

Nations That Forget God

P.J. Casebolt

“The wicked shall be turned into hell, and all the nations that forget God” (Ps. 9:17). And we need to be concerned not only with the *final destiny* of such nations, but also with *their present* condition and standing in God’s sight.

“But the men of Sodom were wicked and sinners before the Lord exceedingly” (Gen. 13:13). When Abraham could not find even ten righteous souls among those wicked Sodomites, “the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven” (Gen. 19:24). Some 1900 years later, Peter said that the condemnation of these wicked cities was “an ensample unto those that after should live ungodly” (2 Pet. 2:6).

If a nation will repent in time, and turn to God, it is possible for that nation to be spared. God told Jonah, “Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me” (Jon. 1:2). At first, the prophet shirked his duty and tried to “flee . . . from the presence of the Lord,” but after three days and nights in a fish’s belly, Jonah decided to do God’s will. Drastic measures are sometimes required to get some preachers to do their duty. When Nineveh finally got the message, its citizens, including the king, repented in sackcloth, “turned from their evil way,” and God turned his wrath away from Nineveh. But another king did not lead his nation to repentance, and that nation of Babylon was overthrown, even by an inferior nation (Dan. 2:39; 5:25-31).

We need to be concerned about our nation, whose citizens “from the greatest of them even to the least of them,” engage promiscuously in wickedness, but refuse to repent. What can God-fearing people do in such cases?

Though Lot was a righteous man, all he could do was to be “vexed with the filthy conversation of the wicked” (2 Pet. 2:7, 8). Lot had “pitched his

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Manuscripts should be sent to Mike Willis, 6567 Kings Ct., Danville, Indiana 46122-9075. He is available at 1-317-745-4708. E-mail: mikewillis1@compuserve.com All business matters should be addressed to O.C. Birdwell, Jr. who serves as Executive Vice-President for the Guardian of Truth Foundation. He is available by phone at 1-800-633-3216 or by mail at P.O. Box 858, Athens, AL 35611.

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The Advantages of Following Christ

Mike Willis

Why should I become a disciple of Jesus Christ? When so many in our society are choosing to live without a commitment to Jesus, it occurs to me that there might be some need to explain why we think there is an advantage to being a disciple of Christ by explaining what Christ has done for us. Every person might have a different list of things that he would include on his list. However, here are some things that I see as distinct advantages that followers of Christ have over others.

The Follower of Christ Has A Distinct Moral Standard By Which To Live

The need for a clear moral standard has never been more clearly shown than in the recent issues brought before our nation by the impeachment trial of our president. We have been fed a constant barrage of assertions that what the president and his intern do in a consensual way is their business. Indeed, we are being told that same thing about a number of moral issues including the following: fornication, adultery, homosexuality, abortion, euthanasia, etc.

The idea that what one chooses to do is his own business may sound good until one starts making application of those principles to his own children. Is one ethical system just as good as another for your children? If you approach your son, suspecting that he might be involved in fornication or drugs, would you accept his explanation if he said, "Mom and Dad, you may choose not to commit fornication or use recreational drugs and I am not condemning you for what you choose to do. However, don't try to bind your morals on me. I may choose to live differently than you do." I suspect that most parents will appeal to their children to live by an absolute ethical code and even enact disciplinary punishments for the violation of those ethics.

The Christian has a distinct advantage in rearing his children in this age of moral relativity. The Christian believes that there is an absolute standard of ethics that is applicable to every person in every nation for all time. Sin is wrong because it is a violation of God's word (1 John 3:4), not because it is a violation of societal ethics or personal conscience. Because there is a God and that God has given us a law by which to live, all men are bound by the same moral code (John 12:48). I can speak

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Preaching in the Philippines - Again

Connie W. Adams

Having visited and preached in the Philippines in 1971 and again in 1975, I decided to go again to places where we had been before and include some new places, and see how they do (Acts 15:36). This trip was in response to repeated invitations from several places in the Philippines. My wife accompanied me on this trip and was a great help. For years brethren have urged American preachers to bring their wives but only two or three have done so over the years.

We spent one month in the Philippines with all of our work being confined to Mindanao and Luzon. In Mindanao, we conducted meetings at Pagadian City in Zamboanga and also in Davao City. **Ramon C. Carino** is an older and much respected preacher in Pagadian City and all of that part of Mindanao. He is now 75 and is yet doing a significant work. At Davao City we worked with our old friend, **Juanito Balbin** and at Toril, just north of there, with **Emilio Lumapay**. Both are able and experienced preachers who take a strong stand for the truth.

Our last two weeks were spent on Luzon, first at Manila with **Ben Cruz** who continues to do good work. We had a most encouraging visit to Tuguegarao where **Rody Gumpad** is doing much good work. While there we preached two nights in the open in a brother's yard, at two different congregations on Sunday and then had a two-day lectureship. I also spoke on their one-hour television program. From there we spent an amazing three days visiting congregations in Ilocos Norte and Ilocos Sur. I had heard good things about the work in that area but this was my first time to see any of it first hand. "The half was not told." We were greeted by over 1,000 at three different locations and about 800 at still another. There are many congregations and preachers in that area. They are working together well and do not seem to be troubled by some of the issues we had to combat at other places (error on marriage, divorce and remarriage, the one covenant doctrine, errors on the misuse of Romans 14 and the false applications of that to questions of fellowship and how to identify false teachers). We met many able preachers in that area, including **Dani Oiongson** at Allisitan, **Victorio Domingo** at Marcos, and **Materno Sibayan, Sr.** and **Materno Sibayan, Jr.** who work at Laoag City, Sinait and in that general area. Brother Sibayan, Sr. was a well known and able Pentecostal preacher until 1972 when he was converted

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on Mindanao by the late Romulo Agduma. He returned to his wife's home area at Sinait and from that beginning the work in the northern part of Luzon began to grow and flourish. Scores of denominational preachers have been converted. Three were baptized during our work (and that does not include 24 more preachers converted during the same time frame in places where Jim McDonald preached. The church at Laoag City had constructed a large meeting house and is now using it though it is far from completed. We saw new buildings under construction in several places. Some had recently improved their facilities. Other congregations meet in very humble circumstances under sheds attached to the side of someone's house, or under a shelter framed with bamboo and with a straw roof.

There are hundreds of congregations in the Philippines. I do not know how many and I doubt that anyone does for sure. There are several hundred preachers. We personally greeted between 400-500. Some of these men have support from churches and individuals in the U.S.A. Others support their families while working as farmers, teachers, taxi drivers, or whatever they find to do. Life is very hard for many of them. We saw a number of congregations which now have elders and deacons. Some are able to assume part of their local work in spite of the poverty of many members. We saw areas where drought is still affecting corn and rice crops.

Many of the preachers have been converted from denominationalism and have given up a great deal in many instances in order to take a stand for the truth. Some of them are well educated. Others have limited education and few tools with which to work. Most of them need books and teaching supplies. Congregations are in great need of class materials to teach children and young people. There are places where Bibles, song books, and communion trays are badly needed. Gospel tracts on basic subjects are needed everywhere. I saw two preachers who have copy machines and they really put them to use.

Men like Jim McDonald, Ron Halbrook, Jerry Parks, and

Danny McKibben have done much good. Through the years a number of good brethren have gone to help. J.T. Smith has made four trips. Any number of good men have gone at least once. Johnie P. Edwards with his son, grandson, and another brother, took their two-weeks intensive preacher training program to Manila in January with great results. They had 120 preachers enrolled in that. They took along 40 boxes of teaching materials.

While we were there for 30 days, I preached 56 times, conducted 27 hours of open forum (answering Bible questions) and Bobby taught 30 classes for women. These were well received and in several places there were more women than men in attendance. We saw 183 baptized. That does not include those converted at places where other Americans worked during that same month, nor the number from Filipino preachers at work during that time. These baptisms are the result of the labors of the Filipino brethren and they would obey the gospel whether we were there or not. It is regrettable that some American preachers have taken a variety of false teachings to the Philippines. Brethren there have to do the same as we do here. They have to sort through that and see what the Bible teaches and stand accordingly. Some of those who have taught error there do not agree among themselves, yet they go arm in arm with each other in their work. That is made possible by their misuse of Romans 14 and mistaken notions about fellowship. We had many questions about these matters. Several able and respected men made their position clear and stated their determination to stand whatever it might cost them.

We were assisted by thirteen congregations and 43 individuals in making this trip. We are grateful for this help and thankful to our God for health and strength to meet a very demanding schedule. We are also thankful to our beloved Filipino brethren who extended such loving hospitality to us everywhere we went.

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by Mike Willis

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Paul's Discourse On Darkness

David Eldridge

“And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil” (John 3:19). Unfortunately, many people have been blinded from the light of Jesus Christ because they live in extreme darkness. By their wicked works, they have separated themselves from God, who is the source of light (Col. 1:21; 1 John 1:5). Paul, seeing the lure of this sinful lifestyle, gives the church at Ephesus sundry exhortations and admonitions concerning walking in the darkness of the world. We read this discourse in Ephesians 5:1-12.

We Once Lived In Darkness

In our reading Paul tells the Christians, “ye were sometimes darkness” (v. 8). Here he acknowledges the universality of sin. At one time all of us walked in darkness, loved it, and attested to this by our lawless deeds. Many times today people never see the light of the gospel because they have never been shown the darkness in which they now live. We must never stray away from telling the sinner of his sin. People will never see the need for a physician if they don't see the symptoms of their sickness. A person will never seek to be found if he is not convinced that he is lost. In the same way, one will never see the light unless he is caused to first recognize the darkness. Let us never lose sight of the deplorable darkness that once was in our lives and still may be in that of others (Isa. 53:6; Rom. 3:23; 1 John 1:8-10).

Now, Avoid The Darkness

After acknowledging the former state of the Ephesians, the apostle states that now they are to “have no fellowship with the unfruitful works of darkness” (v. 11). In the context of this verse, he states the reason. They are now the children and followers of God (v.1). As Christians they have been sanctified and should act accordingly (v. 3). Although they did walk in darkness, now they are the children of light, and should so walk in the light (v. 8). If after we have been cleansed we walk in darkness any longer, we are lacking the fellowship of God, consequently we are lost (1 John

1:5, 6). We must shun things that are ungodly and avoid the darkness of sin.

Expose The Darkness

Not only were the Christians at Ephesus to have no fellowship with the works of darkness, they were also to “reprove them” (v. 11). Too often I fear we get the idea that we will just keep ourselves right and leave everyone else alone. This will not work! We must see the danger a lost soul faces, and being moved by love and compassion, expose the sin so that it may be repented of before it's too late. This is a God-given responsibility (1 Tim. 4:2; Tit. 2:15). Some people may bless us (Prov. 24:25), some will hate us (John 7:7; 1 John 3:13), but regardless of others' approval or lack thereof, it must be done. We must develop through righteous living an intolerance for sin.

Be Ashamed of the Darkness

Speaking of those who walked in darkness, Paul said, “For it is a shame even to speak of those things which are done of them in secret” (v. 12). In speaking of homosexuality, the apostle calls it a “shameful” act (Rom. 1:27). However, shame is not attached to one or two sins; it is tied to all sin. When we sin, we disappoint our Father, reject his will, belittle the sacrifice of Jesus, and condemn our souls to Hell. There is nothing to be proud of, yet there is everything to be ashamed of when we sin. We should abhor sin to the point that when we commit it or see it committed, we feel a deep shame. As we see many fight for the “right” to murder unborn babies, practice and embrace perversion, and commit travesties right and left, how do we feel? Are we deeply ashamed of mankind, or are we like those of Jeremiah's day who, “were not at all ashamed, neither could they blush” (Jer. 6:15)?

Conclusion

Realize that we have escaped the darkness of sin and have been set at liberty. Determine not to become entangled in it again. Admonish and reprove those that practice law-

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Our Marvelous Memory

Harold Fite

Someone has said, “If you have trouble remembering things and you fear you are losing your mind — don’t worry about it — just forget it.” While this contains humor, losing memory is a serious matter.

Memory is the “power of the mind that retains knowledge acquired by the perception and consciousness of the past.” Marjorie Holmes, in her book, *You And I And Yesterday*, said, “man is the only creature whose emotions are entangled with his memory.” Memory is the record of man’s experience. It is the ability to review the events of yesterday, and bring meaning and purpose to present experiences. Without memory we would be ignorant of the past and incapable of understanding the present. We would be void of lasting impressions; no process of reasoning; no conscience nor sense of responsibility.

On a bright February morning, Beverly Slater, then 48, stepped off the curb as the traffic light turned green in her direction. She was struck by a car, flung onto its hood, carried 50 feet, and dropped headlong onto the pavement. The impact of the collision was so great that her outstretched hand left a palm print pressed into the car hood. She remained in a coma for four days. When she opened her eyes she was surrounded by strangers. Who was this “Hal” asking her if she was “all right”? And what did he mean by “husband”? Forty-eight years of memory — her entire past — was erased instantly on the morning of February 13, 1980, in Philadelphia. Imagine, waking up some morning with no memory of the past!

lessness and be ashamed of your own sins as well as their sinful deeds. Always remember, “If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin” (1 John 1:7).

P.O. Box 501, Burkesville, Kentucky 42717

Memory forms an individual’s identity. Much of our lives are shaped by what we have learned. We can relate to the past — good or bad. We can relate to getting married, having children, but when we lose memory we cannot relate to any of these things. Memory is essential to human individuality. Tying the past to the present creates a continuing sense of identity. Memory helps to identify who we are — our roots.

