

# Truth

## Magazine

*Taking His hand,  
helping each other home.*




AUGUST 2022 | NO. 8 | VOLUME 66

# TRANSITIONS

Of old You founded the earth,  
and the heavens are the work of  
Your hands. Even they will perish,  
but You endure. . . You are the  
same, and Your years will not  
come to an end (Ps. 102:25-27).



# Truth Magazine

*Taking His hand,  
helping each other home.* 

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# Competing Chants: Choice and Life

by Mark Mayberry

Competing chants have marked the two sides of the abortion debate that divided this country since 1973: “Pro-Life” vs. “Pro-Choice.” Biblically speaking, Christians are called to value life and make proper choices.

## Introduction

On Friday, June 24, 2022, the U.S. Supreme Court set aside *Roe v. Wade*, negating as unconstitutional the previous decision that was enacted by the court in 1973. In reality, I doubted that I would ever see this day.

For fifty years, “Pro-Choice” and “Pro-Life” have offered competing chants and shouted slogans—reflecting the vast chasm that separates people on both sides of the debate over abortion.

Let’s step back from the current crisis (which is quickly devolving into chaos and criminality) and reflect upon what the Bible has to say about “Choice” and “Life.”

## Biblical Teaching on Choice

### *We Are Creatures of Choice*

In the making of humanity, God created us in His own image—not as mere creatures of instinct, but as moral creatures of choice (Gen. 1:26-27; cf. Deut. 14:22-27; Rom. 11:25-29, esp. v. 28; Jas. 2:1-7, esp. v. 5).

### *Not All Choices Are Equal*

Yet, all choices are not equal—we are obligated to make proper choices in all aspects of life (Josh. 24:14-15; 1 Kings 18:21; John 6:66-71).

Now, therefore, fear the LORD and serve Him in sincerity and truth; and put away the gods which your fathers

served beyond the River and in Egypt, and serve the LORD. If it is disagreeable in your sight to serve the LORD, choose for yourselves today whom you will serve: whether the gods which your fathers served which were beyond the River, or the gods of the Amorites in whose land you are living; but as for me and my house, we will serve the LORD (Josh. 24:14-15).

Elijah came near to all the people and said, “How long will you hesitate between two opinions? If the LORD is God, follow Him; but if Baal, follow him.” But the people did not answer him a word (1 Kings 18:21).

As a result of this, many of His disciples withdrew and were not walking with Him anymore. So Jesus said to the twelve, “You do not want to go away also, do you?” Simon Peter answered Him, “Lord, to whom shall we go? You have words of eternal life. We have believed and have come to know that You are the Holy One of God.” Jesus answered them, “Did I Myself not choose you, the twelve, and yet one of you is a devil?” Now He meant Judas the son of Simon Iscariot, for he, one of the twelve, was going to betray Him (John 6:66-71).

### *Compound Sin or Make Correction?*

When we sin, we face another choice—do we continue down the wrong path, or repent and return to the Lord? David had a choice when he looked down from his window and observed

a beautiful woman bathing in the neighboring courtyard. Unfortunately, one bad choice followed another, until he had committed both adultery and murder (2 Sam. 11:1-15).

## The Bible Speaks of Life

We are commanded to respect life (Exod. 20:13; Rom. 13:8-9).

You shall not murder (Exod. 20:13).

Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled the law. For this, “YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT MURDER, YOU SHALL NOT STEAL, YOU SHALL NOT COVET,” and if there is any other commandment, it is summed up in this saying, “YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF” (Rom. 13:8-9).

We are to show compassion toward those who are weak and helpless (Ps. 68:4-5; 82:1-5).

Sing to God, sing praises to His name; lift up a song for Him who rides through the deserts, whose name is the LORD, and exult before Him. A father of the fatherless and a judge for the widows, is God in His holy habitation (Psalms 68:4-5).

God takes His stand in His own congregation; He judges in the midst of the rulers. How long will you judge unjustly and show partiality to the wicked? Selah. Vindicate the weak and fatherless; do justice to the afflicted and destitute. Rescue the weak and

needy; deliver them out of the hand of the wicked. They do not know nor do they understand; they walk about in darkness; all the foundations of the earth are shaken (Ps. 82:1-5).

This includes recognizing and respecting distinctive life within the womb (Ps. 139:13-16; Jer. 1:4-5).

For You formed my inward parts; You wove me in my mother's womb. I will give thanks to You, for I am fearfully and wonderfully made; wonderful are Your works, and my soul knows it very well. My frame was not hidden from You, when I was made in secret, and skillfully wrought in the depths of the earth; Your eyes have seen my unformed substance; and in Your book were all written the days that were ordained for me, when as yet there was not one of them (Ps. 139:13-16).

Now the word of the Lord came to me saying, "Before I formed you in the womb I knew you, and before you were born I consecrated you; I have appointed you a prophet to the nations" (Jer. 1:4-5).

When Mary (who was pregnant with Jesus) visited her cousin, Elizabeth, (who was in her sixth month of pregnancy with John), Scripture states "When Elizabeth heard Mary's greeting, the baby (not the "blob") leaped in her womb. . . for joy" (Luke 1:39-4).

## What about Exodus 21:22-25?

Finally, consider the meaning and message of Exodus 21:22-25. Note the following English translations.

The King James Version of the Bible reads:

If men strive, and hurt a woman with child, **so that her fruit depart from her, and yet no mischief follow:** he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine. And if any mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe (KJV).

The American Standard Version reads:

And if men strive together, and hurt a woman with child, **so that her fruit depart, and yet no harm follow;** he shall be surely fined, according as the woman's husband shall lay upon him; and he shall pay as the judges determine. But if any harm follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, 25 burning for burning, wound for wound, stripe for stripe (ASV).

The Revised Standard Version reads:

When men strive together, and hurt a woman with child, **so that there is a miscarriage, and yet no harm follows,**

the one who hurt her shall be fined, according as the woman's husband shall lay upon him; and he shall pay as the judges determine. If any harm follows, then you shall give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe (RSV).

The New International Version reads:

If men who are fighting hit a pregnant woman and **she gives birth prematurely but there is no serious injury,** the offender must be fined whatever the woman's husband demands and the court allows. But if there is serious injury, you are to take life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, bruise for bruise (NIV).

The New King James Version reads:

If men fight, and hurt a woman with child, **so that she gives birth prematurely, yet no harm follows,** he shall surely be punished accordingly as the woman's husband imposes on him; and he shall pay as the judges determine. But if any harm follows, then you shall give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe (NKJ).

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**For You formed my inward parts; You wove me in my mother's womb. I will give thanks to You, for I am fearfully and wonderfully made. . .**

The New American Standard Version (1995 Update) reads:

If men struggle with each other and strike a woman with child so that **she gives birth prematurely, yet there is no injury**, he shall surely be fined as the woman's husband may demand of him, and he shall pay as the judges decide. But if there is any further injury, then you shall appoint as a penalty life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, bruise for bruise (NASB).

Obviously, the translation that we use will affect our interpretation of this passage. The outlook of the translators also affected their rendition of the verse.

The KJV was first published in 1611 and the ASV in 1901, far before the modern controversy over abortion. They both vaguely spoke of a woman's fruit departing from her womb. The RSV and NRSV, both works of liberal scholarship, refer to a woman experiencing a miscarriage. The NASB, which was first published before the Supreme Court ruling in *Roe v. Wade* in 1973, also speaks of a woman experiencing a miscarriage. However, it is enlightening that the New American Standard Bible 1995 Update Edition reverses course and says "If men struggle with each other and strike a woman with child so that she gives birth prematurely, yet there is no injury, he shall surely be fined as the woman's husband may demand of him, and he shall pay as the judges decide." The marginal reference offers clarification: "Or an untimely birth occurs; lit., her children come out."

The NIV was copyrighted in 1973, 1978 & 1984. The NKJ was published in 1982, and the New American Standard Bible Update came out in 1995. These versions all render Exodus 21:22 so that it refers to a premature birth.

The meaning of Exodus 21:22 hinges on our understanding of the Hebrew word rendered "depart." This word is frequently used in the Old Testament and has a great variety of applications. Thomas defines *yatsa* as "to go or come

out" (3318). BDB says it means "go or come out." The TWOT says it means "go out, come out, go forth." Does this refer to a premature birth or miscarriage?

*The Theological Wordbook of the Old Testament* offers the following comments:

The verb is used in Exodus 21:22 of a blow delivered with malice and potentially capable of causing death (v. 35). If such a blow accidentally lands on a pregnant woman, causing premature birth and not a miscarriage, no death penalty is exacted (RSV). This interpretation is supported by the proximity of "her fetus goes out" and "and there shall be no accident involving death" (cf. KB, used in Gen. 42:4 of accidental death), as well as verses 23-25. So NIV: "and she gives birth prematurely." Footnote: Or, "she has a miscarriage." This verse figures prominently in the biblical teaching regarding abortion (Coppes, 552).

In my judgment, the meaning of the passage is clear and definitive: If two men fight, and a pregnant woman goes into premature labor, and yet, despite her travail, she gives birth to a healthy baby, the offenders may be punished. However, if the baby dies (i.e., if harm follows), then the offender(s) shall pay with his life. This is entirely consistent with the pro-life position.

## Conclusion

We have considered the biblical teaching on "Choice and Life," which directly affects both positions of the abortion debate. The so-called "pro-choice" side commits the same fallacy as King David, who compounded one sin (adultery) by committing a second sin (murder). We should choose life, not just in recognizing the sanctity of life in the womb, but also the importance of valuing our life on earth, and preparing for eternal life in heaven (Deut. 11:26-28; cf. also 30:15-20).

See, I am setting before you today a blessing and a curse: the blessing, if you listen to the commandments of the LORD your God, which I am commanding you today; and the curse, if you do not listen to the

commandments of the LORD your God, but turn aside from the way which I am commanding you today, by following other gods which you have not known (Deut. 11:26-28).

See, I have set before you today life and prosperity, and death and adversity; in that I command you today to love the LORD your God, to walk in His ways and to keep His commandments and His statutes and His judgments, that you may live and multiply, and that the LORD your God may bless you in the land where you are entering to possess it. "But if your heart turns away and you will not obey, but are drawn away and worship other gods and serve them, I declare to you today that you shall surely perish. You will not prolong your days in the land where you are crossing the Jordan to enter and possess it." I call heaven and earth to witness against you today, that I have set before you life and death, the blessing and the curse. So choose life in order that you may live, you and your descendants, by loving the LORD your God, by obeying His voice, and by holding fast to Him; for this is your life and the length of your days, that you may live in the land which the LORD swore to your fathers, to Abraham, Isaac, and Jacob, to give them (Deut. 30:15-20).

Jesus Christ possesses all authority and provides the standard by which we measure our lives and make choices from day to day. His words will judge us on the last day. His will becomes our standard of living and the basis on which we make moral choices from day to day. **TT**

## Sources

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Mark Mayberry  
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# Things We Can't Live Without

by Kyle Pope

Consider the biblical significance of the preposition “without,” which signifies “in the absence of” (something) or “in circumstances in which the action mentioned (in the context) does not happen.”

## Introduction

What is there in your life that you could not live without? Sometimes we describe things we really love as things we couldn't live without (e.g., chocolate, a mate, a hobby, our favorite entertainment). When it comes to our physical lives, there are really only a few things that we cannot live without—things like food, water, clothing, and shelter. These are *indispensable* to life since we cannot *dispense* with them and survive. What are some *spiritual* indispensables? Let's consider seven things the Bible describes in this way.

## 1. Without the Shedding of Blood There Is No Forgiveness (Heb. 9:19-22).

The blood of animals (like bulls, goats, and lambs) that were used in Old Testament sacrifices had value, but the Hebrew writer makes it clear that their value was limited (Heb. 10:1-4). The blood of the new covenant is not that of animals but of Christ Himself, our High Priest and Savior (Heb. 9:11-15). Redemption from sin comes through Christ's blood shed on the cross (Col. 1:13-16). Unlike the limited nature and power of animal sacrifices, Christ's blood offers redemption and forgiveness because of its source. Jesus is and was “the image of the invisible God.” The blood of God in the flesh can bring Divine forgiveness!

*How does one access this blood?* Paul taught that one is baptized into Christ's death (Rom. 6:1-4). When a person is

baptized into Christ, he is baptized into Christ's death, gaining access to this redeeming blood.

*What is the benefit of this blood?* Christ's blood cleanses us (1 John 1:5-7). Truly, without blood—His blood, there is no forgiveness of sins. If we are outside of Christ and have never been cleansed by His blood, the stain and filth of sin clings to us to this very moment. Christ's blood is a spiritual indispensable.

## 2. Without Faith it Is Impossible to Please God (Heb. 11:1-6).

All who die outside of Christ die in sins (John 8:21-24). Just as the one without the blood of Christ retains his sin, the one who does not believe in the One who is the source of that blood will die in sins. By contrast, the one who truly believes in Christ will receive forgiveness (Acts 10:36-43). The Scriptures were written to produce faith (John 20:30-31). God wants all people to believe in Jesus, the one and only source of forgiveness. Faith is a spiritual indispensable.

## 3. Without Works, Faith Is Dead (Jas. 2:26).

The kind of faith that pleases God and gains access to the saving blood of Christ is a living, active, and obedient faith. It is not faith alone (Jas. 2:21-24). The world teaches salvation by “faith alone,” but the only place the phrase “faith only” is found in Scripture is James 2:24. It teaches just the opposite. If salvation is by faith only, who would need Christ's

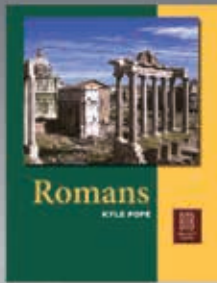
blood? Why would we need His death? James isn't teaching that our works merit salvation, but he is teaching that the only type of faith that pleases God is one that is obedient! Faith leads to obedience. “He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him” (John 3:36, NKJV). The New American Standard Update renders this verse: “He who believes in the Son has eternal life; but he who does not **obey** the Son will not see life, but the wrath of God abides on him.”

Faith is dead without obedience (Jas. 2:17). Someone might say: “You're teaching that baptism is a work that saves us!” It is a work of one with an obedient faith, but how did Paul describe it? He taught that in baptism we rise in faith (Col. 2:11-12). Our obedience and our faith go hand in hand. We can't have one without the other, but one completes and accomplishes the other. He taught that faith works love (Gal. 5:6). We see this in life. Someone who loves another person demonstrates that love. The one who does not demonstrate love does not really love! Works of obedience are a spiritual indispensable.

## 4. Without Holiness We Can't See God (Heb. 12:14).

Thayer defines the Greek word *hagiasmos*, translated “holiness,” to mean “consecration, purification, the effect of consecration, sanctification of heart and life.” To see God, one must have a pure heart (Matt. 5:8). Holiness involves offering our lives as a living sacrifice



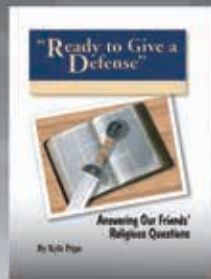


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by Kyle Pope

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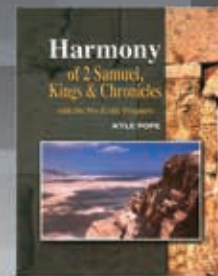
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(Rom. 12:1-2). In one sense, everything we do as a Christian should offer God a "living sacrifice." Holiness demands control over our bodies and over our minds (1 Thess. 4:3-7). Holiness is a spiritual indispensable.

**5. Without Love We Are Nothing (1 Cor. 13:1-2).**

Amid the first-century controversy over circumcision, Paul wrote: "For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love" (Gal. 5:6). Just as faith must be made complete by works of obedience, faithful obedience must work "through love." The soul who does not obey does not have saving faith. Jesus teaches if we don't obey His commandments, we do not love Him (John 14:23-24). John wrote, "This is love, that we walk according to His commandments" (2 John 6). Love is a spiritual indispensable.

**6. Without Chastisement We Are Not Sons (Heb. 12:6-8).**

Hardships that Christians must face may be thought of as a type of discipline—not in the sense of punishment for wrongdoing, but in the sense of training. Like the corporal punishment and training of children produces good behavior, faithfulness through trial yields the peaceable fruit of righteousness (Heb. 12:9-13). Both the Old and New Testaments teach that chastening and training may be found in what God teaches through His word, in the trials of life, and in the correction imposed by faithful brethren. These things (when received by those guided by God's word) are God's ways of teaching and training us as children. Chastisement is a spiritual indispensable.

**7. Without Christ We Can Do Nothing (John 15:4-6).**

The ungodly may do plenty of good things, but when one stands outside of Christ, their works do not please God. Apart from Christ, we can do nothing that will take away a single sin. Apart from Christ, we can do nothing that will be good enough to make us right with God. Apart from Christ, we are lost and without hope. Christ is the ultimate spiritual indispensable. **11**



Kyle Pope

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# The Perfect Homeschool Curriculum

by Diana Dow

Choosing an appropriate curriculum is a challenge that all homeschool families face. (Article #6 in this series)

What is the most common topic among homeschool moms? Curriculum. Which one do you use? Have you tried this one? For a new homeschool mom, this topic is daunting. Before jumping in feet first, the wise homeschool mom will educate herself about different learning styles and philosophies of education. Teacher lingo? Yes. Yet, learning basic terminology used in education will aid in the search for the “perfect curriculum.”

Learning styles describe the way a child learns.

- Is he the quiet book learner? **Visual.**
- Is he a hands-on learner who must get his whole body involved in the process of learning? **Kinesthetic.**
- Is he the talkative learner who must verbalize everything before it sticks? **Auditory.**

The younger child will more likely learn to use all three styles while the older child gravitates towards one. As the parent, you will become aware, through observation and experience, of how your child learns.

