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THEME: EVIDENCE FOR OUR FAITH

Reminiscences and Miscellaneous Thoughts – P. 2

Profile of an Unbeliever – P. 14

There Is a God – P. 22

MY LAST EDITORIAL

Reminiscences and Miscellaneous Thoughts

By Mike Willis



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It is with a bit of emotion and introspection that I sit before my computer to write my last editorial for *Truth Magazine*. It marks a significant turning point in my life, so please allow me a few paragraphs of reflection.

Editing *Truth Magazine*

I was never under any illusions of why I was selected to be the editor of *Truth Magazine* in the first place. My brother, Cecil, was witnessing his home fall apart and he needed someone to step in to fill the jobs he was doing. We had worked together enough that he had confidence in me, though I was relatively unknown to the brethren nationally.

A few years earlier, at Cecil's recommendation, I was asked to be a Board Member of what was then called the Cogdill Foundation. Through being selected to serve on the Board of the Foundation, I was given the opportunity to work with some men I otherwise would have known only by name. Very early in my service on the Board (early to mid-1970s), I was invited to participate in a meeting in Memphis, TN that the Foundation arranged for several young men which had as its purpose to draw them into supporting the work of the Foundation. Among the group invited were Steve Wolfgang and Ron Halbrook who have become lifelong friends. We were privileged to listen to Roy Cogdill, James W. Adams, and Cecil talk to us about their experiences

during the battle over church support of human institutions (orphan homes, colleges, old folks homes, camps, etc.), the sponsoring church, and church sponsored recreation.

The Foundation has two annual meetings in which its business is conducted. Through these meetings and other contacts, I developed friendships and learned more about the personal struggles these older men faced during the years of heated controversy in the church. Over the years, I had opportunity to be with some of the friends of Roy Cogdill, James Adams, and Cecil and to develop relationships with those brethren as well – Connie W. Adams, Weldon Warnock, O.C. Birdwell, William E. Wallace, and others.

I found these men to be honorable, conscientious, and devoted to the Lord. I never heard a discussion about a desire to control the brotherhood or dictate to others what they must believe and practice, as some had erroneously charged. I saw men who believed that God's word addressed the subjects of church support of human institutions, sponsoring churches, and church sponsored recreation and who taught what they believed. They had the same conscience as Paul, "We having the same spirit of faith, according as it is written, *I believed, and therefore have I spoken; we also believe, and therefore speak*" (2 Cor. 4:13).

An example of their conscientious desire to do things honorably, not only in the sight of God but also in the sight of men, is the story of how CEI Bookstore came to be owned by the Guardian of Truth Foundation. In the mid-1970s, there was a conflict in progress among brethren created by the influence of men such as Carl Ketcherside and Leroy Garrett. Edward Fudge started spreading the grace-unity doctrines through various periodicals and booklets. He was associated with the CEI Bookstore and much involved with the *Gospel Guardian*. A group of concerned brethren purchased the CEI Bookstore and *Gospel Guardian* to stop the spread of that influence, but Edward Fudge continued to work for the Bookstore. One of the men who was involved in purchasing the *Guardian* took a stand that Edward Fudge was not going to work for any bookstore of which he was (partial) owner and, if anyone did not like that decision, he could sell his stock to the other investors. This man ended up as the sole owner of the CEI Bookstore and *Gospel Guardian*. He was a successful businessman and did not want to run a bookstore, so he contacted my brother Cecil with the intention of donating the bookstore to the Cogdill Foundation.

I was a young man at the time, about 26-28 years old. I expressed my judgment that the Foundation ought not to accept the gift because it would leave an impression with brethren that the "grace-unity

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Distinctiveness

By Mark Mayberry

Gospel preaching should be distinctive. What do we mean? Webster defines the adjective “distinctive” as “serving to distinguish.” Simply stated, a “distinctive” object evidences “individual characteristics” and is “distinct from others of its kind” (Oxford). Gospel preaching has particular characteristics, being distinct from other kinds of preaching.

When Jesus finished the Sermon on the Mount, “the crowds were amazed at His teaching; for He was teaching them as one having authority, and not as their scribes” (Matt. 7:28-29; cf. Luke 4:31-32). His distinctive and demanding message did not sit well with the self-serving religious establishment of first century Judaism; perceiving Jesus as a threat, they conspired to destroy Him. When officers sent by the Pharisees to seize Jesus returned empty handed, the Pharisees asked, “Why did you not bring Him?” They answered, “Never has a man spoken the way this man speaks” (John 7:32, 45-46).

In like manner, Paul was a preacher, not an orator: “I did not come with superiority of speech or of wisdom, proclaiming to you the testimony of God.” Emphasis was on his inspired message, not his endearing personality or persuasive words (1 Cor. 2:1-5).

Stressing the importance of distinctiveness, we are referring not to style, but to substance. Apollos was an eloquent speaker (Acts 18:24); Paul appears otherwise (1 Cor. 1:17; 2:1; 2 Cor. 10:10; 11:6). Yet, both were faithful

servants and effective fellow workers (1 Cor. 3:5-9).

Despite differences in personality and presentation, the substance of their preaching was solid. In his preaching and teaching, Paul did not shrink from declaring anything that was profitable, but dedicated himself to presenting the whole counsel/ purpose of God (Acts 20:17-27). Once Priscilla and Aquila explained to him the way of God more accurately, Apollos greatly helped the brethren, powerfully refuting unbelieving Jews in public, demonstrating by the Scriptures that Jesus was the Christ (Acts 18:24-28). Accordingly, the inspired apostle expressed great confidence in Apollos (1 Cor. 16:12; Titus 3:13).

Illustrating the importance of clearly communicating the Word of God, Paul said, “Yet even lifeless things, either flute or harp, in producing a sound, if they do not produce a distinction in the tones, how will it be known what is played on the flute or on the harp? For if the bugle produces an indistinct sound, who will prepare himself for battle?” (1 Cor. 14:6-12, esp. vv. 7-8).

As musical instruments have distinctive sounds, and skilled musicians can produce clear tones, gospel preaching should sound forth with clarity and conviction. Considering the context of 1 Corinthians 12-14, Paul’s primary application was to spiritual gifts. In addition to manifesting juvenile competitiveness (“My spiritual gift is better than yours!”), the Corinthians were misusing miraculous gifts: speaking in tongues without an

interpreter being present resulting in confusion, or all speaking at once resulting in a spiritual cacophony. Both behaviors were unedifying and unscriptural. While we do not live in the age of miracles, there remains a secondary application: our preaching and teaching must be clear, precise, understandable, unambiguous, and unmistakably rooted in the Word of God.

Comparing the sound produced by a flute and a harp, Paul said, “If they do not produce a distinction in the tones, how will it be known what is played on the flute or on the harp?” (v. 7). The Greek word *diastolē*, translated “distinction” (v. 7), refers to “a separation, a difference” (Thomas 1293) or “difference, distinction” (BDAG).

If there is no distinction in the musical sound, tone, or note, the resulting sound becomes discordant and grating noise. Consider the auditory burden that parents bear when their young child is trying to master a musical instrument, whether it be a horn or stringed instrument. Yet, with continued practice, skill improves, and missed notes become less frequent.

Paul also said, “For if the bugle produces an indistinct sound, who will prepare himself for battle?” (v. 8). The Greek word *adēlos*, here translated “indistinct” and occurring twice, refers to that which is “unseen, not manifest” (Thomas 82). BDAG offers more detail, saying it (1) “pertains to not being readily apparent, *not clear, latent, unseen*” such as concealed or hidden tombs over which men might unknowingly walk (Luke 11:44), or (2) ►

it “pertains to not being clearly defined, *indistinct*” such as the indistinct sound of a poorly-blown bugle (1 Cor. 14:8).

As musical instruments have a distinctive sound, so also does the Word of God. Just as an army is endangered if guards or watchmen fail to warn of approaching danger, so the people of God are imperiled by lack of clear, distinctive teaching (Isa. 56:9-12; Jer. 6:16-19; Ezek. 3:16-19).

The need for distinctive teaching is seen throughout the pages of Sacred Scripture, but for our present purpose, let us briefly consider Ephesians 4, in which the inspired apostle Paul demands distinctiveness in our personal demeanor, Biblical doctrine, and also in our collective and individual conduct.

Distinctiveness is demanded in demeanor (Eph. 4:1-3). Walking worthy of our calling requires humility and gentleness, patience and proper tolerance, along with love, which involves seeking the highest good of another person. The pursuit and preservation of spiritual unity requires believers to follow the hard path of self-denial, not the easy path of self-seeking.

Distinctiveness is demanded in doctrine (Eph. 4:4-6). Listing the seven foundational characteristics of Christian unity, Paul affirms there is one body (i.e., one divinely established church, not many and varied religious bodies/denominations). There is one faith (i.e., one divinely-given belief system set forth in the pages of the New Testament, not differing and contradictory creeds and catechisms, doctrines and dogmas). There is one baptism (i.e., one pattern of conversion, predicated upon hearing the word of God, believing that Jesus is the Christ, repenting of one’s sins, confessing one’s faith, culminating in submission to Christian baptism). There is one God and Father, one Lord Jesus Christ, and one Spirit (i.e., both Old and New Covenants affirm the singularity/unity of the one true God). There is

one hope of your calling (not many and varied hopes, such as are seen in differing world religions).

Distinctiveness is demanded in collective conduct (Eph. 4:7-16). There is a pattern of organization, a pattern of worship, and a pattern for the work of the Lord’s church. In this particular passage, focus is upon the offices/functions that God placed in the church: “He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers” (v. 11).

Several of these “gifts” are historical: apostles and prophets revealed the gospel of Jesus Christ, which serves as a divine blueprint for the church. The remaining “gifts” serve ongoing needs. Evangelists/preachers proclaim the gospel message; pastors/shepherds (also known as elders/presbyters or bishops/overseers) ensure the biblical pattern is followed in local congregations; and teachers provide needed instruction in both public and private settings.

Distinctiveness is demanded in individual conduct (Eph. 4:17-24). We must not behave as do most of mankind, pursuing the lust of the flesh, the lust of the eyes, and the pride of life. We must lay aside all corrupt practices associated with the old man of sin. Being renewed in the spirit of our minds, we must put on the new self, and by pursuing after righteousness, holiness, and truth, reflect the likeness of God.

Distinctiveness is demanded in speech (Eph. 4:25, 29-32). Laying aside falsehood, we must speak truth. Avoiding vulgarity and all forms of corrupt speech, we must communicate words that are good for edification. Anger is replaced by forgiveness; bitterness gives way to kindness; clamor is supplanted by compassion.

Distinctiveness is also demanded in dress. Christian women (and men) must adorn themselves with proper clothing,

modestly and discreetly (1 Tim. 2:9-10; cf. 1 Pet. 3:1-4). The difference between modest and immodest clothing may be observed in Genesis 3, which records the fall of Adam and Eve, their awakening moral awareness, their subsequent inadequate efforts to cover their nakedness, and God’s effective provision in that regard (Gen. 3:7-11, 21).

Understanding the need for distinctiveness, let us not be conformed to the world, but be transformed by the renewing of our minds (Rom. 12:1-2; cf. 2 Cor. 3:18). Individually and collectively, may we follow the Biblical pattern, submitting to the will of God, seeking a thus saith the Lord for all that we say and do (1 Pet. 4:10-11).

Sources:

BDAG = Arndt, William, Frederick W. Danker, and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000).

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Archaeology

Caesarea

By Barry Britnell



Located on the coast of the Mediterranean Sea, Caesarea would have been one of the most beautiful cities during the first century. Even today, walking around the ruins, one is in awe of the glory and majesty of Roman influence and architecture of the time.

The primary city was built during the reign of King Herod around 15 B.C. In time, the city became the provincial capital of Roman Judea. Due to the huge harbor (at the time, one of the largest in the world) and the associated economic impact, the city grew rapidly during the first century with a population of over 100,000.

This fact becomes evident to the Bible student as he reads through the book of Acts. Second only to Jerusalem, no other city is mentioned more times than Caesarea.

- Acts 8 – After baptizing the Ethiopian eunuch, Philip traveled north up the coast and settled in Caesarea.
- Acts 10-11 – A Roman centurion named Cornelius, who lived in Caesarea, sent men to Joppa looking for Peter. The apostle came to Caesarea and taught Cornelius and his household about Jesus.

- Acts 12 – Herod Agrippa I, while speaking to the people of the city, was struck down by an angel of the Lord and he died.
- Acts 18 – At the end of his second missionary journey, Paul's ship landed in Caesarea.
- Acts 21 – At the end of his third missionary journey, Paul's ship landed in Caesarea. Paul then spent time in the house of Philip.
- Acts 23 – Having been arrested in Jerusalem, Paul was sent to Caesarea for his own protection to be seen by Felix, the governor.
- Acts 24 – Paul testified before Felix in Caesarea. After his testimony, Felix kept Paul locked up for two years.
- Acts 25-26 – Paul testified before Festus, then again before Herod Agrippa II. Exercising his right as a Roman citizen, Paul appealed his case to Caesar.
- Acts 27 – Paul used the harbor at Caesarea to board a ship heading toward Rome.

Taking care of the population in Caesarea was not an easy thing to do. While goods and services could be shipped in from other parts of the world, having enough water for everyone was a

difficult problem. However, King Herod was a resourceful man. Beginning with a spring at the foot of Mount Carmel, King Herod constructed an aqueduct that stretched more than seven miles to the city and supplied a constant source of fresh water. The remains of this aqueduct can be easily seen along the Mediterranean coast a few miles north of the city. However, many other parts of the aqueduct are still visible (if you know where to look).

For me, the most important aspect of Caesarea is the fact that it was in this city in which God's wonderful plan of salvation was first taught to the Gentiles. Before His ascension, Jesus told Peter and the rest of the apostles to go unto all of the world and teach everyone. Everyone. Not just the Jewish people, but everyone. After Peter saw the vision, and as he was making his way from Joppa to Caesarea to meet with Cornelius, he probably remembered these words and knew that he was helping to fulfill God's eternal plan. **TL**



Barry Britnell

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By Bobby L. Graham



Bobby L. Graham

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(NOTE: I AM INCLUDING BOTH QUESTIONS SENT BY THE SAME PERSON, THOUGH UNRELATED TO EACH OTHER, BECAUSE THE FIRST ONE REQUIRES LITTLE SPACE.)

QUESTION #1: I have been studying from John 4, the woman at the well, and wanted your thoughts on verse 9. How did she know that Jesus was a Jew?

QUESTION #2: Please help clarify Matthew 15:11 to me. I believe I understand the latter part of the verse meaning what we say, or what comes from our heart. How can you explain, “Not what goes into the mouth that defiles a man.” I have had several to conclude that this is speaking of smoking or chewing, and so this is how they justify doing those things.

ANSWER TO # 1: Because the text does not inform us and because this matter does not concern salvation, any answer must be an individual’s own conclusion based on information provided elsewhere or from one’s own experience in similar situations. Jesus probably stood out as a Jew, someone not usually seen among the Samaritans, because of His speech and manner of dress. Though He spoke in the language common to Samaritans, He no doubt did so with an accent, much like a Southerner would speak in the presence of Northerners or Westerners.

ANSWER TO # 2: In Matthew 15:11 we have a statement not intended for general application, but specifically to the matter being addressed when Jesus spoke concerning the disciples eating bread with unwashed hands. The Pharisees invented this tradition and

imposed it as divine law in their attempt to protect the Law of God, but the Law had its own fences (divine safeguards, like the prohibition against adding to the Law or subtracting from it, Deut. 4:2), preventing its corruption by people like these Pharisees.

The limited intent of this statement can be readily seen when we understand the context out of which it grows. Furthermore, it would sanction not only such use of tobacco as chewing or smoking, but also drug use (at least when taken by mouth), marijuana smoking, and the drinking of intoxicants.

What then is its purpose and meaning? First, it speaks of ceremonial defilement, the kind that prompted these Pharisees to impose this human rule. They believed eating with

unwashed hands defiled them. Second, the contrasting statement in verse 11 (“not...; but what comes out of the mouth, this defiles a man.”) tells us what the Lord meant in the first part of this verse. Jesus spoke concerning spiritual defilement (heart defilement), as He proved in His repetition of this statement in verses 18 through 20 and His specification of the various kinds of practices which bring defilement – evil thoughts, murders, adulteries, fornications, thefts, false witness, and blasphemies. Physical food, entering the mouth and then the stomach before its elimination from the body (v. 17), has no connection with the kind of defilement Jesus addressed. **TI**

Women's Section

Children's Lessons from the Tackle Box

By Deborah Towles

Synopsis: This series of articles on “Lessons for Children” encourages mothers to look for and take advantage of teachable moments that present themselves during ordinary events of life (Deut. 6:4-9). God has filled everyday living with a multitude of examples of His profound wisdom, just waiting to be discovered and shared.

