he said, "He *saved* us, by the washing of *regeneration*, and *renewing* of the Holy Ghost." Notice that the terms "saved," "regeneration," and "renewing" all refer to the new birth. Writing to souls who had been born again, he said, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. 10:21-23). This passage explains why we have confidence of a close relationship

CONTINUED ON PAGE 13

The Lord Jesus Christ Is Coming Again: Are You Ready, My Friend?

CONTINUED FROM PAGE 12

or fellowship with God through Christ. In the Old Testament system, animal blood was sprinkled and water mixed with the ashes of a heifer were used for ceremonial cleansing, but in the superior New Testament system our hearts are sprinkled with the blood of Christ when we submit to water baptism by faith in him. So a born-again person is one who is *purified, sanctified, and saved* in obeying the truth which is the word of God, the gospel, the power of God unto salvation (1 Pet. 1:22-25; John 17:17; Rom. 1:16).

Every born-again person is a Christian and a Christian is a born-again person. Every disciple of Christ is a member of the church of Christ, a born-again person, and is called a “Christian” (Matt. 28:18-20; Acts 11:26; 1 Pet. 1:22-25; 4:16). A misconception of the denominational churches is found in their use of the expression, “born-again Christian,” as if there is a Christian who is not born again. If a person is not born again, he is not yet a Christian.

HOW TO RECEIVE SALVATION BY GRACE

Our old sinful life cannot save us, but only condemns us, which is why our only hope of salvation is to be saved by God’s mercy and grace. That is precisely the point in Titus 3:4-7 which says we cannot be saved “by works of righteousness which we have done” but rather we must be “justified by his grace.” God revealed a simple process or procedure in order for us to receive salvation by His grace. To be *born again*, to become a *Christian*, to be *saved*, or to receive *forgiveness of sins*, we must submit to Christ by obeying the following steps in obedience to his gospel:

1. *Hear the Gospel.* The gospel is “the power of God unto salvation” (Rom. 10:13-17; 1:16-17; 1 Pet. 1:22-25).

2. *Believe the Gospel.* To truly believe on Christ means to believe His word or teaching (John 3:16; 12:47-50; Mark 16:15-16; Acts 16:30-34).

3. *Repentance of sins.* The soul must be convicted by the gospel to turn away from the love of sin and to prepare to make all changes in life commanded by God (Acts 2:37-38; 3:19-21;

17:30-31; Luke 13:1-5).

4. *Confession of faith in Christ.* We must confess Christ Himself as our creed, meaning we confess Him to be the Son of God and commit ourselves to follow or obey Him in all things (Matt. 16:16; Acts 8:35-37; Rom. 10:8-10).

5. *Baptism under Christ’s authority.* In order to submit to Christ so as to receive forgiveness of past sins through Him, we must submit in obedience to the gospel command of water baptism. By taking this step, we become *disciples* of Christ (Matt. 28:18-20). By taking this step, we are *saved* from all the sins of our past life (Mark 16:15-16). By taking this step, we are forgiven of all sins and they are forever washed away by the power of the blood of Christ (Acts 2:37-38; 22:16). By taking this step, we put on Christ (Gal. 3:27). By taking this step, we identify with Christ’s death, burial, and resurrection, qualifying us to “*walk in newness of life*” as “*a new creature*” (Rom. 6:3-4; 2 Cor. 5:17). When we thus identify with the death, burial, and resurrection of Christ, we embrace the gospel of Christ as the power of God unto salvation!

We could never offer to God the works of our own life to earn this salvation because our works include our sins, but we can surely receive it by submitting to God’s offer of mercy and grace. He offers this salvation freely but only on His own terms and conditions, not on terms set by any man or ecclesiastical organization.

After taking those steps revealed in God’s offer of His grace, we will be added to the church of Christ and be born into the kingdom of God which He purchased with His own blood, where He is the Redeemer and Savior (Acts 2:41, 47; 20:28; Rom. 16:16; Col. 1:12-14; Eph. 5:23, 26). Then and only then can we claim that we are saved by God’s *grace, love, and mercy*, being born again of the word of God by the washing of regeneration and renewing of the Holy Spirit (Eph. 2:8-9; Rom. 5:6-9; John 3:16; 1 Pet. 1:23, 25; Titus 3:4-7).

“ARE YOU READY?”

Only a born-again person, meaning a Christian

The Lord Jesus Christ Is Coming Again: Are You Ready, My Friend?

CONTINUED FROM PAGE 13

and a member of the church of Christ, is prepared for the *second appearing or coming* of our Great God and Savior, Jesus Christ, and is prepared to spend eternity with Him in Heaven (Heb. 9:27-28; Titus 2:11-14). It is a sad fact that many have not obeyed the gospel plan of salvation (2 Thess. 1:8, 9; Rom. 1:5; 6:17; 16:26). Because of their unforgiven sins, they surely will be lost and will receive damnation and spend eternity with the Devil in hell fire (2 Thess. 1:7-10; Heb. 9:27-28; Matt. 25:31-46; Mark 9:43-48). We plead with all men to prepare for our Lord's return by availing themselves of the grace of God, who is "not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9-15; Acts 17:30, 31).

All the world must know that Christ is *surely coming again* as attested by multiple passages in the Bible, but the question is, "Are You Ready for that Day to Come?" Only those persons who have obeyed the gospel are prepared and ready for that day to come. We challenge all men to examine themselves: "Have you obeyed? If not, obey *now* while grace is extended!"

Christ's second coming is promised (John 14:1-4; Acts 1:9-11; Rev. 1:7; 22:7, 20). It is an event for which we must watch at all times (Matt. 25:13; Mark 13:37). We must watch and be ready every day because no one knows when the Lord will come except God the Father only (Matt. 25:36, 42, 44, 50; Mark 13:32, 33).

IMPORTANT EVENTS TO TAKE PLACE AT THE SECOND COMING OF CHRIST

A. The Resurrection of the Dead. As the living will certainly face the Lord Jesus Christ at His coming, the dead will not be left behind, for they will surely be raised to life, that is, they will be resurrected! The power of the resurrection is by the word or command of Christ! He proved that power when He raised Lazarus from the dead. Had He not *specified* by calling the name of Lazarus, *all the dead* would have risen at that time! In John 11:43, He displayed that power of raising the dead by simply calling Lazarus when He said, "Lazarus, come forth." In the same way He will raise the dead as He promised in John 5:28-29, where He said, "Marvel not at this; for

the hour is coming, in the which all that are in the graves shall *hear his voice*, and *shall come forth*; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation."

"Are you ready for that day to come?" Every man must make his choice now in this life to prepare for the result he will receive on that day: "resurrection unto life" or "resurrection unto damnation." In order to choose to be resurrected unto life, each one of us must obey the gospel of salvation *now!* It will be too late to choose when "that day" comes!

The Bible teaches the following facts about the resurrection:

1. It will be in the *hour* of His coming which no one knows, except God the Father only (John 5:28-29; Mark 13:32-37).
2. It will be at *the last day*, the *day* when He *appears* the *second time* (John 6:39, 40, 44; 11:23-26; Heb. 9:27, 28).
3. It is the hope of Christians from the days of the Apostles. Paul the Apostle said, "And have hope toward God . . . that there shall be a resurrection of the dead, both of the just and unjust" (Acts 24:15).
4. The resurrection will be a victory of Christians over death (1 Cor. 15:22-24, 50-58).
5. It will be a comforting event for those in Christ, for they will be caught up to meet the Lord (1 Thess. 4:13-18).
6. It will be a *sad* reality for all who died wicked, unjust, and unrighteous, for theirs will be damnation or punishment for eternity (John 5:28-29; 2 Thess. 1:7-10). We say to all men, "How sad if you are not ready, my friend!"

B. The Judgment. The Bible says: "And as it is appointed unto man once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he *appear the second time* without sin unto salvation." Judgment Day is surely an event to take place when Jesus comes again, but the great question to each one of us is, "Are

CONTINUED ON PAGE 15

The Lord Jesus Christ Is Coming Again: Are You Ready, My Friend?