Philosophy of education asks, “How do I want to teach?”

- Do I want my child to decide what, when and how he will learn? **Unschooling.**
- Do I want my child to study all the academic subjects revolving around his current interest? **Unit Studies.**
- Do I want my child to follow in the steps of the influential thinkers—Plato, Aristotle, etc., learning the trivium (Grammar, Logic, Rhetoric)? **Classical Education.**

- Do I want my child to enjoy a feast of literature, appreciate nature, and study the arts? **Charlotte Mason.**
- Do I want my child to use standard curriculum textbooks (using digital or paper resources) as taught in most schools? **School at Home.**
- Am I intrigued by portions of each of these and would like my child to have a little of this and a little of that? **Eclectic.**

Once the child's learning style and the teacher's philosophy of education is determined, the quest begins. Curriculum choices vary from time to time. Someone comes up with a new idea on how to teach a subject and publishes it to share with others. Someone else determines merely to repackage what has been taught for ages. What is readily available now may be out of print next year. Curriculum can be faddish or time-proven, expensive or free, time-consuming or ready to go out of the box. Soliciting advice from homeschool veterans, researching on the internet and attending homeschool conferences will help in the search.

Notice in the three ways just listed to learn about curricula, all three of the learning styles are present: seeking advice—auditory, internet research—visual, attending conferences—kinesthetic. Which of these appeals to you? In homeschooling your child, you will learn a lot about yourself.

It is important to recognize that all curricula has an agenda. Everyone has an opinion they want to share with, or sell to, others. Being aware of this can help narrow the choices available to you. There are companies who call themselves Christian

who may or may not agree with scripture. There are secular companies who may be neutral or may be overtly anti-God. Educate yourself about the background of the author/publishing company.

Keep in mind that whatever curriculum you choose, it is just a guide. Do not let your curriculum become your master. Let your child progress at his own pace. Take diversionary sidesteps when the opportunity arises. There is no need to finish a textbook before going on to the next. You are the teacher. The curriculum is there to help, not control.

About that “perfect curriculum” mentioned earlier? Say it with me, “There is no perfect curriculum. There is no perfect curriculum.” The search for it is vain. Ask me how I know. Just because it is new, or expensive, or my friends use it does not make it better than the one I already own. With consistent guidance from a loving parent, any curriculum can be the “perfect curriculum.” Look for something that will not break the bank, will inspire you to want to learn alongside your child, and will give your child the freedom to learn while you train him in the way he should go. 📖

Train up a child in the way he should go, and when he is old, he will not depart from it (Prov. 22:6).



Diana Dow

Diana homeschooled her six boys for twenty-nine years. She lives in Sinton, TX with her husband, Danny Dow, who preaches for the Borden Street church of Christ. She maintains a website about teaching Bible classes at [biblesongsandmore.com](http://biblesongsandmore.com) and one about homeschooling and other endeavors at [dandidow.com](http://dandidow.com). She can be reached at [dianaidow@gmail.com](mailto:dianaidow@gmail.com).

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# The Power of God's Grace

by Bruce Reeves

We are not delivered to continue in a life conformed to this world and imprisoned to the flesh; rather, we are delivered from sin into a transformed, restored, and blessed life in Christ!

## Introduction

God's grace has the power to deliver us from the reign of sin and transform us into Christ's image (Rom. 5:6-8, 12-21; 6:3-4; 12:1-2; 2 Cor. 3:18; Eph. 4:22-24; 2 Pet. 1:4). In the larger context of the Roman epistle, chapters 6-8 emphasize the unifying and redeeming call of the message of the cross (Rom. 1:16-17). Unfortunately, proponents of both Classic Calvinism and the softened versions of neo-Calvinism frequently misuse this context. It is important for us to realize that there are variations and shades of Calvinism that are as, if not more, dangerous because the teaching is less apparent to some listeners. However, both classic and moderate forms of Reformed Theology focus on the depraved inability of humanity to obey God and promote unbiblical notions of grace and justification.

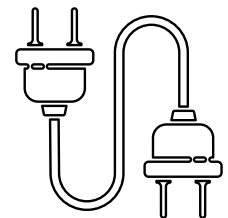
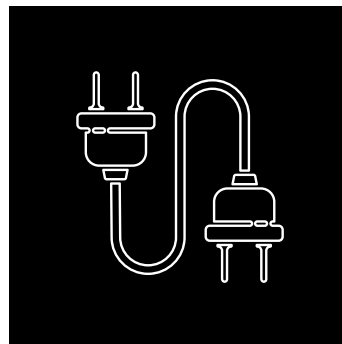
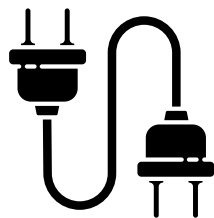
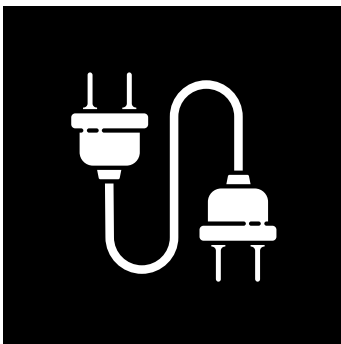
In our last article, we considered the doctrine of total inherent depravity. One might ask, "What would a softer version of that teaching look like?" The Calvinist's aim in arguing for total depravity is to

affirm the inability of man to believe and resist the temptation to sin (John 3:16; 1 Cor. 10:13; 1 John 2:1). Upon establishing the total depravity of man, those who have adopted Calvinistic thinking then argue for an irresistible, direct operation of the Holy Spirit on both the sinner and the saint. Having drawn this conclusion, he begins to assert the impossibility of apostasy and other false teachings. Historically, some neo-Calvinists have rejected the inheritance of a sin-nature but have argued for an acquired human inability to resist the temptation to sin. With the Classic Calvinist, the unregenerated person is inherently and totally depraved and endures this condition until death. The neo-Calvinist believes that all are partially disabled through acquired depravity which they have until death, and are, therefore, not able to resist the temptation to sin without a direct operation of the Spirit. In a sense, both approaches end up in the same place—inability. Yet, a balanced treatment of biblical teaching exposes these notions as lacking and encourages us to live in the power of God's grace

(Titus 2:11-15). We will consider a section of Scripture that Calvinists of various kinds have employed to argue for either total or partial depravity. The answer is always in the context.

## Deliverance from the Bondage of Sin (Rom. 6:1-23)

Romans chapters 6 and 8 provide the contextual framework for chapter 7. If we read this context comprehensively, Paul's line of argumentation comes into clear focus. He writes, "What shall we say then? Are we to continue in sin so that grace may increase? May it never be! How shall we who died to sin still live in it?" (Rom. 6:1-2). Paul affirms that the Christian "died to sin" in his conversion to Christ in baptism (Rom. 6:3; cf. Gal. 2:20; 6:14). The believer now "walks in newness of life" and having been "crucified with Christ" is no longer a slave of sin (Rom. 6:4, 6). We read that those living by faith are "freed from sin" and its "dominion" (Rom. 6:9-14). The apostle makes it clear that we cannot simultaneously be servants



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of righteousness and unrighteousness, which is a crucial point in understanding the next chapter! Those who are “freed from sin are slaves of righteousness” (Rom. 6:18), whereas those who are “slaves of sin are free concerning righteousness” (Rom. 6:20). Paul makes the same argument in Romans 8:5-15. One cannot simultaneously have a “fleshly mind” and “spiritual mind” because the “mind set on the flesh is hostile to God” and “those who are in the flesh cannot please God” (Rom. 8:7-8). Those “living according to the flesh will die,” and those who live according to the Spirit will dwell in peace with God (Rom. 8:5-8). “Flesh,” in this sense, is not part of the person, nor even exactly an impulse or “nature” within a person, but a power-

sphere or principle in which one lives. Our allegiance is not to the flesh but to the Spirit and His gospel (Rom. 8:12). The translation of “flesh” as “sinful nature” in the NIV is misleading at best, and at worst, revealing of Calvinistic prejudice. The main point of this text is not human nature or anthropology, but the Mosaic Law, in contrast with the gospel of grace.

### Life without Christ (Rom. 7:1-25)

Paul is not describing his difficulties as a Christian; instead, he is describing the condition of one seeking justification by the Law outside of Christ. It's not that believers never struggle, but the contrast between Romans 6 and 7 is stark and

vividly describes defeat. The person in Romans 7 is spiritually dead, enslaved, and lost, whereas the faithful Christian victoriously engages in warfare with the wicked one (Eph. 6:10-17). We are battling against sin, not living under its reign (1 John 2:1-2; 3:9). This chapter cannot be describing the faithful child of God who has been freed from spiritual death and the bondage of sin by the grace of God. For Paul writes, “Therefore there is now no condemnation for those who are in Christ Jesus” (Rom. 8:1).

This entire context addresses the man who trusted in the Law but was hindered by sin from carrying out the aim of the Law, i.e., righteousness (Rom. 8:1-4). Once he sinned against the Law, keeping more law would not save him (Gal.



3:10-13). On the other hand, the grace of Christ offers spiritual freedom: “But now we have been released from the Law, having died to that by which we were bound, so that we serve in the newness of the Spirit and not in the oldness of the letter” (Rom. 7:6). Although the Law was good, holy, and righteous, sin used it to bring death to the sinner (Rom. 7:7-13). Before his knowledge of the Law, Paul was spiritually “alive,” but when the Law convicted him of transgression, he “died” (Rom. 7:7-10). The purpose of the Law was to reveal and expose sin in order to point humanity to the gospel of Christ (Rom. 3:20; 7:13; Gal. 3:19, 26-28). Yet, the Law which revealed sin was impotent to break the power of sin’s destruction (Rom. 8:3; Gal. 3:21).

Paul dramatically describes the frustration of the sinner seeking to be right with God under the Law. Some have

argued that, because Paul speaks in the first person, he must be referring to the life of the Christian. However, speaking in the first person, present tense was not uncommon as a literary or rhetorical device to make a more significant point. It should be noted that the man in chapter 7 is not merely struggling with sin; he is dominated and defeated by sin. We might also ask why Paul would be describing the Christian’s effort to keep the Law, when he is no longer under the Law (Heb. 8:6-13)? The person described in Romans 7 is “in the flesh” and is condemned by “sin” (Rom. 7:5, 17, 18, 20) rather than having the spiritual mind and enjoying the freedom of forgiveness (Rom. 8:1-2, 5-6). He is a “wretched man” enslaved to “death,” but the believer has been “freed from the law of sin and death” through the gospel (Rom. 7:24; 8:1-2). He is “dead” (Rom. 7:8-11), “carnal,” and “sold into the

bondage of sin” (Rom. 7:14). This does not sound like someone freed from sin by God’s grace.

When first reading Romans 7:15-22, we may feel confused and frustrated. That may mean we are getting the point regarding a person attempting to please God while rejecting Christ. The person who had sinned against the Law was condemned. As much as he may have wanted to be right with God, he could not accomplish it through the Law (Rom. 7:15). His mind consented to the righteousness of the requirements of the Law, but the fact was that he had violated God’s commandments. If I get pulled over for speeding, and when the police officer comes to my window, I ask him if he would let me drive the same road again without speeding, he might look at me funny.





Once someone had broken the Law, only the grace of Christ could offer hope. The man in this text wanted to be pleasing to God but could not remedy his spiritual condition in and of himself under the Law. It was not that he couldn't go a moment without sinning. Yet, when he attempted to serve God, the realization of his guilt was always with him. There was nothing in him that could lead to a right relationship with God without the forgiveness of Christ (Rom. 7:16-21). No matter how much good he did, the Law condemned him for his sin. In his mind, he appreciated the teaching of the Law, but he knew that the principle of sin was reigning in His life. He needed Jesus Christ! "Therefore, there is now no condemnation for those who are in Christ Jesus" (Rom. 8:1). Sin offers only enslavement, bondage, guilt, shame, failure, and death. In contrast, the gospel offers us freedom, liberty, forgiveness, purity, victory, and life. We are not delivered to continue in a life conformed to this world and imprisoned by the flesh. We are delivered from sin into a transformed, restored, and blessed life in Christ!

While this context is not arguing that we have been born with, or acquired an irresistible propensity to sin, it is encouraging us to see how desperately lost we would be without Jesus Christ. Through God's grace, we have been "washed," "sanctified," and "justified" (1 Cor. 6:11). When we sin as Christians, we can confidently and boldly come into the throne room of our faithful High priest and plead for mercy in our time of need (Heb. 4:14-16). What should we do when we sin? John writes, "But if we walk in the light as He Himself is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin" (1 John 1:7). This is not an automatic and unconditional cleansing, for we read, "If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:9).

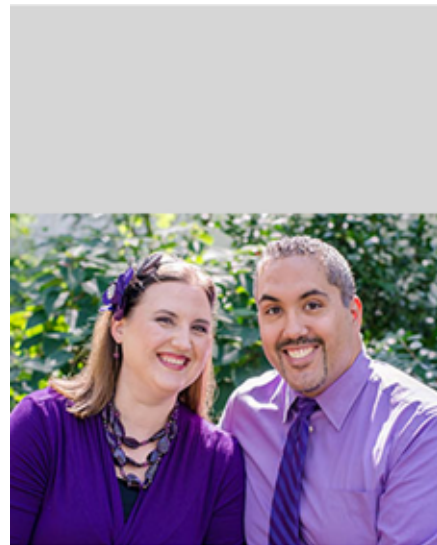
## Conclusion

God erases the stain of sin from our souls as we continue to repent, confess, and pray. The struggling Christian can be encouraged to continue to come to the Lord for mercy with confidence in His provisions. If we keep coming to God in humble faith, praying, and confessing our sins, then God's precious promise is that we will be forgiven of those wrongs, and they will be held against us no more. What an amazing thought it is that Christ is our Advocate, who pleads our case in the court of heaven, as our Mediator and Intercessor before God's presence (1 John 2:1-2; cf. 1 Tim. 2:5; Heb. 7:25). His sacrifice is eternally sufficient and saving (Heb. 10:10-14). The Hebrew writer encourages us to live in His assurance, "Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them" (Heb. 7:25). Yes, God's grace is indeed powerful and life changing. Come to the Lamb of God today! 🙏



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# Led by the Spirit

by Shane Carrington

The Holy Spirit leads us through the powerful and transformational word that He revealed (Rom. 1:16-17; 12:1-2), which is described as, “the law of the Spirit of life in Christ Jesus” (Rom. 8:2).

## Introduction

The Holy Spirit leads God’s people. This we boldly proclaim! “For all who are being led by the Spirit of God, these are sons of God” (Rom. 8:14). The third person of the Godhead leads us!

To discover what this passage means, and how He accomplishes this, we must scrutinize contexts and discern figures of speech. In other words, we must apply elbow grease! “Accurately handling the word of truth” (2 Tim. 2:15) requires diligence and precision.

Some await a mystical illumination of the Holy Spirit to lead them—as if they were first-century apostles or prophets. However, through Scripture, the Spirit tells us to read and understand the written message (Eph. 3:3-5; etc.). The easy way requires little study and sounds superficially exciting. In contrast, Sacred Scripture is filled with depths and nuances requiring thought and diligent study. “. . . His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us” (2 Pet. 1:3). So, let’s open God’s book and study!

## How the Holy Spirit Leads Us

He led the disciples in the first century through inspiration. Jesus assured the apostles that the Holy Spirit would “guide you into all the truth” (John 16:13). Both apostles and prophets wrote the inspired word to lead uninspired people (Eph. 3:3-5). When we follow the written word, the Holy Spirit leads us (ibid.; cf. 2 Tim. 3:16-17). We have explored this in previous articles.

## Understanding the Language of the Spirit

“Spirit” is found twenty-one times in Romans 8. We should exercise caution when studying this chapter, because there are at least three related uses of “Spirit” in the context (and a fourth found elsewhere in Scripture). Consider. . .

- **The person called the Holy Spirit.** “For all who are being led by the Spirit of God, these are sons of God” (Rom. 8:14). “The Spirit Himself testifies with our spirit that we are children of God” (Rom. 8:16). The Holy Spirit is a divine person who is involved in our spiritual walk. The next three uses of “Spirit” serve as metonymy for His activity.
- **The word/teaching revealed by the Spirit.** This is referenced as “the law of the Spirit of life in Christ Jesus” (Rom. 8:2), and “the sword of the Spirit, which is the word of God” (Eph. 6:17). As Jesus said, “It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life” (John 6:63). Jesus’s words are “spirit” having been revealed by the Holy Spirit. That is how “the Spirit. . . gives life.” Paul used metonymy in a similar manner when referring to the writings of Moses: “Moses. . . has in every city those who preach him” (Acts 15:21). Preaching Moses meant preaching his writings.
- **The attitude the Spirit cultivates in us.** In Romans 8:5-6, Paul contrasts those who are carnally minded (literally, “minds on the things of the flesh”), with those who are spiritually minded (literally, “mind set on the Spirit”). He continues the contrast, calling these two mindsets “a spirit of slavery” and “a spirit of adoption as sons” (Rom. 8:15). The Holy Spirit

cultivates spiritual-mindedness in people who are willing to listen to His word.

- **The miraculous gifts the Spirit gave.** Elsewhere, “the Spirit” refers to spiritual gifts, as Paul wrote, “Therefore He who supplies the Spirit to you and works miracles among you” (Gal. 3:2,5; see also Acts 2:1-4 and John 3:34 where “Spirit” references the miraculous power He bestowed). The Holy Spirit gave these powers to reveal and confirm the word (cf. Heb. 2:1-4, see the previous article).