Several years ago I had the opportunity to go back to the community where I was born and where I spent the early years of my life. It was a delightful journey back in time. I could visualize the men, long since gone, gathered in the shade of the old tree, whittling and making conversation, waiting for someone to signal that it was time to begin the church services.

I remember the three-room schoolhouse, which once stood a short distance away, and the happy experiences enjoyed there. As I sat in the old meeting house, I sat approximately where I sat years ago as a cotton-headed, barefoot boy in overalls. I looked across the room to a most familiar spot and recalled the features of an old gray-haired gentleman who always sat there — one whom I loved very much, and followed many a mile — my granddaddy Fite. I looked where he always hung his hat and remembered vividly the way he prayed.

Memories of childhood flooded my mind as I traversed the grounds of the old home place. As I gazed toward a corner of the pasture I could envision the small house in which I was born. It was there my brother died, and where I became deathly ill as the result of slipping a plug of Brown Mule chewing tobacco out of my granddaddy’s pocket and partaking of it. But now on that spot the green grass grows and the cows graze.

I looked at the sycamore trees along side the house remembering the hours I played in the shade they afforded. It was there I gained my first experience and appreciation of the power of a 12 gauge double-barreled shotgun when

both triggers are pulled simultaneously.

I remembered the location of the wash pot in which we boiled clothes and made lye soap, and of the time when trying to be of help to my mother — but incapable of reaching the wash pot, I dropped various articles of clothing into the fire, and burned that which we could ill afford to lose.

Although all trace of it has been removed, I could see through my mind's eye the barn, in which I sat and ate raw peanuts by the hour, shelled corn, fed the stock, and upon which I sat and contentedly smoked corn silks.

The tank of water where I watered old Nig and Preacher (our mules) still looked the same. The pastureland, which once grew cotton, presented a picture to me of one sitting on a cotton sack on a cool, crisp fall morning, waiting for daylight, wondering why his daddy didn't let him sleep a little longer.

I remembered the spot where my dad shot my hound dog because he was sucking eggs, and the area around the woodpile where I spent many an hour and rode a broom stick many a mile while visualizing myself as the hero who wore the white hat and rode the magnificent white stallion.

Precious father, loving mother,
Fly across the lonely years
And old home scenes of my childhood
In fond memory appear.

Precious memories, how they linger,
How they ever flood my soul
In the stillness of the midnight
Precious, sacred scenes unfold.

Now these things identify me. This is who I am — my roots. Without memory I am a nobody. Memories can help us live in the present and future. God called upon his people to remember the past to secure obedience to the future (Deut. 8:1, 2).

We must remember our spiritual roots. Look back to when you were “dead through trespasses and sins,” without God and no hope of heaven. How you were saved from past sins by the grace of God coupled with faith (Eph. 2:1-8). You became a new creature in Christ (2 Cor. 5:17). We must always remember our cleansing from old sins (2 Pet. 1:8). This reminds us who we are (our spiritual roots). We are children of God by faith in Christ Jesus (Gal. 3:26). We have been bought with a price (1 Cor. 6:20); our citizenship is in heaven (Phil. 3:20ff).

Our memory will play a part in judgment as God calls upon us to “remember” (Luke 16:25).

How wonderful that memory lingers still.

P.O. Box 1699, Mountain View, Arkansas 72560



The Preacher

Forrest Morris

He paused and looked outside,
unaware of the time of day,
Patiently searching the scriptures
for what they had to say.

He knew the significance of study
and was confident that he would find
The truth of the Word imparted
for all of mankind.

He diligently examined each passage
to discern right from wrong.
The sun was slowly setting
as his day grew long.

His wife passed by the doorway
and he turned and looked her way.
She started to ask him to rest awhile,
but smiled and walked away.

She realized the importance of his study
and trusted him to stop when he could.
Sometimes he pushed himself too hard
but, his reasons for doing so were good.

Oh, sometimes he was late for supper
and there were times he didn't come at all.
But, she knew when it came down to it,
he answered to a much higher call.

Bethlehem

Mike Willis

Bethlehem is first mentioned outside the Scriptures in a 14th century B.C. letter from the king of Jerusalem who wrote to his Egyptian overlord asking for archers to help him recover Bit-Lahmi which had seceded from his dynasty (*Amarna Letters*, quoted in *Oxford Archaeological Guides* 199).

Bethlehem is best remembered by Christians as the place where Jesus was born and where Herod the Great slaughtered the innocent babies under two years old in his attempt to kill the Messiah. Bethlehem is located six miles south of Jerusalem. Since the second century, men have been identifying a cave at Bethlehem as the site of the birth of Jesus (Justin, *Protoevangelium of James*). From Hadrian's time (A.D. 135) to the reign of Constantine (about 180 years), the site was overshadowed by paganism. On May 31, 339, the first church building was dedicated on the site of Jesus' birth. In 384 Jerome took up residence in Bethlehem, which led to its become a monastic center. Jerome worked from this church building to translate the Bible from Hebrew into Latin (Vulgate). This translation became the official Bible of the Catholic church for the next 1500 years.

In A.D. 529, Emperor Justinian ordered the destruction of the older building and the construction of a new building to mark the birth of Jesus (the Grotto [cave] of the Nativity). That 6th century church building built by the Emperor Justinian remains essentially as it was built, although the roof and floor have been replaced several times. Known as the *Church of the Nativity* (one of the oldest churches in the world and the oldest in Israel), this church has a silver star to mark the place where Jesus came out of the

womb of Mary which has become somewhat of a modern idol for many "Christians." This church is divided among the Roman Catholic, the Greek Orthodox and Armenian denominations and conflicts occur among them over control of the building at various times.

Also located here are the *Field of Boaz* and *Shepherds' Field, Rachel's Tomb* (built in 1860 by Moses Montefiore, a Jewish philanthropist), and *King David's wells*. These sites are not authenticated but one can get a sense of the terrain where these important Bible events occurred by being in the area.

Here are some important events that happened at Bethlehem:

- Bethlehem first appears in the Scriptures, nearly 2000 years before Jesus, as the burial place of Rachel (Gen. 35:19, 48).
- It is mentioned as one of the towns captured by Joshua (Josh. 19:15).
- The judge Ibzan was from here and was buried here (Judg. 12:8, 10).
- The story of Ruth occurs in Bethlehem (Ruth 1:1).
- David was from Bethlehem and there was anointed king (1 Sam. 16:4; 2 Sam. 23:15). It was from the well of Bethlehem that David longed for water when his mighty men broke through the lines of the Philistines to get it for him.
- Asahel was buried here (2 Sam. 2:32).
- Rehoboam strengthened Bethlehem (2 Chron. 11:6).
- Micah foretold that the Christ would be born there and he was (Mic. 5:2; Matt. 2:1, 5). There the shepherds came to worship him (Luke 2:4).
- Herod the Great slew the male babies under two years

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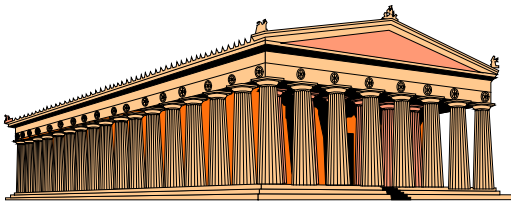
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“Worship the Lord in the Beauty of Holiness”

Daniel H. King

Consider for a moment the importance of that which takes place in worship: man approaches his Creator and Redeemer in an act of contrition, veneration and adoration. It is as if he has made an approach into the throne room of the greatest King that has ever been. If he were to enter the chambers of a mere human king, he would expect to dress in his very finest, not to appear in sloppy clothing, unkempt or unbathed, but to look his best. He would do this because the occasion is special, and the person he is about to enter into fellowship with is extra special. Now, if this be so in the case of a mere human being, how much more so as he makes his appearance before the Lord of all the universe, Master of all creation! There is nothing casual or ordinary about the circumstances of that which we have just described. The casual nature of so much of modern “worship” is therefore completely out of order and inappropriate to the occasion which is associated with religious devotion.

Drawing nigh to God is very serious business, when considered in the light of biblical teaching. It must not be done without adequate preparation or due reverence. David declared in Psalm 29:2, “Give the Lord the glory due unto his name; worship the Lord in the beauty of holiness.” The glory that is due to God’s name is an appropriate present for God’s people to set before the Maker and Preserver of the universe as they come to him in worship. Also, however, according to this text, those who worship the Lord are expected to come before him in what the author calls “the beauty of holiness.” Holiness is beautiful in the eyes of God, as per this text, and he expects that as we come to him in our various acts of devotion we shall be arrayed in what he describes as “holiness.” God

himself is holy, and he looks for this same wonderful quality in those who would be his servants: “. . . but like as he who called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy” (1 Pet. 1:15, 16). It is the most important adornment of those who proffer spiritual affection upon the living God.

But this brings up what we consider to be an interesting point. If God expects those who worship him to do so in “the beauty of holiness,” what does this mean for those who otherwise grace his presence? And, since the answer to this question is so patently obvious, we would inquire as to what sorts of things we might do to insult and dishonor him, or to cause an affront or an indignity to his majesty? The Bible, in fact, speaks of several situations which would definitely outrage the holiness of God. Let us speak briefly of them below:

1. Unholy Living is an Affront to the Beauty of Holiness. When the prophet Isaiah appeared in the Holy Presence of God in Isaiah 6, he felt embarrassed and alarmed that he was standing in such a Holy Place with such a Holy One. The text reads as follows: “In the year that king Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. Above him stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory. And the foundations of the thresholds shook at the voice of him that cried, and the house was filled with

smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of hosts” (vv. 1-5).

The prophet was humiliated and broken at recognizing his undone condition in the presence of the Holy One of Israel. Further, he knew that something needed to be done to cleanse him of his transgressions and his sins, so one of the angels went into swift action: “Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he touched my mouth with it, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin forgiven” (vv. 6-7). There is a most valuable lesson couched in this beautiful description of the divine and human encounter. We understand that today the unconverted sinner comes to a state of holiness by belief, repentance, confession, and baptism (cf. Mark 16:16; Acts 2:38; Rom. 10:10; 1 Pet. 3:21), and that the Christian who has fallen into sin may have forgiveness through repentance, confession and prayer (cf. Acts 8:22; 1 John 1:9).

Many people today do not understand what an affront it is to God to worship him while they are engaged in wilful and unrepentant transgression of his will. It is an insult and a disgrace! The Lord will never accept such worship! Sin needs to be atoned for and repented of before one may expect his worship to be received. The atonement God himself has provided through the death of his only begotten Son (Rom. 5:8-11). The repentance is upon our part, and may not be neglected (Acts 3:19). We cannot merely allow enough time to pass, or even go to a different locality where the sin was not committed. God yet knows the condition of our hearts and the guilt upon our souls. It still separates us from our Maker (Isa. 19:1, 2). We must worship God in the beauty of holiness.

2. Worship Which is of Human Origin is an Affront to the Beauty of Holiness. I know that this may be a complete surprise to some who may read this. In the present era such a pronouncement may appear crude and unkind, but the fact that it came from the lips of Jesus ought to lend it some small amount of credibility: “Ye hypocrites, well did Isaiah prophesy of you, saying, This people honoreth me with their lips; But their heart is far from me. But in vain do they worship me, teaching (as their) doctrines the precepts of men” (Matt. 15:7-9). In the time of Isaiah, and then later in the days of the Christ himself, some men made up their own rules in religion, and did so believing that God would be pleased with whatever religious activities they offered to God. The bottom line is that the Lord was not nearly so pleased with their religion as they were. In fact, if we are to believe what Jesus said, he was not pleased at all.

We need to learn the important lesson which this Scrip-

ture was intended to teach. As God’s creatures, we cannot strike out upon our own and make up our own rules as we go along. God will not be satisfied with such religion. Those who depart from Holy Scripture in their approach to religious work and worship ought to be put on notice that people who went before them in these rebellious ways offered their worship in vain. God wants to be worshiped in the beauty of holiness, and worship is not holy, is not sanctified, unless it is derived from the New Testament which is the written word of Christ!

3. Hypocritical, Judgmental Attitudes toward others are an Affront to the Beauty of Holiness. Jesus condemned the Pharisees for these insufferable qualities in their approach to religious piety: “Then spake Jesus to the multitudes and to his disciples, saying, The scribes and the Pharisees sit on Moses seat: all things therefore whatsoever they bid you, (these) do and observe: but do not ye after their works; for they say, and do not. Yea, they bind heavy burdens and grievous to be borne, and lay them on men’s shoulders; but they themselves will not move them with their finger. But all their works they do to be seen of men . . .” (Matt. 23:1-5). How can one be “holy” when he hates his fellow man? How can one be “holy” when he refuses to live by the standard which he attempts to force upon others? How can one be “holy” when he is hypocritical and judgmental in his attitudes toward his brothers and sisters in Christ? These are all questions which the Lord’s words engender. God wants us to worship him in the “beauty of holiness,” not with the unkind and hateful attitudes of the Pharisees.

Certainly there are a number of other points which we might add to this list, as they would also pertain to this important text. But these three applications are assuredly relevant to our own lives today. If worship is worth doing at all, then it is worth doing right. Thus, as David so ably said in his great Psalm: “Worship the Lord in the beauty of holiness.”

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The Need for a Distinctive Message

Douglas W. Hill

In so many ways in life, the need for a distinctive message is very evident to us. When a train whistle blows as it approaches a crossing, we know that it is a warning of danger. When the signal-light turns yellow and then red, we also know that we are to slow down and stop. When someone blows his car horn, we know we had better look where we are going. These clear signals help guide us away from certain particular perils.