In the beginning, God gave man dominion over (i.e., the right to subdue) the created world, including the fish of the sea (Gen. 1:26-28). The challenge of fishing often ignites a life-long passion for conquest, driven by necessity or purely for sport. Children are often fascinated by this effort to subdue their world. Fishing provides a prime opportunity to teach priceless spiritual lessons that prepare children for their eventual encounters with Satan.

A successful fisherman has deep knowledge of the habits, habitat, and bait that appeals to his prey. He is unmoved by the fate of live bait; it is merely a tool for his use. He is subtle, knowing how to approach his target cautiously, concealing the threat of danger and causing no alarm. He is patient and adaptable. He knows how to keep the hooked fish from returning to a place of safety by guiding it to open waters. He may let it run, deceiving the fish into thinking escape is possible. Yet, it is only being worn down before it is drawn out to its death. His persistence is driven by desire for conquest and may result in the boasting success secures. His claims may even be exaggerated as he gloats over his catch. Yet pride in the current trophy doesn't satisfy long, and the fisherman soon returns to the pond, the lake, or the boat.

Satan is like an avid sportsman driven to conquer. He has in-depth knowledge of the habits and

weaknesses of his prey (1 John 2:16) and has mastered choosing appealing bait and disguising the deadly hook to look desirable and harmless (James 1:14;

Fishing provides a prime opportunity to teach priceless spiritual lessons that prepare children for their eventual encounters with Satan. Using this activity to share godly wisdom can reach far beyond fun for the moment to instill spiritual understanding that will last a lifetime.

2 Cor. 11:14-15). The fate of live bait arouses no pity in his heart; it is merely a tool for further conquest (1 Cor. 15:33; Prov. 1:8-19). He is cautious and patient, waiting for the prime opportunity for success (Luke 4:13). The temptations Satan casts before his target draw potential victims out from a place of safety into deadly danger. Enticed, he is hooked as he seizes the bait. Satan may let him run, deceiving him to think he can easily escape his chosen fate. In reality, he wears himself out in the struggle against death.

The Devil (our accuser) relentlessly seeks to claim his trophy, and when successful, declares bragging rights over the lost soul (James 1:14-15; Rev. 12:9-10). One who escapes his snares may be severely wounded or scarred but is hopefully made wiser. He learns to recognize disguised danger and to reject Satan's deadly bait (Psa. 119:11; Eph. 4:27; 6:11; 2 Cor. 2:11).

Never forget: for the avid sportsman, and also for Satan, our spiritual opponent, “the one that got away” provides the greatest incentive for conquest (Luke 4:1-13; Job). We must always be on the alert because the Devil (a relentless adversary) will soon cast other subtle bait, hoping to catch his prey unaware and unprepared for new dangers (1 Pet. 5:8).

When a child experiences fishing first-hand, his senses, mind and body are engaged. Using this activity to share godly wisdom can reach far beyond fun for the moment to instill spiritual understanding that will last a lifetime. 



Deborah Towles

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Christians Under 30

New Things

By Ethan Longhenry

Now all the Athenians and the strangers sojourning there spent their time in nothing else, but either to tell or to hear some new thing (Acts 17:32).

We live in a culture obsessed with innovations. People are always ready for the next new and improved product, seeking after the newest technology with the best features. Many are interested in the most recent “news” and gossip regarding celebrities, politics, and sports figures. Billions of dollars can be made or lost on the stock market based on the quality and newness of information. These innovations have both contributed to and are a result of a major shift in thinking about ourselves and our ancestors. On the whole people tend to feel that newer is better; what is old is considered obsolete or irrelevant. Many have come to believe in progress and have great confidence in human ability to develop and innovate.

As Luke relates the story of Paul’s discourses with the philosophers in Athens, he notes how the people there spent their time in telling or hearing “new” things. As the intellectual capital of the ancient Greco-Roman world, Athens attracted all sorts of people with various ideas to promote, and therefore it is not surprising that its citizens would spend their leisure time in talking about all these “new” ideas.

Luke’s use of “new” in Acts 17:21 is not positive: in ancient Greek, “new” was often a way of talking about

something dangerous or troubling. The ancients believed the glory days were in the past, a “golden age” of heroes whose valor, insight, and accomplishments far excelled anything done by people in the present. Such views posed major difficulties for early Christians: many were suspicious of this new “superstition” claiming that God had come in the flesh, died, and was raised again in the days of Tiberius Caesar!

We do well to consider the perspective of the ancients. We tend to associate newness with benefits and progress, but that which is new remains untested and potentially dangerous, as many who have suffered the unintended side effects of drugs and other medical treatments can attest. Just because something is “new and improved” does not necessarily make it better.

The time is long past since Christianity was considered something “new.” Even though Christianity is not new, many who profess Christianity are quite like the Athenians of old and spend much time in telling or hearing some new thing. They have been deeply affected by their culture and believe that what is newer is better. Few things are too sacred to be overthrown in their quest for “relevancy.” In their estimation many aspects of Christian faith and practice must be overhauled if the faith will survive.

As Christians we must always judge righteous judgment (John 7:24). There are many ways in which Christian faith and practice are expressed that seem old but have only existed for the past

century or two, and were as strongly protested as innovations in their own day as the changes being sought after today. No aspect of our faith and practice has merit merely because it is old or because it is new (cf. Eccl. 7:10; Acts 17:21); nothing is made right either because “it is the way we have always done it” nor because “it is the great new fad of the day.”

Instead, right or wrong is based on fidelity to the faith revealed in Scripture once for all to the saints, able to equip us for every good work (2 Tim. 3:15-17; Jude 3). The events described in the New Testament took place over 1900 years ago and yet the faith remains. History is littered with the stories of people who have diverged from the faith and have taught a false and watered-down gospel in the name of “improving” the faith, “updating” it, or making it more “relevant.” In truth, the faith which is in Christ is always able to improve those who come to Jesus and remains relevant to every generation (Rom. 1:16). Let us hold firm not to tradition, either new or old, but to the faith, and express it in our own time for God’s honor and glory in Christ! 



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Meditation of the Heart

Do Ghosts and Demons Operate Today?

By Kyle Pope

The Israelites were told in Deuteronomy 29:29, “The secret things belong to the LORD our God, but those things which are revealed belong to us and to our children forever, that we may do all the words of this law” (NKJV). This indicates that while God has revealed many things to mankind, there are some things that He has chosen not to disclose to human beings. God has not revealed much to us about the subject of ghosts and demons, but a few things have been revealed that form the limits of our understanding of this subject.

Demons and Evil Spirits

Let’s first consider the subject of demons and what we are told about their nature and identity. Concerning demons, we are told:

1. There are beings higher in nature than humans that are called “angels” (Psa. 8:5; Heb. 2:7, 9).
2. At some point some of these angels sinned (2 Pet. 2:4; Jude 6). These angels appear to be the same group identified as the devil’s angels (Matt. 25:41; Rev. 12:7, 9).
3. These may be referred to as “demons” (Luke 11:15), “evil spirits” (Acts 19:12-13), “unclean spirits” (Matt. 10:1), or Satan’s angels (Matt. 25:41; Rev. 12:7, 9).

Little is said about demons in the Old Testament. Idolatry was called the

worship of demons (Lev. 17:7; Deut. 32:17; 2 Chron. 11:15; Psa. 106:37), yet demon possession does not appear to have been very common. An exception to this was the “distressing spirit” that came upon King Saul (1 Sam. 16:14-16, 23; 18:10; 19:9). In the New Testament, there was apparently a surge in demonic activity. Both Jesus and His disciples frequently cast out evil spirits (Mark 1:39; 6:13). Likely describing the success of His disciples in this activity, Jesus declared, “I saw Satan fall like lightning from heaven” (Luke 10:18-20). While some often apply this statement to some ancient fall of Satan, in the context it is connected with His disciples’ power over evil spirits – thus weakening Satan’s power and influence.

This may have been a fulfillment of Old Testament prophecy. Zechariah 13:2 promised during the age of the Messiah that God would “cause the prophets and the unclean spirit to depart from the land.” Some of the later New Testament books refer to sinful angels being “bound” awaiting final judgment (2 Pet. 2:4; Jude 6). This is probably the same thing Revelation described as Satan being “bound” during the time in which Christ reigns over His kingdom – which is the church (Rev. 20:2). All of this suggests to us that demonic activity (such as was seen in the New Testament) does not happen today, because these demons have been caused to “depart from the land” being “bound,” awaiting final judgment.

Ghosts and the Spirits of the Dead

On the question of ghosts, we are also looking at something about which God has revealed very little. Some of what is said appears to rest in the record of speculations on the part of people, rather than accounts of actual occurrences. For example, when Jesus walked on the water His disciples first reacted by saying, “It is a ghost!” (Matt. 14:26; cf. Mark 6:49). The word they used in the Greek was the word *phantasma* (φάντασμα) from which we get our word “phantom.” We should note that this does not necessarily confirm that ghosts truly did appear to people – His frightened disciples mistakenly imagined that Jesus was a ghost. In a similar passage, after Peter was miraculously freed from prison and the young woman named Rhoda reported that he was at the front door, the disciples assumed, “It is his angel” (Acts 12:12-15). This doesn’t appear to be talking about an angelic being associated with Peter, but rather they assumed that Peter was dead and his spirit (or “angel”) had appeared to the young woman. This illustrates that sometimes the term “angel” can be used as a synonym for one’s own spirit. We should note, however, that the spirits of the dead are not the same as angelic beings or demons. Even the spirits of the dead are still “lower than the angels” (Psa. 8:5; Heb. 2:7, 9). It is not until after the resurrection that the righteous ►

dead are promised that they will be made “equal to the angels” (Luke 20:36). Once again, however, we must note that the mere speculation that it was Peter’s “angel” knocking at the door does not confirm that spirits of the dead were actually allowed to have contact with the living.

What we are told is where the spirits of the dead go when one dies. All of the dead go to a place of the dead called either *Sheol* in the Old Testament or *Hades* in the New Testament (see Luke 16:19-30; Psa. 16:10; Acts 2:27). All of the dead go to *Hades* (Rev. 20:13) and sinful angels are bound in a part of *Hades* called “Tartarus” (2 Pet. 2:4). It is clear that the spirits of the dead are not allowed to roam free. In Jesus’ account of the rich man and Lazarus, although the rich man in *Hades* begged that one from the dead be allowed to return and warn his living brothers, his request was denied (cf. Luke 16:27-29). So, in general the dead do not appear to be allowed to have any return or contact with the living. Exceptions to this were when the departed spirit of Samuel was allowed to speak to Saul (1 Sam. 28:15-19) and at the transfiguration when the spirits of Moses and Elijah were allowed to speak to Jesus (Luke 9:30-31). These appear, however, to be unusual events and not something allowed on a regular basis. Because of this, it would not appear that modern claims to see or have experiences with ghosts have any support from Scripture.

With that said, once again, we must be content to let the “secret things” belong to God and trust in what He has revealed. If there was some situation in which demons or spirits of the dead were allowed to have contact with the living, the child of God (as in the days of the apostles) could be confident that God would grant to him or her all that would be needed to overcome such things. The Christian need not fear (or speculate) about these things (cf. Col. 2:18-19). 



Kyle Pope

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SPECIAL ANNOUNCEMENT

After years of serving individuals and churches from its bookstore in the Louisville, KY area, Religious Supply Center (RSC) will soon be closing its doors. This difficult decision was the result of health issues resulting from cancer surgery and treatment experienced by Jim Berryman, owner and operator of RSC.

The Guardian of Truth Foundation (also known as Truth Publications) is partnering with RSC to ensure that the popular *Discovering God’s Way* Bible Class curriculum will continue to be offered to individuals and churches. On November 15, 2016 the companies reached agreement in principle for Guardian of Truth Foundation (also known as Truth Publications) to become the publisher, and its CEIbooks Bookstore in Athens, AL, to become the primary supplier, of this outstanding resource beginning December 1, 2016. Robert Harkrider has spearheaded the development of this excellent product and will continue in this regard.

“We wanted the *Discovering God’s Way* material to be available for use by individuals and churches for many years to come and the merger with Guardian of Truth Foundation will ensure that happens,” said **Jim Berryman**, owner/operator, Religious Supply Center, Inc.

“I am pleased to continue my work on this series with Jim and the folks from Guardian of Truth Foundation,” said **Robert Harkrider**, editor of *Discovering God’s Way*.

Scott Willis, President & CEO, Guardian of Truth Foundation, Inc. added, “We are excited to add such a high quality set of Bible class literature to our product portfolio. *Discovering God’s Way* will compliment our other products and fill an important area in the materials we publish. Further, we are excited about working more closely in the future with some key executives of Religious Supply Center.”



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RSC has also provided materials other than *Discovering God’s Way*, which RSC is now working to liquidate. Contact RSC today at (800) 626-5348 for attractively priced materials in their current Inventory Reduction Sale.

For more information about the *Discovering God’s Way* series, please contact the friendly staff at **CEIbooks at (855) 492-6657** or visit their website at: www.CEIbooks.com

Evidences for Our Faith

The Rise of Skepticism in America

Editorial Explanation

By David Flatt

In 2015, the Barna Group issued their annual “State of Atheism in America” report.¹ The report focused on atheists and agnostics. Combined, these two groups account for a new group: skeptics. Skeptics believe either God does not exist or we cannot be certain that God exists. Skeptics represent one quarter of the unchurched people in the United States. This research project found some new and startling information regarding skepticism in the United States.

Today, skeptics are younger. Twenty years ago, eighteen percent of skeptics were under the age of thirty. Today, thirty-four percent of skeptics are under the age of thirty: the millennial generation. Skeptics are more educated. About one-half hold a college degree. The percentage of skeptics who are women has risen from sixteen percent to forty-three percent.

Barna Group cites three components of unbelief or skepticism: three trends which are driving the increase of skepticism. (1) Rejection of the Bible. The Bible is perceived as unreliable, historically inaccurate, and uninspired. (2) Lack of trust in the local church. Religious groups and institutions are viewed as corrupt: hotbeds of scandal and hypocrisy. Also, people do not view members of the local church as being

¹ Barna Group. 2015 State of Atheism in America. 24 March 2015. https://www.barna.org/barna-update/culture/713-2015-state-of-atheism-in-america#VssgB_krLrc. Accessed 22 February 2016.

intricately connected to each other’s lives. (3) Cultural reinforcement of a secular world view. Atheism has become popularized.² Regarding the 2015 “State of Atheism in America” report, David Kinnaman, president of Barna Group, said the following:

The data show that some cities – and younger generations – are more gospel-resistant than others. It is increasingly common among Millennials to dismiss religion, God, churches, authority and tradition. For years, some observers have claimed colleges and universities are a breeding ground for anti-God sentiment. The data does lend support to the notion that college campuses are comfortable places for young people to abandon God and assume control of their own lives.

Yet in spite of clear trends and obvious needs, our research suggests that most of the efforts of Christian ministries fail to reach much beyond the core of ‘Christianized’ America. It’s much easier to work with this already-sympathetic audience than to focus on the so-called ‘nones.’ And it’s no mystery why: Figuring out how to effectively engage skeptics is difficult. One of the unexpected results we uncovered is the limited influence of personal relationships on skeptics. They are considerably less relational and less engaged in social activities than the average

² Ibid.

American. Christians for whom ‘ministry is about relationships’ may be disappointed when they find that many skeptics are not as enamored of relational bonds as are those who are already a part of church life.

But in giving his followers the Great Commission, Jesus didn’t mention anything about doing what is easy. New levels of courage and clarity will be required to connect beyond the Christianized majority.³

In light of this research, what is the future of unbelief in America? As the Millennial generation comes of age, how will their unbelief reshape the cultural fabric of America? How will Christian parents meet the challenges of instilling faith in their children in an increasingly skeptical society? How will local churches grow and thrive in such a skeptical culture? The trends of skepticism are concerning for believers.

In the December and January issues of *Truth Magazine*, writers will be discussing and citing “Evidence for Our Faith.” The apostle Paul declared to a group of unbelievers that God did not leave the world without witness of Himself (Acts 14:17). There are many striking pieces of evidence of God’s existence and redemptive purposes in the world. This evidence is designed to bring unbelievers to the point of faith.