It is not always easy to determine if “Spirit” refers to the person called the Holy Spirit or one of His activities. Yet, we know this: the divine person called the Holy Spirit gave spiritual (miraculous) gifts to reveal and confirm the word through which He cultivates “the mind set on the Spirit” (Rom. 8:6, NASB [spiritual-mindedness, NKJV]) in disciples. We must allow Him to lead us through the inspired, written word by which He transforms us into those who are spiritually minded.

## The Transformational Leading of the Holy Spirit

When God leads us, He never leaves us the same, whether it is Abraham’s pilgrimage from Ur, Israel’s walk in the wilderness, Paul’s evangelistic travels, or the Holy Spirit leading us through the teachings of Sacred Scripture. Walking in the light with God takes us where we have never been and shapes us into what we otherwise could never have become. When “we walk by faith, not by sight” (2 Cor. 5:7), we are following the teachings of God’s word, because “faith comes from hearing. . . the word of Christ” (Rom.



10:17). Let us trust Him rather than our deceptive, human reasoning and emotions (Prov. 14:12; Jer. 10:23; 17:9)! Follow the written word!

As we follow God's word, the Holy Spirit, through "the law of the Spirit of life in Christ Jesus," liberates us from "the law of sin and death" (Rom. 8:2). Rather than being "conformed to this world. . . be transformed by the renewing of your mind" (Rom. 12:2). How? Through "the will of God. . . which is good and acceptable and perfect" (Rom. 12:2). The Spirit's life-changing word (Rom. 8) transforms our. . .

- **Spiritual focus** (Rom. 8:5-6). He changes us from being carnally minded to spiritually minded. We see more clearly with Him as our guide.
- **Spiritual life** (Rom. 8:2, 7, 9-11). The Spirit's word is called "the law of the Spirit of life," because He breathes spiritual life into us through that word. The Spirit-inspired gospel "is the power of God for salvation" (Rom. 1:16).
- **Perspective of the world and sinful things** (Rom. 8:7-8). The Spirit converts

us to God from being selfish, rebellious, and hostile toward Him. Now we are repulsed by that former life and strive to avoid sinful things.

- **Walk** (Rom. 8:12-14). Rather than living by the enticement of worldly temptation (1 John 2:15-17), we "by the Spirit. . . are putting to death the deeds of the body" (Rom. 8:13).
- **Sense of belonging** (Rom. 8:14-17). Because we follow the Spirit's guidance, this context describes our new sense of belonging with God and His people as being "children of God" with "a spirit of adoption. . . by which we cry out, 'Abba! Father!'" We are "heirs of God and fellow heirs of Christ."
- **Hope** (Rom. 8:16-17, 35; 5:1-5). The Holy Spirit offers the one, true everlasting hope. The world deceptively charms us, appealing to temporary, fleshly desires. Worldly distractions become temptations, drawing us toward carnality. Arrogant pride and sinful pleasures blind us to their seriousness, intoxicating the senses and dulling our spiritual appetites. The Holy Spirit, through the written word (Ps. 119:105; Rom. 1:16-17), enlightens and enlivens us, increasing our faith, hope,

love, and peace. What blessed assurance He gives, even strengthening us through our earthly trials. Embrace this hope, live in it, and He will give you peace now and eternally (Rom. 5:1; 10:17).

## Conclusion

We "are being led by the Spirit of God" (Rom. 8:14) as we surrender to the word of God, because the Holy Spirit leads us through "the law of the Spirit of life." (Rom. 8:2). Paul said that, through reading the written word, "you can understand my insight into the mystery of Christ" (Eph. 3:4). We only know what inspired men knew by reading what inspired writers wrote. May we, like Paul, be unashamed of the written word (Rom. 1:5, 16; 16:22, 25-27). **TT**



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By Bobby L. Graham



## QUESTION.

## Why would a church of Christ resort to carnal rewards?

## ANSWER.

### Question

Why would a church of Christ resort to carnal rewards?

### Answer

We commonly observe religious groups using carnal rewards to entice people to participate. As the saying goes, they offer “food, fun, and frolic.” Some of the best entertainment, from drama to music to comedy, is offered in their advertisements. From seeing their packed parking lots when supper is being served, usually Wednesday nights, the chow must be pretty special! Recently, churches of Christ have increasingly followed the same line. In recent months, a Decatur congregation advertised, “Fun and Games for All.” Why?

We think of a few reasons, which are charitably offered:

What they offer is the “main thing” with them and with the world. How could this be, since the gospel of Christ, the Savior of the world, should be not just the main thing, but the only thing (Rom. 1:16; Mark 16:15-16; Acts 8:4; 1 Tim. 3:15)?

Since few respond to offers to hear the gospel, they feel they have to “lure” people there with something “bigger and better.” Do we not appeal to less than best motives in doing so? Do we not admit that we must attract the carnally minded, instead of those who truly desire to be “taught by God” (John 6:44)? Why not allow the gospel to filter out the insincere and admit the sincere, as God meant it to do?

Some few have appealed to “fellowship” as a justification for such food-games-entertainment functions. They actually have claimed that New Testament “fellowship” includes such endeavors of Christians. They have not

successfully cited a single instance of the use of the word “fellowship” where the text unmistakably refers to the kinds of congregational activities they defend. There are no passages where “fellowship” is so used! New Testament fellowship always involved spiritual association, spiritual partnership, and spiritual sharing in spiritual actions and spiritual benefits.

A justification sometimes offered is Jesus’s providing loaves and fishes for the five thousand in John 6. We notice that Jesus’s offer of food to the four thousand came because he knew his audience was truly hungry (Matt. 15:32). He did not misuse the food to “whet their appetite” for the gospel, but to meet their genuine need after three days of not eating. Further we notice that Jesus ceased the offer of food when He saw the people following for the wrong motive (“the loaves and the fishes” in John 6:26-28), rebuked them for their carnality, and further instructed them to believe on Him.



The scenario normally present when religious people employ carnal means to draw a crowd and to soften people up for the gospel is precisely what Jesus condemned and avoided. To use it to justify what people do with food, fun, and frolic nowadays is to invite the same rebuke from the Lord Jesus Christ. What we need to do is tell people to believe in Jesus, as He did in John 6, and teach them the word so they can believe. He then gave Himself to them as the Bread

of Life that had come down from heaven, according to John 6:30-40. What a difference in Jesus's approach and that of the carnally minded crowds of earth!

Is it possible that they desire to cut themselves loose from Christ? Groups once using only the gospel have become "anything-goes" groups, offering what human denominations offer and using what others use to get them there. How does a congregation qualify to be a

"church of Christ" when it offers what Christ never offered, refuses to submit to His headship, and uses lures He never used or authorized? **LU**



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*Taking His hand, helping each other home.*

# Judean Pillar Figurines: What Do We Know?

by Trent and Rebekah Dutton

How to approach archaeological “knowns” and a few attributes about Judean Pillar Figurines.

In our last article, we introduced Judean Pillar Figurines (JPFs). This article focuses on a few attributes we know about JPFs and how to approach what can be known.

In the context of Biblical Archaeology, how one determines what is “known” about an object is of critical importance. The discipline of Biblical Archaeology intersects with theology or exegesis, but is separate from these branches of research. One can study theology and texts (exegesis) such as the Old and New Testaments and be greatly informed by what archaeology can bring to the table. However, the methods and skill sets used to evaluate archaeological artifacts are different from theological and exegetical approaches. Archaeology is a science and very much data driven. Archaeology is excavating an area of the ground, photographing objects, testing for material composition, translating textual artifacts, and, from these actions, producing a data set for analysis. In contrast, the study of theology, hopefully in a systematic fashion, seeks to explain in an organized manner how one arrives at what he believes about God, for which there is no quantitative data. Then, with exegesis, the desire is to discover the original and intended meaning of Scripture via human logic and knowledge of linguistics. In the disciplines of theology and exegesis, there

is much analyzing of concepts, ideas, and texts, but ultimately, decisions are based on interpretations of evidence. Can an individual or group operate in all three disciplines? Sure, and it is sometimes necessary. The key here is for those who are participating to be aware of where their specialties lie. For those consuming the information produced by the “professionals,” the concept is similar. One may not know the detailed methodologies for any of these disciplines, but through common sense and logic, one can seek to understand the concept of discipline

specialty, limitations, and crossover when approaching these topics.

With that seemingly expansive caveat, what are some things we know about JPFs?

What are JPFs made of? Locally sourced earthen clays. This is one of the first and most simple questions to ask about an object. When identifying and classifying objects used in ritual cultic contexts, source material is sometimes very telling. For example, if an archaeologist excavates a temple site and finds a figurine made with materials not from the surrounding vicinity, that is a potential indicator of

nonlocal influence. If similar finds are made at other temple sites in the region, that can begin to establish a pattern. If no related inscriptions are found and no figurines are stamped or inscribed, there is likely not enough data to ascribe an identity to the influencer. However, you have enough data points to begin asking (but not answering) a question about influence from outside the area. Could it be the religious influence of a nation state that invaded and conquered the area? Possibly. It could also be a grab bag deal of figurines a local priest picked up while traveling out of the region. These are two very different endpoints requiring much more data to answer that hypothetical question. For JPFs, they were made near where they were recovered.



*Image #1: Molded Head Judean Pillar Figurine from Beth Shemesh Iron II 800-586 BC in Penn Museum*





*Image #2: Pinched Head Judean Pillar Figurine from Israel Museum in Jerusalem*

From what time period do they come? The majority of JPFs date roughly from the eighth to sixth centuries BC, so think 800-586 BC, during the time of Israel's Divided Kingdom. In the archaeological literature, you will also see this referred to as the Iron Age II BC periods. Within this three-century time period, the stratigraphy is often difficult to reconstruct. For some figurines, this is due to primitive excavation methods or record keeping from decades ago; for others, more modern excavations provided better stratigraphic control, but the actual excavated loci are often mixed or redepositions (Shiloh, 104). Additionally, these figurines do not have "typologies" that would allow researchers to establish a chronology of their development over time.

Where are they found? One of the most well-known researchers of JPFs summarized numbers in approximately forty notable sites of JPF finds (Kletter, 47). The most occurrences are in Jerusalem and one site just outside the city. One interesting note on location is that approximately 30 of those sites are within the environs of Judah, including Lachish, Beer Sheba, and Arad. Here, we do have an interesting locational pattern in that greater numbers are found in Judah and notably less in the kingdom of Israel proper. With just these numbers, one could not make definitive claims about these concentrations, but it adds data to the equation to help in determining what it could mean.

From this data, researchers can only draw limited conclusions, and only hypothesize about the larger story. We know they were made by locals using the materials at hand during the Divided Kingdom, and largely within Judah. This time period overlaps with biblical texts rebuking God's people for their idolatry, especially with the goddess Asherah. With this timeframe and these locations, it does make JPFs legitimate candidates for being representations of Asherah as mentioned in the Old Testament. However, that can only be a hypothesis in a sea of other logical explanations of their identity and purpose.

With the topic of JPFs so much more could be said and explored, but for this brief article, there are three basic attributes that serve as prime examples of what we know from an archaeological perspective and allow researchers to form hypotheses concerning the identity and use of JPFs. Can this information inform those other disciplines? Sure—without question. Do they completely answer questions in those other disciplines? Usually not, but it does happen. Perhaps someday, a volunteer excavator will pull a JPF out of the ground that says, "This is Asherah," and all of our questions will be answered.

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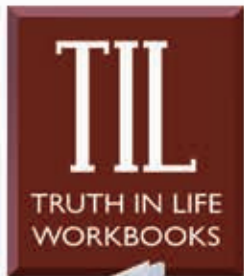
Image #1: *Wikimedia Commons*. [https://commons.wikimedia.org/wiki/File:Ceramic\\_Judean\\_pillar-based\\_figurine\\_Beth\\_Shemesh\\_Iron\\_II\\_800-586\\_BCE\\_Penn\\_Museum\\_02.jpg](https://commons.wikimedia.org/wiki/File:Ceramic_Judean_pillar-based_figurine_Beth_Shemesh_Iron_II_800-586_BCE_Penn_Museum_02.jpg).

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**Trent & Rebekah Dutton**

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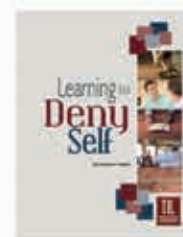
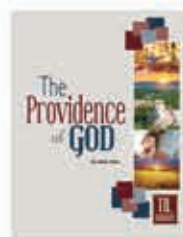
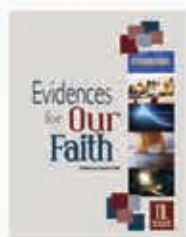
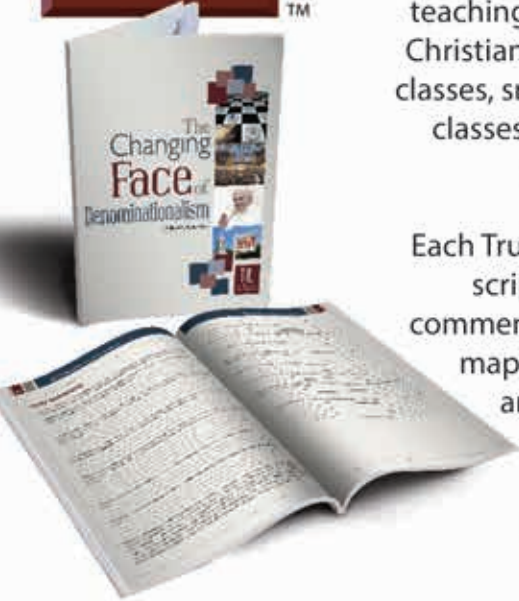


# Truth in Life Workbooks

The Truth in Life series of workbooks from Truth Publications is a topical series of Bible studies designed to guide Bible students through book, chapter, verse teaching on topics of interest to every Christian. Church classes, home school classes, small group studies, high school classes and alike will enjoy the rich material in this series.



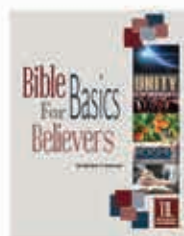
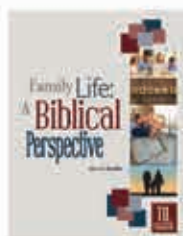
Each Truth in Life book includes many scriptural references, reliable commentary, pictures, charts, graphs, maps, end of lesson questions, and more. With the wide range of topics, there is a book that every class can enjoy.



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# Upcoming Changes to Your Truth Magazine Subscription

## A Letter From the Editor

The last several years have been challenging for Truth Publications with the pandemic, economy, and supply issues. The board appreciates how everyone connected with this organization, especially how Lance Taylor and the excellent staff at CEI Bookstore, pulled together—applying their considerable talents to streamline operations, improve efficiencies, and help us meet the needs of our customers. As our truthbooks.com website prominently states, “You and your church need trustworthy books and resources. We publish and provide Bible-based products to help everyone grow spiritually.”

To achieve this end, we must operate from a sound financial footing, adjust to changing economic conditions, and adapt new technologies that help us accomplish our purpose. Along with most of the publishing industry, we have shifted to a “Print on Demand” model of operation. Instead of printing thousands of copies of each item in our inventory, we print limited quantities and reorder as needed.

The changes that are sweeping the publishing industry also affect Truth Magazine. Except for a few national publications, which are largely supported by advertising, most religious, academic, and professional journals have gone digital.

Throughout 2022, it has been especially difficult to maintain the production schedule of the print version

of Truth Magazine. We have experienced difficulties in getting the magazine printed, challenges with distribution via the U.S.P.S, supply chain issues in which the printer had to stop production until they received paper, ink, or parts, and escalating costs that have staggered a formerly healthy economy.

As a result, the Executive Committee has recommended to the board that we shift Truth Magazine from print PLUS digital distribution to focus solely on the digital distribution of this product and its growth. We have been developing our digital channels for several years, mastering the different formats, and seeking to increase the quality and breadth of our offerings.

Truth Magazine is available on the Amazon Kindle platform as a monthly periodical. We distribute it as a full color PDF, and in a version accessible via web browsers (which is especially useful for brethren who live in the third-world and who do not enjoy broadband access). Recently, we have been improving our ePub version, which can be read on a phone, tablet, computer monitor, etc. There has been an increasing demand for digital content. We have been striving to meet this demand, and broaden the scope and quality of our digital offerings.

We regret the necessity of this change, but it cannot be avoided in the present economic climate. Our customers/subscribers may be assured that we

will do right by each of you. Hopefully, most of our subscribers will make the transition to fully digital subscriptions. Since individual and group subscriptions renew throughout the year, we will make every effort to address the needs of each subscriber based on their individual subscription status.

A majority of our subscribers are already receiving Truth Magazine in a digital form. While the shift to digital comes at a cost, it also means that we can expand our offering, and provide more monthly columns (on a broader variety of subjects) that will enable us to provide sound spiritual teaching on relevant topics.

Our reason for existence is captured in the statement, “Taking His Hand, Helping Each Other Home.” Recognizing the authority of God and Christ, we take His hand. He leads, we follow. Having done so, we then are able to help each other (those who are outside of Christ, as well as our brethren) in three ways: Our physical homes are made whole through the application of sound biblical principles. Our spiritual home (the church) is made strong through faithfully proclaiming the gospel message. By submitting to the will of God, and through the forgiveness made possible by the blood of Christ, and by God’s grace, we can reach our heavenly home.

Yours,

Mark Mayberry

# What Do You Need to Do Next?

As we transition to solely digital subscriptions, you, as the subscriber, have some options.

You can fully transition into the digital subscription. We will update your expiration date accordingly. (For example, if your subscription expires in September 2022, you are owed a credit of two (2) print issues of the magazine. We will extend your subscription to October, meaning you will receive four (4) digital copies with your subscription before your next renewal.