CONTINUED FROM PAGE 14

you ready for the Judgment Day?” Surely we are, if we have obeyed the gospel, but if not, eternal rejection and everlasting punishment will be our destiny on that day (Heb. 9:27-28; 2 Thess. 1:8-9; Matt. 25:31-46).

The Bible teaches the following facts about the judgment:

1. One criteria for the judgment of each one of us is the words that we speak. Let us be very careful about what we say, knowing that we will give account thereof in the day of judgment (Matt. 12:31, 32, 36, 37).

2. The *word or teaching of Christ* will be the basis of the judgment for each one of us, so we must surely *believe* and *obey* it if we wish to be saved (John 12:47, 48).

3. By our works, meaning *all the deeds of our life*, also we shall be judged (Matt. 25:31-46; 2 Cor. 5:10, 11; Rev. 20:12). It is widely taught by Calvinists and many other religious groups that we are saved by faith alone without works. A thorough study of the Bible clearly shows that we shall be judged by our *works*, not judged by our faith alone without our works. Faith without works is dead and we are *justified* by our *works*, meaning by our *obedient faith*, and “*not by faith only!*” (James 2:14, 17, 20, 24, 26). If our life does not include obedient faith in Christ, we shall surely face all of our deeds including our sinful deeds and we will be lost on that day.

4. The verdict will first be pronounced to the righteous or the obedient, “For the time is come that judgment must begin at the house of God,” which is the church of Christ, “and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and sinner appear?” (1 Pet. 4:16-19).

5. The wicked or disobedient will be cast into “the lake which burneth with fire and brimstone” (Rev. 20:11-15; 21:8). We urge all men while there is yet time: Obey the gospel of Christ and escape the torment of everlasting punishment!

THE CERTAINTY OF CHRIST'S SECOND APPEARING (COMING):

1. Like the people of old when they were

warned, “Because I will do this unto thee, Prepare to meet thy God,” so also we must prepare to meet our Lord as He is surely *coming again!* (Amos 4:12; Rev. 22:7, 20).

2. The Lord promised His disciples that He would come again when He said, “I will come again and receive you unto myself” (John 14:1-4).

3. The promise was reiterated at the ascension of the Lord Jesus Christ, when the two men in white apparel told the disciples, “This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven” (Acts 1:9-11).

4. His appearing will be witnessed by all (Matt. 26:63, 64; Mark 14:61, 62; Rev. 1:7, 8).

To a Christian, the Second Appearing or Coming of Jesus Christ is the *one* hope, the hope that saves us and gives us assurance of eternal life in heaven (Eph. 4:4; Rom. 8:24, 25; James 1:12; 2 Cor. 5:1; 2 Tim. 1:9-12; Titus 1:2; 3:7). Thus, this hope is the Christian's:

1. Blessed Hope (Titus 2:12-14).
2. Comforting Hope (1 Thess. 4:16-18).
3. Pacifying Hope (James 5:7, 8).
4. Purifying Hope (1 John 1:1-3).
5. Glorious Hope (1 Pet. 1:7-9; Phil. 3:20, 21).

But how sad for the *unbelievers* and *disobedient persons* when the Second Appearing or Coming of the Lord will *seal* their *eternal destiny* to punishment in *hell*, “into the fire that never shall be quenched: Where their worm dieth not, and *the fire is not quenched!*” (Mark 9:43-49; Matt. 25:41, 46).

We call upon all our friends and fellow human beings to know that Jesus is coming again and He may come today: “*Are you ready?*” The invitation to be ready is extended *now* because tomorrow might be too late. Accept the invitation *now* (Matt. 11:28-30; 2 Cor. 6:1, 2; James 4:13, 14).

Remember the offer of salvation is for *all men*, but the recipients are *only those who obey him!* (Heb. 5:8, 9).

4 Ways

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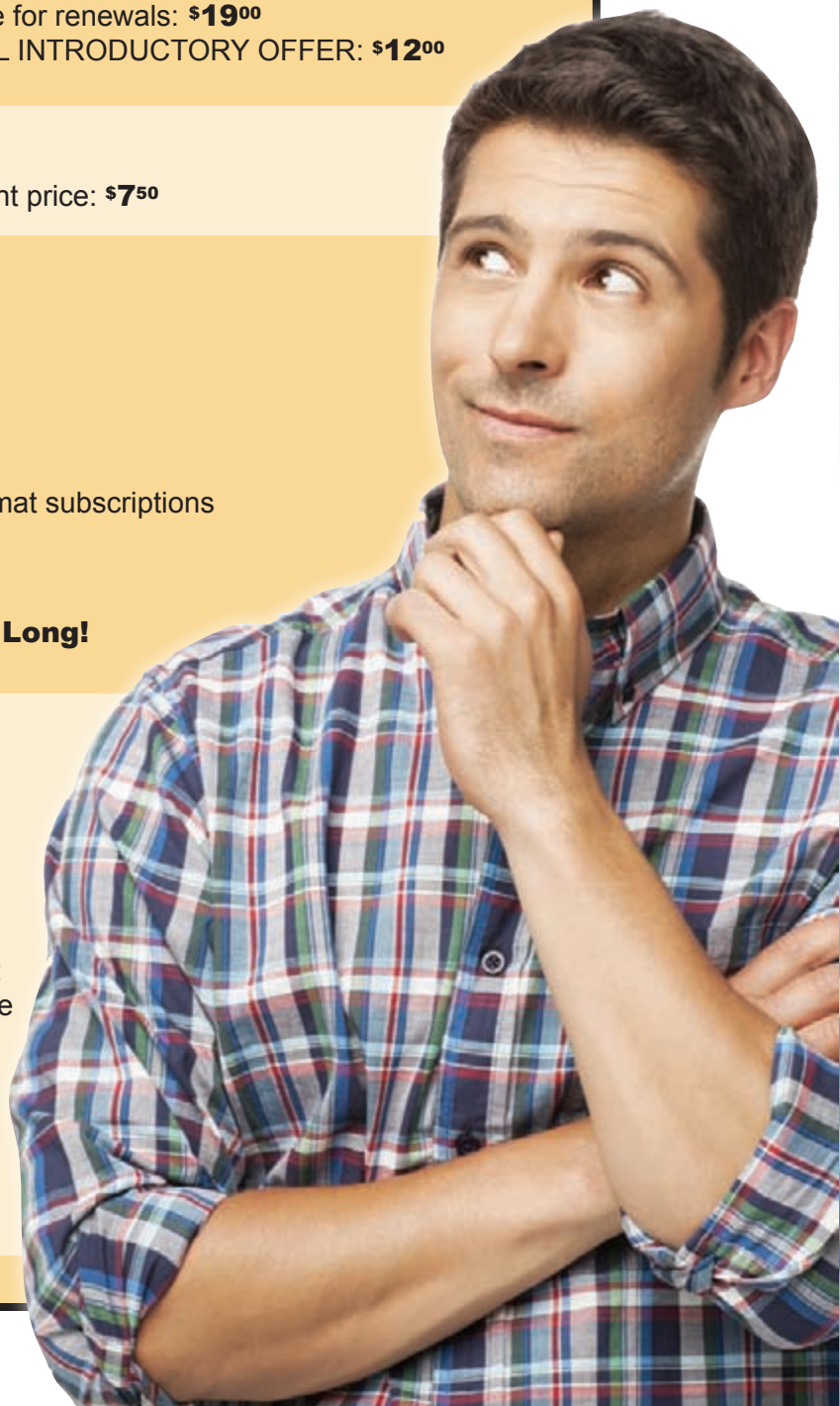
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Difference in Holy Spirit Baptism and Water Baptism

JOHNIE EDWARDS



There are those who teach that the baptism of the great commission, as reported in Matthew 28:19 and Mark 16:16, is Holy Spirit baptism! Let's see about this:

1. Great Commission Baptism.

The great commission is carried out in the cases of conversion from Acts 2 through Acts 19. A sample or so of these conversions will show that water was the element, not Holy Spirit baptism. The eunuch stated, "See here is **water**; what doth hinder me to be **baptized**" (Acts 8:36). After making his confession (Acts 8:37), "they went both into the **water**, both Philip and the eunuch; and he **baptized** him. And when they were come up out of the **water**, the Spirit of the Lord caught away Philip" (Acts 8:38-39). Was this water or Holy Spirit baptism? In the case of Cornelius, it is asked, "Can any man forbid **water**, that these should not be **baptized**. . .?" (Acts 10:47).