I would like to thank the authors of these two important issues. ►

³ Ibid.

Each is particularly suited to address the assigned topic. This series of articles is intended to accomplish three goals:

1. Defend belief. As the collective voice of skepticism becomes louder, believers must be ready to earnestly contend for the faith (Jude 3). Belief is logical and reasonable, able to be defended with evidence (1 Pet. 3:15).

2. Protect believers. The faith of believers must be protected and strengthened against the threat of skepticism. Paul warned Timothy of Hymenaeus and Philetus, who were destroying the faith of believers (2 Tim. 2:16-18). Paul instructed elders to stop the mouths of vain talkers who were subverting the faith of entire families (Titus 1:9-11). The great cause of the Lord cannot afford to lose a single believer to the growing army of skepticism.

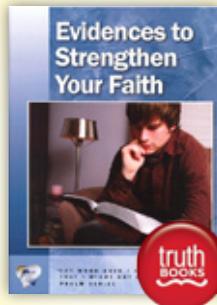
3. Convince unbelievers to become believers. The evidence of the faith is powerful and compelling. As believers defending the faith and protecting believers, we are not to become the source or fuel of contention. When we confront skeptics, we must seek to bring them to acknowledge the truth (2 Tim. 2:24-26). Defending belief is not about being the loudest in the room or winning an argument; the work of believers is about winning souls for Jesus Christ. 



David Flatt

David Flatt and his family currently labor with the Thayer Street congregation in Akron, Ohio. They have been there since 2008. dflatt85@yahoo.com.

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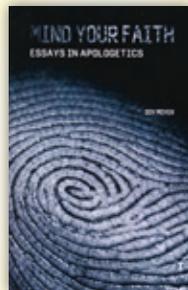


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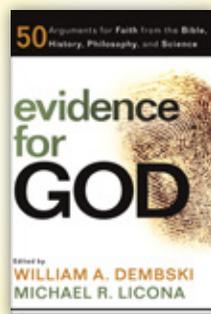


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Evidences for Our Faith

Profile of an Unbeliever

By Daniel H. King, Sr.

The people we meet on the street every day come from many different backgrounds with a host of personal life experiences and perspectives. Such diversity will therefore reflect a wide variety of different ways of thinking. As believers, our interest chiefly is in the area of religion and their religious attitudes. What their political or philosophical leanings might be will only concern us peripherally. Some will take religion very seriously, while others may give it precious little thought. Still, others will look upon anything having to do with religion with great suspicion or even contempt. Again, background and circumstances will be reflected in the attitudes that they demonstrate with regard to most things, but in the area of religion this is particularly true.

Religion Gets a Bad Name

Unfortunately, in our day, religion has been given a bad name and a less than desirable reputation by some of its most ardent proponents. And this has had a polarizing effect on many people. Think about it for a moment: most every time a bomb goes off in the Middle East, there is a zealous advocate of the religion of Islam somewhere in the vicinity who believes that by “striking fear in the hearts of the unbelievers” he is doing service to Allah. Moreover, a whole host of fabulously wealthy TV preachers and practitioners of popular religion all over America are living in veritable splendor from the free will

offerings of people living on welfare and eating Pork and Beans in the vain hope that the prayers and psychobabble of these shysters will put them on Easy Street by following their particular recipe for “health and wealth.” At the same time, the public media outlets are ever-so-eager to publicize every case of law-breaking and bad behavior of any religious figure. There is little wonder that many people are skeptical of religion in general.

Too, university professors and the media elites tend to be skeptics and humanists. This is not at all surprising. Very few people who are philosophically or religiously conservative will be encountered on college or university campuses any longer. The present system sees to it that very few conservative or traditional Christians will be able to receive tenure. So it is a self-perpetuating process which insures that only liberal thinking is present throughout the entire program in most schools. The media elite largely graduate from such schools where rank liberalism rules in the thinking of those who train the reporters. There is little chance a student who listens to these professors of propaganda for four years will survive the process with any vestige of conservative or traditional thinking remaining. The result is that these students leave the university thoroughly indoctrinated with liberal ideas and nothing at all left of their faith. They graduate with the intent of becoming evangelists of the same skepticism and

anti-religious bias that was so dear to their professors who trained them. We see evidence of their anti-God, anti-Jesus, anti-Christianity viewpoint on every page of most major newspapers and television news channels all around the nation. Hence, we are fed a regular diet of such propaganda on an ongoing basis in the news media and even in the stories that become the sensational attention-getting fare in the movies and on the television channels.

Categories of Unbelievers

Therefore, when we encounter unbelievers today, they will be of many kinds. But most of them will fall into one of several general categories. And it will be important for us to be able to understand where they belong among these various “pigeonholes” in order to know whether or not to attempt to reach them for the Lord, and if so, on what basis to do so, and thus, how to go about making the effort. This is a bit like catching fish. You can spend the entire day casting and retrieving bass bait or trout lures in an area infested with big cat fish, but they will never bite those shiny baits. Pretty as they are, they will produce no results. Throw out a stinky chicken liver at the end of a line, on the other hand, and it will not be long before you have some fun! You have to know what you are fishing for in order to know what kind of bait to throw out. Then you must use what they are willing to bite. ►

Likewise, some people need one kind of approach, and others need a different one. One person may respond favorably to an emotional appeal and method of study, while someone else eschews emotion but likes a more intellectual way of thinking and analyzing any matter, religion included. At the same time, there are those who cannot be touched with either of them. Such people are hateful and negative toward religion and no conceivable methodology will be able to penetrate their thick spiritual skin. Would it not be preferable to know at the start that a person fits into this latter category in order that we might be able to avoid spending endless hours arguing with them only to end the experience in frustration? I heard Ed Harrell once tell the story of a Professor friend of his at the university where he was employed who came to him to ask why he had never yet made an effort to convert him to Christ. Brother Harrell knew this man well and of what sort he was, and so he answered thus (as best I can remember his words): “I keep a list of the people that I am going to try to lead to the Lord, and you are on that list. But your name appears dead last on it!”

Now that is an application of true wisdom, dear friend. For it is never a valuable expenditure of time and effort to frustrate ourselves in pointless quarrels over any matter, even if that matter is religious in nature. Regarding the proud man Paul enjoined, “He is puffed up with conceit and understands nothing. He has an unhealthy craving for controversy and for quarrels about words, which produce envy, dissension, slander, evil suspicions, and constant friction among people who are depraved in mind and deprived of the truth...” (1 Tim. 6:4-5). It is best for us to stay clear of such people, while at the same time being anxious to spend our valuable time and effort with those

who have an earnest desire to know the truth in order that they might be saved. These are the people we want to talk with. They are the ones we should look for, and when we find them, we ought to expend whatever time and effort are necessary to lead them to the Lord Jesus Christ. But if we attempt to match wits on a constant basis with people who are dead set in their religious skepticism, we will only waste our time and theirs doing so. Such people are not real prospects for gospel obedience. Every moment spent with them is time taken away from those who are truly worth our time and effort. As Jesus said, “Do not give dogs what is holy, and do not throw your pearls before pigs, lest they trample them underfoot and turn to attack you” (Matt. 7:6). We need to learn what the Lord meant by “dogs” and “pigs” in this important passage.

In the parlance of recent investigations into the kind of thinking that is characteristic in America today, researchers have isolated several types of people whom they describe as “unbelievers.” Researchers at the University of Tennessee at Chattanooga (Christopher F. Silver, Department of Psychology) gave an overview of findings “based on the diverse ‘types’ of non-belief that make up an important and growing sub-population of America today.” They noted that “a typology of six characteristics emerged within the data” and described them thus: (1) *The Intellectual Atheist or Agnostic*. These individuals make up the large majority of non-believers, at about 38 percent. They enjoy intellectual discourse, but are not particularly belligerent. They are not dogmatic atheists. They enjoy debating religion, but are not interested in fighting with believers. (2) *The Activist Atheist*. Such people tend to be intellectually flexible and do not prioritize attacking believers. Rather, they are motivated

by humanist values. They want to change the world. They push feminism, gay rights, or environmental activism. (3) *The Seeker-Agnostic*. This group (making up 7.6 percent of unbelievers) is unlikely to be overly critical of religion or religious people. They do not really believe in anything, but they are uncomfortable with committing to the notion of outright atheism. (4) *The Anti-Theist*. Representing about 15 percent of non-believers in America, they like to argue about religion and take great delight in destroying the beliefs of those who hold to any form of it. Most of these people have abandoned religion from their youth and aggressively attack it in the hope of disabusing others of their faith. (5) *The Non-Theist*. Comprising 4.4 percent of unbelievers, these people simply do not concern themselves with religion in any form. They are indifferent to religion, caring not whether you believe or not. (6) *The Ritual Atheist/Agnostic*. This is an interesting character indeed! And he represents a rather sizeable number of non-believers, making up about 12.5 percent of atheists. He does not believe in the supernatural, but he is a member of a religious group. He believes in all of the community aspects of church or synagogue, but cares nothing for dogma. He sits in the pew and participates in the activities of the group, but he does not believe much of it. This person could be sitting next to you at worship services!

Distinguishing Contacts for Evangelism

On a simpler and more pragmatic level, it is important for us to be able to distinguish between those who may be ideal subjects for evangelism, rather than one who might prove to be an interesting participant in an intellectual conversation about philosophy and religion. The latter is not our interest, ►

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nor should it be. And so, in terms of the kinds of people we may encounter in life, the following are a few of the ones whom we may fit easily into an appropriate category in order to reach them for the Lord, as illustrated by some characters from the New Testament.

1. The open-minded potential believer. The book of Acts is filled with examples of such people. Those who heard Peter on Pentecost in Acts 2 had three thousand among them who were willing to hear the truth of the gospel (Acts 2:41). The noble of Berea are said to have “received the word with all readiness of mind, and searched the Scriptures daily to see whether those things were so” (Acts 17:11). Those who came later to constitute the Corinthian congregation were of this identical mindset (Acts 18:8).

A person who shows a willingness to talk with you and be open and honest is the best prospect of all for the gospel. We must give him all the time and effort required to share the message of the Lord with him. However, all of such people may not prove to be amenable to the gospel, but with such we must share the good news of Jesus and the cross simply because they are willing to listen: “In the morning sow your seed, and at evening withhold not your hand, for you do not know which will prosper, this or that, or whether both alike will be good” (Eccl. 11:6).

We must recognize at times there will be false alarms in the case of those who seem to be immediately receptive to the gospel. One’s initial response may not be indicative of his long-term state of mind. Just because he seems at first to be willing to accept the Lord’s word does not mean that he will do so when he has had time to consider carefully the costs of discipleship. At the same time, a willingness to talk and study is absolutely essential to conversion.

People who close their minds and refuse to open their Bibles are never good prospects. But those who are willing to talk openly and investigate honestly the truths of Scripture are the best prospects of all.

2. The “not just yet” candidate. Felix is most representative of this classification of individuals in the Bible, since it was he who said when Paul had preached to him, “Go thy way for this time; when I have a convenient season, I will call for thee” (Acts 24:25). But there are still others who fit into this category, and not all of them are of the sort that Felix was. They are simply not ready at the moment. And so, this is the person who is not presently looking for a church to attend and who may be quite satisfied with his or her life right now just as it is. Such an individual is not motivated to change anything about his life or general situation. So you may get the “brush off” from them at first when you raise the question of whether or not they might have interest in the gospel of Christ.

But that should not deter you. Continue the relationship as friends if that is something that they feel is desirable; and who knows what may develop at a later time? People go through different stages in their lives and when they experience crises they may well look to you for help and counseling because they have learned over time to count you as a valuable friend and trusted advisor. Think about it: Do we ever ask our enemies for advice about how we ought to live or what we should do in a bad situation? The answer is clearly “no,” so it is evident that if we want to influence others for the Savior, we must come to be a trusted confidant to as many people as possible.

3. The hardened enemy of the faith. Alexander the coppersmith

was such a person to Paul, and so he warned Timothy to stay clear of him (2 Tim. 4:14). This should teach us that not everyone is an objective listener or open to study. Many atheists and agnostics are of this sort. Some people who might not declare themselves to be atheistic or agnostic, however, have already closed their hearts and minds to the truth, and it will do little good to try to change them. It may not be possible to know who they are very readily in some instances, but after a period of interaction with them, things come to light which make it known beyond any shadow of doubt that they have made their minds up and all the discussion, argumentation, and debate in the world will not change their way of thinking.

Even worse, though, is that person who not only has given up on the faith, but who has decided to be an aggressive enemy of it. It is possible that some such people may be sincere in their convictions, but it may take a miracle to change them. Such a man was Saul of Tarsus. His story we do not need to retell here in order to make the point, but suffice it to say, it did indeed require a miracle to change him. It was his sincerity, however, that made the difference in whether or not in the end he was willing to make a change (Acts 23:1). God reached out to Saul on that account and the risen Christ appeared to him on the road to Damascus. Having been convinced of the resurrection and the legitimacy of Jesus’ claims to Messiahship, he became not only a convert, but the greatest advocate of Christianity who ever lived.

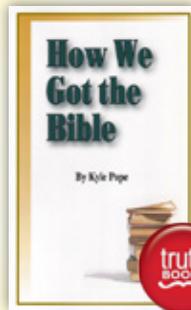
But, in practical terms, in his earlier life Paul would have been a person who would not have been the best candidate for a Bible study! There was very good reason as to why Ananias was reluctant to visit him (Acts 9:13). He was a dangerous man with a reputation that went before him. ►

Such a study might well have ended in a violent confrontation rather than a conversion. It is best to steer clear of such people until their state of mind changes to a point where they might be approachable. And we need to know that God can humble evil men to a point where they are willing to pay attention. Study the cases of Ahab and Manasseh in the Old Testament. Both of these men were brought to a state where they were willing, for a time at least, to give God the glory that was due to Him. Thus, we must be careful not to profile someone and give up on him entirely. Things might change, and he might therefore change!

These three simple categories may not appear to be either complicated or overly analytical, but most people fit neatly into one or the other of them. That much is certain. Some of the things that we may have utilized as measures of whether or not to approach someone in the past may not always be dependable measures of prospects for gospel obedience. For example, whether or not someone is a *good moral person* is not a valid means of judging whether to reach out to him or not. Remember that Jesus was roundly criticized because He was very successful in reaching out to both publicans and prostitutes, people considered “untouchable” by many. Some of the best prospects for the gospel are people who have seen the dark underbelly of sin and are sick of it and its horrid and destructive ways.

Whether a person is *religious* or not, and whether or not he is presently going to a church may not be good indicators of whether or not he will be interested. In fact, those who are *interested in religion* and *going to a church* presently may well be completely satisfied with a particular delusion that Satan has them under, and so they may show ▶

INTERESTED IN MORE ON EVIDENCES?

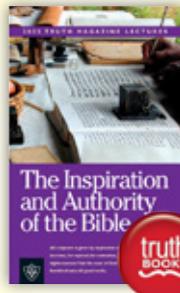


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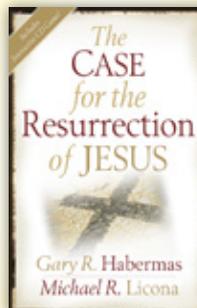


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no interest at all in New Testament Christianity or the Jesus of the Bible.

Often the *unchurched* are the best prospects. Also, most of the best prospects for the gospel are people who are *poor*, but occasionally *rich people* are willing to conform their lives to the gospel message. Jesus reached out to Matthew, a wealthy publican, and Zacchaeus, another of the same stripe. These men were both rich and had gotten their wealth by means that were deemed less than honorable by most of polite society at the time. The majority of Jesus' followers, of course, were people from the lowest classes of society at the time, and so it must always be. The rich tend to be tempted by sins that are not nearly so often accessible to those who are poor (1 Tim. 6:9, 10). The wise and well educated are seldom drawn to the simple message of Christ (1 Cor. 1:26), as is the case also with those who are either "mighty" or "noble." Yet, we know of exceptions to each and every one of these classifications. There are exceptions to every rule, and we need to keep that in mind. We ought to be careful, therefore, about applying profiles to people which are not entirely reliable as measures of whether or not they may be potential prospects for the gospel.