Paul speaks of the principle of having distinctive, meaningful messages in 1 Corinthians 14:7-8. He lists here the examples of lifeless musical instruments. If one should give an unclear sound, how shall we know what was played or why? Also, if a trumpet gives an uncertain sound, who will know whether to prepare for war, to retreat, or if it is time for “mess hall”? Indeed, unclear sounds only lead to confusion.

You may, rightly, ask, “What does this have to do with the gospel?” Actually, it has much to do with it. In the context of 1 Corinthians 14, Paul applies this same principle to that of teaching others. He says, “So also ye, unless ye utter by the tongue speech easy to be understood, how shall it be known what is spoken? For ye will be speaking into the air” (1 Cor. 14:9). The problem at Corinth was that some were using the miraculous gift of speaking in tongues to glorify self and not to edify others. They would stand forth and speak in a foreign language which no one else there knew. Also, they did not use an interpreter so that others would be edified. This made their use of the gift a self glorifying and pointless sound. Paul here tells the Corinthians not to act this way.

In applying the principle to our day, we should first apply it to ourselves. Since we are to edify ourselves and teach others the gospel, we should be sure to do so in an understandable manner. Sometimes (by lack of sufficient study, or through lack of interest) we are not prepared to sound forth “the power of God unto salvation” in a clear way (Rom. 1:16; 2 Tim. 2:15). At other times, fear may hinder us in “confessing Christ” as we ought (Matt. 10:32-33). Whatever the reason, we need to make some corrections and faithfully declare the word of God.

In our day, some of our own preaching brethren are beginning give forth uncertain doctrinal sounds. Some have correctly said that sin is wrong, but then justify maintaining fellowship with those in error. Others have turned from preaching the simple gospel of Christ to more dramatic and sensational sermons. For example, some swell up to the verge of tears or give lengthy biographical histories that glorify men, others tell moving stories that tug at your heart and emotions. Some have cute sayings that make our ears tingle, like “Let’s have a love affair with the Lord!” Are such things fitting for the distinctive message of God’s Son? Are these an indication of sound judgment and glorifying Christ? Or are these things which the denominations have practiced and found pleasing? Is this not a shift in emphasis to glorying in fleshly things, in emotions and seeing what reactions we can provoke in others?

Now some may say that this is an unfair judgement of men. And I will certainly admit that I am not above making mistakes in judgment. Yet, what are we to emphasize in our preaching? Does faith come from seeing an emotional display or from the word of God (Rom. 10:17)? Are we to be careful with our words (Matt. 12:36-37) or shall we speak things which send mixed and unclear messages (Eph. 4:29)?

Sure, these may well respond, “But that is only your mind thinking that, I didn’t mean what you thought . . .” But are we ignorant of what such phrases suggest? Surely not. We are not to be *of* the world, but we certainly are not ignorant of what goes on *in* the world. Let us rather be wise as serpents and innocent as doves (Matt. 10:16).

Another area that we can apply the principle of needing a distinctive sound is when we talk to those among the denominations. How many of them teach the clear, unadulterated message of God which leads to salvation? I dare say none. All denominations make some alteration and raise some point (usually many) that contradicts the Scriptures. And so, they sound forth a diluted and polluted message.

Often times, the cry is that there are saved in every de-

Jesus Christ: God and Man

Gene Frost

There are three major views currently being espoused concerning the incarnation of Jesus Christ. These are historical traditions, two of which have been introduced within the past few years among the churches of Christ. All three traditions affirm that Jesus was manifest in a body of flesh. Differences concern the nature of the divine Spirit in that body and his relationship to it.

1. The first and oldest tradition is that God in the person of Jesus was tabernacled in a body, just as the spirits of all men are. The divine Spirit, being immutably God, retained the fullness of his deity or Godhood in the body that was prepared for him. He experienced all that relates to the body: hunger, thirst, weariness, suffering, pain, etc. He exercised his divine powers only as compatible with his role as servant and the life he lived as a man. He was God manifest in the flesh. He suffered death in the same way that all men die: his Spirit departed from the body. His death constituted a sacrificial offering of his body for our sins.¹

2. The second tradition is that Jesus, as a man, in his humanity had a human spirit and, as God, he is Spirit. The two, the eternal Spirit and the human spirit, were united in the womb of Mary. Thus, as regards his Godhead he existed before the ages, but yet as regards his manhood he was begotten of Mary. Thus, "He is perfect in Godhead and perfect in

manhood, very God and very man," having the same substance or essential nature "with the Father as touching his Godhead, and ... with us as touching His manhood..."²

3. The third tradition is that the divine Spirit "abandoned his attributes of deity, such as omnipotence, omniscience, and cosmic sovereignty, in order to become a man."³ Within this tradition there is a variance. (a) Some interpret Philippians 2:7 "in the sense that the Logos gave up *all* the divine attributes, laid aside his deity, and so was transmuted into a man." They insist "that when the Son became a man, not only did he lay aside all the divine perfections, but, initially at least, he had no consciousness of his Logos-nature, no longer experienced the mutual indwelling of the Father and the Spirit, and ceased to govern the universe."⁴ (b) Others distinguish "between God's relative attributes (omnipotence, omnipresence, omniscience) and his immanent attributes (holiness, power, truth, love). In an

act of self-limitation, the eternal second person of the Trinity was said to have divested himself of the relative attributes when he assumed the limitations of space and time. Having given up the divine form of existence for a creaturely form of existence, Jesus acquired a genuinely human consciousness and passed through all the stages of normal human development." Further, "if the Son of God had retained the so-called relative attributes, he could not have lived a truly human existence."⁵

We readily accept and affirm the first tradition, one handed down from God. It is true, as God's word is true (John 17:17). The second and third traditions are traditions of men,⁶ which we reject and hereafter refer to as (1) the *two-spirit* position and (2) the *kenotic*, or divested God, position. These latter two traditions (positions) have been introduced among God's people in this present time, but in reverse order, the third tradition (kenotic position) being first introduced and then the second (two-spirit position). I have debated both positions and have published much material in refutation of both.

The Kenotic Tradition

The kenotic position is bankrupt and needs no further response. Its principal advocate, John Welch, has admitted to having taught error in the theory's basic premises: on the deity

and the divinity of Christ. Deity and divinity are correlative terms, defining the state of being God and the qualities that constitute that state. One does not exist without the other. His original contention, which gave rise to our controversy with him, was that the Word in coming to earth divested himself of his deity or Godhood. He stated, "He divested himself of the glory, honor, divinity, godhood and became subject to the Father as a man. Whatever qualities and characteristics had been his as divine were foregone. Whatever privileges and powers there might have been were stripped from him. He was a man" (*Faith and Facts*, April 1987, 100).

"Godhood," from the Greek *theotes*, is otherwise translated "deity," meaning the state of being God. To state that Jesus divested, gave up, surrendered, abdicated, or was stripped of his Godhood or deity is to say that he was no longer God, but became in full point of fact just a man. This statement, quoted above, John Welch confessed in our debate in Louisville, in June 1995, to be *false*. "It was wrong." "Wrong! One hundred percent wrong!" "It's false!" "Error!"⁷

However, he continued to argue that Jesus was in full point of fact a man, and argued that the attributes of God were stripped from him. He argued that God can surrender the attributes that make him God and still be God, a God stripped of the attributes, powers and qualities of God. So Jesus was God stripped of the qualities, prerogatives, and powers that make him God, so that he became a man no different from other men. He taught:

Ladies and gentlemen, Jesus Christ did not give up his divinity for just 33 years. He gave it up for all time . . . for all time! (September 19, 1989, Ontario, Canada.)

We continued to expose this error, as we did in the debate, showing that deity and divinity are correlative terms; that one cannot be without

the other. Where there is deity, there are the attributes of deity (divinity); where all the divine attributes (divinity) reside, there is deity. You cannot have one without the other.

Finally, in 1996, he acknowledged that saying Jesus divested his divinity is also wrong. "I made the statement quoted above. It was wrong." Further, "it is not the truth." "I am sorry for having made the statement. I have changed my mind about the truth concerning it."⁸

For the most part, the proponents of the kenotic position are quiet as far as any serious discussion of the basic issue is concerned. Rather, there seems to be an effort to minimize the controversy, even to suggesting that there is no real or serious problem, no serious differences between brethren.

The Two-Spirit Tradition

The two-spirit tradition was introduced among us in 1995 by Jack L. Holt, and we debated it in Temple Terrace, Florida, August 11-14, 1997. The material used in this discussion is published in a booklet, *The Humanity of Jesus*. The tradition continues to be advocated and taught, though not as diligently.

Instead of a serious discussion of this issue, the proponents of this position appear to be aligning with the kenotic theorists in trying to convince brethren that there are no real differences between the three traditions.

Is There A Real Problem?

The reason I am writing further on the subject at this time is because of an effort to obscure and minimize the seriousness of these controversies concerning the deity of Christ on earth. After having discussed these issues for years, the tack now seems to be to avoid further discussion by pretending that there is no real differences between us. In fact, some have expressed the idea that there is no issue because they have been led to believe that everyone basically be-

lieves the same thing. This has been accomplished, in part, by a cleverly written slogan, which is ambiguous enough that everyone can subscribe to it when he puts his own definition to the terms.

The Statement

Jesus was God as God is and man as man ought to be.

Those of a biblical persuasion could accept this statement *if the terms are legitimately defined*. Jesus on earth was God as God is — possessing and in full command of his divine attributes, characteristics and power. He was no stripped-down God. And he was man as he ought to be — a spirit (in the likeness of God; in this case the spirit is God, in whose likeness we are) tabernacled in a body of flesh. And since no man has two spirits residing in his body, the one spirit in Jesus was the Word (John 1:1-3). Do the "stripped-down God" advocates and the "two-spirit" advocates agree with this statement properly defined?

Those who promote a stripped down version of God in the person of Jesus can likewise accept the statement *if they define the terms*. Jesus on earth was God — a mutable God⁹ whose "attributes all were changed"¹⁰ so that "Jesus developed in his spirit just like John the Baptist did,"¹¹ and as all men do. And he was a man as he ought to be — a man as all other men are, a man no different than other men. If this is what the statement conveys, then the statement is false. This statement that "Jesus was God as God is and man as man ought to be" was first introduced, according to my knowledge, by the kenotic theorists in an effort to make it appear that there is no real difference, that the whole controversy was much ado about nothing.

And now the two-spirit advocates use the statement to suggest that we all believe the same thing. However, *they define the terms* to mean that Jesus was God as God is — in Him indeed

dwelled the fullness of the Godhead, which includes all of the attributes, characteristics, prerogatives, and power of God. No problem here. *But* He was a man as man ought to be — a finite spirit in a body shared with God (the Word). Of course, this is not “man as he ought to be” — I know of no man with two or more spirits residing in his body. I know of no one who thinks every man ought to have two spirits! To pretend that when they say that “Jesus was God as God is and man as man ought to be,” they are saying what everyone else is saying is not true and it is deceptive!

Any statement that can be used to set forth different and conflicting beliefs is useless at best and harmful at its worst. With its ambiguity it says nothing. In that it is used to support traditions of error as being harmonious with truth, it is pernicious in effect. It is used by those who seek to effect a compromise of the truth.

The Present Effort

The two-spirit advocates are deceptive in using the statement; without explanation it does not express what they believe. An occasion of this is the purpose of this article, as I now turn to the latest (to my knowledge) effort to promote the theory in an inoffensive way, while planting the seeds of heresy.

In the January (1999) issue of *Truth Magazine*, our esteemed brother Elmer Moore published an article entitled, “The Humanity of Christ.” If one is familiar with the concept and terminology of the two-spirit position, he can clearly see that our brother is promoting the idea that when Mary gave birth to Jesus, she gave birth to a man (spirit and body) in whom the Word, as a second spirit, resided.

Elmer Moore’s article is in two parts: the first part deals with the humanity of Jesus, and the second part with his temptations. He is not forthright in affirming that God (the Word), in becoming a man, shared a body with a created spirit. His argumentation necessarily leads to that conclusion, which he leaves to the reader to draw. Those who are not familiar with the two-spirit concept will conclude that surely he is describing Jesus as a divine Spirit tabernacled in a body, while those who accept the concept of two spirits in the body will find comfort in what he says. Let him tell us plainly, without equivocation, that two spirits were in the body of Jesus. That he does, we will demonstrate.

Ambiguity and equivocation allow the true and full concept of the two-spirit concept to go undetected . . . for a time, until it is exposed or until those drawn into it are made to understand it clearly. Those who closely followed the presentation of the two-spirit tradition, as espoused by Jack Holt, understand clearly what I am saying. For a time, our brother ridiculed the charge that he believed in two spirits. He accused those who opposed him of charging him with believing that “Jesus had two spirits.” This misled many

until we detected that by “Jesus” he meant “God,” and so he ridiculed the idea that God had two spirits, which would equal three spirits! Of course, no one charged him with believing that there were three spirits in the body, but by misrepresenting us he was able to make some think that he did not believe in the two-spirit tradition. However, when stated clearly that his concept is: there were two spirits in the body of Jesus, the obfuscation ceased.

Understand the issue: we oppose the concept that in the body of Jesus, along with (what they refer to as) a “human spirit” there was the divine Spirit (the Word), who was in control. The concept has many ramifications.¹²

We look now at the present argumentation, as presented in the article, “The Humanity of Christ,” by Elmer Moore.