You can terminate your subscription and we will credit you on a case-by-case basis.

## Let Us Know What You Would Like to Do Moving Forward.

1. **The easiest way will be to fill out the form at this link:**  
<https://forms.office.com/r/iHJ7Lm7y7N>
2. **You can email us at [subscriptions@truthpublications.com](mailto:subscriptions@truthpublications.com)**
3. **You can call us and leave a message at (256) 232-0565 Extension 232**

If your subscription status change requires follow-up, a team member will contact you in a timely manner. Please be considerate of our team members during this time. Moving to a digital only magazine was a difficult decision for our board of directors, but a necessary one during these pressing times.

Our goal is to provide trustworthy content for you and your congregation. Thank you for your kindness and understanding as we make the necessary changes to continue to provide these materials and services.

Yours,

The Staff or CEI Bookstore | [TruthBooks.com](http://TruthBooks.com)

# From Stone Tablet to Digital Tablet, Parchment to Pixels

by Steve Wolfgang

Tracing the evolution of written communication from antiquity to Gutenberg and the printing press to the digital transformation of the last forty years, Steve focuses on how these changes have benefited the spread of the gospel.

## Introduction

The evolution of written communication through the centuries has intrigued many. This article traces aspects of that evolution from ancient media (including cuneiform, papyrus scrolls, and vellum parchment produced in a scriptorium) to the revolution generated by Johannes Gutenberg and the printing press to the digital revolution of the last forty years—including how these changes benefited the spread of God’s revelation.<sup>1</sup>

## The Media of Antiquity

When I conduct tours as a Docent at the University of Chicago’s Oriental Institute, the artifacts themselves bear mute but powerful witness to these changes. This most extensive Near Eastern archaeology museum in North America contains many examples of how written communication was accomplished, and changed, across the millennia of ancient history. Those artifacts include cuneiform inscriptions on clay tablets (and on a forty-ton stone lamassu from the palace of the Assyrian king, Sargon); a brick from Babylon with the cartouche of Nebuchadnezzar; pottery shards used as written receipts; Egyptian papyri; a fragment of one of the Dead Sea Scrolls from Qumran; legal texts on vellum; a practice board for young scribes with a text from Matthew

6 still visible; and many other examples of various media used throughout history to communicate important concepts and events.<sup>2</sup>

Modern attempts to catalogue the meaning of many of these inscriptions also illustrate how present-day efforts to understand ancient communication have undergone significant change in the last century. For instance, the *Chicago Assyrian Dictionary* (an encyclopedia of ancient inscriptions and documentary writing in cuneiform) itself illustrates the evolution of modern technologies in service to ancient writing. Begun in 1921 by Oriental Institute founder James Henry Breasted as a handwritten card file, the project evolved through typewriter script and ultimately offset printing, then to digital media (CD-ROM), and presently to an online digital format. The final volume (of 27) of this encyclopedic work was finally completed after ninety years, in 2011—just in time for the printed volumes to become available on the Web.<sup>3</sup>

As various forms of these ancient writing formats were superseded by another, there were always some who mourned the demise of the “old reliable” formats and emphasized the shortcomings of the new-fangled media. The purpose and content of legal documents, personal letters, official proclamations did not change, but the means of delivery and consumption have always been subject to change and revision. Many such changes have been adapted to the dissemination of biblical documents.

Biblical accounts themselves were recorded, preserved, and circulated among ancient Israelites. For instance, when the Mosaic covenant was so broken that God announced a New Covenant (Jer. 31; Heb. 8) and used the Babylonians to put Israel back into bondage, God predicted the years of their captivity to Jeremiah, which was then read by Daniel and led to his powerful penitential prayer of Daniel 9.

## Scroll or Codex?

While stone inscriptions and ceramic media are more durable, scribal copying of documents on papyri, vellum/parchment (tanned animal skins), or other portable media became the preferred means of preservation and communication for centuries, across many cultures. The transition to codex (book) formats replacing scrolls is

collecting artifacts, but publishing the linguistic and historical encyclopedias and dictionaries. Perhaps less spectacular than monumental artifacts, these works do the “heavy lifting” to determine what those artifacts mean.

1 A useful survey is Barry B. Powell, *Writing: Theory and History of the Technology of Civilization* (Oxford: Wiley-Blackwell, 2012).

2 An early account of the discovery and translation of cuneiform is Edward Chiera, *They Wrote on Clay: The Babylonian Tablets Speak Today* (University of Chicago Press, 1938). I purchased a copy when it was still in print, on my first visit to the Oriental Institute in 1968, on a Florida College chorus trip with Bette. It is now available by digital download at <https://oi.uchicago.edu/research/publications/misc/they-wrote-clay-babylonian-tablets-speak-today>.

3 Jeffrey Abt, *American Egyptologist: The Life of James Henry Breasted and the Creation of His Oriental Institute* (University of Chicago Press, 2011), chronicles the work of the Institute not only in excavating and



instructive. During the era of the Roman Empire, the scroll was rotated into a horizontal orientation and then folded and bound, producing an early form of a book known as a codex.

A codex has many obvious advantages over scrolls, including convenience, ease of transport, and greater capacity (both sides of a page could be written on, more documents and greater page-count included in the binding, etc.). Equally important was the speed and ease with which specific passages could be located.<sup>4</sup> Its compact size made the codex indispensable for tasks like evangelizing, as well as being advantageous to professionals such as lawyers and judges. Additionally, a codex had a durable cover, offering greater protection to the text than a scroll.

Scrolls are certainly more cumbersome: imagine carrying around a basket of dozens of scrolls of biblical writings as opposed to a handheld, bound volume containing all the biblical texts. Nevertheless, scrolls had some occasional advantages. When Jesus read from an Isaiah scroll in Luke 4:17-20, some early English translations (KJV, ASV, NKJV, but also the CEV) render it as “He opened/closed the book.” In fact, while “the eyes of all the synagogue were upon Him,” the Lord was actually rolling, and rolling. . . and rolling about twenty feet of scroll. Yet, despite the role of traditional scrolls, the advantages of a codex/book format became apparent to all concerned.

## Gutenberg’s Revolution

The advantages of the codex/book format were multiplied with the advent of moveable-type printing presses, which allowed for rapid composition and reproduction of copies. Gutenberg’s dual innovations of movable metallic type and the printing press which utilized it revolutionized the production of books and documents, allowing for increased accuracy and reduced cost per page. These innovations stimulated literacy and scholarship and introduced the concept

4 As many have experienced, even digital “scrolling” through a document can be cumbersome, as opposed to turning directly to a specific page.

of mass media, which has so dramatically shaped thought in the modern world.<sup>5</sup>

The Bible itself has followed a similar pattern in terms of how its content is delivered and consumed by readers—from stone tablets to papyrus to hand-copied codex to letter-press to offset printing to digital iterations.<sup>6</sup> I still read from the Bible in book form, including several translations formatted by verses and/or paragraphs. However, I also enjoy some recent “readers’ editions” which omit chapter/verse divisions and encourage reading an entire gospel or letter without such interruptions, in a manner more like original readers would have experienced it. Bette and I also profit from listening in the car, or before bedtime, to digital recordings of various biblical translations. Admittedly, hearing Johnny Cash read the New King James Version is a bit of a trip; we rather like hearing Irish hymnist Kristyn Getty reading the ESV with a lovely Gaelic lilt. Yet, while the medium varies, the content remains the same.

Similar transitions have occurred in magazine publishing, which often allowed for relatively quick interaction among readers: a snail-mail discussion board of sorts. Early “restorationist” preachers used the Constitutional establishment of the Post Office (Article One, Section Eight) to deliver far and wide, and inexpensively much written content for Bible study, abetted by special permits for regular bulk mailing. My own magazine consumption includes not only


5 A classic account is Marshall McLuhan, *The Gutenberg Galaxy: The Making of Typographic Man* (University of Toronto Press, 1962); see also Richard Abel, *The Gutenberg Revolution: A History of Print Culture* (Routledge, 2017).

6 Some advantages and shortcomings of print vs. digital reading are discussed by John B. Weaver, “The Bible in Digital Culture,” in *The Oxford Handbook of the Bible in America*, ed. Paul C. Gutjahr (New York: Oxford University Press, 2017), pp. 149-162, LOGOS edition. See also Ferris Jabr, “The Reading Brain in the Digital Age: The Science of Paper versus Screens,” *Scientific American* (April 11, 2013), available online at <https://www.scientificamerican.com/article/reading-paper-screens/>

religious and history publications, many of which are trending toward digital publication, but also *Newsweek* and *National Review* (news from both sides of the political spectrum), which offer both print and digital. While I like the feel of a printed publication, I love the ability to access many such publications on an electronic device when away from home.<sup>7</sup>

## Conclusion

*Truth Magazine* itself has appeared in multiple formats during its 66-year history, and some of the changes were not without resistance. Beginning as a monthly small-format magazine printed on glossy paper, it has also appeared in a larger 8.5x11-inch weekly, as well as a twice-monthly iteration, before returning to the glossy-paper monthly of its current format. After merging with the *Gospel Guardian* (which was about to be discontinued after its own run of more than forty years) it was known ponderously as *Guardian of Truth* before resuming its native title. At each one of these transitions, there were some who protested shifting to new formats.

As *Truth Magazine* transitions to become an exclusively digital publication, it retains the same editorial staff, is overseen by the same board of directors, and adheres to the same biblical teaching as before. The medium changes; the message remains the same—with possibilities for much more such content to become available. Happy reading! 

7 Interestingly, one of the few print-only publications—not yet available digitally—is *Bible Study Magazine*, published by LOGOS Bible Software.



Steve Wolfgang

Steve has worked with the church in Downers Grove (suburban Chicago) since 2008. He and his wife, Bette, have two adult children and three grandchildren. His blog, *eklektikos*, can be read at [stevewolfgang.wordpress.com](http://stevewolfgang.wordpress.com). He can be reached at [stevewolfgang@aol.com](mailto:stevewolfgang@aol.com) or [wolfgang@uky.edu](mailto:wolfgang@uky.edu).

# The Dangers of Centralization

by Mark Mayberry

Consider the danger of prideful ambition as we compare man's willful rebellion in Genesis 11 to the humble obedience of New Testament Christians. Contrast the vertical focus observed at Babel with the horizontal focus of the apostolic church.

## Introduction

Genesis 11 records the story of man's defiance and God's dispersal of humanity. Following the flood, God commanded Noah and His descendants to repopulate the earth. They were to spread across its surface, subdue it, and to be a source of positive good in the world.

In contrast, the concept of centralization dominates man's mindset. This was true in antiquity. Recall the centralized power of ancient Mid-eastern empires, like Egypt, Assyria, or Babylon. Consider the ever-expanding scope of our government (especially on the federal level), involving bureaucratic regulation, mandates, etc.

Religion is not exempt from such pressures. Centralization is often the handmaiden of apostasy. While the New Testament church operates under the leadership of its head, the Lord Jesus Christ, local congregations are autonomous. According to the biblical pattern, elders oversee the flock which is among them, i.e., the local church in which they are members (1 Pet. 5:1-2).

Let us recognize the danger of thinking that "bigger is better" is the only way to do something effective. Don't accept the delusion that the biblical arrangement is too simple to be effective. Don't be deceived into thinking that it needs the imposition of some centralized structure, organization or hierarchy. We cannot improve upon God's plan.

When Noah and his family left the ark, they began life anew in a world that had been cleansed of the defilement of

the antediluvian world. God commanded them, "Be fruitful and multiply and fill the earth." Granting man dominion over nature, placing him in a position of stewardship over the lower creation, God desired that people scatter across the face of the globe.

Yet, in Genesis 11, we observe man's unwillingness to carry out God's command.

Now the whole earth used the same language and the same words. It came about as they journeyed east, that they found a plain in the land of Shinar and settled there. They said to one another, "Come, let us make bricks and burn them thoroughly." And they used brick for stone, and they used tar for mortar. They said, "Come, let us build for ourselves a city, and a tower whose top will reach into heaven, and let us make for ourselves a name, otherwise we will be scattered abroad over the face of the whole earth" (Gen. 11:1-4).

Pride prevailed: "Come. . . let us make for ourselves a name" (v. 4). By pursuing their own path, they evidenced a spirit of self-will. Acting in defiance of God's purpose, they sought to establish a highly centralized society.

Screensavers often display on our televisions and computer monitors. Arial views of mountains and deserts are breathtakingly beautiful. Sometimes the imagery comes from drones as they slowly fly over great cities like Dubai, Hong Kong, London and New York. It is amazing to see parks, buildings, skyscrapers, highways, airports, and railroads all filling such a compact space.

Human ingenuity is displayed in ancient and modern cities.

In Genesis 11, men wanted to make a name for themselves. They attempted to build a civilization that was centralized and enduring. They aimed high: their tower would reach into the heavens. Yet, God disapproved of these grand schemes because they stood in opposition to His will. His goal of dispersal was accomplished by confusing the language. Their grand project was abandoned because they could no longer communicate effectively. The Lord thwarted their purposes, prevailed over their defiance, and scattered them over the face of the earth.

Humanity is often seduced by the siren's call of centralization. Bigger is better. We want to build something that is glorious and great. We want our handiwork to endure. This is seen in the cities that men construct, and the cathedrals they erect.

The Dome in Cologne, Germany, is an enormous structure. According to Wikipedia, the cathedral is the tallest twin-spired church in the world (rising to 515 ft.), the second tallest church in Europe, and the third tallest church of any kind in the world. It is the largest Gothic church in northern Europe. Construction began in 1248, was halted around 1560, restarted in 1814, and completed in 1880. During World War II, the cathedral survived the Allied aerial bombings that leveled the city of Cologne.

When Shereilyn and I toured this amazing structure several years ago, we

encountered an older fellow who stood looking up at the vast interior nave. “What a pile of rocks!” he exclaimed. In a sense, that’s right. The Cologne Cathedral was (theoretically) built to honor God. However polished, or perfect in symmetry, or seemingly permanent, it remains a pile of stones. It misses the mark of what God desires from His people—reflecting a physical rather than a spiritual concept of the church.

Men build magnificent structures, and erect vast, hierarchical organizations. However, this is not what Jesus Christ envisioned when establishing His church. He made it local, with a limited organizational structure. The cause of Christ flourishes when each member of the body does his part. The work of spreading the gospel is accomplished when individual Christians work and worship together in local congregations, and share the truth with family, friends, neighbors, and co-workers.

Men often dream of something bigger and better. God’s arrangement seems too dispersed, too inefficient, and too ineffective. “Let’s pool our resources!” “Let’s coordinate and consolidate our efforts!” All such schemes that set aside God’s simple pattern and substitute man’s (supposedly) superior wisdom inevitably lead to apostasy and are doomed to failure.

Roman Catholicism’s hierarchical arrangement is the oldest and most complex. Denominational synods, conferences and communions followed. Even those who express allegiance to restoring the ancient order have not been immune. Consider the American Christian Missionary Society of the 1850s and the Herald of Truth in the 1950s.

The Herald of Truth sought to combine the work of individual churches under the oversight of one congregation. During that era, reaching a national audience via radio and television was prohibitively expensive. While brethren tried to justify such consolidation as an expedient, this arrangement sacrificed congregational autonomy.

God established the most effective arrangement for accomplishing His eternal purpose. Jesus Christ died for our sins, arose from the grave, ascended to heaven, and is now seated at the right hand of the Father. The Holy Spirit was poured out on the day of Pentecost, empowering and inspiring the apostles to preach the gospel. When penitent believers obeyed Peter’s command, and were baptized for the remission of sins, they were added to the church.

With the passing of time, Christianity spread from the city of Jerusalem into the regions of Judea and Samaria, and ultimately, unto the remotest regions of the earth. It did not require centralization, or some elaborate hierarchal structure. The gospel spread through the efforts of individual Christians who established local congregations. This is where the work gets done.

### Upward (Vertical) Focus

For those who sought to build at Babel, their vertical focus was an expression of pride. They looked upward, not in seeking the will of God, but in defiance of it.

Men conceive and construct centralized arrangements because they think their methods are more effective than God’s simple pattern. However, such thinking is preening and prideful. Inevitably, centralized efforts do not bear the fruit promised by their founders.

In Genesis 11, the emphasis was upward (i.e., vertical) in the sense that reflected man’s preening pride. The horde of humanity assembled on the plains of Shinar said, “Look at what we’re going to build. Look at what we’re going to accomplish.” Yet, their efforts were doomed to failure because they defied God’s direction. How many times has man’s prideful ambition thus expressed itself?

In one sense, we should have a vertical focus. We should have our eyes fixed on heaven. However, that’s not what occurred in the land of Shinar.



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They weren't seeking to exalt God by submitting to His will. Obsessed with their own glory, they acted in defiance of His clearly expressed commandment.

### Outward (Horizontal) Focus

Turning our attention to the New Testament, consider the spread of the gospel message. After the church was established on the day of Pentecost, the cause of Christ grew exponentially. God's simple plan worked! Do we think we can improve upon it?

When Jesus chose men through whom He would accomplish this work, where did He turn? Did He choose the best and the brightest of Roman schools of philosophy or the Jewish rabbinical schools? Of course, Saul of Tarsus had been educated at the feet of Gamaliel, but he was an outlier among the apostles. The rest were common folk: fishers and tax collectors and men from Galilee—a remote region not known for its education. The sophisticated elites in Jerusalem counted them as ignorant country bumpkins (Acts 2:7-8). Jesus chose ordinary people, simple men of faith, to further His will.

Look at Matthew and Mark's account of the Great Commission:

And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age" (Matt. 28:18-20).