Conclusion

We should ask ourselves in every case when we meet someone new, "Is this person a good prospect for the gospel of Christ?" Sometimes the answer will be "yes," but in most cases it will be "no." At any rate, we will be using a winnowing method to find out if this person may be someone whom we will want to attempt to lead to the Lord. But we need to know that in fact everyone is not a legitimate prospect for the gospel. Appreciating this reality will help us not to become discouraged when the message of the truth is rejected. If we

are bad at picking prospects, we will be rejected every time! It is hard to stay at it when that happens. So we must learn to distinguish between "suspects" and genuine "prospects."

In the business of selling, which in very many ways compares favorably with the process of "selling" the gospel to the lost, the procedure we have been describing is called "qualifying the prospect." Any salesman recognizes two important truths: (1) That every person you meet is, in a sense at least, a prospect; but also, (2) That not every person you meet will need or be able to afford the product you are selling. Therefore, there must be some means employed whereby the prospect (everyman) can be trimmed down to a small enough group of people (genuine prospects) who will be interested in buying his product and will be able to do so because he has the expendable income necessary to pay for it. A good salesman will spend his time wisely. He will not want to waste much time on people who cannot or will not buy his product. He is searching for people who can and perhaps might buy what he is selling.

This is true in the case of gospel work as well. Everyone is a prospect for the gospel of Christ, and yet we also know that not everyone whom we encounter is going to be interested. In many instances they will be unwilling to pay the price of discipleship. So, we must employ some method whereby we will be able to "profile" those who will prove to be the best candidates, i.e. the most likely to accept the Lord's terms of admission into the Kingdom (Acts 2:38; 3:19; 22:16; etc.) and then "stay the course" to the end once they have obeyed the gospel (Rev. 2:10). At best, of course, this is a human endeavor, so it will prove itself mistaken in some instances, but it is a means of "qualifying the prospect" in order to

determine whether to spend much time and effort with them in order to lead them to Christ.

Once more, there is a significant footnote to this process which needs to be registered. And this is the fact that, over time, people and their circumstances may change greatly. A person who was not a prospect for the gospel ten years ago may very well become so at a later point in time. Like the man who could not afford to buy the salesman's expensive car yesterday, but who came into a significant inheritance from his parents or grandparents just today. Sometimes people's situations alter greatly over time, and thus their attitudes may change as well. It is important for us to keep our eyes open wide for those signs that our friends and fellow workers may have changed their way of thinking and thus have become prime prospects for the gospel at this particular point in their lives. Things happen to people, and sometimes those things alter the way they think immeasurably. So, we need to be "*wise as serpents, and harmless as doves*" (Matt. 10:16), always looking for good opportunities. **II**



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Evidences for Our Faith

Historic Examples of Unbelief

By Keith Welch

History is filled with examples of unbelief. Many individuals continue in unbelief despite the overwhelming evidence in support of the existence of God and all things related to His will. Those who have faith in God confidently trust in Him. The conviction of such people is accompanied by action, the doing of God's will. Unbelief, therefore, is the opposite and has severe consequences! *Thayer's Greek-English Lexicon* describes unbelief as "want of faith, unbelief: shown in withholding belief in the divine power, or in the power and promises of God, in the divine mission of Jesus, by opposition to the gospel." This short article calls our attention to four historic examples of unbelief."

Israel at Kadesh Barnea

Numbers 13:1-33 documents an occasion when Israel sent twelve men into the Promised Land to spy it out. Only Joshua and Caleb delivered a positive report. They wanted to invade and conquer the land immediately (Num. 13:30). The other ten spies came back with a bad report. They indicated Israel's men of war would not be able to go up against the people who dwelt in the land (Num. 13:31-32). On this occasion, Israel exercised a heart of unbelief and refused to invade and conquer the Promised Land. Israel lacked faith in God, despite the wonders and signs He worked in Egypt (Acts 7:36). The Psalmist mentioned Israel's unbelief saying, "...they did not

believe in God, and did not trust in His salvation" (Psa. 78:22).

Israel also lacked trust in God's word (Exod. 3:8). The Psalmist made mention of Israel's lack of trust saying, "Then they despised the pleasant land; they did not believe His word" (Psa. 106:24). God means what He says and says what He means. When God says He will do a certain thing, we can have confidence He will do it. God's word is infallible. The ten spies who returned to Israel's camp with the bad report sowed seeds of doubt in the hearts of Israel. One of the very real dangers of unbelief is sowing the seeds of doubt!

Israel refused to invade the Promised Land. God sentenced them to wander in the wilderness for a total of forty years! God said, "The carcasses of you who have complained against Me shall fall in this wilderness, all of you who were numbered, according to your entire number, from twenty years old and above.... And your sons shall be shepherds in the wilderness forty years, and bear the brunt of your infidelity, until your carcasses are consumed in the wilderness" (Num. 14:29, 33). The rebellious were not permitted entrance into the Promised Land! The Hebrew writer noted, "Do not harden your hearts as in the rebellion. For who, having heard, rebelled? Indeed, was it not all who came out of Egypt, led by Moses? Now with whom was He angry forty years? Was it not with those who sinned, whose corpses fell in the

wilderness? And to whom did He swear that they would not enter His rest, but to those who did not obey? So we see that they could not enter in because of unbelief" (Heb. 3:15b-19).

Jesus' Family

A reading of John 7:5 reveals, "For even His brothers did not believe in Him." The evidence for Jesus being the Messiah, the Son of God is overwhelming! Prophecy, the wonders, signs and miracles performed and the spoken word served as evidences in support of Jesus as the Messiah. There are more than three hundred Messianic prophecies in the Old Testament that were fulfilled in Jesus the Christ! Here are a few examples: A messenger would precede the Messiah (Isa. 40:3; Matt. 3:1-3). Bethlehem would be the birth city of the Messiah (Mic. 5:2; Luke 2:1-7). The Messiah would stand silent before His accusers (Isa. 53:7; Matt. 26:63). The Messiah would be put to death by means of crucifixion (Psa. 22:16; Matt. 27:27-50). Such prophecies were marks of identity!

The miracles worked by Jesus were to confirm the word being spoken by Him and confirm His identity as the Messiah! Jesus turned water to wine (John 2:1-12). He healed the lame (Matt. 11:5). He raised the dead (John 11:38-44). He calmed the sea (Mark 4:39). Regarding what He did after His resurrection, we are told that He did "many other signs in the presence of ►

His disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name” (John 20:30-31). Despite all the evidence, even Jesus’ own family exercised a heart of unbelief. Mark noted, “But when His own people heard about this, they went out to lay hold of Him, for they said, “He is out of His mind” (Mark 3:21). Jesus was even rejected in His hometown of Nazareth. Jesus said, “A prophet is not without honor except in his own country and in his own house” (Matt. 13:75). The chapter concludes by stating, “Now He did not do many mighty works there because of their unbelief” (Matt. 13:58).

Jesus did not fit the Jews’ preconceived notions concerning the coming of the Messiah and the establishment of His kingdom (John 18:36; Luke 17:20-21). The prophet Isaiah said, “He has no form or comeliness; and when we see Him, there is no beauty that we should desire Him” (Isa. 53:3).

The Apostles (Mark 16:9-11)

“Now when He rose early on the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven demons. She went and told those who had been with Him, as they mourned and wept. And when they heard that He was alive and had been seen by her, they did not believe” (Mark 16:9-11). Despite being an eyewitness to Jesus, hearing His teachings firsthand, and witnessing His many miracles, the Apostles did not believe the initial reports of His resurrection. On more than one occasion, during His earthly ministry, Jesus predicted His death and resurrection (John 2:19-21; Matt. 16:21; 17:22-23; 20:17-19). Also, early in the Bible narrative, Peter doubted when walking toward Jesus on the sea (Matt. 14:22-33). While Jesus was on trial, Peter

denied Jesus three times (Matt. 26:69-75). Everything that has been made known unto humanity concerning God’s rule, His Son, and salvation has been made known in such a way that each one of us may be able to exercise a heart of belief!

The Gnostics

Late first century Gnostics claimed to have a superior level of knowledge. *New Unger’s Bible Dictionary* states, “Gnosticism in its diverse forms received its impulse, and in the main its guidance, from pagan philosophy. In different ways it denied the humanity of Christ, even to the extent of denying the reality of His human body.” Was Jesus real? The first epistle of John deals with the unbelief of the Gnostic! John argues that Jesus was real. John stated Jesus was heard, seen, and touched (1 John 1:1-3). Jesus was heard all over Galilee, Judea, and Jerusalem during His earthly ministry. Jesus was seen by multitudes as He taught publicly and worked signs, wonders, and miracles in many cities all over Israel. As if hearing and seeing were not enough, Jesus was also touched. Consider the time when Jesus appeared to the Apostles after His resurrection (John 20:19-20). For some unknown reason, Thomas was not present at this time (John 20:24). The other Apostles rushed to Thomas to tell him the good news and Thomas said, “Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe” (John 20:25). Jesus appeared again to the Apostles. This time Thomas was present (John 20:26). Looking at Thomas, Jesus said, “Reach your finger here, and look at My hands; and reach your hand here, and put it into My side. Do not be unbelieving, but believing” (John 20:27). Jesus was heard, seen, and touched before His crucifixion and after His resurrection!

There is strong evidence supporting the existence of God and the historic existence of Jesus. There is strong evidence that Jesus arose from the dead. A person has to outright reject that which can be known as true! Do as Jesus said, “Do not be unbelieving, but believing” (John 20:27). **TT**



Keith Welch

Keith entered into full-time preaching in 2003. As of the summer of 2009, he has been working with the Barberton, OH Church of Christ.

Evidences for Our Faith

There Is a God

Making the Case for Belief

By Steve Wolfgang

Paul, an apostle, reminded a pagan audience that, having created the universe, God has “permitted all the nations to go their own ways, yet he did not leave himself without witness” (Acts 14:15-17). That “witness” appears in too many categories and manifestations to develop in one short article – but those many different forms of evidence in fact may be an argument in itself.

To use a metaphor, a good worldview resembles a stage production with various kinds of lighting placed at different angles around the stage. The stage is not lit by a single brilliant spotlight (though there are spotlights). The full illumination from all of the lights – footlights, sidelights, back-lighting, overhead lighting, spotlights, etc.) illuminates the stage. Not all the lights are equally powerful, and none individually may cover the entire light spectrum. But when all the lights are on, one can see what’s on stage very clearly. Depending on each person’s location in the audience, proximity to the stage, eyesight, and other considerations, some lighting may be more effective than others.

So it is with the evidence for the existence of God. Some people are more moved by a hymn than a syllogism; others more by a formal dissertation than poetry. Someone with an engineering background might find certain kinds of argumentation more effective than, say, a musician, while

someone trained in the liberal arts or humanities might find a different approach more persuasive. Still others, perhaps with little formal training but with experience in the “university of hard knocks,” might be convinced by an altogether different approach which might not appeal to someone else.

Probably none of the “classical proofs” of God, or related arguments from “natural theology,” can establish absolutely, or to anyone’s complete satisfaction, the existence of God. Indeed, if there was a single ironclad, irrefutable proof, established by evidence, logic, and reason alone, what would be the role of faith? This is neither a resort to blind faith, totally unsupported by any evidence, nor an acknowledgment of the common concept that faith is somehow illogical. In reality, it is an appeal to a broad array of evidence from a variety of sources which provide a firm basis for faith. It is simply an acknowledgment that it will take a number of “cross-lights” to illumine the stage, just as, to invoke another metaphor, it takes multiple strands to make a rope.

Evidence from the stars overhead to the grass underfoot, and other indications of design in nature and the God who designed it (see Rom. 1:18-23), has been sufficient to convince even confirmed and outspoken atheists such as Sir Antony Flew, among others. But the “classical proofs” which have been proposed and debated for centuries by

professional philosophers like Flew – categories with impressive names (e.g., cosmological, teleological, ontological, or other deductive arguments including moral/aesthetic evidence) – are convincing to some people but not always effective with others. For some people, they may provide a means of clearing the “foreground” of various impediments to belief.

One of the “classical proofs” in particular has found renewed traction in the modern scientific era. The “intelligent design” (ID) movement has provided fresh empirical evidence in nature to convince even seasoned atheists like Flew. Stated as a form of the teleological argument, the “intelligent design” movement maintains that certain biological structures and processes (for instance, bacterial flagella or the human blood-clotting system) are difficult to account for using the gradual incremental process demanded by either orthodox Darwinian theory or modern neo-Darwinism. Like a mousetrap, all of the elements must be in place for these biological mechanisms to function. If any of their elements is absent, the other elements are simply useless, conferring no advantage over other organisms, and indeed, may prove disadvantageous. Whatever elements might be in place would confer no survival advantage to the organism possessing them unless all the elements were in place and functionally related, or organized. In such cases, ►

... Continued from page 23

place to look for evidence of such communication.

(D) Among the spokespersons of the world's religions, Jesus of Nazareth is, almost by consensus, the person most likely to provide convincing evidence of God. In some way or other, Jesus is revered, respected, or incorporated into all major world religions. If all the world's religious leaders were locked in a room until they could choose only one person to represent the best of their beliefs – Jesus would be the only person all could agree upon.

(E) The resurrection of Jesus is a reasonable explanation for the existence and growth of Christianity, as distinct from Judaism. (F) If the resurrection is true, then Jesus' statements about Himself, God, truth, sin, death – the whole Christian worldview – are therefore true by deduction. Based on this conclusion, a relationship with God can exist, through Jesus Christ.

Finally, viewed on the basis of “Pascal's wager,” while one must await eventual verification of this conclusion after death, Christians haven't lost anything, even if wrong. Blaise Pascal was a French mathematician and scientist, inventor of the world's first working computer (and vacuum cleaner!). He argued that when there is no absolute “proof” of something important, we choose to believe (“wager”) what is most reasonable to think, or do. For example, if someone tells you that your house is on fire, do you believe him? What are the stakes if you disregard the claim? Or do you investigate and respond accordingly?

While I don't like the “wager” analogy, Pascal's argument is often stated in those terms: (1) If we “wager” (choose to believe) that God exists, and we are wrong, we lose nothing. (2) If, however, we “wager” that God

exists and we are correct, the payoff is inestimable. (3) If we wager that there is no God and we are right, what have we gained – or lost? (4) But if we “wager” there is no God, and we are wrong, we lose all – indeed, much more than all! (5) Therefore, even if the argument is not flawless, it leads to a position that bests all others. And, in fact, we are “wagering” our eternal destiny in terms of our beliefs and behaviors.

Some find Pascal's approach to be a weak and unconvincing strategy; others (including Pascal, obviously) held it to be exceedingly powerful, indeed, the strongest avenue to faith. The same varied analysis would likely hold for other sorts of argumentation (e.g., the ontological argument) for God's existence.

A “supporting” argument suggests itself in the personal experiences of many people who match what Jesus describes and promises, providing personal verification of the truth of Christianity. NOTE: While personal experience “proves” nothing, it is important when personal experience matches the experience described in the Bible. To take only one example, when the Bible says we are persons made in God's image, but fallen into sin, this has tremendous explanatory power for what we see in actual human beings. Furthermore, it beats the socks off any other view of human nature.

Personal experience also plays a powerful role in disbelief. Many witnesses over the centuries have observed that one of the main reasons why many reject the various evidences for God's existence is that to truly come to obedient faith (Rom. 1:5, 16:26) would demand a radical change in behavior and lifestyle which many unbelievers are loathe to adopt.

Ultimately, the God revealed in the Bible provides the only adequate explanation for a cluster of central life-questions, including, but not limited to the following: the existence of the universe, order in the universe, the human mind and consciousness, the universal desire for happiness and personal fulfilment, morality, and, ultimately, Jesus Christ Himself.

ADDENDUM: For any skeptics who may read this, I realize that many of the arguments stated here could be challenged in a number of ways (though many of those counter-arguments are massively defective). Rather than being unaware of these objections, or ignorant of rejoinders, it is simply the case that I and many others find them deficient and ineffective.