In the first paragraph, he argues that Jesus, being in the *likeness* of man, means he was not in similarity, but *sameness* with mankind in general. He states, “When men argue that Jesus being in the likeness of men does not mean anything more than similarity; that likeness does not mean sameness, we need to take a look at what the New Testament actually states about Jesus.” If he were considering only *one* spirit in Jesus, and contends that it was not just *like*, similar, to the spirits of other men, but is the *same*, then he would be affirming that the spirit of Jesus was stripped of divine qualities. This is the kenotic concept. But he does not believe this. The other alternative to his argument is that the spirit in the body of Jesus was indeed the same as other men — Jesus had a created spirit. But then the divine Spirit (the Word) was not the same — “He had all the attributes of God.” Hence, two spirits! Of course, to necessarily conclude the two spirit concept, he has to argue that “likeness” means “sameness” because *one* divine Spirit in the body of Jesus would make him “like” (similar to) other men, but not the same (conforming in every detail). So his argument centers around the word “likeness.”

Jesus “was made in the likeness of men” (Phil. 2:7). “Likeness” is a translation of the Greek term, *homoioima*, which is defined as: “Likeness, shape, similitude, resemblance.”¹³ The word is used five times: Philippians 2:7; Romans 1:23; 5:14; 6:5 and 8:3. Note the word in context:

1. Romans 1:23 — “And changed the glory of the uncorruptible God into an image made *like* to corruptible man, and to birds, and four-footed beasts, and creeping things.” Were these icons or statues the *same* as actual men, birds, and beasts, or were they *similar* to or resembling them? Likeness is not sameness.

2. Romans 5:14 — “Nevertheless death reigned from Adam to Moses, even over them that had not sinned after

the *similitude* of Adam's transgression, who is the figure of him that was to come." Does death reign only over those who committed the *same* transgression as Adam? Or, do men sin in a *similar* way to Adam?

3. Romans 6:5 — "For if we have been planted together in the likeness of his death, we shall be also in the *likeness* of his resurrection . . ." Are we planted in the *same* death of Jesus, and then raised in the *same* resurrection as his, when we are baptized? Or is this death and resurrection *similar* to that of Jesus, not actual but figurative?

4. Romans 8:3 — "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the *likeness* of sinful flesh, and for sin, condemned sin in the flesh . . ."

"Sinful flesh" is a translation of two nouns in the genitive case, used as an adjective to modify "likeness," i.e., *sinful flesh's likeness*.¹⁴ The flesh is sinful, i.e., guilty of sin or marked by sin. Jesus came to save men defiled by sin. They were not born that way. Babies and children do not have sinful flesh. Jesus did not have sinful flesh. "Likeness" is very significant. If Paul had wanted to say that Jesus was born in the flesh the *same* as other men, he could have said Jesus "came *in flesh*," as it is in 1 John 4:2 and 1 Timothy 3:16. Jesus experienced in his body what other men do, except he knew no sin. He came in the *likeness* of men guilty of sin, but he did not have the sin. If Jesus came in the *same* sinful flesh, he would be a sinner as others (and born a sinner at that!) . . . and that is not true (1 Pet. 2:22)!

To raise the questions is to answer them. *Likeness* does not mean *sameness*.

To beg the question, if our brother were correct in his assertion that likeness means sameness, then consider the consequences of his argument. Man is made in the *likeness* of God (Gen. 1:26). Is man the *same* as God, or *similar* to God? If the same, this would mean that we are God. Really?

Our brother states more clearly his two-spirit concept when he says: "The Bible description of man, who was created in the image of God, is a proper description of the humanity of Jesus."

It was the *spirit* of man that was *created* in God's image. Yet, man is not God, does not possess "all of the attributes of God," which describes deity. This created, finite spirit accounts for his humanity, we are told. At the same time, in the body of Jesus was God — "he had all the attributes of God." This Spirit is *not* created, but is eternal and infinite. Therefore, in the body of Jesus there was the divine Spirit, and a created spirit — two spirits! The two are not to be confused; they are separate and distinct. The

conclusion is drawn from inference, an inference based upon assumption.

Man is a being consisting of body and spirit (Gen. 1:26; 2:7; Eccl. 12:7; Jas. 2:26). When the Spirit, which is God, determined to come in the likeness of man, He did not need a spirit . . . He is a spirit (John 4:24). Man's spirit is in the likeness of God — not the same in that all of the attributes of God are infinite; man is finite. All that the Word (God) needed to be a man is a body . . . and it was this that God prepared (Heb. 10:5). The Father did not prepare for the Word both a body and a spirit. If so, where is the passage? I know a body was prepared; God says so. That a finite spirit was also prepared is a matter of theological speculation.

Where does the Bible say that in the body of Jesus there were two spirits? Every reference to the spirit of Jesus is singular, not plural. The idea of plurality is derived, not from Scripture, but from the historic theology of those who speculated about it and developed the two-spirit doctrine in the fifth century. Without Scripture the theology is bankrupt.

It is strange that our brother says that he does "not know how he (Jesus) was both God and man," after telling us that he was God because the spirit in his body was God, and he was man because in his body was a spirit created in God's image. Yet he has "no desire to try to explain how that happened" and avers that the "Bible declares it." We request not that he tell us "how," just show us *where* God says "that happened." Where does the Bible declare that in the body of Jesus, along with God (the Word) there was a "created spirit." Our brother says, "I accept it by faith." If he speaks of the faith that comes from hearing God's word, we ask for the reference. If there is no Scripture, then it is a matter of opinion. If there is any faith in such a doctrine, it is a faith in the theologians that devised it.

Without any clear statement that in the body of Jesus there were two spirits, my friend Elmer again tries to find it in an inference. To him, "flesh" is used figuratively for "a human being." God made (for) him a human being, is his argument. It is not enough that God prepared for him a body, for he says, "The language of John 1:14 does not state (that) he was clothed with flesh; it declares that he *was made* flesh (KJV), or became flesh (ASV)."

This is the traditional argument: "But we must note at the same time that this is a figure of speech, for in the word *flesh* the whole man is included. Apollo was therefore foolish to imagine that Christ was clothed with a human body without a soul."¹⁵ The tradition is Catholic and Calvinistic.

In response, we note first that it is assumed that to be made flesh does not allow being "clothed with flesh." However, that his Spirit was clothed ("to cover as with

clothing”) with flesh is clearly set forth in Scripture. In his incarnation, we have noted that the Father prepared for him a body (Heb. 10:5), and it was in this body that he offered himself as a sacrifice for our sins (Heb. 10:10). As human beings, our spirits are covered in a body of flesh. To put it another way, our bodies are tabernacles in which we live (2 Cor. 5:1-8; 2 Pet. 1:13-15; 2 Cor. 12:3). The body is referred to as a temple (1 Cor. 6:19). The spirit is *within* (Dan. 7:15; Isa. 26:9; Pss. 142:3; 143:4). Even so, Jesus’ body was a temple in which his spirit dwelled. He told the Jews, “Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body” (John 2:19-21).

Now to John 1:14 — “And the Word was made flesh, and dwelt among us . . .” It is noted that “flesh” here is a synecdoche, which means it is put for “man, a human being.”¹⁶ He was “made,” i.e., he “came to be” a man. The verb (*ginomai*) here is used: “As implying a change of state, condition, or passing from one state to another, to become, to enter upon any state, condition.” It is “spoken of persons or things which receive any new character or form.”¹⁷ Notice that the Word himself became a man, entered this new state or form. The text *does not* say that flesh, or a man, was made *for* the Word, to indicate that the Word indwelt a human being, but the Word was made flesh, i.e., he received a new form, that of a man.

The same argument is made concerning “flesh and blood”: “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same . . .” (Heb. 2:14). The phrase is a periphrasis for the whole animal nature of man, the material nature as distinguished from the spiritual and intangible. To say that the expression simply refers to a “human being” is to confuse the definition. “Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption” (1 Cor. 15:50). This does not mean that human beings cannot go to heaven; rather the material nature, the materiality that corrupts, is not fitted for the spiritual realm of heaven. God (the Word) was housed in a physical, material body, and thereby shared (*koinoneo*) in the material nature of mankind. This a far cry from saying that the Word moved into a human being, a person of body and spirit, so as to conclude that two spirits were in the body. No, there is just one spirit in the body. God (pure spirit, invisible to man) was the one manifested (made visible, clear, or known) in flesh (1 Tim. 3:16).

Why The Two-Spirit Position?

The Kenotic position and the Two-spirit position have one thing in common, which explains an apparent affinity they hold for each other, even though there are serious doctrinal differences. Both demand that Jesus be finite in spirit, whether stripped of all divine attributes or whether

a finite spirit coexisted with the Word. Jesus had to be a man with a finite spirit in order “to satisfy justice that demands,” they claim, “(spiritual) death as the penalty of sin.” The wages of sin is *spiritual* death, i.e., separation from God¹⁸ (Rom. 6:23). Jesus had “to die as a man” to become a redeemer. And Jesus had to be man, in body and spirit, in order to prove that a *man does not have to sin*. They denigrate my Lord in order to prove what the Scriptures can easily prove.

In an effort to shift the issue from the nature of Jesus, both positions pretend that the “real issue is ‘Does man have to sin?’” It is not so, and we have exposed the effort over and over again.

John Welch made the charge when we first challenged his teaching: “Much of this controversy has been a smoke-screen to disguise the incursion of a false doctrine by creating a false issue” (*Faith and Facts*, October 1990, 347). Once Welch set afoot the false charge, it has continued to circulate. And now brother Moore repeats it: “I firmly believe that all the furor that has arisen about the deity and humanity of Christ is a diversion from the real problem. The real issue is ‘Does man have to sin?’” Of course, the charge is false. I have written in opposition to the contention, have preached against it, and actively opposed an attempt to introduce neo-Calvinism in Louisville. I have written evidence of my position, dating back to 1962. To say that I oppose the denigration of my Lord as an effort to create a false issue or to avoid confrontation with neo-Calvinism is ridiculous. We can shake hands in agreeing that man does not have to sin, but I cannot accept either a stripped-down God or double-spirited Jesus.

Rather than being diverted from the issue at hand, as much as I am tempted to proceed, we defer any comments about the second part of his article until another study. We have addressed the basic concept upon which other ramifications are built. Of course, with the base refuted the superstructure collapses. Our purpose in this review is to expose the effort to introduce the two-spirit concept and then to refute its error.

Conclusion

In the body of Jesus there was one spirit, and every reference uses the singular to describe it. Every reference is to “spirit” (singular) and never “spirits” (plural). Observe references to Jesus (emphasis added):

Mark 2:8 — “And immediately when Jesus perceived in his *spirit* that they so reasoned . . .”

Mark 8:12 — “And he sighed deeply in his *spirit* . . .”

Luke 10:21 — “In that hour Jesus rejoiced in *spirit* . . .”

Luke 23:46 — “And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my *spirit*

...”

John 11:33 — “When Jesus therefore saw her weeping . . . he groaned in the *spirit* . . .”

John 13:21 — “When Jesus had thus said, he was troubled in *spirit* . . .”

The Jesus, whom I worship and serve, is God (John 1:1-2), for whom a body was prepared and in which he lived as a man while on the earth. As God, in him dwelled the fullness of deity, with all the powers and attributes, though not fully displayed, but veiled and exercised in his role of a servant. Without violating this purpose, he remembered who he is and heaven from which he came; he knew the thoughts of men; he controlled his life and no man could take his life until he laid it down; he forgave sins. He was God manifest in the flesh. In the flesh, he hungered, was thirsty, needed rest, experienced sorrow and joy; he lived as a man and experienced the human condition. Though a man, he was more than just an ordinary man. And unless we believe that he is the I AM, we will die in our sins (John 8:24, 58). (For a fuller study of the two-spirit tradition, read my booklet, *The Humanity of Jesus*, available at your religious bookstore.)

NOTE: I submitted this article to Elmer Moore for review, if he so desired. His written response follows and is inserted by mutual agreement.

Gene, I do not believe that my brief article necessarily implies what you have indicated. I am sure that you do think so. So be it. I carefully read your response four times.

I do not have the desire, intent, or time to reply to your ~~Obvious~~ obviously, from what brother Moore has written, the necessary conclusion is that in the body of Jesus there were two spirits, one “human” and the other Divine. He earlier wrote “that Jesus being fully man had to have a human spirit,” and “as God He was a Spirit.”¹⁹ Surely, the one is not the other. I can draw no other conclusion, from what he writes, than in the body of Jesus there were two spirits. If our brother does not mean to convey this concept, and, if by saying he doesn’t “necessarily imply” it, he means he doesn’t believe it, then we ask him to plainly and unequivocally so state and repudiate it. A discussion of what he did or did not imply serves no useful purpose.

The issue is, when God prepared a body for the Word, did he also prepare a finite “human spirit” to share that body with his Son? If not, then let our brother clearly state that in the body of Jesus there was the divine Spirit alone. Let him declare that to teach that the Word was degraded to become a finite spirit or that he shared the body with a finite spirit is to teach error. We welcome his clarification. Until he repudiates these errors now dividing brethren, we can only respond as we have. This subject is too serious to leave any doubt as to what one believes and where he

stands.

¹ 2 Thess. 2:15; John 1:1-3, 14; 2 Cor. 5:1-4; 2 Pet. 1:13-14; John 2:21; Mal. 3:6; Col. 2:9; Heb. 10:5; Matt. 26:41; Phil. 2:7-8; 1 Tim. 3:16; James 2:26; Luke 23:46; Heb. 10:12; Rom. 7:4; 1 Pet. 2:24.

² H. Orten Wiley, *Christian Theology*, Vol. 2, 162.

³ *The Oxford Dictionary of the Christian Church*, F.L. Cross and E.A. Livingstone, “Kenotic Theories,” 777.