And He said to them, "Go into all the world and preach the gospel to all creation. He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned" (Mark 16:15-16).

For those who received the great commission, their horizontal focus was an expression of humility. They looked outward, in obedience to the will of God, seeking to share the gospel with lost humanity.

The Lord set forth a simple plan and a simple procedure: Go preach. Make disciples. The emphasis was not on creating centralized hierarchies or constructing grand cathedrals. It is not built around creating something flashy, faddish, or fun. Jesus did not advance God's will by employing carnal methods.

The apostolic church grew from 3,000 to 5,000. Multitudes of men and women were being converted. Then persecution arose, and the Jerusalem church was scattered. From man's perspective, the cause of Christ appeared doomed; its death knell had been rung. Yet, in reality, this was just the beginning.

The seed now is scattered to the four winds. Through a seeming setback, God's plan and purpose are now realized. The truth of the gospel spread throughout the world, in the same way as humanity (following the flood) was dispersed to the uttermost part of the earth.

On the plains of Shinar, men dreamed of recognition: "Let us establish the world's greatest city, construct the world's highest tower, and be remembered for humanity's greatest accomplishment!" However, this was not God's purpose. He wanted humanity to scatter. Instead of dwelling in a highly centralized, hierarchal society, men would struggle in remote regions, living in isolation, often dwelling at great distances from one another.

### Conclusion

What about the church today? The church today is composed of a multitude of individual congregations scattered around the world. In comparison with human denominations, the Lord's church is often small. Why? Because the truth doesn't have as wide an appeal as does error. Many walk the broad way that leads to destruction. Few walk the straight and narrow path that leads us upward toward God.

The faithful are a small minority. Consider the words of encouragement God shared with Elijah: "Yet I will leave 7,000 in Israel, all the knees that have

not bowed to Baal and every mouth that has not kissed him" (1 Kings 19:18). While this number seems impressive, Israel's population likely numbered in the millions; most had fallen into apostasy. In any age, those who remain faithful to God will be relatively few, and often discounted by the broader culture that emphasizes numbers, power, and wealth.

While the scope is universal, progress is incremental. The work of preaching the gospel is decentralized, accomplished by a host of individuals who fulfill the mandate Paul delivered to Timothy:

The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also (2 Tim. 2:2).

When faithful Christians share the gospel with others, when that truth sinks into good and honest hearts, when it changes lives and cultivates character, God's will is accomplished. This process plays out individually: one person teaching one person. The world may never notice. Churches of men (with their grand cathedrals and centralized hierarchies) may be completely oblivious to what's going on, but God's purposes are being realized through that simple procedure of faithful individuals teaching faithful individuals. ■■



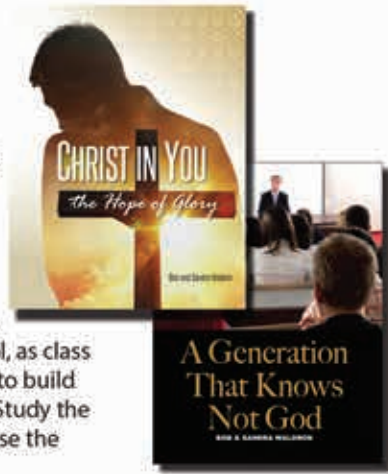
Mark Mayberry  
Editor

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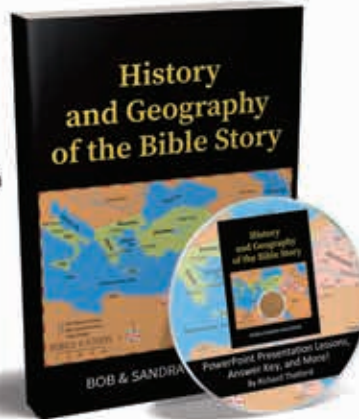
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# Moving into the Digital Era: Same Message, Different Medium

by Corey Willis

As we progress into the digital era, faithful gospel preachers will proclaim the same message that shook the world 2,000 years ago, but employ different mediums to aid in the gospel's spread.

## Introduction

For many, their high school years are when they really connected with music. Despite the passage of time, I can still sing the lyrics to many of the artists and albums I listened to in high school. My oldest daughter (who recently graduated from high school) and I were talking about music the other day. She wondered how long she might remember the lyrics to songs she's listening to now. I was telling her that when I would buy an album, I would listen to it over and over, especially while was driving. Not only do you know the lyrics to a song, but you can still remember which song would play next from the album. That's when it happened. That's when she asked, "What do you mean that you *bought* the album?"

I am well aware of the subjectivity of age. At forty-five years old, I'm merely a "pup" to some and a "geezer" to others. I remember buying 33 1/3 LPs and 45 vinyl records and tapes. I remember buying an 8-Track from a garage sale, magically skipping between tracks. I remember my first CD player and later my MP3 players. However, for this generation, because of the limitless availability of music on various streaming services, the very concept of buying an album is foreign. Music spans generations, though each medium is short-lived. We can hardly have imagined how it would be delivered

to us today, but the human emotion behind the songs has not changed, and the songs themselves can resonate decades in the future.

This narrative is not isolated to music. We've seen these changes in the telephone, cameras, and movies. The very idea of a physical printed card catalog or a set of encyclopedias to categorize, index, or house the world's information is ridiculous to this generation. In your lifetime, you could think of many other products that significantly changed, or that were even made obsolete (See Note #1).

## Christians Adopted Tools

Though the church's mission remains the same, Christians have adopted tools over time to teach the gospel, build up the church, and support Christians in need.

In our generation, we've seen memorized hymns give way to song/hymn books. Many congregations are now projecting their songs overhead. When teaching the gospel, bedsheets, overhead transparencies, and PowerPoint presentations have each been used to help the hearer digest and clearly understand what's being taught. Our Bible class teachers have used illustrations, felt boards, and maps to help us learn. Churches that once mailed their bulletin to 3,000-4,000 subscribers

can accomplish the same end via email or by posting the content online. Paul taught the gospel in the synagogues of each town because that's where people gathered. Later generations taught in the town square, using newspaper, radio, and television to share the gospel. The church's mission is continuing through website articles, forums, social media, video conferencing, audio and video recordings, and also podcasts.

In Acts 11, Christians took up a collection to support those in Judea who would be affected by the famine. Barnabas and Saul carried these funds to be distributed by the elders of the churches in that region. Consider the speed at which they could have received this support with the modern conveniences we have. We can instantaneously send money across the world for a minimal fee.

## "Christ is King"

Microsoft founder, Bill Gates, described the future marketplace of the Internet in a 1996 essay entitled, "Content is King" (See Note #2). He recognized that the Internet was merely the medium, but the content was the crucial component. Regardless of the medium used to do the Lord's work, "Christ is King." All of it is to be done to His glory and to fulfill His purposes.



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Paul boldly taught the gospel regardless of the medium he employed. He warned the church in Corinth that he would be equally bold in his presence, as he had been in his writing.

I do not want to appear to be frightening you with my letters. For they say, “His letters are weighty and strong, but his bodily presence is weak, and his speech of no account.” Let such a person understand that what we say by letter when absent, we do when present (2 Cor. 10:9).


## What Hasn't and Won't Change

Though much has changed throughout time (and will continue to do so), there are some things that will never change in this life. We face death and pay taxes. We will create and build. We will laugh and love. There will always be wealth and poverty just as Jesus said, “you always have the poor with you, and whenever you want, you can do good for

them” (Mark 14:7). Unfortunately, there will still be sin.

For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world (1 John 2:16).

In every generation, Christians must adopt the tools that help us effectively do the work of the Father. To be clear, I am not suggesting that “the end justifies the means.” What I am saying is that we should use every means possible authorized by God to teach the gospel, edify the church, and support Christians in need.

Paul wrote, “I have become all things to all people, that by all means I might save some” (1 Cor. 9:22b). To every medium through which man can sin, the gospel must be present. As we often sing, “Where sin has gone must go His grace.” Although our medium changes, our message of truth and salvation remains the same. 

## Sources

Note #1: Lisa, Andrew. “Products You Never Thought Would Be Obsolete.” *Cheapism*, July 15, 2022. <https://blog.cheapism.com/obsolete-products-17494/>.

Note #2: Evans, Heath. “Content Is King”—Essay by Bill Gates (1996).” *Medium (blog)*, January 29, 2017. <https://medium.com/@HeathEvans/content-is-king-essay-by-bill-gates-1996-df74552f80d9>.



Corey Willis

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# Using Digital Resources in Bible Study

by Kyle Pope

As head of the Publications Committee, Kyle is ideally suited to help our readers understand the benefits of both print and digital Bible study products.

## Introduction

In recent decades, changes in technology have opened opportunities for teaching and study that could never have been imagined, but they have also presented challenges to people unfamiliar with how to use such tools. For those who find this world of digital products foreign and intimidating, an overview of how to use them to share and develop faith may prove helpful.

## Why Use Digital Products?

I love printed books! The touch, feel, and even smell of an old book or a well-used Bible warms the soul. It doesn't need a plug-in, its batteries never run down—it is a tangible connection to the heart and soul of its author that we can carry with us anywhere. Books will always have a place in our lives, but like all things, they also have limitations. I can't carry a concordance, Hebrew and Greek lexicon, multiple Bible translations, original language texts, or set of commentaries with me to Bible class—but digital resources allow me to do just that on my phone, tablet, or iPad. As inflation soars, the cost of paper has caused books that once sold for \$10.00 now to sell for \$40.00 or more. Most digital products sell for a fraction of the cost of a printed book. Also, all of us have flipped page after page for minutes (if not hours) trying to find that word or phrase in our Bibles. With digital products, we can do this in seconds! If we are not using electronic resources at all, we are depriving ourselves of the most powerful

tools for Bible study the world has ever known.

## Overcoming Physical Limitations

Digital products are especially intimidating to older Christians born before these things were even invented. They seem too complicated and hard to use, or designed only for the young. Nothing could be further from the truth. For those with failing vision, the largest print Bible uses an 18-point font. That's about double the size of the text in most printed books. Digital Bible apps can enlarge the type as big as you wish and even change to the text and background color that is best for your eyes. Many Bible apps have audio capability, so they can read the text out loud. These invaluable benefits are allowing older Christians to overcome limitations that would have prevented active participation in Bible study only a few years ago.

## Isn't the Bible All We Need?

Absolutely! Paul wrote, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work" (2 Tim. 3:16-17, NKJV). It's all about using tools that can help us better understand God's revealed word and plant it deeply within our hearts and the hearts of those we seek to influence. Every book and every resource must be tested by the standard

of Scripture. Not everything published from a religious perspective is sound. "Test all things; hold fast what is good" (1 Thess. 5:21).

## Digital Products in Bible Class

More and more congregations are using digital books for Bible classes in addition to (or in place of) print books. This leads to several questions.

### How Does This Work?

A congregation or individual can obtain a digital book and put it on the device they prefer to use (or on multiple devices). This is usually done through a link made available to the user through an online download.

### What Is a Digital Book?

This is a way of describing the electronic file that contains all the content you would find in a printed book. As technology has changed, most printers no longer set type blocks or burn plates used to impress type on paper. Instead, they create an electronic file that is sent to a computer-controlled printing press that contains instructions on how the document should be printed. Two formats of digital books are the most widely used: PDF and ePub.

PDF stands for *Portable Digital Format*. It was developed by the Adobe corporation in the early 1990s as a way to preserve the layout of a document, regardless of what type of computer or application created it. Now it is the

standard format publishers use when sending files to printers in order to print books. A PDF looks exactly like the printed book.

**EPub** stands for *Electronic Publication*. It has become the dominant format of digital books used by e-readers. In recent years, even the Kindle (the most popular e-reader produced by Amazon) now accepts this format (as well as PDFs). EPubs are like mini responsive websites for a single book. The layout is not tied to what a printed book looks like. The user has complete control over the look of the text (including fonts, color, size, and background).

### *Which Format Is Best for a Bible Class?*

This depends on your needs and preferences. If some in the class use the print book and some do not, you might prefer a PDF. That way, all have the same page numbers, and all see the graphics and photos as they appear in the printed book. While there are many apps (and browsers) that read PDFs, those produced by Adobe (often called Adobe Acrobat Reader apps) offer the most functionality and are usually free. PDFs let you write, type, or post notes within the e-book and fill-in questions on your device. Some have re-flow (or liquid modes) that allow users to read the text as a flowing enlarged scroll or return to the print layout whenever you wish.

If straight text is the emphasis and no one is using printed books, ePubs might be a good choice. Most e-reader apps keep track of your position in the book and allow complete control of the look of the text. Graphics and photos are more challenging in ePubs because the look and size of the text chosen will affect how the images appear. E-readers don't have as many options for adding notes



or filling in questions as PDFs but as a newer technology, this may expand in the future. Either format allows users to search books quickly or copy and paste text for writing and research.

### **What Resources Are Available and Where Can We Get Them?**

A Bible app is a good place to start. These can be obtained through the App Store (for Apple) or the Google Play Store (for Android). Many are free and charge only for the translations and tools you choose. My favorite is the Tecarta Bible. I preach from it and use it on my phone and tablets. Olive Tree is another app that is wonderful for language study. It's my son's favorite, and he preaches from it.

For desktop computers, many preachers use Logos, a powerful app that can sync with apps on your mobile devices (and even with a free web-based interface at Biblia.com). Whenever someone starts a Biblia.com account, they automatically get seventy free Bible study books and a free book each month. Unfortunately, additional resources must be purchased. Some of my fellow preachers have built up Logos libraries for which they have paid thousands of dollars. If you don't want to spend that kind of money, look into eSword. It is a lower-cost program that offers thousands of tools, many of which are free. All of these apps allow users to take notes, find definitions of words in original languages,

compare translations, and perform searches.

Next, you want to explore books and periodicals devoted to topics you wish to study, background to aid in understanding the biblical text, or workbooks for Bible class. Some books are accessible through apps such as Logos (or Biblia.com). Many older books are available for free through online repositories. Most publishers now offer

both print and digital resources. *Truth Magazine* offers subscriptions in PDF, ePub, and even a web-based format. CEI Bookstore, Florida College Bookstore, One Stone, DeWard Publishing, Spirit Building, and Creation to Revelation are all operated by sound brethren and offer many digital products to aid in Bible study. All these organizations have staff that will happily help users figure out how to download and use digital products. What wonderful ways to “grow in the grace and knowledge of our Lord and Savior Jesus Christ” (2 Pet. 3:18)! 📖

### **Sources**

[Adobe Acrobat Reader | Free PDF viewer for Windows, Mac OS, Android](#)

[Biblia Online Bible Study](#)

[e-Sword Bible Software](#)

[Logos Bible Software](#)

[Olive Tree Bible App](#)

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Kyle Pope

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# Enhancing Our Worship

by Lance Taylor

Using digital products and media platforms can enhance the worship and work of the Lord's church today.

In recent times, worship has been re-examined and addressed in diverse ways because of unforeseen circumstances that brethren had not previously experienced in the current era. The digital age has been upon us for many years, but that reality hit hyper-speed when the 2020 pandemic began. Suddenly, congregations and their leadership faced obstacles in direct conflict with assembling together.

Prior to the pandemic, many congregations had implemented digital products and digital media into their regular worship and ministry. Products like *Slide Maker* hymn slide software were already widely in accompaniment with the hymnals in the pews to display the hymns on large screens for the assembly to sing from instead of using the hymnal alone. This digital enhancement was being recognized by everyone who had experienced it to be a wonderful way to better engage the congregation in singing. Why? Because now, everyone helping with small children during the singing did not need to wrestle with a hymnal and a child at the same time. Because those with hearing disability could see the song number and information for every selection. Because the congregation raised their faces up toward the song leader, producing more sound throughout the assembly and a better following of the leader. Because members who had technical talents could now serve the Lord's church in new and beneficial ways.

Singing wasn't the only part of worship already being enhanced by digital developments. Scriptures for

reading were being placed on the screen. Sermon outlines and notes were being effectively displayed via PowerPoint and Keynote programs—replacing the overheads and whiteboards of old. Many, if not most, congregations had websites and other media platforms in place where the audio and video files of sermons could be uploaded following the services for sharing and reviewing later.

So, what changed in 2020 and beyond? The pandemic presented the never-experienced obstacle of simply not being able to meet together in the same place. This health concern placed significant burdens upon shepherds to decide how to continue to worship in such challenging times. In order to continue worshipping through the COVID-19 pandemic, many congregations began live-streaming their worship services for the first time. Churches began using digital technologies in various ways. It has been a time of swift transition.

Texas A&M University produced an article in late 2021 in response to a study entitled, "When Churches Closed, Religious Leaders Turned to Tech." Caitlin Clark examines how the COVID-19 pandemic forced houses of worship that closed their doors to adapt to digital media and provide services online in new, engaging ways.

This article, and the related full study cited below, provides interesting reading when we consider the overall impact and subsequent transitions made by the religious world at large because of the challenges presented by the pandemic.

Such studies offer snapshots of the reality that has confronted us all.

The Greek philosopher, Heraclitus, is credited with the saying, "change is the only constant in life." It is frequently shortened to "the only constant is change." Heraclitus lived in Ephesus around 500 BC. What was changing then, we might scoffingly ask, "Chariot designs?" Today's changes are far greater and more rapid than anything that could have been occurring in 500 BC. However, those who lived in the time of Heraclitus experienced changes that were just as real as what we are experiencing now. Without question, those living in 500 BC could run off a list of changes of significant impact to their lives, families, and worship just as quickly as we can list them today.