SOURCES: Much of the content of this article has been cribbed shamelessly through the years from books, articles, and other diverse sources such as Arlie J. Hoover (*Dear Agnos: The Case for Christian Theism*), Josh McDowell (*Evidence That Demands a Verdict*), Lee Strobel (*The Case For Christ*), various books and articles by Peter Kreeft, blog articles from “Internet Monk” Michael Spencer, and articles and conversations with my friend and classmate Phil Roberts – the latter two, unfortunately, untimely deceased. 🙏



Steve Wolfgang

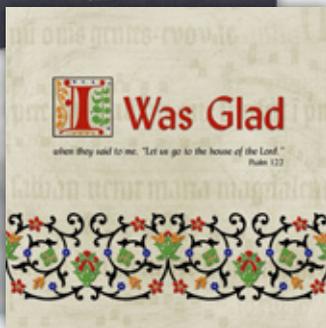
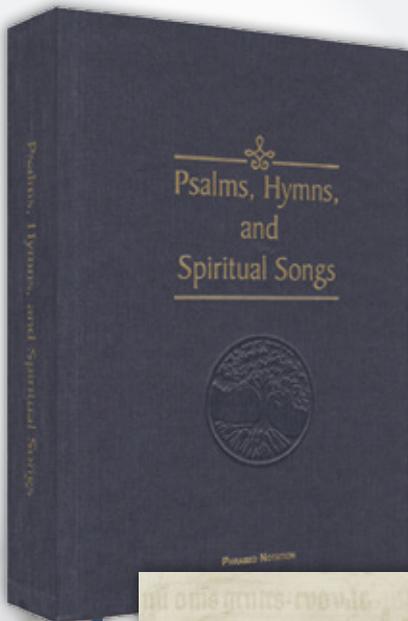
Steve Wolfgang has preached the gospel since 1966 in local churches in Atlanta, Nashville, Louisville, and elsewhere, and in diverse places overseas, including Europe, Australia, Russia, and China. Since 2008 he has worked with the church at Downers Grove in suburban Chicago. Steve taught history at the University of Kentucky for nearly two decades, and is a co-editor of the new hymnal, *Psalms, Hymns, and Spiritual Songs*. jswolfgang@alumni.vanderbilt.edu or wolf@uky.edu.

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Evidences for Our Faith

The Evidence of Creation:

Why Accepting the Genesis Account of Creation Is Vital to Belief

By Joshua Gurtler

Genesis chapters 1 and 2 recount God's creation of the world in six, consecutive 24-hour solar days. Christians and discerning Bible students understand and accept God's clear teaching on this subject. Even some non-believing Bible students readily admit that Genesis 1 and 2 teach that all nature was created in six 24-hour days. Dr. James Barr, Regius professor of Hebrew at Oxford University, who did not accept the inerrancy of the Bible, said: "So far as I know, there is no professor of Hebrew or Old Testament at any world-class university who does not believe that the writer(s) of Gen. 1-11 intended to convey to their readers the ideas that (a) creation took place in a series of six days which were the same as the days of 24-hours we now experience" (as quoted in Grigg, 1993). Nevertheless, some reject the clear Genesis teaching in favor of theistic evolution.

Theistic Evolution vs. the Six Literal Days of Creation

Theistic evolution rejects a literal interpretation of the creation week recorded in the first two chapters of Genesis and asserts that God either allowed or guided the evolutionary processes of Darwin. The entertainment industry, mass media, and even public schools and universities have made popular the myth that all credible

scientists and scholars accept evolution as fact. Thus, many believers have been coerced into thinking they too must accept some form of this false teaching in order to be considered scientifically and socially relevant. "One important reason, however, for the current popularity of this false doctrine is that Christians have become intimidated. They have been intimidated by fancy 'facts,' impressive credentials, and flowery words and phrases set forth by some in the scientific community. They have become victims of propaganda campaigns which teach that 'anyone entitled to a judgment' believes in evolution, that 'all reputable scientists' accept evolution, that 'belief in evolution is a part of the learning process in all thinking persons,' and so on" (Thompson and Jackson, 1992b, 91).

The truth is that there are multitudes of scientists around the world who reject the evolutionary premise of neo-Darwinism. Some of these individuals are members of various organizations such as the *Access Research Network*, *Answers in Genesis*, *Apologetics Press*, *Creation Research Society*, *Creation Science Foundation*, *Institute for Creation Research*, and *Intelligent Design Network*. What we must never forget as Christians is that regardless of what the so-called scientists, experts, and authorities avow, God's word is still the final and sole authority regarding

our origin. Scientific theories are in a constant state of flux, undergoing modification, and even frequently disproved and discarded. God's word never changes, God's word should never be modified, and God's word can never be disproven. You cannot always rely upon secular science. You can always depend upon the word of God. "Indeed, let God be true but every man a liar" (Rom. 3:4). "When you received the word of God which you heard from us, you welcomed it not as the word of men, but as it is in truth, the word of God" (1 Thess. 2:13). "Every word of God is pure... Do not add to His words, lest He rebuke you, and you be found a liar" (Prov. 30:5, 6).

Inorganic Evolution vs. Six Literal Days of Creation

All known life forms derive their energy from and are composed of the element carbon, which makes up organic matter. The word "organic" is defined as "of, relating to, or derived from living organisms." Darwinism typically deals with this type of evolution; that is, the "molecule to man" evolution of living creatures. However, many who would deny that teaching sometimes compromise the literal account of creation in the book of Genesis in another way. They reject the myth that organic living beings evolved from atom to Adam over billions of ►

years, yet they accept the doctrine of inorganic evolution – the belief that the earth, our solar system, and our universe evolved over untold billions of years prior to life being placed on this planet (ca. 4.58 billion years ago). Although the Genesis account clearly teaches a so-called “creation week,” many compromising Bible students are willing to discard the literal truth of the first and second chapters of the Bible in order to be in agreement with secular scientific dogma. Notice the following quote by one compromising Bible expert regarding a literal six day creation: “This seems to run counter to modern scientific research, which indicates that the planet earth was created several billion years ago” (Archer, 1994, pp. 196, 197). Thus, more authority and credibility is given to man’s hypotheses than to God’s infallible intellect. “It is as if these theologians view ‘nature’ as a ‘67th book of the Bible,’ albeit with more authority than the 66 written books” (Batten, 2003, p. 35).

Some Christians have even embraced the idea that the Bible should be interpreted by science rather than science by the Bible. If one simply considers many of the wrong ideas science has embraced over the years, it will become abundantly clear that fallible science should always be subject to God’s holy and inerrant word, not the other way around.

Whereas scientific ideas are continually being disproven, God’s word has not been proven wrong and has not changed. Yes, now we are told that we must interpret the Bible according to modern secular scientific thought. Who can believe it? “The grass withers, And its flower falls away, But the word of the Lord endures forever” (1 Pet. 1:24-25). “It is amazing that men will accept long, complicated imaginative theories and reject the truth given to Moses by the Creator Himself” (Riegler, 1962, p. 24).

It is a pity that those who claim to be a “guide to the blind, a light to those who are in darkness, an instructor of the foolish, a teacher of babes” (Rom. 2:19, 20), are not satisfied to simply, “speak as the oracles of God” (1 Pet. 4:11).

Dr. Terry Mortenson wrote an article citing twelve renowned Biblical scholars who all believe the earth is 4.5 billion years old, not because the Biblical text demands it, but because they believe secular “science” is the final authority over the plain teaching of Genesis chapter 1. Dr. Mortenson states,

The Christian scholars cited above and many other evangelical scholars and leaders during the past 200 years all say basically the same thing in different words. In essence, they are teaching the church that science is the final authority in determining the correct interpretation of some or all of Genesis 1–11, or at least that science is the final authority in determining that the young-earth view must be wrong. Therefore, they think, Bible scholars are free to advocate all kinds of alternative interpretations, no matter how exegetically weak they may be (Mortenson, 2010).

As an example, Dr. Mortenson quotes J.P. Moreland who says,

The date of creation is a difficult question, but on exegetical grounds alone, the literal twenty-four-hour-day view is better. However, since the different progressive creationist views are plausible exegetical options on hermeneutical grounds alone, then if science seems to point to a universe of several billions of years, it seems allowable to read Genesis in this light (Moreland, 1998).

So, Dr. Moreland concludes that the interpretation of Genesis must be subservient to secular science. Again, man wins, and the Bible loses.

One of the most common tenets of inorganic theistic evolution is that each day in the six days of the Genesis creation account was not a literal 24-hour day, but a vast stretch of time composed of thousands, millions, or billions of years. This is commonly called the day-age hypothesis, in which all six days of creation put together comprised over 13.8 billion years.

Why Inorganic Evolution (or the Day-Age View) Must Be Rejected in Favor of Six Literal Days of Creation

Although it is sometimes tempting to fall in with the crowd to gain their approval, sincere service to our Lord and Savior demands that we must adhere to the truth of His word. “The entrance of Your words gives light; it gives understanding to the simple” (Psa. 119:130). The following are a few of the many reasons why we should believe that inorganic evolution and the day-age theory are wrong, that the earth did not evolve for billions of years prior to man’s introduction, and that the word “day” in the Genesis creation account refers to a normal 24-hour period and not extended ages of time.

1. Genesis chapters 1 and 2 state that God created the world in six days.

2. The word “day” in Genesis 1 and 2 is from the Hebrew word *yom*, which is used 1,284 times in the Old Testament. Although the word, in rare instances, can refer to a period of time (e.g., during the day of Abraham Lincoln) this fact is clearly borne out in the context of the passage and typically is not preceded by a numerical reference (see Gen. 2:4; Ps. 95:8, 9; and Jer. 46:10). Whenever *yom* follows a numeral in non-prophetic writings in the Old Testament (such as in Genesis) it always has reference to a 24-hour solar day. One biblical scholar noted, “We have failed to find a single ►

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example of the use of the word 'day' in the entire scripture where it means other than a period of 24-hours when modified by the use of the numerical adjective" (Williams, 1965, p. 10).

3. One survey of Hebrew scholars in nine prominent universities conducted by a Canadian anthropologist corroborated the Biblical 24-hour day position. The professors were asked, "Do you understand the Hebrew *yom*, as used in Genesis 1, accompanied by a numeral, to be properly translated as (a) a day as commonly understood, or (b) an age, or (c) an age or a day without preference for either?" Of the seven of nine Hebrew scholars that responded to the survey, all affirmed that *yom* in Genesis 1 was referring to a normal 24-hour solar day (as quoted in Surburg, 1959, p. 61).

4. With regard to the word "day" being an age of incalculable length, notice Genesis 1:14: "Then God said, 'Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years.'" If the days in Genesis 1 are ages, then what are the seasons and years? Longer ages? If day in verse 14 means an age, then what does the word night mean? In reference to this, Marcus Dods in the *Expositor's Bible* says, "If the word 'day' in this chapter does not mean a period of 24-hours, the interpretation of Scripture is hopeless" (1948, pp. 4, 5).

5. Moses taught these were 24-hour days in Exodus 20:11. "For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day." And again in Exodus 31:17, "for in six days the LORD made the heavens and the earth, and on the seventh day He rested and was refreshed." The word Moses used for "days" is the Hebrew word *yamim*. *Yamim* appears over 700 times in the

Old Testament and in each instance in non-prophetic literature (such as in Genesis) it always carries the meaning of a 24-hour period.

6. The days in Genesis 1 and 2 should be understood as normal 24-hour days because they are accompanied by the phrase, "morning and evening" in Genesis 1:5, 8, 13, 19, 23, and 31. Apologist Dr. Henry M. Morris stated, "The Hebrew words for 'evening' and 'morning' occur over 100 times each in the Old Testament and **always** in a literal sense" (Morris, 1970, p. 58, emphasis in the original).

7. How could God have made the fact that there were six 24-hour days of creation any clearer? What else could God have said? "Six days and on the seventh he rested." "Morning and evening." "The second day." "The third day." "The fourth day," and so on.

8. If the Holy Spirit, through Moses, had intended to mean ages instead of 24-hour days in Genesis 1, He could have employed one of the Hebrew terms for long periods of time: *olam* or *qedem*.

9. Consider this. If this planet was allowed to evolve for 4.6 billion years after which God created mankind, man would have been created at the end of creation, wouldn't he? Imagine that all 4.6 billion years of the assumed evolutionary time were represented by one 60 minute hour. In this illustration, animals would only have appeared in the last ten minutes, while humans would have only arrived on the scene in the last 1/100 second. Our Lord and Savior Jesus counters this idea in Mark 10:6 by saying, "But from the beginning of the creation, God made them male and female." But, if the earth is 4.6 billion years old, then man was created 4.5 billion years too late to be considered present at the beginning of creation. On the other hand, if man

was created on the sixth 24-hour day of creation, and the elapsed time from Adam till the present day is, let's say for sake of argument, 6,000 years, then man has been around for 99.999998% of the world's existence. This would make the Lord's statement that man has been on earth since "the beginning of the creation" logical. Conversely, had the earth existed for 4.6 billion years, with man present only the last ~10,000 years, that would have man existing during the last 0.000217% of the world's existence, making Jesus' statement that we have been here since "the beginning of the creation" inaccurate and nonsensical. Further, Paul reiterated Christ's statement in Romans 1:20, 21 in declaring that mankind has been able to witness the power of God since "the creation of the world."

Conclusion

Could God have taken 4-5 billion years to create the earth if he had chosen? He certainly could have. In fact, He could have taken 4.6 trillion years or 4.6 nanoseconds. However, the Genesis account of a six literal 24-hour day creation is unchangeable. "For in six days the Lord made the heavens and the earth, and on the seventh day He rested" (Exod. 31:17).

One might ask, "Why is a literal interpretation of Genesis important?" Here is why. If one does not correctly understand and interpret the first two chapters of the Bible (e.g., a 6 literal 24-hour day creation week, a literal first man and first woman, and a literal serpent that tempted the woman), what is to prevent him from being led down the slippery slope of questioning all other literal statements in the Bible? In fact, some Bible scholars, theologians, and Bible students have followed this course and in addition to denying the literal account of Genesis 1 and 2, they now deny the parting of the Red Sea. ►

They deny that Moses actually wrote the Pentateuch. They deny the virgin birth of our Savior. They deny the resurrection of the Christ, and they deny that the New Testament writers wrote by inspiration of the Holy Spirit.

Even the denominational author and teacher, Dr. John MacArthur, recognizes and bemoans this fact in the following statement:

In other words, if you reject the creation account in Genesis, you have no basis for believing the Bible at all. If you doubt or explain away the Bible's account of the six days of creation, where do you start with Genesis 3, which explains the origin of sin...? Or maybe you don't sign on until sometime after chapter 6, because the Flood is invariably questioned by scientists, too. Or perhaps you find the Tower of Babel too hard to reconcile with the linguists' theories about how languages originated and evolved. So maybe you start taking the Bible as literal history beginning with the life of Abraham. But when you get to Moses' plagues against Egypt, will you deny those, too? What about the miracles of the New Testament? Is there any reason to regard any of the supernatural elements of biblical history as anything other than poetic symbolism?... If we're worried about appearing 'unscientific' in the eyes of naturalists, we're going to have to reject a lot more than Genesis 1-3" (2001, p. 44, emphasis in the original).

If understanding the beginnings of mankind is not crucial to our understanding of the Bible, then nothing else is.

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Evidences for Our Faith

Genesis and the Flood

By Phil Martin

The first few chapters of Genesis include at least two great changes in the world of men. Adam and Eve are shut out of the Garden of Eden, and later their descendants are warned of the coming judgment of God through the preaching of Noah.

“...waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely through the water” (1 Pet. 3:20, NASB95).

The story of the flood is a powerful demonstration of God’s hand in the affairs of men, and serves as standing testimony to the existence and presence of God. This key event is tied to not only the redemptive story of man, but also the historical truth of events as given in the Scriptures. The impact of this event weaves its way through the Old Testament towards the inevitable arrival of God’s promised Messiah. The Apostle Peter’s commentary on the significance of the Flood is as follows:

Know this first of all, that in the last days mockers will come with their mocking, following after their own lusts, and saying, “Where is the promise of His coming? For ever since the fathers fell asleep, all continues just as it was from the beginning of creation.” For when they maintain this, it escapes their notice that by the word of God the heavens existed long ago and the earth was formed out of water and by water, through which the world at that time was destroyed, being

COMPARISON OF GENESIS AND GILGAMESH¹

	GENESIS	GILGAMESH
Extent of flood	Global	Global
Cause	Man’s wickedness	Man’s sins
Intended for whom?	All mankind	One city & all mankind
Sender	Yahweh	Assembly of “gods”
Name of hero	Noah	Utnapishtim
Hero’s character	Righteous	Righteous
Means of announcement	Direct from God	In a dream
Ordered to build boat?	Yes	Yes
Did hero complain?	Yes	Yes
Compartments inside?	Many	Many
Doors	One	One
Windows	At least one	At least one
Outside coating	Pitch	Pitch
Human passengers	Family members only	Family & few others
Other passengers	All species of animals	All species of animals
Test to find land	Release of birds	Release of birds
Ark landing spot	Mountain—Mt. Ararat	Mountain—Mt. Nisir
Sacrificed after flood?	Yes, by Noah	Yes, by Utnapishtim
Blessed after flood?	Yes	Yes

flooded with water. But by His word the present heavens and earth are being reserved for fire, kept for the day of judgment and destruction of ungodly men (2 Pet. 3:3–7, NASB95).