⁴ Gordon R. Lewis and Bruce A. Demarest, *Integrative Theology*, Vol. 2, 253.

⁵ Gordon R. Lewis and Bruce A. Demarest, *Integrative Theology*, Vol. 2, 252.

⁶ The tradition of a union of two spirits (the Word and a created spirit) in the body of Jesus is identified with the *Chalcedon Christology* of the 5th century. The tradition of God divesting Himself of His divine attributes to become a human being is identified as the *Kenotic Theory*, promoted in the 19th century in Germany and England.

⁷ John Welch, *Frost-Welch Debate*, Second Negative, 22.

⁸ John Welch, published on the Internet, *Markslit*, November 8, 1996.

⁹ John Welch, *Frost-Welch Debate*, Third Negative, 39: “And he (Jesus) was not immutable.”

¹⁰ John Welch, *Frost-Welch Debate*, Second Negative, 23.

¹¹ John Welch, *Frost-Welch Debate*, Second Negative, 25.

¹² These are discussed in my booklet, *The Humanity of Jesus*.

¹³ Spiros Zodhiates, *Complete Word Study Dictionary (N.T.)*, page 1042; I recommend that the reader read the entire discussion of this word in this lexicon.

¹⁴ E.W. Bullinger, *Figures of Speech*, 505-506.

¹⁵ John Calvin, *John*, 25.

¹⁶ E.W. Bullinger, *Figures of Speech*, 643.

¹⁷ Spiros Zodhiates, *Complete Word Study Dictionary*, 369.

¹⁸ Cf. *The Humanity of Jesus* (Gene Frost), 33-34.

¹⁹ Elmer Moore, October 17, 1996, response to questions.

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“A Review”

Jarrod Jacobs

This article is a review of the debate that took place on March 12-13 at the Gainesboro Missionary Baptist Mission between Mr. Roger Holland and me. Our propositions were: *Friday night* — “RESOLVED: The Scriptures teach that one is saved by grace through faith alone, before and without water baptism.” Mr. Holland affirmed, I denied. *Saturday night* — “RESOLVED: The Scriptures teach that baptism, to the penitent believer, is for (in order to obtain) the remission of sins.” I affirmed, Mr. Holland denied.

Overall, there are some things that became apparent as we met this second time. Mr. Holland made many of the same arguments as before. Both nights, pleas were made for him to deal with specific passages and specific arguments, and he refused. He chose to ignore those pleas and preach what he wanted. Now, let us consider some specific points about this debate.

Courtesy

Once again, the debate was held in a very courteous manner. Mr. Holland and this author talked with one another both before and after the sessions. The people of Gainesboro, as well as others who came, saw that people can debate and still maintain courtesy toward one another. This author referred to Mr. Holland as “Mister Holland,” “Sir,” or similar respectful terms. He referred to the author in a similar manner. Often, he called me “brother,” but this author did not call Mr. Holland “brother” because he is not a brother (Matt. 12:48-50; 2 John 9-11). Courtesy prevailed not only from the disputants, but also by the audience. There were no outbursts, and nothing demeaning was spoken to either man. This says something good! It is possible to disagree on matters of doctrine, be blunt and courageous in defending the truth, and still show common courtesy.

Arguments

Mr. Holland made several arguments from the book of Romans. He tried to affirm “faith only” from such places as Romans 3:21, 26-28; 4; 5:1; and chapter 11. He maintained that we could be “saved like Abraham.” He also read 2

Timothy 3:16-17, and declared that since the Old Testament was inspired, that we could “take it all” and indeed needed to in order to please God. Unlike the first debate, Mr. Holland began by asking this author five specific questions, per our agreement. A major part of his first speech was taken up in trying to prove that Cornelius was saved when he was baptized of the Holy Spirit, before baptism. He attempted to use Acts 15:7-11 to bolster this point. Mr. Holland spent a little time in Ephesians 2:8-9, claiming this verse excluded baptism, as well as “any works of exertion.”

Mr. Holland shocked this author when he said that he did not agree with his own proposition! He was reminded that no one forced him to sign that particular proposition. He also said that the “18 Articles” (Baptist creed) said that they ought not say we are saved by “faith alone.” He was reminded of two things. First, that his proposition begins with “The Scriptures teach . . .” not, “The 18 Articles.” Also, his proposition used the phrase “faith alone,” and he had signed it. By signing his proposition, he was saying he agreed with that statement; yet he said before this group that he didn’t believe it!

Saturday night, this author began by using 1 Corinthians 1:11-13 to show that we must be baptized to be “of (or belong to) Christ.” Mark 16:16 and 1 Peter 3:21 were also used to show in no uncertain terms that the Bible says that baptism saves. Mr. Holland was asked by the author to tell us whether “baptism doth also NOW save us,” or “baptism doth also NOT save us.” He never told us directly, though of course, his proposition said it.

We went into great detail with 1 Peter 3:21, showing that Peter was definitely teaching that baptism saves. Not only this, we brought out many translations that consistently showed this truth. The final blow, was in using a Baptist Bible, called the “Common English Version.” It was put out by the American Bible Union in 1864-65. This Bible states plainly, “*which in an antitype, immersion, now saves us also (not the putting away of the filth of the flesh, but*

the requirement of a good conscience toward God), by the resurrection of Jesus Christ.” Mr. Holland was shown that the Baptist scholars who translated this Bible from the original Greek were those who would not compromise their scholarship for their theology! The author also asked Mr. Holland five questions. They were the same five that were presented at Dickson. Also, we asked Mr. Holland what baptism was “for”? Since he claimed baptism was not “for the remission of sins” in contradiction to Acts 2:38 says, then what was it “for”? In four speeches, Mr. Holland never told us.

One argument made that this author believes helped to show people the meaning behind Mark 16:16 was the following. After reading Mark 16:16, this author said, “He that believeth and sticketh his arm out, shall receive \$20.00.” With this, the author waved a \$20.00 bill in the air and said it again, putting the bill close to Mr. Holland. He refused to take it, and with that, it was declared, “At least Mr. Holland is consistent, he doesn’t believe Jesus, either!” Another thing that drove the point home was that brother Loren Stephens from Cookeville, Tennessee stuck *his* arm out, and received the \$20.00! Those present got the point, and could see the parallel, including Mr. Holland.

Quibbles Answered

For those unfamiliar with this term, a quibble is “*a use of ambiguous, prevaricating, or irrelevant language or arguments to evade a point at issue*” (*Webster’s*). Certainly, Mr. Holland tried to evade the issue of baptism on several occasions. A few quibbles he made are below.

1. Mr. Holland made the statement, “Faith has no ‘I’ in it.” His point being that we do not earn this, and we cannot in some way boast about faith. (Of course, implying that baptism was such a work!) He was then asked, since faith has no “I,” then who does the believing — us or God? Our Primitive Baptist friends teach that man is so depraved that he cannot even believe, but God must do it all. Therefore, the author asked Mr. Holland if he was taking that position, and that God must do it all for us, including give us faith?

2. Another quibble Mr. Holland made was about a show he saw. He said he watched some news show where our government is working to send people to Mars for about two years. One of the comments he heard was that Mars has a very small amount of water on that planet. Upon explaining this, Mr. Holland said, “I just thought, well, I guess since there is so little water on that planet, that when they leave earth to go to Mars, salvation will be far away for them.” This author replied by showing him that baptism is required to be a Baptist, so therefore, they’ll be far away from the Baptist Church when the people are on Mars, too!

3. Mr. Holland also made the same quibble that he had

made in Dickson, Tennessee. He tried to compare Mark 16:16 with the following statement: “He that getteth on the train and sitteth down shall arrive at his destination.” He was making faith equal to getting on a train, sitting down equal to baptism, and arriving at the destination equal with salvation. He said, “You must get on the train, but you’ll get to the destination whether you sit down or not!” This was answered by showing that according to Mr. Holland’s doctrine, a man is saved the moment he believes; therefore in his supposed parallel, the minute a man gets on the train, he’s already at his destination and doesn’t have time to sit down! A second point shown was that a person can get to his destination without taking a train, so that would cut out faith as easy as he cuts out baptism!

4. Mr. Holland said that he had been married to his wife for 24 years. He said when they met, he fell in love with her, and died to the other girls he had dated in the past. He said he died to them, then loved, and trusted his wife completely. His parallel was to try to say you die to this world of sin, then put your love, and trust in Christ, and that alone saves before and without baptism.

This author responded by asking that when he died to those other girls, and loved, and trusted his wife, was he married, yet? You see, marriage changes the relationship from boyfriend/girlfriend to husband and wife. In like manner, baptism is what changes the relationship from being outside to “in Christ” (Gal. 3:27). Mr. Holland had the last speech Saturday night, and responded to my argument by saying “marriage didn’t change anything”! Dear reader, read Hebrews 13:4 for yourself and see whether or not a marriage changes the relationship of a man and woman.

5. Mr. Holland also made the false claim that there was no difference between the Old Law and the New Law. He read 2 Timothy 3:16-17, noted the phrase “*All Scripture . . .*” and ridiculed the idea of there being different dispensations in the Bible. He was shown that there has been a “*change of the law*” (Heb. 7:12). This author also suggested several things Mr. Holland needs to do if the Old Law is still in force! Of course, it would be impossible to keep both Old and New Laws today, which was the point!

Results

What will be the results of this debate? Only God knows that answer! We know that his word will not return to him void (Isa. 55:11), and that he gives the increase when men plant and water the seed (1 Cor. 3:6)! Let us strive to have more debates with false teachers and denominational folks. When people are allowed the opportunity to study the Scriptures, and see them laid out side-by-side with error, good will come!

Conclusion

Victory does not come by truce. God’s terms are unconditional surrender. We are in a fight for the truth and the

Why Do I Do What I Do?

Richard Boone

In every person's life comes the moment when he or she faces the question of motivation — why do I do what I do? Every Christian needs to ask and answer this question frequently. Those who take on special roles such as elders, deacons, preachers, teachers, etc. should ask and answer this question even more frequently. It is a question that was recently driven home to me when studying 1 and 2 Peter.

Warren Wiersbe, in his *Biblical Exposition Commentary*, interestingly observed: "Some writings are manufactured out of books, the way freshmen students write term papers; but this letter (1 Peter, rb) grew out of a life lived to the glory of God. A number of events in Peter's life are woven into the fabric of this epistle" (II:388). It was from this new perspective that I studied 1 and 2 Peter and gleaned more from them than I ever had before. This also gave me insight into Peter's motivation.

2 Peter 1:12-15 says, "Therefore, I will not be negligent to remind you always of these things, though you know them, and are established in the present truth. Yes, I think it is right, as long as I am in this tent, to stir you up by re-

mind you, knowing that shortly I must put off my tent, just as our Lord Jesus Christ showed me. Moreover, I will be careful to ensure that you always have a reminder of these things after my decease." It is from this text that we focus attention on why we do what we do, especially in teaching the gospel of Christ.

To Avoid Negligence (v. 12)

Evangelists are specifically instructed not to neglect the abilities they have in preaching and teaching, to "fulfill your ministry" (1 Tim. 4:14; 2 Tim. 1:6; 4:5). We should develop and be encouraged to develop every strength we have for use in the kingdom, as well as strengthening our weaknesses.

Peter's reference to negligence, however, is the failure to teach all that needs to be taught. Plainly speaking, there is nothing that can be left out of our teaching (Acts 20:27). No passage or biblical subject is exempt. When we leave something out, or are encouraged to leave certain subjects alone, be sure that Satan will rear his head and take advantage of that area of weakness. His prey are those who are

cannon-fire cannot cease until the enemies of the church stack arms.

The church grew when the fight was waged and the battles raged. When the let-up came in the fight, the let-down came in the church. It is said that the denominations do not fight any more. That is because the church has quit fighting and they have nothing to fight. If gospel preachers will fight now as gospel preachers fought then, the denominations will fight now as they fought then — and truth will triumph now as it triumphed then. Shall we yield to the line of least resistance, or shall we challenge error in its strongholds and citadels? (Quotes from *The Gospel For Today*, by Foy E. Wallace, Jr.)

The words of brother Wallace ought to mean something to us. It is not enough to say we know the differences between the church and denominations. Let us stand strong and fight for the truth every day! Souls are at stake. "*Who is on the Lord's side?*"

2155 Sunset Dr. White Bluff, Tennessee 37187

untaught, thus unstable (1 Pet. 5:9; 2 Pet. 2:14; 3:16-18). Negligence in balanced teaching opens doors for departures from the faith.

To Remind Those Already Established in the Truth (vv. 12, 13, 15)

In the four short verses of our text, “remind” is mentioned three times. That tells us something about human nature — we are forgetful. We can forget instruction not heard in a long time, or our ability to connect passages on a given theme becomes rusty — all because we were/are not periodically reminded. To hear first-principle lessons, perhaps those we’ve heard many times, can reinforce sound teaching, and may even open new doors of thinking and application.

Lessons on the inspiration of the Bible, its theme, the identity of Christ, authority, the church, etc., are needed lest a generation arise which is untaught on these vital points (cf. Judg. 2:7ff). All it takes is one untaught generation to cause serious internal problems. A vital part of the work of a local church is the repetition of fundamental themes and teaching.

To Establish Others in the Truth (v. 12)

Though not specified in the text, a by-product of repeating established points is the benefit to those not yet established in truth. Any general audience will have unbelievers who are willing to consider evidence, young Christians who need to be strengthened, those who have never matured as Christians, and mature Christians. This opens the field considerably when contemplating the potential for good (or evil) that we have. Not only can we influence the mature, but the unbeliever and immature can be tremendously helped by fulfilling the respective areas of service we have.