2. Holy Spirit Baptism Administered by the Lord – Water Baptism by Men.

Cornelius received Holy Spirit baptism to show that "God also to the Gentiles granted repentance unto life" (Acts 11:18). Peter quoted Matthew 3:11 where he "remembered the word of the Lord, how that He said, John baptized with water; but ye shall be baptized with the Holy Spirit" (Acts 11:15-16). While Christ was the administrator of Holy Spirit baptism, Peter "commanded them to be baptized in the name of the Lord" (Acts 10:48).

3. Holy Spirit Baptism in Acts 2 Was to Teach, Remind, Guide and Reveal Truth to the Apostles – Water Baptism Was "For the Remission of Sins."

John 14:26 tells us that "the Holy Spirit will teach you (apostles) all things, and bring all things to your remembrance, whatsoever I have said unto you." He also was to "guide you (apostles) in all truth" (John 16:13). After the apostles received Holy

Spirit baptism, they preached the gospel, men heard, believed, and believing Jews were told, "Repent and be baptized . . . for the remission of sins" (Acts 2:38). Water baptism "saves" (2 Pet. 3:21); Holy Spirit baptism was never designed to "wash away sins" (Acts 22:16).

4. Holy Spirit Baptism Did Not Save – Water Baptism Does.

It was never the design of Holy Spirit baptism to save anyone. Never! After writing about Noah and his family being "saved by water" (1 Pet. 3:20), Peter then said, "The like figure whereunto even baptism doth also now save us . . . by the resurrection of Jesus Christ" (1 Pet. 3:21).


5. Holy Spirit Baptism Is Not in the Name of the Father, Son and the Holy Spirit – Water Baptism Is.

Matthew's account of the apostle's commission was: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:19). Do the two accounts of the baptism of the Holy Spirit say anything like that?

6. Holy Spirit Baptism Was Temporary – Water Baptism Continues.

We only read of the apostles receiving Holy Spirit baptism on Pentecost (Acts 2:1-4) and Cornelius and his household (Acts 10:15, 44). These two accounts served God's purpose and ended. As long as time stands, water baptism will continue to do what God intended for it to do. It's that simple!

7. Holy Spirit Baptism Was A Promise – Water Baptism A Command.

The reading of Luke 24:46-49 will show that Holy Spirit baptism was: "And, behold, I send the *promise* of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). Being baptized in water was a command (Mark 16:16; Acts 10:47-48). 

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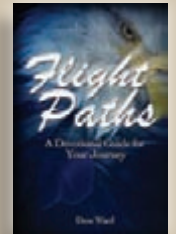
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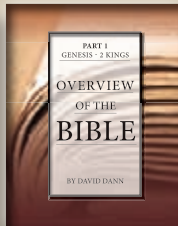
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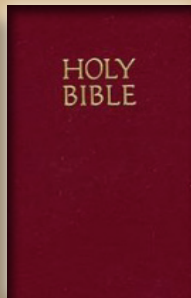
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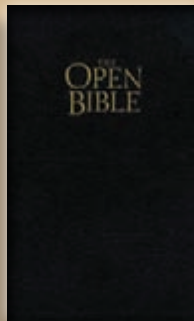
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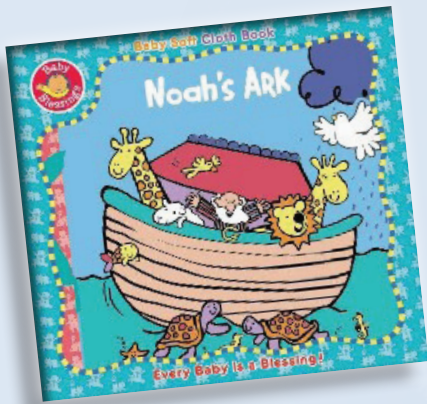
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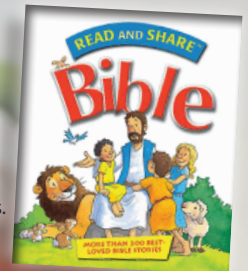
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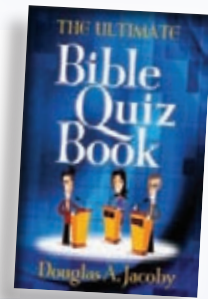


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STARLA J. HALBROOK



Coverage of the 2012 Summer Olympics

As many have cheered on our fellow Americans in this year's Summer Olympics, I have often asked myself, "Why?" Not necessarily, "Why are we supporting fellow Americans?" or "Why are people watching sports?," but rather, over and over I have been dumbfounded by the number of Christians and adults who have subjected their children to continuous coverage of the Summer Olympics, including track, gymnastics, and swimming. Many of these same people are careful and discerning about how they cover their own bodies and what movies they allow their families to view, so that they may be *pure in heart* and inherit the kingdom of Heaven (Matt. 5). I dare ask, have the Summer Olympics promoted in you a heart like Job who said, "I have made a covenant with my eyes, why then should I look on a young woman" (Job 31:1)?

But, I question not the men alone. As I have visited Facebook the last few weeks, I have even seen many women in great support of a retiring Olympian swimmer. Some even post pictures of him to show their support, as he parades around in something less than he probably wears

for underwear. I am sickened and confused. Although I thought I would hold these thoughts to myself, as the Olympics come to an end, today I could not help but notice this headline "NBC pulls 'creepy' Olympic video 'Bodies in Motion' after backlash." Explore this with me, please.

An excerpt from Yahoo News reads: "The 2012 London Games have been labeled *"the women's Olympics"* thanks to record-setting performances and watershed moments like the dawn of women's boxing as well as the participation of female athletes from Saudi Arabia. How did NBC decide to help celebrate this incredible time for women in sports? With meaningless objectification, of course! "Bodies In Motion" was an online video produced by NBC in which women competing in various Olympic sports were featured in softcore, fetishist slow-motion highlights, while porn-tastic jazz music played on the soundtrack. It looked like something a testosterone-filled teenager with a DVR would have spliced together for YouTube. It celebrated the fact that women contort their bodies into provocative positions in field hockey and the high jump. It celebrated the fact that tennis players' skirts blow up in the wind and

Coverage of the 2012 Summer Olympics

CONTINUED FROM PAGE 22

hurdlers have to take their track pants off before a race. It celebrated the fact that beach volleyball players pick their wedgies and occasionally pat each other on the bikini bottom.”¹

Another writer’s opinion of the montage is this: “a video that seems designed to leave males with their tongues wagging rather than celebrate the athletic prowess of women at the Olympics.” His opinion goes on with, “The video . . . represents a gross departure from the human interest stories and family-friendly broadcast style NBC has embraced throughout the London Games.”²

While I will not provide access to the video for others, I decided to watch the video for myself, to see just how bad these women were exploited and “objectified.” What did I see? I saw the Olympics. I saw faces and full-bodies, not just close-ups of particular anatomy. (And by the way, I’m no expert on porn music, but what I heard was not offensive to me, although it should be noted there was no commentary.) So what is all the fuss about? Who made whom a “meaningless objectification”? It is true that women must “contort their bodies” in “field hockey and the high jump.” And yes, it is true that those positions can easily be “provocative” and eye-catching. But, how is this montage a departure from “family-friendly broadcast” when all its clips come from the actual Olympic broadcast? I am not trying to promote the intents or values of NBC, but why are they getting the heat for the way the Olympians’ “skirts blow up in the wind,” that “hurdlers have to take their track pants off” (it must be outrageous to think they could just leave them on!) and that volleyball players “pat each other on the bikini bottom”? We’ve all probably seen a few football players give a slap on the rear, but why is it when someone chooses to have their exposed rear slapped on international television, that it is exploitation by the broadcaster? I am confused by this. If the world can be in an uproar over such a montage, maybe we should stop and consider if the coverage of the 2012 Summer Olympics