The Historicity of the Flood

Every part of the world shows some the impact of the flood in their shared history. From the physical changes to historical accounts, the flood left signs of its work all across the globe. There are numerous historical (often in the form of “myths”) and anecdotal versions of the flood event trickling through our shared history. There are

over 500 different narratives recording flood events around the same time frame. It is likely that the key elements of “The Gilgamesh Flood Myth”¹ match the events that transpired as recorded in Genesis 6-9. (See the chart for a short list.)

While there are some shifts in how “the Epic of Gilgamesh” represents the flood, it is clear that a good connection is made on many of the aspects of the timeline and major events. These kinds of commonalities are repeated across

¹ <http://www.ancienttexts.org/library/mesopotamian/gilgamesh/>. ►

the flood stories from antiquity. It is my observation that all of these accounts have a common origin in the Biblical Flood. Beyond that Jesus Himself cites the literal nature of the flood:

And just as it happened in the days of Noah, so it will be also in the days of the Son of Man: they were eating, they were drinking, they were marrying, they were being given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all. It was the same as happened in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building; but on the day that Lot went out from Sodom it rained fire and brimstone from heaven and destroyed them all. It will be just the same on the day that the Son of Man is revealed (Luke 17:26–30, NASB95).

The Physical Changes of the Flood

The Scriptures record some significant changes in the world post flood. The most notable being the destruction and end of all of the living things swallowed up in the floodwaters.

The water prevailed fifteen cubits higher, and the mountains were covered. All flesh that moved on the earth perished, birds and cattle and beasts and every swarming thing that swarms upon the earth, and all mankind; of all that was on the dry land, all in whose nostrils was the breath of the spirit of life, died. Thus He blotted out every living thing that was upon the face of the land, from man to animals to creeping things and to birds of the sky, and they were blotted out from the earth; and only Noah was left, together with those that were with him in the ark (Gen. 7:20–23, NASB95).

Beyond some possible allusions to change in diet, and the arrival of seasons, we are not given a deep look into the world prior to the flood. The physical scars left by it still linger today. It is very possible that the flood is connected to the demise of dinosaurs of all types. In Genesis 9:3 Noah and his family are told, “Every moving thing that is alive shall be food for you; I give all to you, as I gave the green plant.” It is plausible that mankind hunted many of the dinosaurs to extinction or that the shift in climates had further effects on their longevity. John D. Morris also notes, “...catastrophically deposited marine fossils, entombed as they are in regionally extensive sedimentary rock, are all found on the continents!”² These fossil remains and their formation then serve as evidence to the global catastrophe of the flood.

Of final note is the combined spiritual applications made by God from the flood. Never again will God destroy the earth and all living things by means of water; rainbows stand as a marker to keep us aware of God’s promise. Instead, we are able to see that water plays out as a tool for redemption of mankind when we obediently respond to the gospel.

Corresponding to that, baptism now saves you – not the removal of dirt from the flesh, but an appeal to God for a good conscience – through the resurrection of Jesus Christ (1 Pet. 3:21, NASB95).

Footnotes

¹ Chart from Frank Lorey, M.A (see <http://www.icr.org/article/noah-flood-gilgamesh/>). **T**

² <https://www.icr.org/article/508/>



Phil Martin

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... Continued from page 2

controversy” was only a cloak used to gain control of the religious book market among non-institutional brethren. Cecil heard me, but my advice did not carry much weight. James W. Adams gave the same advice and that carried a lot of weight. So the business man donated the bookstore to Florida College. I was impressed by the willingness of men on this Board not only to be concerned about following God’s word, but also how brethren might react to the Foundation accepting the CEI Bookstore as a gift and how that reaction might influence brethren’s perception of the truth on the grace-unity issue. About fifteen years later, the Guardian of Truth Foundation (formerly Cogdill Foundation) purchased the CEI Bookstore from Florida College.

I was close enough to these brethren to see their strengths and, yes, their weaknesses. Like me, every one of these men had his own *feet of clay*. Sometimes later developments exposed their weaknesses in embarrassing ways; on other occasions their weaknesses were overcome without so many learning about them. Despite knowing their frailties, I respected these men who were just as fallible and imperfect as I am; they were merely men who used their best judgment and ability to serve the Lord.

In my understanding of the history of our brethren, these were the kind of men who laid their lives and careers on the line in order to stand up for the truth. H.E. Phillips was a personal friend and gospel preacher who had considerable influence over my family. Although he was never associated with the Guardian of Truth Foundation, brother Phillips published a paper called *Searching the Scriptures*. He related to me what happened in his life when the conflict with liberal-minded brethren occurred. He was used to holding meetings in larger congregations, but

after B.C. Goodpasture called for a quarantine of non-institutional brethren in the 1950s, brother Phillips’ meetings at these larger congregations were canceled or he was never invited back to places where he had held meetings time and again. Now he was holding meetings in small congregations that assembled in rented facilities or in small buildings “on the wrong side of the tracks.” Similar accounts were given by others who took a vigorous stand against church support of human institutions, the sponsoring church, and church sponsored recreational events and all of these narratives reminded me of the things I had heard at the Memphis meeting mentioned earlier.

I admired these brethren and appreciated their stand for the truth at much personal sacrifice. These brethren included men such as James R. Cope,¹ Clinton Hamilton, James P. Miller, Roy E. Cogdill, Yater Tant,² Connie W. Adams, Cecil Willis, A.C. Grider,³ Carrol Sutton, Weldon E. Warnock, James P. Needham, and many others whose names do not immediately come to my mind. There were also hundreds of less well

¹ The early years of the *Preceptor* that were written largely by the faculty of Florida College were some of the best and clearest writings on the issues facing brethren in the mid-twentieth century. No wonder brethren sacrificed to send their children and grandchildren there for an education.

² No periodical received more vituperation as a result of its opposition to church support of human institutions (colleges, orphan homes, old folks homes, etc.) than did the *Gospel Guardian* under the leadership of its editor Yater Tant and its publisher Roy E. Cogdill.

³ A.C. Grider’s debate with W.L. Totty on limited benevolence was criticized, even by non-institutional brethren, because they believed brother Grider signed a prejudicial proposition, and he did. However, from that debate the issue of limited benevolence was so clearly taught that it has become the general belief of most non-institutional brethren.

known preachers who stood fast in their respective local congregations, and the Lord knows them all by name. Many lost their jobs for teaching the truth on subjects related to liberalism and had to relocate with another congregation on short notice. But they stood for the truth and helped other brethren take a stand for the truth. There were others who recognized their own limited abilities and while not leading the charge against liberalism, encouraged and supported those with the ability to write, stand, and debate these issues. Jesus said, “And whoever gives one of these little ones only a cup of cold water in the name of a disciple, assuredly, I say to you, he shall by no means lose his reward” (Matt. 10:42).

Sadly, some made a conscious decision to sit on the sideline, doing little or nothing to indicate where they stood on these subjects and stayed away from the fray, leaving others to bear the brunt of the controversy. If all brethren had acted as these brethren, there would not have been nearly so many churches resisting the tides of digression and there would be far fewer churches opposing church support of human institutions, church sponsored recreation, or the sponsoring church arrangement today.

I learned the truth on these subjects from the gospel meetings, the articles in the periodicals, and the debates that those men produced and conducted. Had it not been for the work of these men, I am not sure that I would have learned it. I determined to walk in the footsteps of these men, though obviously so much less ably than they walked. So, when the offer to edit the *Truth Magazine* was presented to me, I accepted the task.

Connie W. Adams, who by that time was editing *Searching the Scriptures*, immediately reached out to me to ►

encourage me in this new venture. He edited the largest paper circulating among non-institutional brethren and, by business definitions, was our biggest competitor. Yet, we were never in competition with one another. We were and are brethren and have continued to work together ever since. His deep friendship with Cecil spilled over to me. He became the same friend to me as he had previously been to Cecil.

Through my years as editor, I always tried to use the pages of the magazine to teach the truth. Undoubtedly I made mistakes along the way, and there were times when different and better judgment should have been used. I would to God that I could have known exactly what to say and how to say it like my sinless Lord, but that has not been the case. I pray that God's providence has minimized the ill effects of those blunders and has used what we have done to His glory.

The Work as Editor of Non-Magazine Materials

I feel especially good about what this Foundation has accomplished in producing materials that Christians can trust in addition to the magazine. We have produced *Truth Tracts*, a wide selection of tracts on a wide variety of subjects; a set of *Truth Commentaries*, with the New Testament commentaries being completed and commentaries on the Old Testament that are expanding; a series of *Bible Study Textbooks* for every book of the Bible that can be used in adult Bible classes; the *Truth in Life* adult workbooks that cover numerous topics. We have produced devotional books, ladies class books, workbooks for teenage classes, etc. We are delighted to be the publisher of Bob and Sandra Waldron's workbooks, and the books of the Edwards family.

Thank You for the Journey

I cannot end without expressing to you my thanksgivings. Staff writers spent so much of their time writing relevant articles that filled our pages. Men sent articles to me without solicitation which we were able to publish. Some purchased subscriptions for their whole congregation to read the paper. How can I write "Thank You" in such a way as to adequately express the depth of my appreciation?

And you subscribers were kind enough to read my articles, tracts, books, and workbooks. Thank you again for your many kindnesses.

I cannot close without expressing my thanks to my family, especially my wife, Sandy. Criticisms that I received hurt her, as only the wife of another gospel preacher or editor can fully understand. She hurt more deeply and strongly every time I received negative feedback and criticism, whether those criticisms were justified or undeserved. I want to thank her for taking this journey with me. I also want to thank my children, Jenny and Corey, for their sacrifices – those times when I was too consumed in my work to do things with them that I could have done. I could not be more pleased with what the two of them have become as adults, the mates they have chosen, and my precious four grandchildren – Corbin, Ian, Raven, and Tori (two of whom have already decided to become Christians)! "Children's children are the crown of old men" (Prov. 17:6).

Mark Mayberry

And to Mark Mayberry I would like to express my best wishes as he begins his time serving as editor of *Truth Magazine*. Mark understands the role – *servant!* It is not a role of dominating, ruling, or reigning. It is taking additional time out of your life, over and above what gospel

preaching already takes, to spread the gospel via the printed page. With the support of his good wife Sherelyn, may he accomplish much more good and further the cause of truth. May God keep him and his family strong in the Lord and in the power of His might.

The Foundation's selection of a new editor had as its top two criteria that he be loyal to the word of God and manifest personal integrity – that he reflect the image of Christ in his own life. We have often observed that human institutions frequently move away from the foundational truths on which they were built. We are not under the delusion that it could never happen to the Guardian of Truth Foundation. So we consciously have made decisions to keep *Truth Magazine* and its parent company, the Guardian of Truth Foundation, committed to our fundamental belief system. We think we have done this during the years we who are presently involved have served. We are confident that the immediate future of the Foundation rests in good hands. But, as is true of all organizations, the future depends upon continuous vigilance, because the Devil never rests. We have the hope that this service organization can be used by faithful brethren for many years to come.

Conclusion

To each and every one of you, I close with these familiar words:

"The LORD bless you and keep you;
The LORD make His face shine upon you, and be gracious to you;
The LORD lift up His countenance upon you, and give you peace"
(Num. 6:24-26). Amen! **T**

A Just God?

By Donald P. Ames

Webster defines the word “just” as “7. correct, true. 8. accurate, exact.” Peter described Jesus as “the Just One” (Acts 3:14). Just what is involved in being “just”? It means that when a man gives his word, it is true, accurate, and exact.

Recently I was talking to a man who was describing his concept of God and His word. He said he felt God did not want any to perish (2 Pet. 3:9). Thus He gives us warnings in His word about hell. If we do not do what He says, we are headed for hell. “But,” he added, “in the end, the vast majority will get to heaven because of the death of Jesus on the cross.” I pointed out Matthew 7:13-14 says there are two roads – a broad road leading to destruction and *many* will enter therein, and a narrow road leading to life, and *few* are those who find it. He readily agreed that according to the Bible, most people will be lost. But at the judgment, at the last moment, God will swoop down and rescue most of those who are “lost” and on their way to hell, and take them to heaven anyway. I pointed out the great gulf of Luke 16:26, and quoted Matthew 7:21-23 where Jesus said many would cry out that they had done many things in His name, yet He would say, “Depart from me... I never knew you.” He again readily agreed, but said these are warnings. With man it is impossible to avoid the consequences, but nothing is impossible with God, so he believes His great love will cause Him to reach down at the last minute

(when they have had their scare), and save them in spite of their disobedience. Many people may not be that honest, but believe basically the same thing.

But what is a just God? What did Jesus mean when He said, “Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven” (Matt. 7:21)? When He said, “He who believes and is baptized will be saved, but he who does not believe will be condemned” (Mark 16:16), was He lying or just testing the will of the public? Was He just trying to scare people when He said, “The soul who sins shall die ... the wickedness of the wicked shall be upon himself” (Ezek. 18:20) and “He who comes to God must believe that He is, and that He is the rewarder of those who diligently seek Him” (Heb. 11:6)?

A “just” God is exact, fair, honest and true. If we cannot believe in a God who speaks of punishment (and gives plenty of examples of such), how can we believe in the rewards He also promises? If He does not mean what He says, then He is not “just,” but a liar – hence He is not God (Titus 1:2). If He rewards the righteous, justice demands He also punish those who refuse to do His will! Now think about it, look at the examples of His wrath, read Romans 3:4-11 and ask yourself the honest question: Is God just, or is He a liar? Is He telling the truth, or just trying to scare us with fake

threats? Which do you believe the Bible really teaches? **■**



Donald P. Ames

Don Ames has preached the gospel for over fifty years. Presently he lives in retirement in Indianapolis.

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Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Clarence W. Fell (870) 879-2097

POCAHONTAS

Westside church of Christ
3644 Hwy 90 West • P.O. Box 43
Bible Study 9 A.M., Worship 9:45 A.M.
Afternoon 1 P.M., Wednesday 6:30 P.M.
Herbert Starr, Evangelist

TEXARKANA

church of Christ
2301 Franklin Drive
Bible Study 9:30 A.M., Worship 10:15 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Rick Boswell

ARIZONA

GLENDALE

church of Christ
6801 N. 60th Avenue
Bible Study 9 A.M., Worship 9:40 A.M.
Evening 5 P.M., Wednesday 7:30 P.M.
Evangelist: Chance Ruffino

TUCSON

church of Christ
145 N. Country Club Road
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Hugh Delong
(520) 326-3634 or 722-3179

CALIFORNIA

BELLFLOWER

Rose Ave. church of Christ
17903 Ibbetson Ave.
Bible Study 9:45 A.M., Worship 10:50 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(562) 866-5615, <http://www.roseavenue.org>

CANOGA PARK

(San Fernando Valley)
church of Christ
7054 Winnetka Ave.
Bible Study 9:45 A.M., Worship 10:45 A.M.
Afternoon 2:30 P.M., Wednesday 7:30 P.M.
Minister: Bruce Evans (818) 795-5566
Spanish congregation (818) 701-0112

FOLSOM

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

LONG BEACH

church of Christ
3433 Studebaker Road
Bible Study 9:50 A.M., Worship 10:45 A.M.
Evening 5:30 P.M., Wednesday 7 P.M.
JP Flores (562) 420-2363
Mark Reeves (562) 377-1674
www.JustChristians.org

OCEANSIDE-VISTA

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

COLORADO

GRAND JUNCTION

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

LOVELAND

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

SANTROSE

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

DELAWARE

MILTON

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

FLORIDA

DESTIN

South Walton church of Christ
64 Casting Lake Road
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(850) 622-3817
www.southwaltonchurchofchrist.com

FORT LAUDERDALE

Northside church of Christ
912 NW 19th St.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(954) 763-1404

FORT MYERS

Southside church of Christ
13641 Learning Court
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: David P. Schmidt
(239) 433-2838 or 482-2158

FROSTPROOF

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

GENEVA

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

JACKSONVILLE

Marietta church of Christ
8150 Driggers Street
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Jamie Rhoden, (904) 781-5704
or 693-0432, www.mariettaccoc.com

KEY LARGO

Key Largo church of Christ
100695 N. Overseas Hwy.
33037 m.m. 100.7 on US 1
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: William LeDent (305) 451-1194