It Is Right (v. 13)

By their very nature, there are some things that are just right to do, and we should want to abound in such things (cp. 2 Pet. 1:13; Eph. 6:1). One of those things is to continue to teach, as Peter did, because “it is right.”

It is right and proper for one to want to teach as many people as he can. Not only can we influence by teaching, but also by our example (read 1 Pet. 2:12, 14-16; 3:1-2,16; etc.). We do so, when properly motivated, because it is simply the right thing to do.

The Reality of Limited Opportunities (vv. 13, 14)

Let’s face it, folks — we won’t be here forever. Peter realized this in our text — “as long as I am in this tent . . . knowing that shortly I must put off this tent, just as our Lord Jesus Christ showed me.” He knew that opportunities were limited, thus more precious.

Similarly, whether shorter or longer, our time and opportunities are limited. That is why we must take advantage of every opportunity that we have to teach and influence people with the truth in whatever scriptural means we can. How many times have we put off taking advantage of opportunities because of inconvenience, only to lose them? I shudder to answer that question! Why should we be “fervent in spirit, serving the Lord” (Rom. 12:11)? Because we won’t live on this earth forever. May God help us to take advantage of every opportunity that we have to faithfully serve him, and thereby serve others.

To Stir People Up (v. 13)

Sometimes we use this term “stir” to mean “rile.” No, I don’t mean that we should try to “anger” people! However, we should strive to “stir” people — to rouse from sleep, kindle, etc. (Vine). To waken people out of lethargy can be done in any combination of three ways: instruction, correction, and encouragement. Nehemiah 8 is a good example of being stirred to responsibility as people of God. As one brother said years ago, “The greatest problem in the church is not that of winning others to the kingdom, but that of arousing those who are already members to a sense of their responsibility.” I am convinced he’s right; if we can accomplish that, then the work of evangelism will be accomplished.

To Leave A Faithful Legacy For Future Generations (v. 15)

Nearing the end of his life, Peter wanted to ensure that Christians of the next and subsequent generations would have the necessary reminders on proper living when he was gone. He, by his own example and epistles, left just such reminders — for centuries to follow.

Surely, each us wants to leave a faithful example and reminders about godly living for our children and grandchildren, even generations beyond. We can do that with our lives (example) and by the pen (instruction).

Think about those who “being dead still speak” (Heb. 11:4). We have the writings of the Bible, numerous uninspired works which direct us to the Bible, personal letters and cards of encouragement, etc. We can reflect on these years after they were written and glean much from them. “But I’m just one person, I can’t make that much difference.” Do you really believe that? Consider the following example.

Jeroboam was just one man, but his departures from truth impacted an entire kingdom for 200 years (1 Kings 12:25-33; 16:30-33; 2 Kings 17:16). It is said or implied about every king in the Northern Kingdom that he “walked in the ways of Jeroboam, the son of Nebat, who made Israel to sin.” Can one man leave a legacy? You better believe it! Just think about what Israel might have been had they not departed from the truth. One’s legacy for good can be

equally strong, even stronger, than one's legacy of apostasy. Case in point: Abraham — the father of all who believe (Rom. 4:11-12,16-17).

Conclusion

In 2 Peter 1:12-15 we have insight into the mind set and motivation of Peter. It is encouraging to study why he did what he did. As long as we keep his motives in mind and serve based on these, we will do well. Any motive less than these — and there are some (see 1 Cor. 4:3-4) — is dishonorable for a Christian and injurious to the cause of Christ.

6011 Hunter Rd., Ooltewah, Tennessee 37363

“Nations” continued from front page
tent toward Sodom, and though he prospered materially with his livestock (the economy was in good shape), he learned that Sodom was not a prosperous environment for family values. Sodom had passed the point of repentance and forgiveness.

If there is any hope left for our nation, it is not to be found among the ungodly, but rather among the godly. “I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty” (1 Tim. 2:1, 2).

Most people, including the ungodly, desire to “lead a quiet and peaceable life.” But in order to enjoy such a life, our moral values must be based upon “godliness and honesty.” When people continue to engage in such ungodly acts as sodomy and other forms of fornication, dishonesty, lying, stealing, “murders, drunkenness, revellings, and such like” (Gal. 5:19-21), they are destroying the very foundation of “a quiet and peaceable life” for themselves and for others. And if other citizens find pleasure and comfort in such things (“everybody does it”), then they become partakers of such evil deeds (Rom. 1:32; Eph. 5:11).

But if a nation forgets God, does God lose all control over that nation? It is true that when nations or individuals forgot God, that “God also gave them up” (Rom. 1:21-28). But that doesn't mean that God no longer controlled the destinies of such nations or individuals.

Nebuchadnezzar, the heathen Babylonian king, learned “that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men” (Dan. 4: 17, 25). God even used this heathen nation to punish his own people for their idolatry, used the Medes and Persians to punish Babylon, then used the

Persian king Cyrus to help God's people rebuild the temple at Jerusalem. Some 600 years later, in A.D. 70, God used the Roman nation to destroy Jerusalem.

When the Roman governor Pilate told Jesus that he had power to either crucify or release him, Jesus answered, “Thou couldest have no power at all against me, except it were given thee from above . . .” (John 19:10, 11). When the citizens of Tyre and Sidon played politics with the Roman king Herod (their prosperity was “nourished by the king's country”), Herod made a speech and the people flattered him by saying, “It is the voice of a god, and not of a man” (Acts 12:20-23). Herod had just “killed James the brother of John with the sword,” and put Peter in prison (vv. 1-4). When Herod “gave not God the glory,” the Lord's angel smote the king, “he was eaten of worms, and gave up the ghost.”

“But the word of God grew and multiplied” (v. 24). We know that many of God's people “were gathered together praying” (v. 12), and among other things they could have been praying that they may lead a quiet and peaceable life in all godliness and honesty.” It certainly is a propitious time for all saints to be offering up such a prayer that the word of God may grow and multiply, and lest some of us end up vexed and fleeing like Lot, be imprisoned like Peter, or killed like James.

72211 Grey Rd., Vinton, Ohio 45686

“Advantage” continued from page 2

with certainty to my children to explain right and wrong to them. The Bible tells us what is right and wrong. Sin is clearly identifiable (Gal. 5:19-21). I can teach these moral principles to my children and encourage them to live according to them. I can point out the danger of violating those principles: (a) One sins against God; (b) One brings consequences to himself that are painful; (c) One influences society in a negative way.

When one's child becomes a teenager faced with all the temptations that they will face, his training in moral ethics will largely determine how peaceful the home will be during those years. One of the advantages that the Christian has over the non-Christian is in teaching his children an ethical code.

The Disciple of Christ Has A Greater Commitment to Marriage

Who can deny that marriages are in trouble in America? There are few families that have not been affected by

divorce. Acknowledging that none of us is above having problems, we nevertheless assert that the Christian has a better hope of having a stable family life than does the non-Christian. The Christian has a commitment to make the marriage work because of the commandments given in God's word (Matt. 19:9). Unlike many who believe that marriage is some kind of "trial" arrangement, Christians have a commitment to make marriage endure for life. Jesus said, "Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder" (Matt. 19:6). Paul said that men and women are joined in marriage for a lifetime (Rom. 7:1-6). Only fornication gives the innocent spouse the right to divorce his mate and remarry (Matt. 19:9). There is no honorable way out of marriage except by death, for fornication is a dishonorable end to a marriage for the guilty person.

The Christian believes that the Lord reveals the proper role relationships between a husband and wife (Eph. 5:22-33). Both husband and wife are encouraged to learn their individual responsibilities and behave themselves in that marriage in keeping with the teaching of God's word. Biblical training keeps together marriages that otherwise may fail, with both individuals growing to be what God wants them to be. Many of us have gone through rocky times in our marriages, prayed for guidance and strength to work through those difficulties, and committed ourselves to treating our mates like God instructs us to treat one another. Over the years, the eternal principles revealed in God's word are applied and the couple builds a home pleasing to God.

Wherever I go to preach, I find couples that have been married 30, 40, 50, and a few even 60 years. Have you stopped to consider how rare such marriages are in our age of easy divorce and remarriage? Early in our marriage, my wife Sandy went to a beauty shop. As the conversation occurred, the beautician asked, "Are you married?" She replied that she was. The beautician asked, "How long?" She replied, "Ten years." The beautician asked, "To the same man?" Her surprise reflects the influence of late twentieth century culture. Why is it thought unusual for one man and one woman to be joined together for life? Because this is contrary to the message that our culture is sending about marriage. If you want a marriage that has a superior chance of surviving, you need to consider what being a Christian does to increase the likelihood of your marriage lasting!

The Christian also believes that he has a responsibility to his children. Fathers are taught to train the children (Eph. 6:1-4). Mothers are also responsible in the work of child-bearing (1 Tim. 2:15). In a day when many mothers abort their babies and fathers walk away from their responsibilities to their children, the Christian has a distinct advantage in rearing his children. No wonder that the incidence of

child abuse and children deserted by their fathers is lower among Christians. Where divorce is reduced by the Christian ethic, the home is a more stable environment, giving our children a distinct advantage.

The Disciple of Christ Has A Personal Relationship With God

The children of God are known by God. Jesus said, "I am the good shepherd, and know my sheep, and am known of mine" (John 10:14). What a beautiful thought is expressed in this. Not only do the children of God know their Father in heaven, but the God of heaven knows me by name. He knows who I am, what I am doing, what my ambitions and desires are, what is happening in my life, etc. God cares for me. He even stores my tears in his bottle (Ps. 56:8), signifying his awareness of and concern for my needs. He sees our needs and cares for them (John 11:35). We cast our cares on him because he cares for us (1 Pet. 5:7).

What a blessed privilege we who are children of God have in that we have the right to go boldly into the throne of grace to find help in the time of need (Heb. 4:16). The child of God has a right to take his concerns to God in prayer because God is his father (Matt. 7:7-11). The privilege of prayer is a blessing that one does not want to face the troubles of life without. Whether Christian or non-Christian, a person faces the troubles common to man, but the Christian faces them with God's help (1 Cor. 10:13; Phil. 4:13).

The Disciple of Christ Has The Forgiveness of Sins and Hope of Heaven

This is listed last in this article, but not because it is of lesser importance. The child of God has a present peace of mind knowing that he is right with God (Phil. 4:6-7). He has a clear conscience because he has been forgiven (1 Pet. 3:21). Then when death comes, he has the blessed hope of heaven (1 Thess. 4:13-18). Many have forgotten that the Bible speaks of some who have "no hope" (4:13) and who are "without God" (Eph. 2:12).

There is no hope for mankind outside of Jesus Christ. We have all sinned (Rom. 3:23) and the wages of those sins is death, eternal separation from the presence of God (Rom. 6:23; 2 Thess. 1:7-9). There is no amount of righteous living, no amount of sorrow, and no restitution that he can make that will take away one sin. There is only one thing that can wash away sins — the blood of Christ Jesus. Unless one turns to Christ for the forgiveness of his sins, he will be eternally doomed to the punishment of hell.

The Christian has the blessed knowledge that his sins have been washed away by Christ. He has hope in his warfare against sin, not based on his perfect knowledge or perfect ability to live by the word of God, but by the grace of God that cleanses us from all unrighteous upon

the condition of faith (though not "faith only").

Conclusion

There are many other advantages to being a Christian. I am confident that any of our readers can easily expand the list that I have begun. We need to meditate on these advantages so that we can praise God, the source of all our spiritual blessings and be prepared to give answer to any who ask us why we choose to be a Christian (1 Pet. 3:15).

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

Preachers Needed

Atoka, Oklahoma: The Melba Avenue Church of Christ, 305 West 13th Street, Atoka OK 74525 needs a preacher. The church is able to provide limited support, probably \$900.00 a month. At the present time, the church owns a house (they are meeting in it until a new building can be built) so if you can secure support that doesn't include housing, please respond as quickly as possible. Otherwise, the church may sell the house when the meeting house is completed (the old building has to be demolished and was purchased by the Highway Department in order to widen Highway 7). Contact James Allen, Rt. 4, Box 4300, Atoka OK 74525-9424, (580) 889-5487, or Roger Pittman, Rt. 3, Box 3830, Atoka OK 74525, (580) 889-7237, or Bill Cooper, Rt. 1, Box 280, Allen OK 74825, (580) 265-4895.

Field Reports

Wichita, Kansas: A new work has been started in Wichita, Kansas. Currently we are meeting at the Clarion Hotel-Airport, 5805 W. Kellogg Dr. Our times of service are Sunday Bible study at 9:30 a.m., Worship, 10:30 a.m. and 6:00 p.m. For information on Wednesday services or directions call 316-722-6622 or 316-744-1831. We are having Harry Osborne for a gospel meeting May 13-16. If you are in the area, please look us up.

Herb Braswell: After 39 years of working with local churches as a preacher my wife and I have decided to leave local work (regular preaching). We plan to move to Roanoke, Virginia the

last of June 1999. I will be available for appointment or short meetings in the area of Virginia, West Virginia, Kentucky, North Carolina, or Tennessee. After June 15 you may reach me at 540-890-0878 c/o David Tillie.

Dundee, Florida: In 1949, the first church building for the Lord's church was erected in Dundee, Florida. After 50 years, some of the original membership continue to worship at this place. It has been difficult for a small congregation, in a small town. We have endured as others to remain faithful to the teachings of Jesus Christ. We ask the prayers of other congregations as we continue here for another 50 years or longer. James C. Yaw, 4th & Main St., Dundee, Florida.