¹ <http://sports.yahoo.com/blogs/olympics-fourth-place-medal/nbc-pulls-creepy-olympic-video-bodies-motion-backlash-112452501--oly.html>

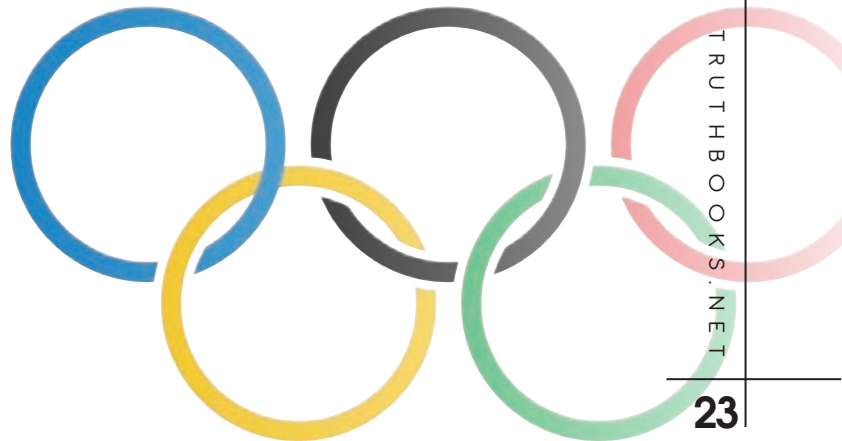
² <http://larrybrownsports.com/media/nbc-bodies-in-motion-video/150025>

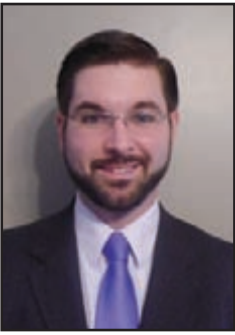
was appropriate for my eyes to begin with. While I do not condone the making or viewing of the video I refer to, my question is, “Are the 2012 Summer Olympics helping me and those I watch with to be purer in heart?”

Let me be clear. I am not condemning patriotism or the watching/playing of sports. I do not believe most set out to watch the Olympics to see nakedness, but I do question the judgment of intentionally watching the opposite genders that are less than covered and exposing your children to such things, when it is your general rule not to do such. If your home is especially one where young hearts are being molded, you have not the ability to know if your children (or your spouse for that matter) are seeing great athletes perform or if they are fixated on the *coverage* in the Olympics-bikini bottoms and men’s Speedos. Please also let this international uproar make you ask if the world views such *coverage* in the Olympics as “soft core,” how is my *coverage* viewed?

I encourage you to read Matthew 5, where you will find many analogies and admonitions, from the Lord, to set yourself apart from the world. The Lord understands the struggles of this world and the constant battle our eyes and hearts are engaged in. For just a few moments, I hope you have evaluated what things you work to avoid seeing and what things you permit yourself to see in the name of patriotism and entertainment.

(For more study see, Psalm 24.3-4 and Matthew 5:28-29.)





DAVID FLATT

The Resurrection of Jesus

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures (1 Cor. 15:1-4).

In this passage, the apostle Paul summarizes the message of the Gospel: Christ died, was buried, and was resurrected. The remainder of the chapter is devoted to the spiritual consequence of these historic events. The resurrection of Jesus is the foundation for human redemption. Without the resurrection, Jesus would have been just another historic figure absent of deity and we would be hopelessly lost.

The very concept of resurrection, life after death, was something of a mystery before the resurrection of Jesus. There seems to have been a natural curiosity among people about what happened after death. Job famously asked, *“If a man die, shall he live again?”* (Job 14:14). Some seemed to believe there was something more than the present world. For example, Abraham

was given promises made to him by God (Gen. 12:1-3). One of these promises related to all the families of the earth being blessed. The writer of Hebrews would later write about Abraham looking forward to a *“city which hath foundations, whose builder and maker is God”* (Heb. 11:10). Abraham had an indication that God’s promise to him was greater than what he could see with his eyes or touch with his hands. This promise extended beyond the present and reached into eternity.

Also, there were a few instances in which people who had died were resurrected from the dead by the power of God. While he did

“If a man die, shall he live again?” (JOB 14:14).

not physically die, the prophet Elijah was taken in a whirlwind by God from the earth (2 Kings 2). Jesus resurrected the son of a widow in the village of Nain (Luke 7:11-19). Also, Jesus resurrected Lazarus from the dead (John 11). Each of these events added to the curiosity and speculation about life after death.

However, the resurrection of Jesus and subsequent ascension into Heaven brought clarity to humanity about life after death. While a man from the village of Nain and Lazarus were resurrected from the dead, they died again. Jesus was resurrected to overcome death. He was resurrected to never again see corruption (Acts 2:22-36; 1 Cor. 15:20-26). This powerful event communicated to humanity God’s redemptive purposes.

Following the resurrection and ascension of Jesus, the apostles taught the implications of the resurrection. The resurrection of Jesus afforded the possibility for us to become justified. Justification is predicated upon the forgiveness of sins. Forgiveness of sins is predicated upon the

The Resurrection of Jesus

CONTINUED FROM PAGE 24

death of Jesus. The power of the death of Jesus is predicated upon the resurrection. Each is connected to the other and dependent on the other. The apostle Paul reasoned in a synagogue in Antioch of Pisidia about how the resurrection of Jesus provides for the forgiveness of sin, making justification possible (Acts 13:34-39). We can become what we should be as God's creation because of the resurrection.

Also, the resurrection distinguishes Jesus from the rest of humanity. After He was resurrected, God placed Him on the right hand of His throne (Eph. 1:18-23). Jesus rules Heaven and earth (Matt. 28:18). Therefore, we cannot ignore Jesus without consequence. Many seek their salvation through others like Mohammad. What distinguishes Jesus from Mohammad? Mohammad is buried in a tomb. Jesus was

resurrected from the chains of death. There is none greater than He.

In conclusion, the resurrection of Jesus brings assurances for the hope of Heaven: eternal life after death. The apostle Peter wrote, "*Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time*" (1 Pet. 1:3-5). Truly, if Jesus was not resurrected from the dead, we are of all men most miserable. Let us grow in our appreciation and gratitude for the resurrection of Jesus, the Christ.



DAVID F. SIMS

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Did God Forsake Jesus on the Cross?

As He was dying on the cross, Jesus said, “My God, My God, why have You forsaken Me?” (Matt. 27:46). Many people read this statement and infer that God must have turned His back on Jesus, that God withdrew His presence from Jesus, or that somehow God forsook Jesus. A closer examination of the Scriptures, particularly the prophecy that Jesus quoted, will clarify the matter.

The prophecy Jesus quoted is Psalm 22. In the days of Jesus, the Psalms were not yet numbered, nor known by any numbering system. “A psalm was identified by its subject matter, referring to some passage within it or by referring to the opening line” (Barnett, 114). We can do the same thing today. If I said, “Four score and seven years ago” you might recognize it as the beginning of Abraham Lincoln’s Gettysburg Address. If I said, “The Lord is my Shepherd” you would recognize the opening of Psalm 23. And to the Jews, the Messianic prophecies held special value for the promise of their future, and they would have recognized the statement “My God, my God, why have you forsaken Me?” as the introduction to the psalmist’s Messianic prophecy.

In addition to quoting its opening line, Jesus also referenced its final words, “He has performed it” when He said, “It is finished.” It is therefore quite clear that Jesus was referring to this psalm, which validates Him as the prophesied Messiah, as He

hung on the cross. Maurice Barnett (1996) wrote:

Why would Jesus quote the opening and closing line of a Psalm if not for some benefit to the people listening at the time? Jesus was not asking a question to seek information as though He was ignorant of what was happening. He was still teaching the people. By drawing their attention to a Psalm that described the very scene before them, perhaps they could see that they were fulfilling prophecy at that very moment. They could look into the mirror of scriptures and see themselves there. They could also understand that Jesus was indeed the Christ because Psalm 22 was a prophecy of the Christ which, in turn, declared His Godhood (Barnett, 115).