Even in the last 100 years, we can reference many changes that have enhanced the worship of the Lord's church. Please note, we are not speaking of unscriptural changes in worship, but ways in which our ability to engage in scriptural worship has been enhanced. The Bible became readily available, not just in English, but in a variety of languages and dialects. Hymnals have grown in content and availability with modern printing. Transportation to assemblies has advanced from walking or riding wagons on rutted roads to comfortable, air-conditioned automobiles gliding along paved highways—making it possible for Christians to attend worship services at distant locations.

In the last seventy-five years, there have been constantly growing

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publications of Bible study and reference materials to aid in the growth and ministry of the church. Think about the books and materials that are used today by almost every congregation that were not even available before 1950 or 1985 or 2000 or 2010! Vacation Bible Schools, children's curriculum, lessons useful for new converts, commentaries, correspondence courses, outreach and mission materials, systematic study guides of the Bible, and on and on.

Not to mention electricity, air conditioning, indoor plumbing, microphones and audio speakers, baptistries, security systems, and so many other beneficial advances. Now, all of that really is to get to this main point. Digital products and digital media platforms represent a set of new tools available today that can enhance the worship and work of the Lord's church.

In his research and discoveries, Johann Kepler (1571-1630), the eminent scientist, said he was merely "thinking God's thoughts after Him." He was exactly right. We are simply uncovering the wisdom and knowledge of God in the advances that occur in the modern world. Is digital media new? Perhaps to us, but not to God. Did PowerPoint presentations surprise God? Did Bluetooth connectivity surprise God? Did 4K video feeds surprise God? Obviously and unequivocally, no! God provided all the raw materials and required

components that make their existence possible. By creating man in His own image, God supplied us with intellect and creativity that leads to technological changes.

With God's given bounds of possibilities, we have arrived at a place where, when many of us look across the assembly of saints, we see as many digital devices used to read Sacred Scripture as we see hard copy Bibles in hand. Is the Bible still being used and read? Yes. Is our ability to engage in effective study enhanced because of the search features and shortcuts and reference helps offered by digital Bible study apps? Yes, although I miss hearing the rustling of pages as occurred during past sermons.

With God's possibilities, we have arrived at a place where the Bible can be taught personally in real time across the globe and locally by programs like Zoom and Skype.

With God's possibilities, we have arrived at a place where the lessons of faithful teachers and preachers are preserved in written, audio, and video form for future generations to access.

It is with these same God-provided possibilities we are at the place and time where digital products and digital media platforms are available and easily usable in worship and ministry.

At Truth Publications, we now offer every published book in digital form besides the hard copy edition. We offer "Class-Use Purchase Rights" to digital products, allowing the users to share enough copies for their class to use on personal digital devices. We offer the Slide Maker software for displaying the hymns from our hymnal, *Psalms, Hymns, and Spiritual Songs*. All these digital products grew in popularity, demand, and usage since the challenges of 2020.

Zacchaeus was short in stature and needed to "find a tree" in order to see Jesus. In recent years, we climbed digital "trees" to rise above the obstacles in the world and continue to worship and serve God faithfully.

Live-streaming worship, so that members could meet virtually, was one of those digital trees that many of us climbed. One significant question arising from that time has been, "Will we continue to offer live streaming in a post-pandemic time?" From various research and surveys, the verdict still seems to be out on that question overall. The Texas A&M article previously referenced stated that two-thirds of churches would continue with streaming services post-pandemic—making the claim that it is here to stay as a part of worship practice in the future.

There are many things to consider with live streaming worship. Will it deter

members from ever returning to in-person worship? Will it lead to burnout among those who are tasked with the technical operations involved? What are we responsible for with copyrights and licensing?

Obviously, worshipping “face-to-face” and “in-person” is vastly superior to virtual arrangements. (Please see the theme section of the July 2022 issue of Truth Magazine for additional articles on this point.) Virtual arrangement can be beneficial, so long as it doesn’t become a crutch or an excuse. In weighing all these factors, may I encourage a simple answer and reminder when considering such questions? Elders must faithfully and scripturally make the leading decisions for the congregation entrusted to them.

In Acts 14:23, we read, “So when they had appointed elders in every church, and prayed with fasting, they commended them to the Lord in whom they had believed.” This occurred as Paul and Barnabas were making their way back through churches they had earlier

established—strengthening converts in newly discipled cities. Assuming there are qualified men, elders should be found in every church. Why? To shepherd and rule the local congregations of God’s people.

Peter said this to elders in 1 Peter 5:2-4,

Shepherd the flock of God which is among you, not by compulsion but willingly; not for dishonest gain but eagerly; nor as being lords over those entrusted to you, but being examples to the flock; and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away.

Digital products and digital media platforms are not found in the Scriptures specifically. Neither are modern bound Bibles, hymnals, PowerPoint, microphones, audio speakers, video cameras, websites and the like. So, we must use all the above within the bounds of God-directed worship and ministry. We must hold up the hands of our elderships as they prayerfully decide how

to use (or not use) these enhancements and tools for worship and ministry.

As Peter said in 1 Peter 4:11 “. . .that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen.”—this should be our attitude and purpose when thinking about how to choose and use digital products and digital media in worship.

In closing, here are a few quick dos and don’ts from my experience:

Use good quality audio in any efforts to stream your worship. Test the microphone and adjust the audio levels as needed. Be considerate of the online viewer/listener.

You don’t need to spend thousands of dollars on cameras. The camera on an iPhone may surprise you when it comes to live streaming quality. PTZ (Pan, Tilt, Zoom) cameras are nice and will allow for flexibility in screenshots, but “movie” quality cameras are not a necessity.





Encourage your worship leaders to be aware of those viewing online. Speak clearly, explain what is being done in the order of service, do not assume that everyone knows everything “we usually do” in worship.

Don't make personal, local announcements to the entire world online without the consent of those involved.

Do lead worship, preach, read, teach, sing, etc. as if the entire world is watching, and the auditorium is completely full!

Approaching worship in this way will improve our offering of service to the congregation and to the Lord! Regardless of whether your congregation streams online, this focus of offering the best to God will benefit you and those of your congregation.

I would much rather preach to a full auditorium than to a camera alone at a desk, but when we preach, no matter what the arena, we proclaim the greatest message ever to be told. When we preach into a camera for streaming or uploading online, we are potentially speaking to an audience far larger than any auditorium could ever hold.

Don't shun digital products and media just because they are new. Look at the school-age generation around you. They are all learning more by using digital devices than by using printed books. If we can teach and train them up better digitally, then why not?

Commit to “being the church” in all uses of digital content. Don't just focus on who is “going to church” as we sometimes say innocently. If we are being the church in the way we use and share in-person and digital content, then we will be lights in the world as Christ has instructed.

Seek the engagement of everyone in worship. Whether streaming or not, worship is participatory, not a production or performance of which to be a spectator. If you are streaming, find a way to engage with the online participant.

Do give ways to connect, to receive study and class materials, to share in communion, to give their monetary offering remotely, encourage them to sing with you, to open their Bible, to join in prayer. 📺

## Sources

Campbell, Heidi A. and Sophia Osteen. “When Pastors Put on the ‘Tech Hat’: How Churches Digitized during Covid-19,” *Report 1: Analyzing Churches Engagement with Technology During the Covid-19 Pandemic*, November 2021, 28.

Clark, Caitlin. “When Churches Closed, Religious Leaders Turned To Tech.” *Texas A&M Today*, December 20, 2021. <https://today.tamu.edu/2021/12/20/when-churches-closed-religious-leaders-turned-to-tech/>.



Lance Taylor

Lance and his wife, Moriah, live in Toney, AL with Maicy (11) and their son Leo (3) and daughter Dolly (1). Lance works with Sandlin Road church of Christ ([sandlinroadchurch.com](http://sandlinroadchurch.com)) in Elkmont, AL. He is also the Director of Operations for CEI Bookstore and Truth Publications, Inc. ([truthbooks.com](http://truthbooks.com)). He can be reached at [lance@truthpublications.com](mailto:lance@truthpublications.com).



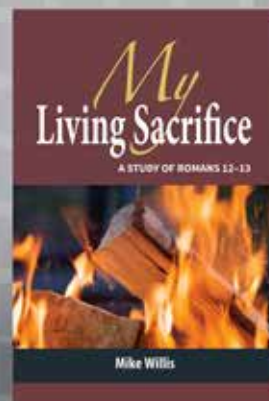
## My Living Sacrifice: A Study of Romans 12-13

by Mike Willis

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  - 7: The Christian's Interaction with Others
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  - 9: Be Subject to Civil Authority
  - 10: Love Is the Fulfillment of the Law
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# An Elder's Perspective on VBS

by Scott Willis

This article examines the challenges of planning and conducting VBS each year and how we can help each other do so.

I have fond memories of being a child and going to Vacation Bible School (VBS). I enjoyed being with friends every day and studying God's word. Learning the stories in the Old and New Testaments was foundational for me and helped to develop the faith I possess today. I will also admit that singing the songs was one of my favorite parts and while that is not the focus of this article, we should recognize the lessons those songs teach our children. They, too, are valuable and important. When my own children came along and it was time for them to attend Bible classes, I wanted

them to have the same experience with VBS that I did. So, I volunteered to take part in the planning and teaching in the annual Vacation Bible Schools at the congregation we attended. As it was in my childhood, we always focused the week on Bible Study. It was never about baby-sitting (for mom's morning off) or entertaining the kids (don't be fooled; we have fun!). The reason we were there was to teach the kids about God. I am proud of the fact that we have done that in every VBS in which I have been involved as an adult.

Each year brings the same challenge: "What are we going to teach"? The congregations I have attended would usually start by looking at the printed materials available on the market. That usually involved evaluating limited and often repeated options. There are few publishers who are creating new Vacation Bible School material options each year. There are a few, but not all of them are biblically sound and a few are not even biblically focused. No matter how complete or reliable the materials are, teachers I work with are always developing things to be used to teach the




lessons—graphics, activities, challenge games and even songs. Frequently, the teachers came to planning meetings with ideas on topics of their own, frequently without published materials being available. Let me say here that we are blessed in the Lord's church with many talented and creative people! Men and women who are professionally trained teachers, computer/graphics designers, and, of course, devoted Christian parents motivated to teach our children about God. Whether using published materials or developing materials on our own, I quickly learned that these teachers could put together lessons that effectively teach the biblical principles to our children. I am grateful to them all!

For a congregation to branch out and create material on their own is a significant challenge. You must select the topic and theme for the week, develop the individual lessons for each day, develop lesson materials for each of the age groups you are planning to teach. After that you need to develop those other things to support the lessons—graphics, activities and games that will engage the children while re-enforcing the learning concepts and objectives. To be done effectively, all this work must be done for each age group you are teaching, because their knowledge of God's word and learning capacities vary. This is an arduous task, but I have seen it done successfully in several congregations. What makes it even more challenging is that once you are done, you have one set of lessons you can use once every five to ten years—maybe! Each year, the process starts all over again.

I have had the privilege of serving as an elder for a couple of churches. In that capacity, I recognize the important role VBS plays in a congregation's teaching program. It is not only an opportunity to focus our children on God's word during the summer break from school, but is also an opportunity to expose children and parents from the community as well. VBS opens doors to these children and parents that are not otherwise opened by our regular classes. This increases the

importance of what and how we present during these events.

The activity I have outlined above is familiar to many of you. You go through this process every year as I do and therefore know how challenging it is. There are hundreds of congregations that do this each year. That means hundreds of great ideas and excellent materials being produced each year. Unfortunately, these ideas sit on a shelf and are only used once every five to ten years. I would like to ask that we change that by sharing our ideas with each other. If you are willing to share lessons, graphics, activities, games, songs, pictures, instructions, or any other material, we would like to work with you to make them available to other congregations. Truth Publications is willing to collect, organize, and distribute these lesson ideas to other congregations. If you are interested in contributing material that you, or the congregation you attend, have produced, please reach out to me. 




Scott Willis

Scott serves as an elder with the Decatur Township church in the Indianapolis, IN, area where he has lived for the last nine years. He and his wife, Michelle, have three children and six grandchildren. He retired after forty years of working in Information Technology in 2022. Scott has served on the Truth Publications board since 2006. He can be reached at [scott@truthpublications.com](mailto:scott@truthpublications.com).

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## ALABAMA

### ATHENS

Jones Road Church of Christ  
17312 Jones Rd, Athens, AL 35613  
Sun. Bible Study 9:30 am | Sun. Worship: 10:20 am & 5:00 pm | Wed. Bible Study 7:00 pm  
Evangelist: John Gibson | jonesroadchurch.org

#### *Market Street Church of Christ*

514 W Market St, Athens, AL 35611  
Sun. Bible Class 9:45 am | Sunday Worship 10:30 am & 5:00 pm | Wed. Bible Study 7:00 pm  
Evangelist: David A. Cox | 256-232-1525 | market-street-church.com

#### *Mt Zion Church of Christ*

24190 Wooley Springs Rd, Athens, AL 35613  
Sun. Worship 9:30 am & 5:15 pm | Wed. Bible Class 7:00 pm  
Evangelists: Bob Watson & Matt Taylor | mtzion-churchofchrist.org

## BIRMINGHAM

#### *Vestavia Hills Church of Christ*

2325 Old Columbiana Rd. (near I-65 & Hwy. 31)  
Sun. Bible Study 9:00 am | Worship 10:00 am & 5:00 pm | Wed. Bible Study 7:00 pm  
Evangelists: Zack Lee | 205-822-0018

## Elkmont

#### *Sandlin Rd Church of Christ*

19965 Sandlin Rd. Elkmont, AL 35620  
Sun. Bible Class 10:00 am | Worship: 11:00 pm & 5:00 pm (Worship & Study) | Wed. Bible Study 7:00 pm  
Evangelist: Lance R. Taylor | 256-777-0990 | sandlinroadhchurch.com

## FLORENCE

#### *College View Church of Christ*

851 N. Pine St. (Located next to University campus)  
Sun. Bible Study 9:30 am | Worship 10:15 am & 5:00 pm | Wed. Bible Study 7:00 pm  
Evangelist: Kenny Moorer | 256-766-0403

## GARDENDALE

#### *Gardendale Church of Christ*

601 Pinewood Road, Gardendale, AL, 35071 (Located 10 miles N of Birmingham)  
Sun. Bible Study 9:30 am | Worship: 10:25 am & 5:00 pm | Wed. Bible Study: 7:00 pm  
Evangelists: Andrew Smith & Jason Shackelford | 205-631-2131 | gardendalechurchofchrist.com

## MOBILE

#### *West Mobile Church of Christ*

129 Hillcrest Rd, Mobile, AL 36608  
Sun. Worship 9-9:30 am | Bible Study 9:30-10:30 am | Worship 10:30-11:30 am | Wed. Bible Study 7:00 pm  
Evangelist: Ken Sils | 765-307-8048 | 251-342-4144 or 342-2041 | westmobilechurch.com

## ARKANSAS

### CONWAY

#### *Hwy 65 Church of Christ*

271 Highway 65 N, Conway, AR 72032  
Sun. Bible Study 9:00 am | Worship 10:00 am & 5:00 pm | Wed. Bible Study 7:00 pm  
Evangelist: Bruce Reeves | Bldg: 501-336-0052 | hwy65churchofchrist.org

#### *Prince St. Church of Christ*

2655 Prince St., Conway, AR 72034  
Sun. Worship 9:00 pm | Bible class 9:50 am | Worship & Lord's Supper: 10:40 am | Wed. Bible Class 7:00 pm  
501-450-8640

## FORT SMITH

#### *South 46th St. Church of Christ*

2323 South 46th St.  
Sun. Bible Study 9:45 am | Worship 10:30 am & 5:00 pm | Wed. Bible Study 7:00 pm  
Evangelist: John Hagenbuch | Bldg: 479-782-0588 | churchofchristfortsmith.com

## HARRISON

#### *Capps Rd. Church of Christ*

407 Bella Vista Dr.  
Sun. Bible Study 9:30 am | Worship 10:15 am & 5:00 pm | Wed. Bible Study 7:00 pm  
Evangelist: Norman E. Sewell | 870-741-9104 or 870-741-5151 | cappsroad.org

## JONESBORO

#### *StoneRidge Church of Christ*

514 Airport Rd.  
Sun. Bible Study 10:00 am | Worship 11:00 pm & 6:00 pm | Wed. Bible Study 7:00 pm  
Evangelist: Dick Blackford | 870-933-9134

## PINE BLUFF

#### *Hwy 79 S Church of Christ*

4341 S Camden Rd.  
Sun. Bible Study 9:45 am | Worship 10:45 am & 5:00 pm | Wed. Bible Study 7:00 pm  
Evangelist: Clarence W. Sell | 870-879-2097

## ARIZONA

### TUCSON

#### *Church of Christ*

145 N. Country Club Rd.  
Sun. Bible Study 9:00 am | Worship 10:00 am & 6:00 pm | Wed. Bible Study 7:00 pm  
Evangelist: Brenden Ashby | 520-326-3634 | churchofchristtucson.org

## CALIFORNIA

### BELLFLOWER

#### *Rose Ave. Church of Christ*

17903 Ibbetson Ave.  
Sun. Bible Study 9:45 am | Worship 10:50 am & 6:00 pm | Wed. Bible Study 7:30 pm  
562-866-5615 | roseavenue.org

## LONG BEACH

#### *Church of Christ*

3433 Studebaker Rd.  
Sun. Bible Study 9:50 am | Worship 10:45 am & 5:30 pm | Wed. Bible Study 7:00 pm  
JP Flores | 562-420-2363 or Mark Reeves | 562-377-1674 | justchristians.org

## SAN DIMAS

#### *San Dimas Church of Christ*

449 W. Allen Ave., Suite 120, San Dimas, CA 91773  
Sun. Bible study 10:00 am | Worship 11:00 pm & 4:00 pm | Wed. Bible Study 7:30 pm  
909-788-9978 | sandimaschurchofchrist.com

## COLORADO

### FORT COLLINS

#### *Poudre Valley Church of Christ*

126 West Harvard St. | Suite 6  
Sun. Bible Study 9:30 am | Worship 10:30 am  
Evangelist: Richie Thetford | poudrevallychurchofchrist.org

## MONTROSE

#### *San Juan Church of Christ*

1414 Hawk Parkway, Unit C  
Sun. Worship 11:00 pm | Bible Study 2 pm & 1:30 pm  
970-249-8116 | sanjuanchurchofchrist.org

## FLORIDA

### DESTIN

#### *South Walton Church of Christ*

64 Casting Lake Rd.  
 Sun. Bible Study 9:00 am | Worship 10:00 am &  
 6:00 pm | Wed. Bible Study 7:00 pm  
 850-622-3817 | southwaltonchurchofchrist.com  
 | Location change coming in 2022: 497 Church St  
 Santa Rosa Beach, FL 32459

### GENEVA

#### *Church of Christ*

Ave. C & 2nd St.  
 Sun. Bible Study 9:30 am | Worship 10:45 am |  
 407-349-9998

### MARY ESTHER

#### *Church of Christ*

6 Ln. Dr.  
 Sun. Bible Study 9:30 am | Worship 10:30 am &  
 5:00 pm | Wed. Bible Study 7:00 pm  
 Evangelist: Joey Rankin 850-244-9222

### ORLANDO

#### *Church of Christ at S. Bumby*

3940 S. Bumby Ave.  
 Sun. Communion: 9:30 am | Bible Study 10:00 am  
 | Praise & Preaching: 10:55 am (No pm Service) |  
 Wed 7:00 pm  
 Evangelist: Ken Chapman  
 Office: 407-851-8031 | bumby.org | Note: Please  
 call for current worship and Bible study times.