Church Wants to Borrow Money
The church of Christ in Chester, Virginia is constructing a \$400,000 building. They are looking for brethren who are willing to lend money at 8% return for ten years. The amount they need to borrow is \$250,000. \$5000 loan amount minimum. Contact Charles Carter, 804-530-1073, or E-mail: Albert@mail.ctg.net.

National Baptist Official Pleads Guilty to Evasion
"Tampa, Fla. — The former public relations director of the national black Baptist group pleaded guilty Thursday to two federal tax evasion charges six weeks after a jury acquitted her of state racketeering charges.

"Bernice Edwards faces up to 10 years in prison and a \$500,000 fine and agreed to pay back taxes to the Internal Revenue Service. Federal prosecutors dropped 25 other charges, including money laundering, extortion and fraud.

"The plea came just a week after the Rev. Henry Lyons, Edwards' co-defendant and former president of the National Baptist Convention USA, resigned his position and reached a plea deal with federal prosecutors" (The Indianapolis Star [March 26, 1999], A27.



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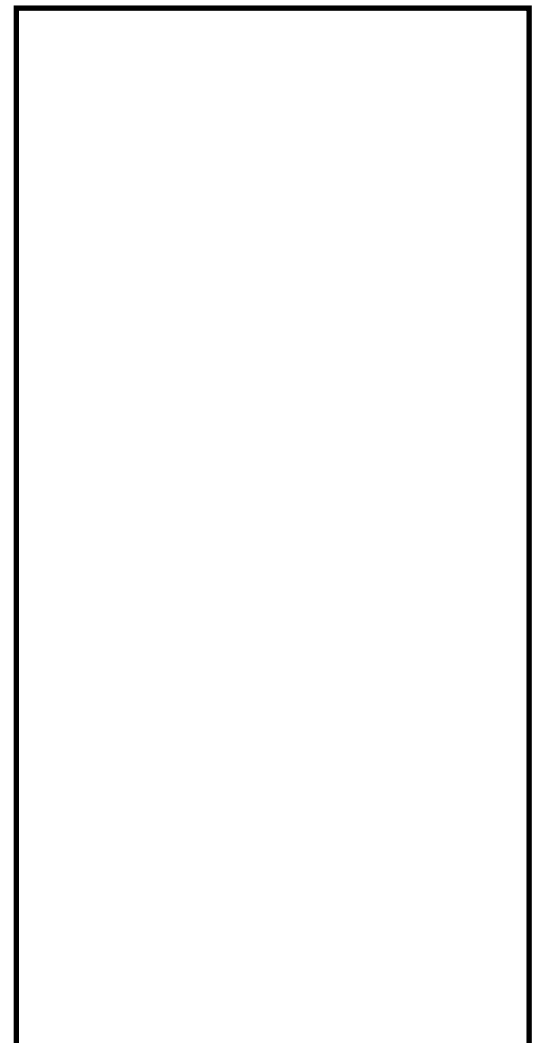
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DIRECTORY OF CHURCHES

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

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<p>LILBOURN, MO P.O. Box 270 211 Benton St. Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Shane Williams (573) 688-2234 or 748-5204</p>	<p>PORTSMOUTH, NH Church of Christ Anchorage Inn, 417 Woodbury Ave. (Rt.1 Bypass at I-95, Traffic Circle) Bible Study 10:00 A.M. Worship 11:00 A.M. Bible Study 12:00 Noon Jeff Swan — Call for more information (603) 323-9333 or 1-800-841-7857</p>	<p>ALBUQUERQUE, NM Westside Church of Christ Sequoia Plaza 3320 Coors Blvd., NW Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (505) 839-9880</p>	<p>DALLAS, NC Deepwood Forest Church of Christ 2002 Lineburger Rd., Hwy. 275 (Between Dallas & Stanley) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Louis Woollums (704) 922-8985</p>	<p>LAS VEGAS, NV Vegas Dr. Church of Christ 3816 Vegas Drive Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: John Robertson (702) 648-4827</p>	<p>DAYTON, OH Church of Christ 300 Haynes St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Wayne S. Walker 256-6647 or 256-0127</p>
<p>MARSHFIELD, MO Brentwood Church of Christ Hwy. 38 East, South on Elm St., 1/2 mile Bible Study 9:45 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M. Evangelist: Norman Cass (417) 859-5166</p>	<p>MT. LAUREL, NJ Mt. Laurel Church of Christ in the Philadelphia Area Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. (609) 665-2496</p>	<p>AZTEC, NM Aztec Area Church of Christ 304 N. Main St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 1:00 P.M. Wednesday 7:00 P.M. (505) 334-0874 or 334-3913</p>	<p>FAYETTEVILLE, NC West Fayetteville Church of Christ 5272 Butternut Dr. Bible Study 9:30 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Phillip Arnold (910) 424-5162</p>	<p>BEDFORD, OH Columbus St. Church of Christ 512 Columbus Road Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Harry Rice Building: (216) 232-2231 Home: (216) 232-9068</p>	<p>DAYTON, OH West Carrollton 23 W. Main Street Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mike Grushon 856-5162 or 434-3090</p>
<p>RAYMORE, MO Raymore Church of Christ 107 N. Woodson St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mark Wadlington (816) 322-0042 or 318-0838</p>	<p>PISCATAWAY, NJ 258 Highland Ave. Bible Study 9:15 A.M. Bible Classes 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. Evangelist: Gary P. Eubanks (732) 463-1323</p>	<p>BUFFALO, NY Greater Buffalo Church of Christ P.O. Box 808, W. Seneca Bible Study 2:00 A.M. Worship 3:00 A.M. Tuesday 6:30 P.M. Evangelist: Roy Diestelkamp (716) 627-6546 E-Mail address: edgibson@juno.com</p>	<p>FRANKLIN, NC Westside Church of Christ 156 Old Murphy Road Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Mid-Week 7:00 P.M. Evangelist: John Gurtler (704) 369-5186 or 369-8216</p>	<p>CANAL WINCHESTER, OH Eastside Church of Christ Southeast side of Columbus 7 1/2 N. High St. Worship 9:30 A.M. Bible Study 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (614) 837-8859</p>	<p>DAYTON (Beavercreek) OH Knollwood Church of Christ 1021 Welford Drive Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Keith Greer 426-1422 or 426-3325</p>
<p>ST. JAMES, MO Church of Christ 400 E. James Blvd. (P.O. Box 308) Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Larry Morris (573) 265-8973 or 265-8628</p>	<p>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR</p>	<p>HUDSON, NY Church of Christ P.O. Box 573, Hudson Bldg: 86 Main St., Philmont Worship 9:30 A.M. Bible Study 10:45 A.M. Wednesday 7:00 P.M. (518) 828-2923, 329-3833, or 672-4904</p>	<p>GRANITE FALLS, NC Church of Christ 24 Park Square Between Hickory & Lenoir Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:00 P.M. (704) 396-8107 or 294-6878</p>	<p>CINCINNATI, OHIO Blue Ash Church of Christ Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evang: Russell Dunaway, Jr. 891-3174</p>	<p>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR</p>
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<p>ST. JOSEPH, MO Prairie Hills Church of Christ 14273 County Rd. 307 (7 mi. E of Intersection I-29 & Hwy. 169) Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Kyle White (816) 233-6485</p>	<p>ALAMOGORDO, NM 25th & Hawaii Church of Christ P.O. Box 2065 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Boyd Jennings (505) 439-9810 or 430-0494</p>	<p>CARY, NC Walnut St. Church of Christ (Raleigh) 217 Walnut St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: (919) 467-0012 Jeff Archer: 319-1757</p>	<p>SANFORD, NC West Sanford Church of Christ 202 Westover Drive (1 blk. from US 1 and NW 42W) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Nay Rieber (919) 775-5107 or 774-6935 Tom Gray, 776-0373</p>	<p>HAMILTON, OH Westview Church of Christ 1040 Aael Ave. Bible Study 9:00 A.M. Worship 10:35 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: David A. Stansberry (513) 868-9988</p>	<p>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR</p>
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<p>VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR</p> <p>MANSFIELD, OH Eastside Church of Christ 326 Grace Street Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 6:00 P.M. Evangelist: James Bond 526-2868 or 526-4739</p>	<p>484 Georgetown Rd. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (330) 337-6113</p> <p>UHRICHSVILLE, OH Church of Christ 638 Parrish Street Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 7:00 P.M. Mid-week 7:00 P.M. (614) 254-4066, or (216) 339-3032</p>	<p>9119 E. 61 St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Mike Pittman (918) 252-1220 or 258-2720</p> <p>AVONDALE, PA Avondale Church of Christ Glen Willow Rd. P.O. Box 421 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Daniel Gatlin, Evangelist (610) 268-2088, 869-2194</p>	<p>Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: J. David Powlas (803) 783-6059 or 776-0754</p> <p>SUMTER, SC Woodland Church of Christ 3370 Broad St. Extension Bible Study 9:30 A.M.</p>	<p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Kevin Maxey (931) 388-5828 or 380-1226</p> <p>DIXON SPRINGS, TN Dixon Springs Church of Christ Old Hwy. 25 (between Hartselle & Carthage)</p>	<p>Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. C.H. Buld (423) 984-4708 Harold Tabor (423) 977-4230 Gary Kirtley (423) 981-1885</p> <p>MCMINNVILLE, TN West End Ave. Church of Christ P.O. Box 8060, Zip 37110</p>
<p>MANSFIELD, OH Southside Church of Christ 687 Mansfield-Lucas Road Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 6:00 P.M. Evangelist: Leon Bond (419) 525-3684 or 522-8982</p>	<p>WAVERLY, OH 4th & Mullins Church of Christ Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. (614) 947-7122 or 947-1718</p>	<p>2637 Walnut Bottom Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Tim Hawk (717) 776-6122</p> <p>CARLISLE, PA Walnut Bottom Rd. Church of Christ</p>	<p>Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: A.A. Granke, Jr. 773-0828</p> <p>TAYLORS, SC (Greenville Area) Taylors Church of Christ 400 E. Main St.</p>	<p>ERWIN, TN Church of Christ N. Erwin Hwy. Bible Study 10:00 A.M.</p>	<p>MEMPHIS, TN Burlington Church of Christ 3825 S. Germantown Rd. Bible Study 9:00 A.M.</p>
<p>MARIETTA/RENO, OH Jct. St. Rt. 7 & County Rd. 20 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Mid-week 7:00 P.M. Wed. - 2nd, 3rd, 4th & 5th weeks Thurs. - 1st week 614-374-9827</p>	<p>1105 Navajo Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (580) 535-4767</p> <p>ALTUS, OK Southeast Church of Christ</p>	<p>10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. 363-8042</p> <p>EXTON, PA Exton Church of Christ 217 N. Whitford Rd.</p>	<p>Worship 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Bill Mosely (864) 268-5224 or 877-2728 www.taylors church of christ.com</p> <p>WARRENVILLE, SC (Aiken/Augusta Area) Warrenville Church of Christ P.O. Box 98</p>	<p>(1 mile East of I-65 South) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jerry A. (Tony) Sayre (615) 743-8251 or 743-4142</p> <p>FRANKLIN, TN Cedarport Church of Christ Arno Rd. & Hwy. 96E (P.O. Box 682042)</p>	<p>Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Dick Blackford (901) 388-2474 or 757-9001</p> <p>MEMPHIS, TN Rocky Pt. Road Church of Christ 516 E. Rocky Point Rd., Cordova Bible Study 9:00 A.M.</p>
<p>NEW CARLISLE, OH Church of Christ 235 Funston Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jim Lee (937) 235-2470</p>	<p>MIDWEST CITY, OK Fifth St. Church of Christ 6512 SE Fifth St., Box 30544 (Near Tinker AFB) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Robert Bond (405) 737-5858 or 737-8272</p>	<p>PHILADELPHIA, PA Church of Christ 45 W. Durham St. P.O. Box 4985 Bible Study 10:15 A.M. Worship 11:15 A.M. Tues. night 8:00 P.M. Evangelist: James H. Baker, Jr. (215) 248-2026 or 753-1362</p>	<p>Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (803) 755-0023 or 894-6471</p> <p>WEST COLUMBIA, SC Airport Church of Christ 4013 Edmund Hwy. (Hwy. 302) Bible Study 10:00 A.M.</p>	<p>GOODLETTSVILLE, TN Millersville Church of Christ 1158 Louisville Hwy. Bible Study 9:00 A.M.</p>	<p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Julian R. Snell (901) 853-6726 or 363-9133</p>
<p>NEW LEBANON, OH Church of Christ 1973 W. Main St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Glen Murphy, Jr. 687-2985</p>	<p>OKLAHOMA CITY, OK Broadview Heights Church of Christ 3536 NW 38 St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: James B. Lusby 946-6301 or 728-3058</p>	<p>VANDERYRIFT, PA Church of Christ 1564 Farragut Ave. Worship 9:00 A.M. Bible Study 10:30 A.M. Thursday 7:30 P.M. (412) 337-4488</p>	<p>RAPID CITY, SD Church of Christ 1302 E. Fairmont Blvd. Bible Study 9:30 A.M.</p>	<p>JACKSON, TN Old Hickory Church of Christ 841 Old Hickory Blvd. Bible Study 9:30 A.M.</p>	<p>MURFREESBORO, TN 663 Compton Road (1 mi. E. of VA Hospital) Bible Study 9:00 A.M.</p>
<p>HELP</p> <p>VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR</p> <p>NORTHWOOD, OH (Toledo Area) Church of Christ 4110 Frey Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Donald Jarabek 893-3566 or 691-0688</p> <p>NORWALK, OH Church of Christ State Rt. 250 & 13 North</p>	<p>PURCELL, OK Jackson & Green Ave. Church of Christ 407 Jackson Street (Mailing address - Rt. 1, Box 80A) Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. 527-3538 or 872-3596</p>	<p>BEAUFORT/BURTON, SC Church of Christ 170 Robert Smalls Pkwy. (Hwy. 170) Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (803) 524-4281 or 525-1483</p>	<p>Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Matt Allen (605) 348-7990 or 688-9170</p> <p>CHATTANOOGA, TN North Hixson Church of Christ 5484 Old Hixson Pike Bible Study 9:30 A.M.</p>	<p>JOHNSON CITY, TN Brookmead Church of Christ 2428 Lakeview Drive Bible Study 9:30 A.M.</p>	<p>MURFREESBORO, TN Northfield Blvd. Church of Christ 2091 Pitts Ln. at Northfield Blvd. Bible Study 9:30 A.M.</p>
<p>HELP</p> <p>VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR</p> <p>NORTHWOOD, OH (Toledo Area) Church of Christ 4110 Frey Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Donald Jarabek 893-3566 or 691-0688</p> <p>NORWALK, OH Church of Christ State Rt. 250 & 13 North</p>	<p>STILLWATER, OK East 6th Ave. Church of Christ 2417 E. Sixth Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Ron Eppler (405) 743-2603, 377-2847</p>	<p>BEAUFORT/BURTON, SC Church of Christ 170 Robert Smalls Pkwy. (Hwy. 170) Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (803) 524-4281 or 525-1483</p>	<p>CLEVELAND, TN Highway 64 Church of Christ 111 Durkee Rd. Bible Study 9:30 A.M.</p>	<p>KNOXVILLE, TN 7604 Chapman Hwy. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 7:00 P.M. Wednesday 7:30 P.M. Evangelist: Roger D. Williams (423) 573-6638</p>	<p>MURFREESBORO, TN South Ridge Church of Christ 488 Barfield-Crescent Rd. (Exit 81 off I-24, south 1 1/2 miles on 2315, turn right) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. (615) 848-0303 or 893-5070</p>
<p>HELP</p> <p>VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR</p> <p>NORTHWOOD, OH (Toledo Area) Church of Christ 4110 Frey Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Donald Jarabek 893-3566 or 691-0688</p> <p>NORWALK, OH Church of Christ State Rt. 250 & 13 North</p>	<p>TULSA, OK Church of Christ 1702 S. Memorial Dr. Bible Study 9:30 A.M.</p>	<p>CHARLESTON HEIGHTS, SC Ashley Heights Church of Christ 2605 S. Oakridge Cir. Bible Study 9:30 A.M.</p>	<p>COLUMBIA, TN Jackson Hts. Church of Christ 1200 Nashville Hwy., Hwy. 31N</p>	<p>MADISON, TN Church of Christ Kemper at Tuckahoe Dr. (10 min. from Opryland) Bible Study 9:00 A.M.</p>	<p>MURFREESBORO, TN University Heights Church of Christ 1412 East Main St. Bible Study 9:00 A.M.</p>