Read the psalm and compare it to the Gospel accounts of the crucifixion (Matt. 27; Mark 15; Luke 23; John 19), and you will see that it describes in great detail and accuracy the events of His crucifixion.

When David penned the words of Psalm 22, he likely *felt like* he was alone and *forsaken* by God. God had not yet answered His cries for deliverance (Psa. 22:1-2). But was David actually forsaken by God? No! God does everything in His own time, including the answering of prayers. God would deliver David from his enemies, and David knew it. Sometimes we today feel like God is far away, or has even abandoned us. We especially feel this way when a loved one dies, or when all of our human friends have left us alone. But no matter how alone and forsaken we may feel, God has never abandoned His people and will never abandon His people. The answer to our prayers for deliverance and comfort may not come right away or in the form which we desire, but God does hear our prayers and He does answer in His time and in His wisdom. David knew this when he wrote the psalm (Psa. 22:4-5). Jesus knew He would be raised up (Matt. 16:21; 17:23; 20:19; 26:32) from the dead before He ever went to the cross.

The Jews and Romans regarded Jesus as a common criminal forsaken by God. But they were mistaken! Isaiah 53:3-4 says, “He was

Did God Forsake Jesus on the Cross?

CONTINUED FROM PAGE 26

despised and forsaken of men, a man of sorrows and acquainted with grief; and like one from whom men hide their face He was despised, and we did not esteem Him. Surely our griefs He Himself bore, and our sorrows He carried; yet we ourselves esteemed Him stricken, smitten of God, and afflicted." It was **men** who despised

"For He has not despised nor abhorred the affliction of the afflicted; Nor has He hidden His face from him; But when he cried to Him for help, He heard." (JOB 14:14).

and forsook Jesus, and who hid their face from Him. **Men** perceived Jesus as stricken and smitten of God. But God did not forsake Him . . . **men** were mistaken in their perception! "If Jesus' statement 'why hast Thou forsaken Me' means that God had abandoned Him on the cross, it also means that *the Jews were correct in their opinion*. But that was only how it *appeared* to be to the Jews; they were wrong!" (Barnett, 116).

Now look very closely at the words in Psalm 22:24: "**For He has not despised nor abhorred the affliction of the afflicted; Nor has He hidden His face from him; But when he cried to Him for help, He heard.**" While the forsaken theory says that God forsook Jesus on the cross, the prophecy very

plainly states that God does not forsake the afflicted! This verse alone should be sufficient to prove that God did not forsake Jesus on the cross.

The Jews standing around the cross could not help but realize that these events had been foretold in Psalm 22. Even the centurion and other guards standing there recognized this crucified Man as the Son of God (Matt. 27:54). And Jesus, by bringing to their minds this very specific prophecy of David, made sure that everyone knew He was fulfilling it, and thereby proved with His dying words that He was, in fact, the Messiah and the Son of God.

Apart from the prophetic psalm, there are other reasons why God would not have forsaken Jesus. It cannot be that Jesus was asking for an explanation of something He did not expect or understand when He asked, "why?" Jesus was on the cross "by the predetermined plan and foreknowledge of God" (Acts 2:23). Everything happened exactly as God planned for it to happen, and Jesus was the author of that plan (Heb. 2:10). If a forsaking was part of the plan, Jesus would have known it, He would have understood it, and He would not have asked "why?"

Jesus *is* God, and God cannot forsake or deny Himself (2 Tim. 2:13). Jesus did not cease to be God when He put on mortal flesh, nor as He hung on the cross, nor in death when He went to Paradise. Furthermore, Jesus claimed that God does not leave Him alone in John 8:29 and John 16:32.

Brethren, let us abandon the idea that God forsook Jesus on the cross. It does not speak the truth of Him! The Jews thought God had forsaken a dying criminal on the cross. They were wrong! The Scripture says that God does not turn away from the afflicted Messiah (Psa. 22:24). Let us set our confidence in the fact that God does not forsake us either!

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I have heard of some churches that, in seeking ways to better accommodate and motivate its members, have begun having Sunday evening services in groups meeting in individual houses. Some have said they even continue to offer a service at the church's regular meeting house and still have others meeting apart in individual homes. Is anyone else bothered by this?

When I ask about the authority for the church splitting up and meeting in houses I am told that there were churches meeting in houses in the New Testament. We do have mention of the church meeting in the house of Aquila and Priscilla (Rom. 16:3; 1 Cor. 16:19). We also read of the first disciples taking meals "from house to house" (Acts 2:46) and Paul teaching "from house to house" (Acts 20:20).

I have no qualms about eating meals from house to house as the apostle Paul made it clear that is the place for common meals (1 Cor. 11:22). I have no problem with Christians having Bible studies together in their personal houses; I not only practice it, I encourage it! Is this the same thing that is being done today when a church decides to forego its meeting together and encourage its members to meet in houses in smaller groups?

There is also the issue of offering the Lord's supper to those who meet in the Sunday evening "house church" who do not assemble for the

morning services with the church when it meets together in one place. I find no authority for the Lord's supper to be eaten anywhere but in the church assembly on the first day of the week (Acts 20:7; 1 Cor. 11:18, 22). Paul makes it very plain in the letter to the Corinthians that, while they were perverting the Lord's supper and he had no praise for them in their practice, the place they were to eat the Lord's supper was "as a church" (v. 18).

The argument is made concerning the eating of the Lord's supper among a group of Christians who are not a church (they have *not* agreed to meet together regularly and do the work and worship of a local church but they are a group of Christians who find themselves in a position while traveling, etc., that they cannot meet with a local church) that "where two or three are gathered together in My name, I am there in the midst of them" (Matt. 18:20 – NKJV). The Lord is not talking about eating the Lord's supper here, nor even worship, but rather their ability to make decisions about what should be bound or loosed (Matt. 18:18-19; i.e. the meeting in Acts 15:6-29). Matthew 18:20 does not authorize the eating of the Lord's supper among a group of Christians who are away from a local church anymore than it authorizes eating the Lord's supper on Thursday night!

Another issue I have with a church agreeing to split up into houses in lieu of meeting together is the elders' inability to oversee this work. How do the elders oversee a work where their absence is obvious? Peter makes it clear that the elders are to oversee the flock "among them" and from this we gain the knowledge of church autonomy (1 Pet. 5:1-4). But how can they oversee a church they are not "among"? An elder may be in some of the houses where the "house church" meets, but are they in all of them?

In my almost forty years of preaching, six of which I served as an elder in a local church, I am acutely aware of the danger of wolves among the flock (Acts 20:29-30; Titus 1:10-11). One of the

tactics I have observed of “wolves” is that they like to get into small groups and sow their seeds of discord and false teaching. It seems to me that elders who invite their flock to be divided into groups are just giving wolves the opportunity they need to devour sheep!

I am questioning not only the scriptural authority for the practice described above, I also question the attitude and purpose from which these “house churches” have sprung. Is it because Christians are feeling the need to be closer and more intimate in their fellowship? Do they feel that there is a coldness in our church assemblies and an impersonal attachment? If that is the case, I would advise these Christians to do a self searching of their own heart.

We get out of worship what we put into it. Worship is not only of “truth” but also of “spirit” (John 4:24). The local church is to supply the truth of worship and it is up to the individual to the supply the spirit, much as in the Lord’s supper. We eat the Lord’s supper as a church but we are to discern the Lord’s body as individuals (1 Cor. 11:27-30). Is this the reason there are some among us who are “weak and sick . . . and many

sleep?” Is it their detachment from the Lord that causes this need to be closer to brethren and more intimate in fellowship? I see it as the same lack of emotion in one’s heart that has caused brethren to dim lights, hold hands, and hum during the Lord’s supper. When I need external stimulation it is because I have an internal problem: a problem of the heart.

I may be accused of being an old man, stuck in his ways and unwilling to change, when I address this issue. I am “old school” and I am holding back the church from scriptural innovations. Well, if that is what I am, then show me where I am wrong. I see nothing wrong with a church meeting in an individual home; that is scriptural and it matters not where the church meets. But it is a *different matter* when you split up a church to meet in houses when it has another meeting house where it regularly meets and does the work of a local church.