### PANAMA CITY BEACH

#### *Beach Church of Christ*

8910 Front Beach Rd.  
 Sun. Bible Study 10:00 am | Worship 11:00 pm &  
 6:00 pm | Wed. Bible Study 7:00 pm  
 850-234-2521

### SEFFNER

#### *Church of Christ*

621 E. Wheeler Rd.  
 Sun. Bible Study 10:00 am | Worship 10:50 am &  
 6:00 pm | Wed. Bible Study 7:30 pm  
 Evangelist: Bobby Witherington | 813-684-1297 |  
 seffnercoc.org

## GEORGIA

### PINE MTN. VALLEY

#### *Church of Christ*

Route 116 (near Callaway Gardens)  
 Sun. Bible Study 10:00 am | Worship 11:00 pm &  
 6:00 pm | Wed. Bible Study 7:30 pm  
 Evangelist: Tommy W. Thomas | 706-628-5117 or  
 628-5229 | pmvchurch.com

## IDAHO

### BLACKFOOT

#### *Church of Christ*

370 N. Shilling | P.O. Box 158-83221  
 Sun. Bible Study 10:00 am | Worship 11:00 pm |  
 Wed. Bible Study 7:30 pm  
 208-785-6168 or 681-1552

## IOWA

### DES MOINES

#### *Church of Christ*

1310 N.E. 54th Ave.  
 Sun. Bible Study 9:30 am | Worship 10:40 am |  
 Wed. Bible Study 7:00 pm  
 515-262-6799

## ILLINOIS

### DOWNERS GROVE

#### *Church of Christ*

1236 63rd St. (Dir: 1.5 miles E of I355)  
 Sun. Bible Study 9:00 am | Worship 9:55 am &  
 6:00 pm | Wed. Bible Study 7:30 pm  
 Evangelist: Steve Wolfgang | 630-968-0760 |  
 dgcoc.org

### GLEN ELLYN

#### *Glen Ellyn Church of Christ*

796 Prairie Ave.  
 Glen Ellyn, IL 60137  
 Sun. Bible Study 9:30 am | Sun. Worship 10:30 am  
 & 5:00 pm  
 Evangelist: Keith E. Brown | 630-858-2290 &  
 630-377-3990

### MATTOON

#### *Southside Church of Christ*

1100 S. 17th St.  
 Sun. Bible Study 9:30 am | Worship 10:30 am &  
 6:00 pm | Wed. Bible Study 7:00 pm  
 217-234-3702

### SOUTH HOLLAND

#### *Southeast Church of Christ*

16224 S Vincennes Ave.  
 Sun. Bible Study 9:00 am | Worship 10:00 am & 4  
 pm | Wed. Bible Study 7:00 pm  
 Evangelist: Donald Hawkins | 708-339-1008 |  
 southeastchurchofchrist.com

## WASHINGTON

#### *Tazewell County Church of Christ*

Meeting @ Sleep Inn Suites and Motel | 1101  
 North Cummings Lane, Washington, IL 61571  
 Sun. Worship: 11:30 am | Bible Study: 12:30 pm |  
 Wed. Bible Study 6:30 pm @ home of Tim Sundlie,  
 call for address  
 Evangelist: Tim Sundlie | 608-796-9028 | sun-  
 beads1@gmail.com | tazewellcococ.org

## INDIANA

### CLARKSVILLE

#### *Clarksville Church of Christ*

407 W. Lewis & Clark Parkway, 47129  
 Sun. Bible Study 9:30 am | Worship 10:30 am &  
 6:00 pm | Wed. Bible Study 7:30 pm  
 Evangelist: Brian Anderson | 812-944-2305 or  
 812-948-9917 | clarksvillechurchofchrist.org

### JAMESTOWN

#### *Church of Christ*

Sun. Bible Study 9:30 am | Worship 10:25 am & 4  
 pm | Wed. 7:00 pm  
 765-676-6404 | jamestowncoc.com

### NOBLESVILLE

#### *Stony Creek Church of Christ*

15530 Herriman Blvd, 46060  
 Sun. Bible Study 10:00 am | Worship 11:00 am |  
 Wed. Bible Study 7:00 pm  
 Evangelist: John Smith | preacherjohn54@att.net |  
 317-501-8035 or 317-501-0249 or 317-701-1204

### OOLITIC

#### *Church of Christ*

400 Lafayette Ave. | P.O. Box 34  
 Sun. Bible Study 9:45 am | Worship 10:30 am &  
 6:00 pm | Wed. 7:00 pm  
 812-279-4332

### PEKIN

#### *Church of Christ*

(First St. & Karnes Ct.)  
 Sun. Bible Study 9:45 am | Worship 10:30 am &  
 5:00 pm | Wed. Bible Study 7:00 pm  
 Evangelist: Jeremy Goen | 812-967-3437 or 967-  
 3520 | pekinchurchofchrist.com

## KANSAS

### TOPEKA

#### *17th Street Church of Christ*

5600 SW 17th St, Topeka, KS 66604  
 Sun. Bible Study 9:15 am | Sun. Worship 10:30 am  
 | Wed. Bible Study 7:00 pm  
 785-235-8687 or 785-273-7977 | 17thstreetchur-  
 chofchrist.org

## KENTUCKY

### BEAVER DAM

#### *Church of Christ*

1235 Williams St.

Sun. Worship 10:00 am | Bible Study After am  
Worship & 6:00 pm | Wed. Bible Study 7:00 pm  
Evangelist: Jerid Gunter | 270-274-4451

### BENTON

#### *Fairdealing Church of Christ*

8081 US Hwy 68-East, Benton, KY 42025

Sun. Bible Study 9:00 am | Worship 10:00 am |  
Wed. Bible Study 6:00 pm  
270-354-9451 | fairdealingmarc@gmail.com |  
churchofchristatfairdealing.com | Conveniently  
located near Kenlake State Resort Park on the  
western shore of Kentucky Lake.

### BRANDENBURG

#### *Brandenburg Church of Christ*

612 Broadway

Sun. Bible Study 9:45 am | Worship 10:30 am &  
5:00 pm | Wed. Bible Study 6:30 pm  
Evangelist: Charles J. White | 270-422-3878

### CAMPBELLSVILLE

#### *Sunny Hill Dr. Church of Christ*

107 Sunny Hill Dr.

Worship 9:30 am & 11:30 am | Bible Study 10:30  
am | Wed. Bible Study 7:00 pm  
Evangelist: Steve Lee | 270-789-1651 | sunnyhill-  
coc.com

### CANEYVILLE

#### *Caneyville Church of Christ*

103 N. Main St. | P.O. Box 233

Sun. Bible Study 10:00 am | Worship 10:45 am &  
5:00 pm | Wed. Bible Study 7:00 pm  
Evangelist: Jarrod Jacobs | 270-589-4167 or  
270-274-3065

### DANVILLE

#### *Church of Christ*

385 E. Lexington Ave.

Sun. Worship 10:00 am | Bible Study 11:15 am &  
5:00 pm | Wed. Bible Study 7:00 pm  
Evangelist: B.J. Sipe | 859-236-4204

### FLORENCE

#### *Northern Kentucky Church of Christ*

18 Scott Drive, Florence, KY 41042

Sun. Worship 9:30 am & 5:30 pm | Sun. Bible  
Study 10:30 am | Wed. Bible Study 7:00 pm  
859-371-2095 | nkcofc.com

## FRANKLIN

#### *31-W North Church of Christ*

1733 Bowling Green Rd.

Sun. Bible Study 9:00 am | Worship 10:00 am &  
6:00 pm | Wed. Bible Study 7:00 pm  
Evangelist: Steve Monts | 270-776-9393 |  
31wchurchofchrist.com

## LEITCHFIELD

#### *Mill St. Church of Christ*

733 Mill St. Hwy 62 E.

Sun. Bible Study 10:00 am | Worship 10:55 am &  
5:00 pm | Wed. Bible Study 7:00 pm  
Evangelist: Dan McMahan | 270-971-1492 |  
millstreetchurchofchrist.org

## LOUISVILLE

#### *Valley Station Church of Christ*

1803 Dixie Garden Dr.

Sun. Bible Study 9:30 am | Worship 10:30 am &  
6:00 pm | Wed. Bible Study 7:00 pm  
Evangelist: Michael Hardin | michaelhardin1123@  
att.net | 502-937 2822

## SHEPHERDSVILLE

#### *Hebron Lane Church of Christ*

3221 East Hebron Lane

Sun. Bible Study 9:00 am | Worship 10:00 am & 5  
pm | Wed. Bible Study 7:30 pm  
Evangelist: Ron Halbrook & Connie W. Adams  
| 502-957-5115 or 502-955-1748 | hebronlan-  
echurchofchrist.com

## LOUISIANA

### GONZALES

#### *Southside Church of Christ*

405 Orice Roth Rd. | 70737 (Baton Rouge area)

Sun. Bible Class 9:30 am | Worship 10:30 am &  
6:00 pm | Wed. Bible Study 7:00 pm  
Evangelist: R.J. Evans | rjevans@eatel.net | 225-  
622-4587

### MANY

#### *Lakeside Church of Christ*

12095 Texas Hwy. (Hwy. 6 W.)

12 miles west of Many  
Sun. Bible Study 10:00 am | Worship 11:00 pm &  
5:00 pm | Wed. Bible Study 7:00 pm  
318-256-9396

## MAINE

### PORTLAND

#### *Church of Christ*

856 Brighton Ave. (Breakwater School) | Leave  
Maine Turnpike at Exit 48

Sun. Bible Study 10:00 am | Worship 11:00 pm w/  
second service immediately following am worship  
| Mid-week Bible Study (please call for times &  
places)  
207-839-3075 or 839-8409

## MICHIGAN

### KENTWOOD

#### *W. Michigan Church of Christ*

3084 Creek Drive SE, #1-C, Kentwood, MI 49512  
| P.O. Box 8446, Kentwood, Mich. 49508 (Grand  
Rapids area)

Sun. Worship 11:00 am | Sun. Bible Study 12:30  
pm | Wed. Bible Study 7:00 pm  
Evangelist: Joseph Gladwell | cedarsprings98@  
gmail.com

### ROSCOMMON

#### *N. Michigan Church of Christ*

414 South Main Street

Sun. Bible Study 10:00 am | Worship 11:00 am |  
Wed. Bible Study 6:00 pm  
Evangelist: Ryan Thomas | 810-837-1302 or 989-  
389-3226 | northernmichiganchurchofchrist.com

## MISSISSIPPI

### CLINTON

#### *McRaven Rd. Church of Christ*

301 McRaven Rd. (I20, exit 36)

Sun. Bible Study 9:00 am | Worship 10:00 am &  
6:00 pm | Wed. Bible Study 7:00 pm  
Evangelist: Leonard White | 601-925-9757 or  
924-2645

### MERIDIAN

#### *7th St. Church of Christ*

2914 7th St.

Sun. Bible Study 9:00 am | Worship 10:00 am

#### *Grandview Church of Christ*

2820 Grandview Ave.

Sun. Bible Study 10:00 am | Sun. Worship 11:00  
pm | Wed. 6:30 pm  
Ron Cooper: 601-934-3675 | roncooper@  
bellsouth.net  
Ricky Ethridge: 601-737-5778 | rickymarsha@  
bellsouth.net



## SOUTH HAVEN

### *Church of Christ*

2110 E State Line Rd. (Exit I-55) (Memphis area)  
Sun. Bible Study 9:30 am | Worship 10:30 am |  
Wed. Bible Study 7:00 pm  
Evangelist: James A. Brown | Bldg: 662-342-1132

## MARYLAND SEVERN

### *Southwest Church of Christ*

805 Meadow Rd, Severn, MD 21144  
Sun. Bible Study 10:00 am | Sun. Worship 11:00  
pm & 6:00 pm | Wed. Bible Study 7:30 pm  
Evangelist: Brandon Trout | 410-969-1420 or 410-  
551-6549 | swcofchrist.com

## MISSOURI

### BLODGETT

#### *Blodgett Church of Christ*

422 N Linton St., Blodgett, MO 63824  
Sun. Worship 10:00 am | Wed. Bible Study 7:00 pm  
Evangelist: Russell Rice | 573-475-0417

### BLUE SPRINGS

#### *Southside Church of Christ*

4000 SW Christiansen  
Sun. Worship 9:00 pm | Bible Study 10:00 am |  
Worship 11:00 pm | Wed. Bible Study 7:00 pm  
Evangelist: Brett Hogland | 816-228-9262

### BRANSON

#### *Eagle Rock Rd. Church of Christ*

432 Eagle Rock Rd.  
Sun. Worship 9:30 am | Bible Study 10:30 am |  
Sun. Evening Worship 2 pm | Wed. Bible Study  
6:00 pm  
Evangelist: Philip North | 417-239-1036 |  
primrosenor@suddenink.net | eaglerockroadchur-  
chofchrist.org

### CAPE GIRARDEAU

#### *Cape County Church of Christ*

2912 Bloomfield Rd  
Sun. Bible Study 9:15 am | Worship 10:00 am |  
Wed. Bible Study 7:00 pm  
Seth McDonald & Jerry Lee Westbrook | 573-837-  
1001 | capecountycoc@gmail.com | capecounty-  
coc.com

### FAIR GROVE

#### *Church of Christ*

217 N. Orchard Blvd.  
Sun. Bible Study 9:00 am & 10:00 am | Worship  
11:00 pm | Wed. Bible Study 7:00 pm  
Evangelist: Walter Myers | 417-830-8972 or 417-  
736-2663

## KENNETT

### *Church of Christ*

703 Harrison St.  
Sun. Bible Study 10:00 am | Worship 11:00 pm &  
6:00 pm | Wed. Bible Study 7:00 pm  
Evangelist: Nolan Glover | 573-888-6778 or 870-  
650-1648 | westsidechurchofchrist.us

### SAINT JAMES

#### *Church of Christ*

685 Sidney St.  
Sun. Bible Study 9:30 am | Worship 10:15 am &  
5:00 pm | Wed. Bible Study 7:00 pm  
Evangelist: Lynn Huggins | 573-265-8628

### SAINT JOSEPH

#### *County Line Church of Christ*

2727 County Line Rd.  
Sun. Bible Study 9:00 am | Worship 9:50 am | Wed.  
Bible Study 7:00 pm  
816-279-4737 | countylinechurchofchrist.com

## NEBRASKA

### BEATRICE

#### *Church of Christ at 7th & Bell*

Bell St & S 7th St. Beatrice, NE 68310  
Sun. Bible Study 9:00 am | Worship 10:00 am &  
6:30 pm  
402-233-4102 or 402-228-3827 | churchofchrist-  
7bell.org

## NORTH CAROLINA

### CHARLOTTE

#### *Charlotte Church of Christ*

5327 S. Tryon Street  
Sun. Bible Study 9:30 am | Sun. Worship 10:30 am  
| Wed. Bible Study 7:30 pm  
704-525-5655 | charlottechurchofchrist.org

### LINCOLN

#### *Lincoln Church of Christ*

3781 East Highway 27, Iron Station, NC 28080  
Sun. Bible Study: 10:00 am | Sun. Worship 11:00  
am & 6:00 pm | Wed. Bible Study 7:00 pm  
Evangelist: Stan Adams | 704-748-9777 (Bldg) &  
704-748-3747 (Jerry) | lincolnnchurch@gmail.  
com | lincolncoc.com

## OHIO

### BEAVERCREEK

#### *Knollwood Church of Christ*

1031 Welford Dr, Beavercreek, OH 45434 (located  
a few miles E of Dayton)  
Sun. Short Worship: 9:30 am | Bible Study 10:05  
am | Sun. Worship 11:00 am | Wed. Bible Study  
Adults: 1:00 pm & All ages: 7:00 pm  
Evangelist: Heath Rogers | 937-426-1422 |  
knollwoodchurch.org

### DAYTON

#### *West Carrollton Church of Christ*

28 W. Main St., Dayton, OH 45449  
Sun. Worship 9:00 pm | Bible Study 9:30 am |  
Worship 10:25 am | Wed. Bible Study 7:00 pm  
Evangelists: Michael Grushon 937-866-5162 or  
Alan Beck 937-469-3311 | wc-coc.org

### FRANKLIN

#### *Franklin Church of Christ*

6417 Franklin-Lebanon Rd. Franklin, OH 45005  
Sun. Bible Study 10:00 am | Worship 10:45 am |  
Tues. Bible Study 6:30 pm  
Evangelist: Josh Lee | 937-789-8055 or 937-746-  
1249 | franklin-church.org

### MANSFIELD

#### *Southside Church of Christ*

687 Mansfield-Lucas Rd. Mansfield, OH 44907  
Sun. Bible Study 10:00 am | Worship 10:45 am |  
Wed. Bible Study 4:30 pm  
James Bond: 419-564-3878 | Mr. Kim Walton: 419-  
651-3488 | Bldg: 419-522-8982 | northsidecoc.us

### NEW LEBANON

#### *New Lebanon Church of Christ*

1973 W Main St. New Lebanon, OH 45345  
Sun. Bible Study 9:30 am | Worship 10:30 am, &  
5:00 pm | Wed. Bible Study 7:00 pm  
Evangelist: Bruce Hastings | 937-687-7150 or  
937-478-0367

### MARIETTA-RENO

#### *Marietta-Reno Church of Christ*

80 Sandhill Rd. Reno, OH 45773  
Sun. Bible Study 9:30 am | Worship 10:30 am &  
6:30 pm | Wed. Bible Study 7:00 pm  
Evangelist: Mark Childers | 304-615-1091 | 740-  
374-9827 | mariettarenochurchofchrist.org

### NORTHWOOD

#### *Frey Rd. Church of Christ*

4110 Frey Rd., Northwood, OH 43619 (Toledo Area)  
Sun. Bible Study 10:00 am | Worship 11:00 pm &  
6:00 pm | Wed. Bible Study 7:00 pm  
Evangelist: Donald Jarabek | 419-893-3566 &  
567-694-5062

## POMEROY

### *Westside Church of Christ*

33226 Children's Home Rd., Pomeroy, OH 45769  
Sun Worship 10:00 am & 5 pm | Bible Study 11:00 am | Wed. Bible Study 6:00 pm  
Jack Hunt | wmhunt55@gmail.com | 740-645-4612 | Find us on Facebook!