DIRECTORY OF CHURCHES

<p style="text-align: center;">ALLEN, TX</p> <p style="text-align: center;">Church of Christ 303 E. Main St.</p> <p>Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Foy W. Vinson 424-5766</p>	<p style="text-align: center;">ALVARADO, TX</p> <p style="text-align: center;">I-35 Church of Christ (E. Service Rd. of I-35, North of Alvarado)</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (817) 783-6308 or 790-7253</p>	<p style="text-align: center;">CLEBURNE, TX</p> <p style="text-align: center;">Church of Christ 404 South Caddo St.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (817) 645-3588</p>	<p style="text-align: center;">DUMAS, TX</p> <p style="text-align: center;">Central Church of Christ 424 E. First St.</p> <p>Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: David M. Bonner (806) 935-5363 or 935-6883</p>	<p style="text-align: center;">HOUSTON, TX (Southwest) Murphy Rd. Church of Christ</p> <p>2025 Murphy Rd., Missouri City Worship 9:30 A.M. Bible Study 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Gene Mabry (281) 265-8071 or 261-5216</p>	<p style="text-align: center;">PO. Box 165</p> <p>Bible Study 9:30 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M.</p> <p style="text-align: right;">Evangelist: Bobby Holmes (817) 277-9186 or (972) 262-3818</p>
<p style="text-align: center;">NASHVILLE, TN</p> <p style="text-align: center;">Bell Road Church of Christ 1608 Bell Road</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Bill O'Neal (615) 833-4444 or 941-1134</p>	<p style="text-align: center;">ALVIN, TX</p> <p style="text-align: center;">House St. Church of Christ 516 W. House St.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Harry R. Osborne (713) 331-4953 or 331-9305</p>	<p style="text-align: center;">CLEVELAND, TX</p> <p style="text-align: center;">Church of Christ 310 E. Houston</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Raymond Meaux 281-592-1581</p>	<p style="text-align: center;">EDNA, TX</p> <p style="text-align: center;">301 South Robison</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (512) 782-5506 or 782-2844 Elders: S.A. Mercer & S. Wilson Evangelist: Boyd Jennings Web Page http://kycc.com/cofc/</p>	<p style="text-align: center;">HOUSTON, TX Spring Woods Church of Christ</p> <p>9955 Neuens Rd. at Witte Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Church Phone (713) 973-6667 Elders: 468-4753, 461-2222, or 863-1927</p>	<p style="text-align: center;">MESQUITE, TX (East Dallas)</p> <p style="text-align: center;">Westlake Church of Christ 427 Gross Rd., 75149</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: David Haley (972) 285-1610</p>
<p style="text-align: center;">NASHVILLE, TN</p> <p style="text-align: center;">Hillview Church of Christ 7471 Charlotte Pike</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jim Mickells (615) 356-7318 or 952-3433</p>	<p style="text-align: center;">ANGELTON, TX</p> <p style="text-align: center;">Kiber St. Church of Christ P.O. Box 1162</p> <p>Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Rick Moore (409) 849-6246</p>	<p style="text-align: center;">CLUTE, TX</p> <p style="text-align: center;">Church of Christ 343 S. Main</p> <p>Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Ron Lloyd 265-5283 or 265-2933</p>	<p style="text-align: center;">EL PASO, TX</p> <p style="text-align: center;">Eastridge Church of Christ 3277 Pendleton Road</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Ken Looper (915) 821-1084 (915) 855-4327</p>	<p style="text-align: center;">HUNTINGTON, TX Church of Christ</p> <p>P.O. Box 858 One block north of U.S. 69 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (409) 422-4623</p>	<p style="text-align: center;">MIDLAND, TX Midland Church of Christ</p> <p>3416 Thomson Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Mid-week 7:30 P.M. 694-3482 or 683-6725</p>
<p style="text-align: center;">NASHVILLE, TN</p> <p style="text-align: center;">Perry Heights Church of Christ 423 Donelson Pike</p> <p>Bible Study 9:00 A.M. Worship 9:55 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Daniel H. King (615) 883-3118 or 366-5009</p>	<p style="text-align: center;">AUSTIN, TX</p> <p style="text-align: center;">Cedar Park Church of Christ Brushy Crk. Rd. & Mustange Cedar Park, Texas</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Jim Everett (512) 259-0924 or 219-6816</p>	<p style="text-align: center;">COLLEGE STATION, TX</p> <p style="text-align: center;">Church of Christ 810 Southwest Pkwy.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Wayne Moody 764-6562 or 693-1758</p>	<p style="text-align: center;">FORT WORTH, TX</p> <p style="text-align: center;">Woodmont Church of Christ Altamesa at Landview ("at the overpass")</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Tom M. Roberts 292-4908 or 294-9706</p>	<p style="text-align: center;">IRVING, TX Westside Church of Christ</p> <p>2300 W. Pioneer Dr. (closest to D/FW Airport)</p> <p>Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mark Roberts 258-8527 or (214) 986-9131 http://www.flashnet/~westside</p>	<p style="text-align: center;">NACOGDOCHES, TX Mound & Starr Church of Christ</p> <p>1439 N. Mound St. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Randy Harshbarger</p>
<p style="text-align: center;">NASHVILLE, TN</p> <p style="text-align: center;">Riverside Dr. Church of Christ 1530 Riverside Dr. (Close to Opryland and new stadium)</p> <p>Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Wilson Adams (615) 262-0241</p>	<p style="text-align: center;">AUSTIN, TX</p> <p style="text-align: center;">Wonsley Dr. Church of Christ 507 E. Wonsley Dr.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jeff Smith (512) 990-7158 or 836-8532 Wonsleycoc@aol.com</p>	<p style="text-align: center;">COLUMBUS, TX</p> <p style="text-align: center;">West Oaks Church of Christ 214 FM 806</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Herbert Thornton Jr. (409) 732-3001</p>	<p style="text-align: center;">FORT WORTH, TX</p> <p style="text-align: center;">West Side Church of Christ 6110 White Settlement Rd. 76114</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Stan Cox (817) 738-7269</p>	<p style="text-align: center;">LANCASTER, TX Dallas Avenue Church of Christ</p> <p>601 N. Dallas Ave. Bible Study 9:30 A.M. Worship 10:25 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Charles Boshart (972) 227-2910 or 227-1119</p>	<p style="text-align: center;">PLANO, TX (North Dallas Suburb)</p> <p style="text-align: center;">Spring Creek Church of Christ 2100 W. Spring Creek Pkwy.</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (972) 398-3221 or 231-3748</p>
<p style="text-align: center;">ROCKWOOD, TN</p> <p style="text-align: center;">Church of Christ Highway 70 East</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (423) 354-2557</p>	<p style="text-align: center;">BAYTOWN, TX</p> <p style="text-align: center;">Pruett and Lobit Church of Christ 701 North Pruett St.</p> <p>Bible Study 9:45 A.M. Worship 10:40 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Larry Hafley (281) 422-5926 or 421-7367</p>	<p style="text-align: center;">CORPUS CHRISTI, TX</p> <p style="text-align: center;">Hwy. 9 Church of Christ 5853 Leopard St.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Clyde Carter (512) 777-0606, 241-0818, 289-1559, 853-8637 or 289-1439</p>	<p style="text-align: center;">HARLINGEN, TX</p> <p style="text-align: center;">Church of Christ 1625 Morgan Blvd.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Earl Dale (956) 423-4690 or 423-6225</p>	<p style="text-align: center;">LANCASTER, TX</p> <p style="text-align: center;">Pleasant Run Church of Christ 831 W. Pleasant Run Rd. 4302 SW Loop 410</p> <p>Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (972) 227-1758 or 227-2598</p>	<p style="text-align: center;">SAN ANTONIO, TX</p> <p style="text-align: center;">Church of Christ in Valley-Hi (Near Lackland AFB)</p> <p>Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (210) 674-4188 or 628-1018</p>
<p style="text-align: center;">SHELBYVILLE, TN</p> <p style="text-align: center;">El Bethel Church of Christ Hwy. 41-A North</p> <p>Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Donnie V. Rader (615) 685-1113 or 684-9099</p>	<p style="text-align: center;">BAYTOWN, TX</p> <p style="text-align: center;">East Side Church of Christ 2100 James Bowie</p> <p>Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Tony Mauck (281) 427-8729 or 837-9259</p>	<p style="text-align: center;">DALLAS, TX</p> <p style="text-align: center;">College Park Church of Christ 701 Centennial Blvd. Richardson, Texas</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Rickie G. Jenkins (972) 783-9777</p>	<p style="text-align: center;">HOUSTON, TX</p> <p style="text-align: center;">Fry Rd. Church of Christ 2510 Fry Road (77084)</p> <p>Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Mark White (281) 578-1897</p>	<p style="text-align: center;">LUFKIN, TX Church of Christ</p> <p>4th & Groesbeck 401 E. Groesbeck</p> <p>Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (409) 632-1771 or 634-7515</p>	<p style="text-align: center;">SAN ANTONIO, TX Pecan Valley Church of Christ</p> <p>268 Utopia (H 37 S.E.) Exit Pecan Valley)</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Byron Gage (210) 337-6143 or 662-9336</p>
<p style="text-align: center;">WAVERLY, TN</p> <p style="text-align: center;">Eastside Church of Christ 1412 E. Railroad St.</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (931) 296-5217 or 296-4657</p>	<p style="text-align: center;">BEAUMONT, TX</p> <p style="text-align: center;">Dowlen Rd. Church of Christ 3060 Dowlen Road</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Max Dawson & Edwin Crozier (409) 866-1996</p>	<p style="text-align: center;">HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$95.00 PER YEAR \$25.00 PER QUARTER</p>	<p style="text-align: center;">HOUSTON, TX</p> <p style="text-align: center;">Bellaire Church of Christ 8001 South Rice Ave.</p> <p>Worship 9:30 A.M. Bible Study 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: David O. Lanius, Jr. (713) 668-4810</p>	<p style="text-align: center;">LUFKIN, TX Timberland Dr. Church of Christ</p> <p>912 S. Timberland Dr. Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Harold Hancock James W. Adams 634-7110 or 632-7070</p>	<p style="text-align: center;">SAN MARCOS, TX San Marcos Church of Christ</p> <p>2660 Hunter Road P.O. Box 669</p> <p>Bible Study 9:45 A.M. Worship 10:45 A.M. Afternoon 2:00 P.M. Wednesday 7:30 P.M. Evangelist: George W. Slover (512) 396-2399 or 353-0364</p>
	BEAUMONT, TX		HOUSTON, TX Church of Christ	MANSFIELD, TX Northside Church of Christ	SHERMAN, TX

DICKINSON, TX

1820 E. Debbie Lane