May elders and preachers who read this examine the practice of splitting up the church in lieu of meeting together for worship and scripturally answer the concerns I have posed.

TM

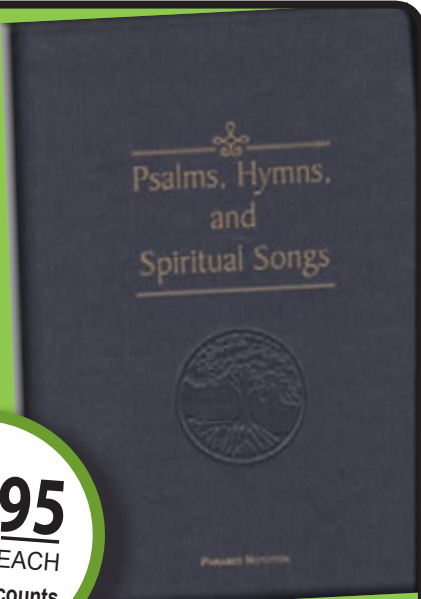
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JIM MCDONALD

Phygelus, Hermogenese & Onesiphorus

This thou knowest, that all that are in Asia turned away from me, of whom are Phygelus and Hermogenes. The Lord grant mercy unto the house of Onesiphorus for he oft refreshed me and was not ashamed of my chains; but, when he was in Rome, he sought me diligently and found me (the Lord grant unto him to find mercy of the Lord in that day); and in how many things he ministered at Ephesus, thou knowest very well (2 Tim. 1:15-17).

Three men with two different spirits, are named in this passage. The first two are Phygelus and Hermogenes. These men are explicitly named as among “all that are in Asia” who turned away from Paul. Did they turn away from the doctrine they have received from him as apparently Hymenaeus and Alexander did: men whom Paul “*delivered unto Satan that they might be taught not to blaspheme*” (1 Tim. 1:20)? The names of both Hymenaeus and Alexander appear also in this second letter: Hymenaeus “erred concerning the resurrection”: Alexander, the “coppersmith” did Paul much evil and Timothy was warned to beware of him (2 Tim. 2:17; 4:14f). But Phygelus and Hermogenes are not charged with departing from doctrine; simply that they turned away from the apostle; a similar comment later made about Demas (2 Tim. 4:10). So, it is difficult to determine whether Phygelus and Hermogenes left the faith or were simply afraid to stand with Paul in his trials.

Either course is deplorable – one demonstrating a spirit of presumptuousness, the other a spirit of cowardice. God’s warriors soon learn that, when the battle is pitched, many are unwilling to stand in the fight. Remember the great number who fled when Gideon dismissed all who were fearful and afraid? The parents of the blind man in John 9 were unwilling to acknowledge the source of their son’s healing because they feared the Jews; many rulers would not, to their shame, confess they believed Jesus to be the Christ because of their fear of being expelled from the synagogue (John 9:20-22; 12:42f). For whatever reason Phygelus and Hermogenes turned from Paul, it was to their dishonor. They abandoned him in his great hour of trial and need.

But, thank God for Onesiphorus! He was apparently from Ephesus, where Timothy was, and where his family had remained behind (2 Tim. 1:18; 4:19). It is not known what cause carried Onesiphorus from Ephesus to Rome. Perhaps on business, but this is uncertain. We only know that in his visit to the Imperial City, he remembered that the Aged Apostle was there in prison and he intended to visit and minister what comfort he could to him. Four things are said of him: (1) he oft refreshed Paul; (2) he was not ashamed of Paul’s chains; (3) he sought Paul diligently in Rome and found him; and (4) he had in earlier times often ministered to Paul’s work in Ephesus.

Paul was a man who often wrote of his emotions. He was jealous of the Corinthians with a godly jealousy (2 Cor. 11:2). His heart’s desire was that Israel might be saved (Rom. 10:1). He rejoiced that the Philippians had remembered his plight and had fellowship with him in his afflictions (Phil. 4:10, 14). He warned the Ephesians night and day with tears (Acts 20:31). We can scarcely be unmoved at the overflowing of Paul’s emotions, after being in chains and suffering terror of storm, sea and shipwreck, that when brethren from Rome heard he was approaching their city, two companies of disciples went

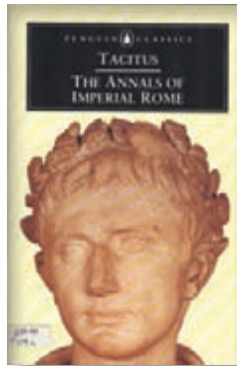
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non-Christian sources who refer to Jesus, very briefly will we make brief mention of the evidence in the New Testament documents, which must be considered even if one is an unbeliever. The aim is to show that one cannot be a reasonable man and still deny that Jesus lived among men.

GREEK AND ROMAN WRITERS

1. Tacitus (56-117).

Tacitus was a senator and historian of the Roman Empire who wrote two major works, the *Annals* and the *Histories* which examine the reigns of the Roman emperors Tiberius, Claudius, Nero, and those four who ruled in the year following Nero's death. Tacitus explained that Nero used Christians as scapegoats to remove suspicion from himself for instigating the fire that destroyed much of Rome. Tacitus wrote,



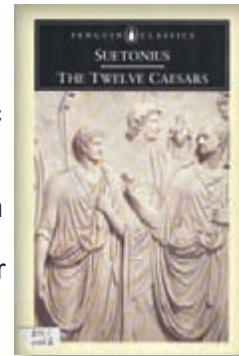
To suppress this rumour, Nero fabricated scapegoats – and punished with every refinement the notorious depraved Christians (as they were popularly called). Their originator, Christ, had been executed in Tiberius' reign by the governor of Judaea, Pontius Pilatus. But

in spite of this temporary setback the deadly superstition had broken out afresh, not only in Judaea (where the mischief had started) but even in Rome. All degraded and shameful practices collect and flourish in the capital (*Annals*, 365).

From Tacitus' statement one learns that Christ was executed during the reign of Tiberius Caesar while Pontius Pilate was procurator of Judaea, just as the New Testament asserts. His death did not destroy Christianity; rather, His disciples had a resurgence of influence that spread his teaching, not only in Judaea, but even as far as Rome.

2. Suetonius (69-122).

Suetonius was also a Roman historian of the equestrian order (lower of two aristocratic classes) who wrote a set of biographies of the twelve successive Roman rulers from Julius Caesar to Domitian. Writing about Claudius Caesar (41-54), he relates that the emperor expelled Jews from Rome saying,



Because the Jews at Rome caused continuous disturbances at the instigation of Chrestus (a

CONTINUED ON PAGE 32

Phygelus, Hermogenese & Onesiphorus

CONTINUED FROM PAGE 30

forward to meet him and when Paul saw and met them, "he thanked God, and took courage" (Acts 28:15). Could this visit by caring, unashamed, ministering Onesiphorus to the aged apostle (who now knew that death shortly awaited him) have been any less emotional for the apostle? Others had deserted him. His "son" was far away and might not even get there before the executioner's sword severed his head from his

body. In the midst of the certainty of death a familiar figure appears! What tears of joy must have fallen from the Apostle's eyes!

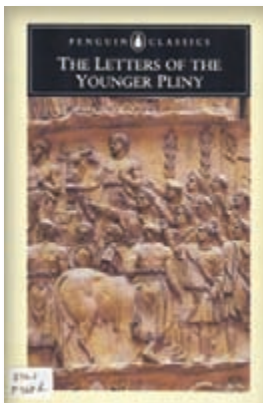
Remember those who forge the way for us – who stand against blasphemy and insult and scorn. Our words of appreciation for such soldiers strengthen them in their dark hours of need and trial!

misspelling of “Christ”), he expelled them (the Jews) from the city (*The Twelve Caesars: Claudius*, 202).