## OKLAHOMA

### MCALESTER

### *North A St. Church of Christ*

2120 No. A St.  
Sun. Bible Study 9:45 am | Worship 10:45 am & 5:30 pm | Wed. Bible Study 7:00 pm  
Evangelist: Rob Lungstrum | 918-931-1362 or 918-423-3445

## OREGON

### SWEET HOME

### *Church of Christ*

3702 E. Long St.  
Sun. Bible Study 10:00 am | Worship 11:00 pm & 7:00 pm | Wed. Bible Study 7:30 pm  
Bldg: 541-367-1599

## PENNSYLVANIA

### PHILADELPHIA

### *Mt. Airy Church of Christ*

7222 Germantown Ave, Philadelphia, PA 19119  
Sun. Bible Study 10:15 am | Sun. Worship: 11:15 am | Tues. Bible Study: 7:00 pm  
Evangelist: James H. Baker, Jr. | 215-248-2026 | mtairychurchofchrist.org

## SOUTH CAROLINA

### SUMTER

### *Woodland Church of Christ*

3370 Broad St. Extension  
Sun. Bible Study 9:30 am | Worship 10:30 am & 5:30 pm | Wed. Bible Study 7:00 pm  
Evangelist: A.A. Granke, Jr. | 803-499-6023

## WEST COLUMBIA

### *Airport Church of Christ*

4013 Edmund Hwy. (Hwy. 302)  
Note: See our web site for current assembly schedule.  
Evangelist: Terry W. Benton | 803-834-6978 | airport-church-of-christ.com

## TENNESSEE

### COLUMBIA

### *Mooresville Pike Church of Christ*

417 Mooresville Pike | (Located .8 mi. N. of Hwy. 50/Jas. Campbell)  
Sun. Bible Study 9:30 am | Worship 10:30 am & 3:30 pm | Wed. Bible Study 7:00 pm  
931-388-5828 or 931-381-7898 | mooresvillepike-coc.com

### COSBY

### *Cosby Church of Christ*

4894 Hooper Hwy. | 37722 | (Located 15 mi. E. of Gatlinburg on Hwy. 321)  
Sun. Bible Study 10am | Worship 11:00 pm & 5:00 pm | Wed. Bible Study 6:00 pm  
Evangelist: Olie Williamson | 423-487-5540 or 423-748-0844

### KINGSTON SPRINGS

### *Kingston Springs Church of Christ*

350 North Main St.  
Sun. Bible Study 9:00 am | Worship 10:00 am & 5:00 pm | Wed. Bible Study 7:00 pm  
Evangelist: Steve Walker | kscoc.com

### MOUNT PLEASANT

### *Locust St. Church of Christ*

108 Locust St.  
Sun. Bible Study 9:30 am | Worship 10:30 am & 5:00 pm | Wed. Bible Study 7:00 pm  
Evangelist: Daniel H. King, Sr. | 931-379-3704 or 931-964-3924 | lscoc.com

### MURFREESBORO

### *Cason Ln. Church of Christ*

1110 Cason Lane  
Sun. Bible Study 9:00 am | Worship 10:00 am & 5:00 pm | Wed. Bible Study 7:00 pm  
Bldg: 615-896-0090 | casonlanechurch.org

### *Northfield Blvd. Church of Christ*

2091 Pitts Ln, Murfreesboro, TN 37130 (located at the corner of Northfield Blvd and Pitts Lane)  
Sun. Bible Study 9:30 am | Sun. Worship 10:30 am & 6:00 pm | Wed. Bible Study 7:00 pm  
Evangelist: David Bunting | 615-893-1200 | GodsRedeemed.org

### NASHVILLE

### *Hillview Church of Christ*

7471 Charlotte Pike  
Sun. Bible Study 9:00 am | Worship 10:00 am & 5:00 pm | Wed. Bible Study 7:00 pm  
Evangelist: Lee Wildman | 615-952-5458 or 615-356-7318

### *Perry Heights Church of Christ*

423 Donelson Pike  
Sun. Bible Study 9:00 am | Worship 9:55 am & 6:00 pm | Wed. Bible Study 7:00 pm  
Evangelist: Johnny Felker | 615-883-3118 | perryheights.faithweb.com

## TEXAS

### ALLEN

### *Twin Creeks Church of Christ*

1414 W. Exchange Pkwy  
Sun. Bible Study 9:00 am | Worship 10:00 am & 5:00 pm | Wed. Bible Study 7:00 pm  
Evangelist: Jerry King 214-504-0443 or 972-727-5355 | twincreekscoc.com

### ALVARADO

### *I-35 Church of Christ*

E. Service Rd. off I-35, N. of Alvarado  
Sun. Bible Study 10:00 am | Worship 11:00 pm & 6:00 pm | Wed. Bible Study 7:00 pm  
817-295-7277 or 790-7253

### ALVIN

### *Adoue St. Church of Christ*

605 E. Adoue St., Alvin, TX 77511  
Sun. Bible Study 9:30 am | Worship 10:30 am & 5:00 pm | Wed. Bible Study 7:30 pm  
Evangelist: Mark Mayberry | mark@ascoc.org | ascoc.org

### BAYTOWN

### *Church of Christ at Pruett & Lobit*

701 North Pruett St.  
Sun. Bible Study 9:45 am | Worship 10:40 am & 6:30 pm | Wed. Bible Study 7:00 pm  
Bldg: 281-422-5926 | Weldon: 713-818-1321 | biblework.com

### BEAUMONT

### *Dowlen Rd. Church of Christ*

3060 Dowlen Rd.  
Sun. Bible Study 9:30 am | Worship 10:30 am & 6:00 pm | Wed. Bible Study 7:00 pm  
Evangelist: Max Dawson | 409-866-1996 | dowlenroad.com

### DICKINSON

### *Dickinson Church of Christ*

2919 Main St/FM 517 E., Dickinson, TX 77539  
Sun. Bible Study 10:00 am | Sunday Worship 11:00 am & 6:00 pm | Wed. Bible Study 7:00 pm  
713-298-6673

## EDNA

### *Church of Christ*

301 Robison St.  
Sun. Bible Study 9:30 am | Worship 10:30 am & 6:00 pm | Wed. Bible Study 7:00 pm  
Evangelist: Phillip Stuckey | 361-782-5506 or 361-782-2844 | ednachurchofchrist.org

## EL PASO

### *Eastridge Church of Christ*

3277 Pendleton Rd.  
Sun. Bible Study 9:30 am | Worship 10:30 am & 5:00 pm | Wed. Bible Study 7:00 pm  
915-855-1524

## GALVESTON (BACLIFF)

### *Bacliff Church of Christ*

4303 18th St, Bacliff, TX 77518  
Sun. Bible Study 9:00 am | Sun. Worship 10:00 am & 6:00 pm | Wed. Bible Study 7:00 pm  
Evangelist: Richard Lay | bacliffchurchofchrist.org

## FORT WORTH

### *West Side Church of Christ*

6110 White Settlement Rd. 76114  
Sun. Bible Study 9:30 am | Worship 10:30 am & 6:00 pm | Wed. Bible Study 7:30 pm  
817-738-7269

## GRANBURY

Old Granbury Rd Church of Christ  
4313 Old Granbury Rd, Granbury, TX 76049  
Sun. Bible Study 9:30 am | Sun. Worship 10:30 am & 6:00 pm | Wed. Bible Study 7:00 pm  
Evangelist: Chip Foster | 817-913-4209 or 817-279-3351 | oldgranburyrdchurch.org

## HOUSTON

### *Fry Rd. Church of Christ*

2510 Fry Rd, Houston, TX 77084  
Sun. Bible Study 9:45 am | Worship 10:30 am & 6:00 pm | Wed. Bible Study 7:00 pm  
Evangelist: David Flatt | fryroad.org | church@fryroad.org

## IRVING

### *Westside Church of Christ*

2320 Imperial Dr. (Located close to DFW Airport)  
Sun. Bible Study 9:00 am | Worship 9:50 am & 6:00 pm | Wed. Bible Study 7:30 pm  
Evangelist: Mark Roberts | 972-986-9131 | justchristians.com

## LUBBOCK

### *Indiana Avenue Church of Christ*

6111 Indiana Ave, Lubbock, TX 79413  
Sun. Bible Study 10:00 am | Sun. Worship 9:00 am & 11:00 pm | Wed. Bible Study 7:00 pm  
806-795-3377 | lubbockchurch.com

## MANSFIELD

### *Northside Church of Christ*

1820 Mansfield Webb Rd, Mansfield, TX 76063  
Sun. Bible Study 9:30 am | Sun. Worship: 10:20 am & 5:00 pm | Wed. Bible Study 5:30 pm.  
Evangelist: Tom Roberts | 817-996-3926 | northsidecofc.us

## NACOGDOCHES

### *Shawnee Church of Christ*

612 S Shawnee St, Nacogdoches, TX 75961  
Sun. Bible Study 9:45 am | Worship 10:30 am & 6:00 | Wed. Bible Study 6:00 pm  
Minister: Van Dennis | 936-615-2950

### *Stallings Dr. Church of Christ*

3831 N.E. Stallings Dr.  
Sun. Bible Study 9:30 am | Worship 10:20 am & 6:00 pm | Wed. Bible Study 7:00 pm  
Evangelists: Randy Harshbarger & Jay Taylor

## SAN ANTONIO

### *Pecan Valley Church of Christ*

268 Utopia Ave. (Dir: I-37 S.E. Exit Pecan Valley)  
Sun. Bible Study 9:30 am | Worship 10:30 am & 5:00 pm | Wed. Bible Study 7:00 pm  
Evangelist: Jesse Garcia | 210-660 0409 | pecan-valleychurchofchrist.org

## SHERMAN

### *Westwood Village Church of Christ*

314 N. Tolbert  
Sun. Bible Study 9:30 am | Worship 10:30 am & 5:00 pm | Wed. Bible Study 7:00 pm  
Evangelist: Ronald Stringer

## TEMPLE

### *Leon Valley Church of Christ*

4404 Twin City Blvd.  
Sun. Bible Study 9:30 am | Worship 10:30 am & 6:00 pm | Wed. Bible Study 7:30 pm  
Evangelist: Jason Garcia (yourfriendjgar@gmail.com) or (leonvalleychurch@gmail.com) | 254-939-0682 | leonvalleychurch.org

## TEXARKANA

### *Franklin Dr. Church of Christ*

2301 Franklin Dr.  
Sun. Bible Study 9:30 am | Worship 10:15 am | Wed. Bible Study 7:00 pm  
Evangelist: Bryan Garlock | 870-772-0746 | txkchurch.com

## WACO

### *Sun Valley Church of Christ*

340 E Warren St. (in Hewitt, a suburb of Waco)  
Sun. Bible Class 9:30 am | Worship 10:30 am & 5:00 pm | Wed. Bible Study 7:00 pm  
Evangelist: Marc Smith | 254-292-2482 or 652-7698

## VERMONT

### MONTEPELIER

#### *Montpelier Church of Christ*

Meeting in the Capital City Grange Hall, 6612 Route 12 Berlin, VT 05602  
Sun. Bible Study 9:00 am | Worship 10 am | Tues. Evening in Homes  
Evangelist: Open | montpelierchurchofchrist.com | P.O. Box 70, Williamstown, VT 05679 | For questions or directions: Wade Holt 802-485-4311

## VIRGINIA

### CHESAPEAKE

#### *Tidewater Church of Christ*

217 Taxus St.  
Sun. Bible Study 10:00 am | Worship 11:00 pm & 6:00 pm | Wed. Bible Study 7:00 pm  
Evangelist: Steven Matthews | 757-436-6900 | tidewaterchurchofchrist.com

### RICHMOND

#### *Courthouse Church of Christ*

8330 Doublecreek Court, Chesterfield, VA 23832 (Located in teh Metro Area; Courthouse Rd. at Double Creek Ct. 2.2 miles S of Rt. 288)  
Sun. Bible Study 9:30 am | Worship 10:30 am & 5:00 pm | Wed. Bible Study 7:00 pm  
Evangelist: Nathan L. Morrison | 804-778-4717 | courthousechurchofchrist.com

#### *Forest Hill Church of Christ*

1208 W. 41st St.  
Sun. Bible Study 10:00 am | Worship 11:00 pm & 6:00 pm | Wed. Bible Study 7:00 pm  
Evangelist: Jack Bise, Jr. | 804-233-5959

### RIDGEWAY

#### *Church of Christ*

2970 Old Leaksville Rd.  
Sun. Bible Study 10:00 am | Worship 11:00 pm & 5:30 pm | Wed. Bible Study 7:00 pm  
276-956-6049 | churchofchristatridgeway.com

### ROANOKE

#### *Blue Ridge Church of Christ*

929 Indiana Ave. N.E. (5 min. from Roanoke Convention Center)  
Sun. 1st Lesson 9:15 am | Bible Study 10:00 am | Worship 11:00 pm | Wed. Bible Study 7:30 pm  
Evangelist: Brent Paschall | 540-344-2755 | blueridgecoc.org

### VIRGINIA BEACH

#### *Southside Church of Christ*

5652 Haden Rd.  
Sun. Bible Study 10:00 am | Worship 11:00 pm  
Robert Mallard | 757-464-4574



# ChurchDirectory

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## WASHINGTON

### BELLINGHAM

#### *Mt. Baker Church of Christ*

1860 Mt. Baker Hwy.

Sun. Bible Study 9:30 am | Worship 10:30 am & 6:00 pm | Wed. Bible Study 7:00 pm

Evangelist: Joe Price | 360-752-2692 or 360-920-6965 | bibleanswer.com/mtbaker

### TACOMA

#### *Manitou Park Church of Christ*

Meeting at Gray Middle School, 6229 S. Tyler St., Tacoma, WA 98409

Note: Please see webpage for updated meeting location and times.

Sun. Bible Study 10:00 am | Worship 11:00 pm | Wed. Bible Study 7:00 pm (Online)

253-242-3098 | tacomachurch@gmail.com | tacomachurch.com

## WEST VIRGINIA

### CLARKSBURG

#### *Westside Church of Christ*

7 Old Davisson Run Rd

Sun. Worship 9:30 am

304-622-5433 | westsidechurchofchristwv.net

### FAIRMONT

#### *Eastside Church of Christ*

1929 Morgantown Ave.

Sun. Bible Study 10:00 am | Worship 10:45 am & 6:00 pm | Wed. Bible Study 7:00 pm

304-363-8696 or 304-844-2437

### MOUNDSVILLE

#### *Moundsville Church of Christ*

210 Cedar Ave, Moundsville, WV 26041

Sun. Bible Study 9:30 am | Sun. Worship 10:30 am & 6:00 pm | Wed. Bible Study 7:00 pm

Evangelist: Tony Huntsman | 304-845-4940 | cedarsower.com

## CANADA

### CALGARY, AB

#### *Northside Church of Christ*

803 20A Ave NE, Calgary AB T2E 1S1

Sun. Bible Study 10:00 am | Sun. Worship 11:00 am & 6:00 pm | Wed. Bible Study 7:00 pm

Evangelist: Eric Castillo | +1-403-619-1249 | churchofchristcalgary.com



# Truth

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