MARY ESTHER

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

MIAMI

church of Christ
Eglise du Christ de Miami
8343 NE 3rd Court
Bible Study 10 A.M., Worship 11 A.M.
Wednesday 7 P.M.
Minister: Junot Joseph (305) 244-8295

MIAMI

Flagler Grove church of Christ
(Nearest to Airport), 500 N.W. 53rd Ave.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: John Buttrick (305) 634-5924

MIAMI

church of Christ
12780 Quail Roost Dr.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Clark Pace
(305) 233-9590 or (954) 430-1437

OCALA

Anthony church of Christ
9778 N.E. Jacksonville Rd., Anthony, FL 32617
Bible Study 9 A.M., Worship 10 A.M.
Wednesday 6:30 P.M.
Evangelist: Greg Cruz (352) 629-5505
www.anthonycocf.com

ORLANDO

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

ORLANDO

church of Christ at S. Bumby
3940 S. Bumby Ave.
Sunday Worship 9 A.M., Bible Study 10 A.M.
Worship w/ communion 10:55 A.M. (No Evening Service), Wednesday 7 P.M.
Evangelist: Adam Willingham
Office: (407) 851-8031

ORLANDO

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

PALMETTO

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

PANAMA CITY BEACH

Beach church of Christ
8910 Front Beach Rd.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(850) 234-2521

PENSACOLA

East Hill church of Christ
2078 E. Nine Mile Rd. at Camberwell Rd.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Hal Hammons
(850) 479-2130 or (850) 602-8420

SEFFNER

church of Christ
621 E. Wheeler Rd.
Bible Study 10 A.M., Worship 10:50 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Bobby Witherington (813) 684-1297
www.seffnercoc.org

GEORGIA

CENTERVILLE

Centerville church of Christ
250 Collins Ave. (Near Robins AFB)
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: J. Wiley Adams (478) 922-1158

COLUMBUS

River City Church of Christ
3900 River Road, Columbus GA 31904
Bible Class 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelists Jeff McCrary & Bo Couchman
(205) 451-9028, rivercitychurchofchrist.com
backtothebible@rivercitychurchofchrist.com

CONYERS

Rockdale church of Christ
East Metro Atlanta, 705 Smyrna Road
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5:30 P.M., Wednesday 7:30 P.M.
Building (770) 929-3973

PINE MTN. VALLEY

church of Christ
Route 116 (near Callaway Gardens)
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Tommy W. Thomas
(706) 628-5117 or 628-5229
www.pmvchurch.com

SAVANNAH

Coastal church of Christ
Bible Study 10 A.M., Worship 11 A.M.
(912) 344-1687
coastalchurchofchrist@outlook.com

VALDOSTA

church Of Christ
4313 North Valdosta Rd.
(Located 1 mile E. of Exit 22 off I-75)
Worship 9 A.M., Bible Study 10 P.M.
Communion 11 A.M., Wednesday 7 P.M.
(229) 244-8630, www.northvaldostacc.com

IOWA

GRINNELL

church of Christ
1402 Third Ave.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Wednesday 7 P.M.
(641) 521-6485, (641) 236-3883
www.grinnellcoc.com

DES MOINES

church of Christ
1310 N.E. 54th Ave.
Bible Study 9:30 A.M., Worship 10:40 A.M.
Wednesday 7 P.M., (515) 262-6799

IDAHO

BLACKFOOT

church of Christ
370 N. Shilling • P.O. Box 158-83221
Bible Study 10 A.M., Worship 11 A.M.
Wednesday 7:30 P.M.
(208) 765-6168 or 681-1552

ILLINOIS

CHICAGO

church of Christ
1514 West 74th Street
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: James E. Scott
Bldg. (773) 224-9279, (708) 339-6126

DOWNERS GROVE

church of Christ
1236 63rd St., (1 and 1/2 mile E. of I355)
Bible Study 9 A.M., Worship 9:55 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(630) 968-0760 • www.dgccc.org

GLEN ELLYN

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

MATTOON

Southside church of Christ
1100 S. 17th Street
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(217) 234-3702

SOUTH HOLLAND

Southeast church of Christ
16224 S Vincennes Ave.
Bible Study 9 A.M., Worship 10 A.M.
Evening 4 P.M., Wednesday 7 P.M.
Evangelist: Donald Hawkins, (708) 339-1008
www.southeastchurchofchrist.com

INDIANA

CLARKSVILLE

Clarksville church of Christ
407 W. Lewis & Clark Parkway, 47129
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Brian Anderson (812) 944-2305
or (812) 948-9917
www.clarksvillechurchofchrist.org

GREENWOOD

Greenwood church of Christ
371 W. Main Street
Sun. Bible Study 9 A.M., Worship 10:30 A.M.
Evening 4:30 P.M., Wednesday 7 P.M.
Evangelists: Neil Tremblett
(317) 888-8288
www.churchofchristatgreenwood.org

HOBART

church of Christ
300 N. Liberty Street
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Jerry Cleek (219) 942-2663

INDIANAPOLIS

Castleton church of Christ
7701 East 86th St., 46256
Sun. Worship 9:30 A.M., Bible Study 10:25 A.M.
Worship 11:15 A.M., Wed. Bible Study 7 P.M.
(317) 710-1204

JAMESTOWN

church of Christ
Bible Study 9:30 A.M., Worship 10:25 A.M.
Evening 4 P.M., Wednesday 7 P.M.
Evangelist: David McPherson
(765) 676-6404 or (270) 994-4397
www.jamestowncoc.com

OLITIC

church of Christ
400 Lafayette Ave. • P.O. Box 34
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 6 P.M. Wednesday 7 P.M.
(812) 279-4332

PEKIN

church of Christ
(First St. & Karnes Ct.)
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Jeremy Goen
(812) 967-3437 or 967-3520
www.pekinchurchofchrist.com

PLAINFIELD

church of Christ West
2028 Stafford Rd., Ste. C., (Marsh Shopping Cntr.)
Bible Study 9 A.M., Worship 9:50 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Johnie Edwards
(317) 964-9404 or (317) 839-1769
www.churchofchristwest.org

SAINT LEON, IN

Church of Christ
7140 Hyland Rd., Guildford, IN 47022
174 exit 164 1 mile south on SR 1
Bible study 9:30 A.M., Worship 10:30 A.M.
Evening 6:00 P.M., Wednesday 7:30 P.M.
812-637-1252 or 513-367-7871

SALEM

Westside church of Christ
2000 West State Rd. 56
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(812) 883-2033, www.westsidechurchofchrist.net

TRAFALGAR

Spearville Rd. church of Christ, 6244 S. 500W.
(1.2 mi. S. of Hwy. 135)
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Ed Rangel. (317) 878-5969
www.trafalgarchurch.com

KANSAS

TOPEKA

17th Street church of Christ
5600 SW 17th St.
Bible Study 9:15 A.M., Worship 10:30 A.M.
Wednesday 7 P.M.
(785) 235-8687 or 273-7977
www.17thstreetchurchofchrist.org

KENTUCKY

AUSTIN

Peter's Creek church of Christ
856 Thomerson Park Rd.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M.
Evangelist: David Cox (270) 579-8074 or
(270) 646-0498, www.peterscreekcoc.com

BEAVER DAM

church of Christ
1235 Williams St.
Worship 10 A.M., Bible Study After Worship
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Mike Thomas
(270) 274-4451 or 274-4486

BRANDENBURG

Brandenburg church of Christ
612 Broadway
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 6:30 P.M.
Evangelist: Charles J. White (270) 422-3878

CAMPBELLSVILLE

Sunny Hill Dr. church of Christ
A.M. Worship 9:30 A.M., A.M. Bible Study 10:30 A.M.
A.M. Worship 11:30 A.M., Wednesday 7 P.M.
Evangelist: Steve Lee (270) 789-1651
stevelee4510@windstream.net
www.sunnyhillcoc.com

CANEYVILLE

Caneyville church of Christ
103 N. Main St. • P.O. Box 233
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Jarrod Jacobs (270) 589-4167,
(270) 274-3065 or (502) 724-2231

DANVILLE

church of Christ
385 E. Lexington Ave.
Worship 10 A.M., Bible Study 11:15 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Scott Vifquain (859) 236-4204

FRANKLIN

31-W North church of Christ
1733 Bowling Green Road
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Steve Monts, (270) 586-3978
www.31wchurchofchrist.com

HODGENVILLE

Hodgenville church of Christ
613 S Lincoln Blvd.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Don Brady (270) 358-6053
Dbrady1295@aol.com

LEITCHFIELD

Mill St. church of Christ
733 Mill Street, Highway 62 E.
Bible Study 10 A.M., Worship 10:55 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Michael Hardin
(270) 259-4968 or (270) 300-3239
www.millstreetchurchofchrist.org

LOUISVILLE

Valley Station church of Christ
1803 Dixie Garden Drive
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Dudley Ross Spears (502) 937-2822

LOUISIANA

GONZALES

Southside church of Christ
405 Orice Roth Road, 70737, (Baton Rouge area)
Bible Class 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: R.J. Evans (225) 622-4587
rjevans@eatel.net

MANY

Lakeside church of Christ
12095 Texas Hwy. (Hwy. 6 W.)
12 miles west of Many
Bible Study 10 A.M., Worship 11 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(318) 256-9396

STONEWALL

N. DeSoto church of Christ
2071 Highway 171 (South of Shreveport)
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(318) 925-2733

MARYLAND

SEVERN

Southwest church of Christ
805 Meadow Rd.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Brandon Trout
(410) 969-1420 or (410) 551-6549
www.swcofchrist.com

MAINE

PORTLAND

church of Christ • 856 Brighton Ave.
Leave Maine Turnpike at Exit 48
(Breakwater School)
Bible Study 10 A.M., Worship 11 A.M.
Second service immediately following morning
worship. Mid-week Bible Study. Please call for
times & places. (207) 839-3075 or 839-8409

MICHIGAN

CEDAR SPRINGS

W. Michigan church of Christ
Sr. Citizen Center, 44 Park Street
(Grand Rapids Area)
Worship 11 A.M., Bible Study 12:30 P.M.
Wednesday 7 P.M.
Evangelist: Joseph Gladwell, (616) 975-2778
westmichcof10@yahoo.com

MINNESOTA

DULUTH

church of Christ
4401 Glenwood St.
Bible Study 9 A.M., Worship 10 A.M.
Bible Study 5:30 P.M., Wednesday 7 P.M.
Evangelist: Taylor Ladd (218) 728-3233

ST. CHARLES

church of Christ
636 Whitewater Ave.
Bible Study 10 A.M., Worship 11 A.M.
Bible Study 2:15 P.M.
Wednesday 7 P.M., call for location
FREE Bible correspondence studies
Evangelist: Robert Lehnertz (507) 534-2905

MISSISSIPPI

BOONEVILLE

Oakleigh Dr. church of Christ
101 Oakleigh Dr.
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 4 P.M., Wednesday 7 P.M.
Building: (662) 728-1942

CLINTON

McRaven Rd. church of Christ
301 McRaven Rd. (I20, exit 36)
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Leonard White
(601) 925-9757 or 924-2645

MERIDIAN

Grandview church of Christ
2820 Grandview Ave.
Bible Study 10 A.M., Worship 11 A.M.
Sun. Evening 6 P.M., Wednesday 6:30 P.M.
(601) 482-0543, (601) 479-3394 or (601) 934-3675
Contacts: Ron Cooper & Jim Young
youngins@comcast.net

MERIDIAN

7th St. church of Christ
2914 7th Street
Bible Study 9 A.M., Worship 10 A.M.
(601) 483-3101

SOUTHAVEN

church of Christ
2110 E State Line Rd. (Exit I-55), (Memphis area)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Wednesday 7 P.M.
Evangelist: James A. Brown
(662) 342-1132 - church Building

MISSOURI

BLUE SPRINGS

Southside church of Christ
4000 SW Christiansen
Worship 9 A.M., Bible Study 10 A.M.
Worship 11 A.M., Wednesday 7 P.M.
Evangelist: Brett Hogland (816) 228-9262

CAPE GIRARDEAU

North Cape church of Christ
121 S. Broadview St. Suite 2,
Cape Girardeau, MO 63703
Sunday Bible Study 9:15 & 10 A.M.,
Worship 11 A.M., No Evening Service
Wednesday 6 P.M./CST, 7 P.M./DST
Evangelist: Jerry Lee Westbrook (573) 334-9673

DONIPHAN

Southside church of Christ
Hwy. 142 E. 1/2 mile (P.O. Box 220)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(573) 996-3251 or 996-3513

FAIR GROVE

church of Christ
217 N. Orchard Blvd.
Bible Study 9 A.M., Bible Study 10 A.M.
Worship 11 A.M., Wednesday 7 P.M.
Evangelist: Walter Myers (417) 830-8972 or
(417) 736-2663

KENNETT

church of Christ
703 Harrison St.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(573) 888-6778 or (870) 650-1648
Nolan Glover, Preacher
www.westsidechurchofchrist.us

LILBOURN

church of Christ
P.O. Box 270 • 211 Benton St.
Bible Study 9:45 A.M., Worship 10:45 A.M.
Evening 5:30 P.M., Wednesday 7:30 P.M.
Evangelist: Shane Williams, (573) 688-2234
or 748-5204

RAYTOWN

Sterling Ave. church of Christ
5825 Sterling Ave. (Near Sports Complex)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Jerid Gunter
(816) 356-3096 or (270) 585-4331
www.sterlingavechurchofchrist.org

ST. JAMES

church of Christ
685 Sidney St.
Bible Study 9:30 A.M., Worship 10:15 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Lynn Huggins (573) 265-8628

ST. JOSEPH

County Line church of Christ
2727 County Line Rd.
Bible Study 9 A.M., Worship 9:50 A.M.
Evening 3 P.M., Wednesday 7 P.M.
(816) 279-4737
www.countylinechurchofchrist.com

NEBRASKA

BEATRICE

church of Christ • 7th and Bell
Bible Study 9 A.M., Worship 10 A.M.
Evening 6:30 P.M., 233-4102 or 228-3827
www.churchofchrist7bell.com

NEW JERSEY

VAUXHALL

church of Christ
Milbourn Mall Suite 6., 2933 Vauxhall Rd.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Contact: Harry Persaud
phone: (908) 964-6356 • cell: (908) 964-8570

NEW MEXICO

ALBUQUERQUE

Heights church of Christ
7801 Zuni Road, S.E.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evanagelist: Darrel Yontz (505) 266-7577
www.heightschurchofchrist.com

NEVADA

RENO

Central church of Christ
2450 Wrondel Way, Suite A
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(775) 786-2888

NORTH CAROLINA

CHARLOTTE

Charlotte church of Christ
5327 S. Tyron Street
Worship 9 A.M., Bible Study 10: A.M.
Worship 11 A.M., Wednesday 7:30 P.M.
(704) 525-5655

OHIO

BEAVERCREEK

Knollwood Church of Christ
1031 Welford Drive
Bible Study 9:30 A.M., Worship 10:20 A.M.
Afternoon 3 P.M., Wednesday Afternoon 1 P.M.
Wednesday Evening 7 P.M.
(937) 426-1422
www.knollwoodchurch.org

CINCINNATI

Blue Ash church of Christ
4667 Cooper Road
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Russell Dunaway, Jr. (513) 891-3174
www.blueashchurchofchrist.com

CLEVELAND

Lorain Ave. church of Christ
13501 Lorain Ave.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(330) 723-0111 or (330) 590-0227
or (216) 322-9392
www.lorainave-churchofchrist.com

COLUMBUS

Laurel Canyon church of Christ
409 McNaughton Road
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(614) 868-1375, www.lccoc.net

DAYTON

West Carrollton
28 W. Main Street, 45449
Early Worship 9 A.M., Bible Study 9:30 A.M.
Worship 10:25 A.M., Wednesday 7 P.M.
Evangelist: Michael Grushon (937) 866-5162
or 848-3779, www.wc-coc.org

FRANKLIN

Franklin church of Christ
6417 Franklin-Lebanon Rd. 45005
Sun. Bible Study 10 A.M.
Sun Worship 10:45 A.M.
Tues. Bible Study 6:30 P.M.
Evangelist: Josh Lee (937) 789-8055
or (937) 746-1249, www.franklin-church.org

FREMONT

church of Christ
3361 W. State Street, 1 mi. W. of Fremont
on U.S. Rt. 20
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(419) 849-3340 or 849-2980
www.fremontchurchofchrist.com

HAMILTON

Westview church of Christ
1040 Azel Ave.
Bible Study 9 A.M., Worship 9:45 A.M.
Evening 6:30 P.M., Wednesday 7 P.M.
Evangelist: Eugene Ford (513) 863-0403

HILLIARD

church of Christ
4840 Cemetery Rd.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(614) 876-4089

MANSFIELD

Southside church of Christ
687 Mansfield-Lucas Road
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 5 P.M., Wednesday 5 P.M.
James Bond: (419) 526-2868
Leon Bond: (419) 525-3684
church: (419) 522-8982

NEW LEBANON

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

MARIETTA-RENO

Marietta-Reno church of Christ
80 Sandhill Road
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6:30 P.M., Wednesday 7 P.M.
Daniel Ruegg: (740) 222-9160 or
Steve Foutty: (740) 473-9028

NORTHWOOD

Frey Road church of Christ
4110 Frey Rd. (Toledo Area)
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Donald Jarabek
(419) 893-3566, (567) 694-5062

UHRICHSVILLE

church of Christ
638 Parrish Street
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 6:30 P.M., Mid-week 6:30 P.M.