The expelling of the Jews from Rome is mentioned in Acts 18:2. The expulsion resulted in Aquila and Priscilla leaving Rome and traveling to Corinth. Luke wrote that, when Paul arrived in Corinth, he “found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them” (Acts 18:2). According to Suetonius, the reason for their expulsion was the conflict over Christ that was occurring among the Jews in Rome.

Suetonius also relates that Nero inflicted severe punishments on Christians. He said, “Punishments were also inflicted on the Christians, a sect professing a new and mischievous religious belief” (*The Twelve Caesars: Nero*, 221).

These two quotations confirm that Christianity is associated with Christ and had spread to the Roman capital by the time of Claudius. It also shows the Neronian persecution of Christians in the city of Rome.



3. Pliny the Younger (61-112). Pliny is called “the Younger” to distinguish him from his uncle, Pliny the Elder. The younger Pliny was a lawyer, author, and magistrate in Ancient Rome. He and his uncle witnessed the eruption of Mt. Vesuvius on August 24, 79. Pliny is best known for a series of letters he wrote to

reigning emperors or other nobles. While serving as imperial governor of Bithynia and Pontus province, he wrote to Trajan seeking information about what to do with Christians:

I have never participated in trials of Christians. I therefore do not know what offenses it is the

practice to punish or investigate, and to what extent. And I have been not a little hesitant as to whether there should be any distinction on account of age or no difference between the very young and the more mature; whether pardon is to be granted for repentance, or, if a man has once been a Christian, it does him no good to have ceased to be one; whether the name itself, even without offenses, or only the offenses associated with the name are to be punished. Meanwhile, in the case of those who were denounced to me as Christians, I have observed the following procedure: I interrogated these as to whether they were Christians; those who confessed I interrogated a second and a third time, threatening them with punishment; those who persisted I ordered executed. For I had no doubt that, whatever the nature of their creed, stubbornness and inflexible obstinacy surely deserve to be punished. There were others possessed of the same folly; but because they were Roman citizens, I signed an order for them to be transferred to Rome.

Pliny explains his dilemma about Christians:

They asserted, however, that the sum and substance of their fault or error had been that they were accustomed to meet on a fixed day before dawn and sing responsively a hymn to Christ as to a god, and to bind themselves by oath, not to some crime, but not to commit fraud, theft, or adultery, nor falsify their trust, nor to refuse to return a trust when called upon to do so. When this was over, it was their custom to depart and to assemble again to partake of food – but ordinary and innocent food. Even this, they affirmed, they had ceased to do after my edict by which, in accordance with your instructions, I had forbidden political associations. Accordingly, I judged it all the more necessary to find out what the truth was by torturing two female slaves who were called deaconesses. But I discovered nothing else but depraved, excessive superstition (*The Letters of the Younger Pliny*, 293).

These quotations show that there was a religious group known as Christians existing in Pliny’s time, that they were persecuted because of their religious beliefs, that they worshiped on a fixed day and sang a hymn to Christ as god (i.e.,

they believed in the deity of Jesus), and bound themselves under an oath to righteous living.

4. Thallus (A.D. 52). Thallus was an early historian who wrote in Koine Greek a three-volume history of the Mediterranean world from the Trojan War to the 167th Olympiad (ca. 112-109 B.C.). Most of his work has perished but parts of it are quoted in Sextus Julius Africanus' (160-240) *History of the World*. Some scholars believe his work is the earliest reference to Jesus outside Scripture. He referred to a world-wide darkness in the reign of Tiberius as follows:

On the whole world there pressed a most fearful darkness; and the rocks were rent by an earthquake, and many places in Judea and other districts were thrown down. This darkness Thallus, in the third book of his *History*, calls, as appears to me without reason, an eclipse of the sun. For the Hebrews celebrate the passover on the 14th day according to the moon, and the passion of our Saviour falls on the day before the passover; but an eclipse of the sun takes place only when the moon comes under the sun. And it cannot happen at any other time but in the interval between the first day of the new moon and the last of the old, that is, at their junction: how then should an eclipse be supposed to happen when the moon is almost diametrically opposite the sun? Let that opinion pass however; let it carry the majority with it; and let this portent of the world be deemed an eclipse of the sun, like others a portent only to the eye. Phlegon records that, in the time of Tiberius Cæsar, at full moon, there was a full eclipse of the sun from the sixth hour to the ninth—manifestly that one of which we speak. But what has an eclipse in common with an earthquake, the rending rocks, and the resurrection of the dead, and so great a perturbation throughout the universe? Surely no such event as this is recorded for a long period. But it was a darkness induced by God, because the Lord happened then to suffer.

Thallus is also quoted by Origen [*Contra Celsum* 2.14,33,59 in third century). Notice this darkness is identified with that described in Matthew 27:45 which occurred from the sixth to the ninth hour on the day when Jesus was

crucified. The darkness could not be an ordinary eclipse, since it occurred at the time of a full moon, Passover.

5. Mara bar-Serapion (somewhere between A.D. 73 and third century). This Stoic philosopher from the Roman province of Syria is noted for a letter to his son that may be an early non-Christian reference to the crucifixion of Jesus.


What else can we say, when the wise are forcibly dragged off by tyrants, their wisdom is captured by insults, and their minds are oppressed and without defense? What advantage did the Athenians gain from murdering Socrates? Famine and plague came upon them as a punishment for their crime. What advantage did the men of Samos gain from burning Pythagoras? In a moment their land was covered with sand. What advantage did the Jews gain from executing their wise king? It was just after that their kingdom was abolished. God justly avenged these three wise men: the Athenians died of hunger; the Samians were overwhelmed by the sea and the Jews, desolate and driven from their own kingdom, live in complete dispersion. But Socrates is not dead, because of Plato; neither is Pythagoras, because of the statue of Juno; nor is the wise king, because of the "new law" he laid down.

Note the reference to the Jews killing their "wise king" which resulted in them losing their own kingdom and being dispersed throughout the empire. The Jews' "wise king" also instituted a "new law."

(Continued in the next issue.)

Directory of Churches

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<p>MILTON, DE Lighthouse Church of Christ 14574 Coastal Hwy. Rt. 1 Worship 9:30 A.M. Sunday School 10:45 A.M. Wednesday 7:00 P.M. (302) 644-7379</p>	<p>FORT MYERS, FL Southside Church of Christ 13641 Learning Ct. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: David P. Schmidt 433-2838 or 482-2158</p>	<p>AD SPACE AVAILABLE PLACE YOURS TODAY! tmmikewillis@gmail.com</p>	<p>PANAMA CITY BEACH, FL Beach Church of Christ 8910 Front Beach Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Ben Ligin (850) 234-2521 or 234-1368</p>	<p>CONYERS, GA Rockdale Church of Christ East Metro Atlanta, 705 Smyrna Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Forrest Bacon, elder (770) 918-1932; Wendell Holland, elder (770) 761-6987; Building (770) 929-3973</p>	<p>CHICAGO, IL Church of Christ 1514 West 74th Street Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: James E. Scott Bldg. (773) 224-9279 (708) 339-6126</p>	
<p>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 6 Lane Dr. Mary Esther, FL Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Joey Rankin (850) 244-9222</p>	<p>MIAMI, FL Flagler Grove Church of Christ (Nearest to Airport) 500 N.W. 53rd Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: John Butttrick (305) 634-5924</p>	<p>PANAMA CITY, FL Church of Christ 3339 Florida Ave. (Between Baldwin Rd. & Hwy. 390) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Marvin Hudson (850) 265-6539</p>	<p>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>DOWNERS GROVE, IL Church of Christ 1236 63rd St. (1 and 1/2 mile E. of I355) 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.dgcoc.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. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Clark Pace (305) 233-9590 or (954) 430-1437</p>	<p>PENSACOLA, FL East Hill Church of Christ 2078 E. Nine Mile Rd. at Camberwell Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Hal Hammons (850) 479-2130 and (850) 602-8420</p>	<p>SAVANNAH, GA Coastal Church of Christ 7201 Johnny Mercer Blvd Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 6:30 P.M. Evangelist: Ron Nelson ronaldnelson1@gmail.com (912) 306-4631 www.coastalchurchofchrist.com</p>	<p>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>VALDOSTA, GA 4030 Mulligan Rd. (4 mi. S. of Moody) Next to Fred's Store on Bemiss Rd. Valdosta, GA 31605 Sunday Bible Class 10 A.M. Sunday Morn. Worship 11 A.M. Sunday Eve. Worship 6 P.M. Wed. Eve. Bible Class 7 P.M. (229) 219-8449 or (229) 300-3739 agospelpreacher@gmail.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. Bumby Church of Christ 3940 S. Bumby 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 Vifquain (859) 236-4204</p>	<p>BOSSIER CITY, LA Bossier Church of Christ 2917 Foster Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (318) 747-4308 or 742-4557</p>	<p>CEDAR SPRINGS, MI Grand Rapids Area W. Michigan church of Christ Sr. Citizen Center, 44 Park St. Worship 11:00 A.M. Bible Study 12:30 P.M. Wednesday 7:00 P.M. Evangelist: Joseph Gladwell (616) 975-2778 westmichcofc10@yahoo.com</p>
<p>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>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>PLAINFIELD, IN Church of Christ West 2028 Stafford Rd., Suite C (Marsh Shopping Center) Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Johnie Edwards (317) 964-9404 or (317) 839-1769 www.churchofchristwest.org</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>AD SPACE AVAILABLE PLACE YOURS TODAY! tmmikewillis@gmail.com</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>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>ST. CHARLES, MN Church of Christ 636 Whitewater Ave. Bible Study 10:00 A.M. Worship 11:00 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>truth BOOKS www.truthbooks.net</p>	<p>Shop online @ www.truthbooks.net</p>	<p>truth BOOKS www.truthbooks.net</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>AD SPACE AVAILABLE PLACE YOURS TODAY! tmmikewillis@gmail.com</p>	<p>TOPEKA, KS 17th Street Church of Christ 5600 SW 17th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. (785) 235-8687 or 273-7977 www.17thstreetchurchofchrist.org</p>	<p>BRANDENBURG, KY Brandenburg Church of Christ 612 Broadway Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 6:30 P.M. Evangelist: Charles J. White (270) 422-3878</p>	<p>OWENSBORO, KY Southside Church of Christ 2920 New Hartford Rd. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jarrod Jacobs (270) 683-5386 or 264-7869</p>	<p>ARBUTUS, MD Arbutus Church of Christ 5205 East Dr., Suite D (East Drive Shopping Center) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Church phone: (410) 247-1396, (410) 590-2852</p>	<p>CLINTON, MS McRaven Rd. Church of Christ 301 McRaven Rd. (I20, exit 36) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Leonard White (601) 925-9757 or 924-2645</p>
<p>OOLITIC, IN Church of Christ 400 Lafayette Ave. P.O. Box 34 Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (812) 279-4332</p>	<p>WICHITA, KS Westside Church of Christ 2626 W. 47th St. South Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Mike O'Neal (316) 729-9302 or 942-1649 www.cocwestside.com</p>	<p>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 WWW.SUNNYHILLCOC.COM</p>	<p>REGINA, KY Road Creek Church of Christ 7 miles west of Elkhorn City on Route 460 & Route 80 Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (606) 754-9883, 754-8642 or 754-5398</p>	<p>SEVERN, MD Southwest Church of Christ 805 Meadow Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Brandon Trout (410) 969-1420 or (410) 551-6549 www.swcofchrist.com</p>	<p>COLUMBUS, MS Woodlawn Church of Christ 359 Sanders Mills Rd. Steen Bible Study 9:00 A.M. Worship 9:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Willis Logan (601) 356-6629</p>
<p>PEKIN, IN Church of Christ (First St. & Karnes Ct.) Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: 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>

Directory of Churches

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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>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>
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<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>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. Tyron 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>
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<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. 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 Worship 9:00 A.M. Bible Study 10:00 A.M. Worship 11:00 A.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 Wronold 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>
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<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>
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<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.countylinechurchofchrist.com</p>	<p>ALBUQUERQUE, NM Heights Church of Christ 7801 Zuni Road, S.E. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Darrel Yontz (505) 266-7577</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>
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<p>FAIR GROVE, MO Church of Christ 217 N. Orchard Blvd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Walter Myers (417) 830-8972 or (417) 736-2663</p>	<p>ST. JOSEPH, MO Prairie Hills Church of Christ 14273 County Rd. 307 (.7 mi. E of Intersection I-29 & Hwy. 169) Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. (816) 233-6485 Evangelist: Erik Smith</p>	<p>BUFFALO, NY Greater Buffalo Church of Christ 3578 Walden Ave Lancaster, NY 14086 Bible Study 10:00 A.M. Worship 11:15 A.M. Tuesday 7:00 P.M. Evangelist: Daniel Bailey (716) 870-3259</p>	<p>COLUMBUS, OH Laurel Canyon Church of Christ 409 McNaughton Rd. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (614)868-1375 www.lccoc.net</p>	<p>MARIETTA-RENO, OH 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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Directory of Churches

<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 Church of Christ at Pruett & Lobit 701 North Pruett St. Bible Study 9:45 A.M. Worship 10:40 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Jesse Flowers (281) 515-8939 Building (281) 422-5926 Weldon (713) 818-1321</p>	<p>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.mfairychurchofchrist.org</p>	<p>COLUMBIA, TN Mooreville Pike Church of Christ 417 Mooreville Pike (.8 mi. N. of Hwy. 50/Jas. Campbell) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (931) 388-5828; 381-7898; 380-1226 www.moorevillepikecoc.com</p>	<p>MURFREESBORO, TN Cason Lane Church of Christ 1110 Cason Lane Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (615) 896-0090 (Building) www.casonlanechurch.org</p>	<p>SHELBYVILLE, TN Shelbyville Mills Church of Christ 1222 W Jackson St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jeff Curtis Phone: 931-607-9118 djcurtis1963@hotmail.com</p>	<p>BEAUMONT, TX Dowlen Rd. Church of Christ 3060 Dowlen Road Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Max Dawson & David Banning (409) 866-1996</p>	<p>EDNA, TX 301 Robison Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (361) 782-5506 or 782-2844 Elders: R. Dunham, J. Mercer S. Mercer, G. Nordin, S. Wilson</p>
<p>BEAUFORT, SC Church of Christ 2107 King Street Parris Island: Call for times, services for recruits only. Sunday Morning 10:00 A.M. Sunday Evening 6:30 P.M. Wed. Bible Study 7:00 P.M. Evangelist: Bryan Nash (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 332-6604 www.rheachurchofchrist.org www.jesusisinomyth.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. Evangelist: 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>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>www.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.southridgechurchofchrist.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>TRUTH BOOKS 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>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 7:00 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 7:00 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>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: Kristofer Gordana (432) 366-5071</p>	<p>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>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>LUFKIN, TX Timberland Dr. Church of Christ 912 S. Timberland Dr. Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Harold Hancock Reagan McClenny 634-7110 or 632-7070</p>	<p>SAN ANGELO, TX Green Meadow church of Christ (Off Loop 306, sw part of the city) 3438 Green Meadow Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Boyd Jennings (325) 224-2848 or (325) 944-8147</p>	<p>CHESAPEAKE, VA Tidewater Church of Christ 217 Taxus St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Schlosser (757) 436-6900</p>	<p>VIRGINIA BEACH, VA Southside Church of Christ 5652 Haden Rd. Worship 11:00 A.M. Robert Mallard (757) 464-4574</p>	<p>MOUNDSVILLE, WV Church of Christ 210 Cedar St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Mid-week 7:30 P.M. Evangelist: Devin Roush (304) 845-2820, 845-4940</p>			
<p>MANSFIELD, 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>AD SPACE AVAILABLE PLACE YOURS TODAY! tmmikewillis@gmail.com</p>	<p>PARKERSBURG, WV Marriott Church of Christ 825 Marriot 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>Shop online @ www.truthbooks.net</p>	<p>ADVERTISING RATES ON CHURCH AD PAGES Rates are \$25 per quarter or \$95.00 per year (when paid in advance). The ads are run once each month -12 times a year. Help travelers find your place of worship!</p>			
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