OKLAHOMA

MCALISTER

North A St. church of Christ
2120 No. A Street
Bible Study 9:45 A.M., Worship 10:45 A.M.
Evening 5:30 P.M., Wednesday 7 P.M.
Evangelist: Rob Lungstrum, Cell: (918) 931-1362
Office: (918) 423-3445

OKLAHOMA CITY

Seminole Pointe church of Christ
16300 N. May Avenue
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: John M. Duvall (405) 340-3189
or (405) 513-6691, www.seminolepointe.church

OREGON

SWEET HOME

Church of Christ
3702 E. Long Street, Sweet Home, OR
Bible Study 10 A.M., Worship 11 A.M.
Evening 7 P.M., Wednesday 7:30 P.M.
Building: (541) 367-1599

PENNSYLVANIA

PHILADELPHIA

church of Christ
7222 Germantown Ave., 19119
Bible Study 10:15 A.M., Worship 11:15 A.M.
Tuesday night 7 P.M.
Evangelist: James H. Baker, Jr. (215) 248-2026
www.mtairychurchofchrist.org

SOUTH CAROLINA

COLUMBIA

Lower Richland church of Christ
3000 Trotter Rd. (Hopkins, SC)
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(803) 730-0452, <http://lowerrichlandchurch.org>

SUMTER

Woodland church of Christ
3370 Broad St. Extension
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5:30 P.M., Wednesday 7 P.M.
Evangelist: A.A. Granke, Jr. (803) 499-6023

WEST COLUMBIA

Airport church of Christ
4013 Edmund Hwy. (Hwy. 302)
OUR WEB SITE DISPLAYS OUR CURRENT ASSEMBLY SCHEDULE.
Evangelist: Seth Mauldin, Bldg. (803) 834-6978
<http://airport-church-of-christ.com>

TENNESSEE

COLUMBIA

Mooresville Pike church of Christ
417 Mooresville Pike
(.8 mi. N. of Hwy. 50/Jas. Campbell)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 3:30 P.M., Wednesday 7 P.M.
(931) 388-5828 or (931) 381-7898
www.mooresvillepikecoc.com

COSBY

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

JACKSON

Sunset View church of Christ
3618 Hwy 70 East
(Exit 87 off I-40, 7mi. @ Spring Creek)
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Steve Wilkerson (731) 967-0590
or 968-9851

JOHNSON CITY

Brookmead church of Christ
2428 Lakeview Drive
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Kevin Kay (423) 282-6251 or 426-1836

JONESBOROUGH

11-E church of Christ
240 Headtown Road
Bible Study 10:30 A.M., Worship 11 A.M.
Evening 5 P.M., Evangelist: David Wheeler
(423) 557-9119 or (423) 948-6464
www.christianadmonisher.jigsy.com

KINGSTON SPRINGS

Kingston Springs church of Christ
350 North Main Street
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Steve Walker, www.kscoc.com

MT. PLEASANT

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

KINGSPOUR

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

MARYVILLE

Smokey Mt. church of Christ
2206 Montvale Road
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Harold Tabor (865) 977-4230
Lon Spurgeon (865) 388-8749
<http://tinyurl.com/smchurch>

MEMPHIS

Rocky Pt. Road church of Christ
516 E. Rocky Point Rd., Cordova
Bible Study 9 A.M., Worship 10A.M.
Wednesday 7 P.M.
rockypointchurch@gmail.com
www.rockypointchurch.org

MURFREESBORO

Cason Lane church of Christ
1110 Cason Lane
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(615) 896-0090 (Building)
www.casonlanechurch.org

MURFREESBORO, TN

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

NASHVILLE

Hillview church of Christ
7471 Charlotte Pike
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(615) 952-5458 or (615) 356-7318
Evangelist: Lee Wildman

NASHVILLE

Perry Heights church of Christ
423 Donelson Pike
Bible Study 9 A.M., Worship 9:55 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Johnny Felker (615) 883-3118
<http://perryheights.faithweb.com>

PIGEON FORGE

King Branch Road church of Christ
560 King Branch Road
Worship 10 A.M., Wednesday 7 P.M.
Facilities available for Sunday evening services
upon request.
Evangelist: Roger Williams (865) 430-5980
www.KingBranchRoadchurchOfChrist.org

SHELBYVILLE

El Bethel church of Christ
1801 Hwy. 41-A North
Bible Study 9 A.M., Worship 9:50 A.M.
Evening 5:30 P.M., Wednesday 7 P.M.
Evangelist: Donnie V. Rader (931) 607-9099
dvrader@live.com

SHELBYVILLE

Shelbyville Mills church of Christ
1222 W. Jackson St.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Jeff Curtis (931) 607-9118
djcurtis1963@hotmail.com

TEXAS

ALLEN

West Allen church of Christ
1414 W. Exchange Blvd. (2 miles west of Hwy. 75)
Bible Study 9 A.M., Worship 9:50 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Jerry King (214) 504-0443
Building phone (972) 727-5355

ALVARADO

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

ALVIN

Adoue St. church of Christ
605 E. Adoue Street
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Mark Mayberry (281) 331-4953
or (832) 837-9038

AUSTIN

Schultz Lane church of Christ
Faber Rd. & Schultz Ln., Pflugerville, TX 78660
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 2 P.M., Wednesday 7:30 P.M.
Evangelist: Ron Lehde

BAYTOWN

church of Christ at Pruett & Lobit
701 North Pruett Street
Bible Study 9:45 A.M., Worship 10:40 A.M.
Evening 6:30 P.M., Wednesday 7 P.M.
Evangelist: Jesse Flowers (281) 515-8939
Building: (281) 422-5926, Weldon: (713) 818-1321

BEAUMONT

Dowlen Rd. church of Christ
3060 Dowlen Road
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelists: Max Dawson & Benjamin Lee
(409) 866-1996

CONROE

Woodland Hills church of Christ
410 Woodland Hills Dr., 77303
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
phone: (936) 756-9322
www.conroechurch.com

CLEVELAND

church of Christ
310 E. Houston Street
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7:30 P.M.
Evangelist: Robert Davis (281) 592-5676
www.clevelandchurchofchrist.org

CORPUS CHRISTI

Hwy. 9 church of Christ
Worship 10 A.M., Bible Study 11 A.M.
Worship 12 P.M., Wednesday 7:30 P.M.
Call for location: Keith Kalies (361) 776-2304
or Patrick Frazier (361) 235-1990

DICKINSON

church of Christ
2919 FM 517 Road E.
Bible Study 10 A.M., Worship 10:50 A.M.
Evening 6 P.M., Wednesday 9:45 A.M.
Wednesday 7 P.M., (281) 534-4870
www.dickinsonchurchofchrist.org

DALLAS

Methodist Street church of Christ
2111 Methodist St. • Red Oak TX, 75154
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: D. LeRoy Klice
(972) 576-3119 or 363-7672
www.methodiststreetchurchofchrist.com

DUNCANVILLE

Whispering Hills church of Christ
2126 S. Main (South Dallas)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(214) 874-5701, info@whchurchofchrist.net

EDNA

church of Christ
301 Robison Street
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(361) 782-5506 or 782-2844
Elders: J. Mercer & S. Mercer

EL PASO

Eastridge church of Christ
3277 Pendleton Road
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(915) 855-1524

FORT WORTH

West Side church of Christ
6110 White Settlement Rd. 76114
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(817) 738-7269

GRANBURY

church of Christ
4313 Old Granbury Road
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
817-913-4209 or 817-279-3351

HOUSTON

Fry Rd. church of Christ
2510 Fry Road (77084)
Bible Study 9:30 A.M., Worship 10:20 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Bob Pulliam: (281) 832-4633, www.fryroad.org

HOUSTON

Spring Woods church of Christ
9955 Neuens Rd. at Witte Road
Worship 9 A.M., Bible Study 10 A.M.
Worship 11 A.M., Evening 6 P.M.
Wednesday 7 P.M.
Evangelist (713) 419-1750
www.springwoodschurchofchrist.com

IRVING

Westside church of Christ
2320 Imperial Dr. (closest to DFW Airport)
Bible Study 9 A.M., Worship 9:50 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Mark Roberts (972) 986-9131
www.JustChristians.com

LANCASTER

Pleasant Run church of Christ
831 W. Pleasant Run Road
Bible Study 9:30 A.M., Worship 10:20 A.M.
Evening 5 P.M., Wednesday 7:30 P.M.
(972) 227-1708 or 227-2598

LUBBACK

Indiana Ave. church of Christ
6111 Indiana Avenue
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(806) 795-3377
www.lubbbackchurch.com

LUFKIN

Timberland Dr. church of Christ
912 S. Timberland Drive
Bible Study 9 A.M., Worship 9:50 A.M.
Evening 6 P.M., Wednesday 7: P.M.
Evangelists: Harold Hancock & Reagan McClenny
(936) 634-7110 or 632-7070

MANSFIELD

Northside church of Christ
1820 Mansfield-Webb Road
Bible Study 9:30 A.M., Worship 10:20 A.M.
Evening 5 P.M., Wednesday 6:30 P.M.
Evangelist: Tom Roberts (817) 466-3160

NACOGDOCHES

Stallings Dr. church of Christ
3831 N.E. Stallings Drive
Bible Study 9:30 A.M., Worship 10:20 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Randy Harshbarger & Jay Taylor

PLANO

Spring Creek church of Christ
2100 W. Spring Creek Pkwy., (North Dallas Suburb)
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(972) 517-5582, www.planochurch.org

SAN ANTONIO

Grissom Rd. church of Christ
5470 Lost Lane at Grissom Rd.
San Antonio, TX 78238-2700
Bible Classes 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday (Ladies Class) 10 A.M.,
Wednesday (Bible Class) 7:30 P.M.
Terry Starling, Evangelist
www.grissomroadcoc.org

SAN ANTONIO

Pecan Valley church of Christ
268 Utopia Avenue, (I-37 S.E. Exit Pecan Valley)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Clyde W. Carter (210) 337-6143

SHERMAN

Westwood Village church of Christ
314 N. Tolbert
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Jim Smelser

TEMPLE

Leon Valley church of Christ
4404 Twin City Blvd.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Jason Garcia
yourfriendjgar@gmail.com
www.biblemoments.org

WACO

Sun Valley church of Christ
340 E. Warren St. (In Hewitt, a suburb of Waco)
Bible Class 9:30 A.M., Worship 10:30 A.M.
Wednesday 7 P.M.
Evangelist: Marc Smith
(254) 666-1020 or 420-1484

THE WOODLANDS

Woodlands church of Christ
1500 Wellman Road • P.O. Box 7664 (77380)
Bible Class 9:30 A.M., Worship 10:20 A.M.
Evening 5 P.M., Wednesday 7:30 P.M.
(281) 367-2099
www.woodlandschurchofchrist.org

VIRGINIA

CHESAPEAKE

Tidewater church of Christ
217 Taxus Street
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Steve Schlosser (757) 436-6900

CHESTER

Chester church of Christ
12100 Winfree St., (Central to Richmond,
Hopewell, Petersburg, & Colonial Heights)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5:30 P.M., Wednesday 7:30 P.M.
church Building: (804) 796-2374, (804) 385-2725
or (804) 271-0877

NEWPORT NEWS

Harpersville Rd. church of Christ
315 Harpersville Road
Bible Study 10 A.M., Worship 11 A.M.
Wednesday 7:00 P.M.

RICHMOND (METRO)

Courthouse church of Christ
Courthouse Rd. at Double Creek Ct.
(2.2 miles S of Rt. 288)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Gene Tope (804) 790-1629
www.courthousechurchofchrist.com

RICHMOND

Forest Hill church of Christ
1208 W. 41st Street
Bible Study 10 A.M., Worship 11 A.M.
Evening 6:00 P.M., Wednesday 7:00 P.M.
Evangelist: Jack Bise, Jr. (804) 233-5959

RIDGEWAY

church of Christ
2970 Old Leaksville Road
Bible Study 10 A.M., Worship 11 A.M.
Evening 5:30 P.M., Wednesday 7 P.M.
(276) 956-6049
www.churchofchristatridgeway.com

ROANOKE

Blue Ridge church of Christ
929 Indiana Avenue N.E. (5 min. from Roanoke
Convention Center)
1st Lesson 9:15 A.M., Bible Study 10 A.M.
Worship 11 A.M., Wednesday 7:30 P.M.
(540) 344-2755

VIRGINIA BEACH

Southside church of Christ
5652 Haden Road
Bible Study 10 A.M., Worship 11 A.M.
Robert Mallard (757) 464-4574

WASHINGTON

BELLINGHAM

Mt. Baker church of Christ
1860 Mt. Baker Hwy.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Joe Price (360) 752-2692 or 380-2960
www.bibleanswer.com/mtbaker

WEST VIRGINIA

CHARLESTON

church of Christ
873 Oakwood Road
Bible Study 10 A.M., Worship 10:50 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Jonathan Chaffin (304) 342-5637
www.oakwoodroadchurchofchrist.com

CLARKSBURG

Westside church of Christ
Davisson Run Road
Sunday Morning 9:30 A.M.
(304) 622-5433
www.westsidechurchofchristwv.net

FAIRMONT

Eastside church of Christ
1929 Morgantown Avenue
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(304) 363-8696 or (304)844-2437

GLADESVILLE

Gladesville church of Christ
2906 Gladesville Rd., Independence, WV 26374
Sunday Bible Study 10 A.M., Worship 10:45 A.M.
Sunday 7 P.M., Wednesday 7 P.M.
(304) 864-3078

MOUNDSVILLE

Moundsville church of Christ
210 Cedar Street
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6:30 P.M., Mid-week 7:30 P.M.
Evangelist: Tony Huntsman (304) 845-4940

PARKERSBURG

Marrtown church of Christ
825 Marrtown Road
Bible Study 9:30 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(304) 422-7458 or 893-5227

WYOMING

RANCHESTER

Ranchester church of Christ
Hwy. 14 West, Ranch Mart Mall
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 6:30 P.M.
Contact: Bob Reich (307) 655-2563

CANADA

CALGARY, AB

Northside church of Christ
803 20A Avenue NE
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday Bible Study 7 P.M.
+1 (403) 452-5116
www.churchofchristcalgary.com

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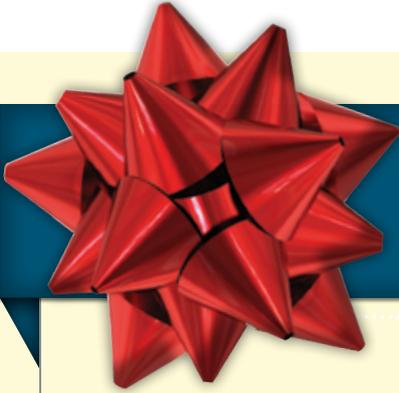
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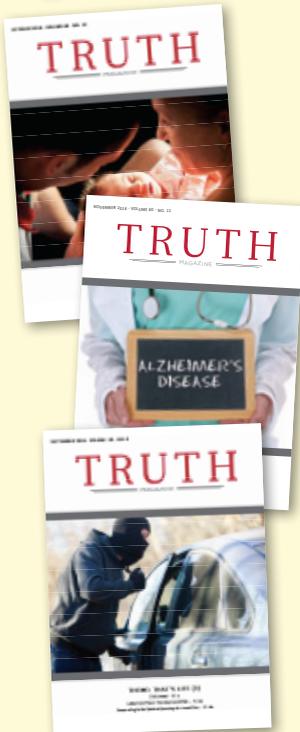
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