

TRUTH

MAGAZINE

ADVANCE HEALTH CARE DIRECTIVE

INSTRUCTIONS

Part 1 of this form lets you name another individual as agent to make health care decisions for you if you become incapable of making your own decisions, or if you want someone else to make those decisions for you now even though you are still capable. You may also name an alternate agent to act for you if your first choice is not willing, able, or reasonably available to make decisions for you.

Your agent must be at least 18 years old and a resident of the same state as you. Your agent also may not be a health care provider, an employee of a health care facility or a residential care facility where you are receiving care, or an employee of a health care institution where you are receiving care, unless such person is related to you.

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3. Approve or disapprove diagnostic tests, medical procedures, and programs of medical treatment.
4. Direct the provision, withholding, or withdrawal of artificial nutrition and hydration and all other health care, including cardiopulmonary resuscitation.
5. Donate organs or tissues, authorize an autopsy, and direct the disposition of remains.

However, your agent will not be able to commit you to a mental health facility, consent to electroconvulsive treatment, psychosurgery, sterilization or abortion for you.

THEME: THE BIBLE AND MEDICAL ETHICS

STEM CELL RESEARCH AND TREATMENT – P.16

TREATING DEPRESSION AND ANXIETY – P.25

HOSPICE, END OF LIFE DECISIONS, AND THE CHRISTIAN – P.28

The Bible and Medical Ethics

A New Ethic

By Bo Kirkwood, D.O.



Bo Kirkwood, D.O.

Dr. Bo Kirkwood is a Board Certified Family Physician in Pasadena, TX, and is clinical instructor at University of Texas Houston and Baylor Medical Schools. He serves as an elder at the Parkview Church of Christ.

The moral decline in our society over the past several decades has been evident and only someone with a twisted ethic or oblivious to recent events could believe otherwise. Let me illustrate what I mean. In our society, a woman is no longer obliged to carry a baby to birth and 1.3 million abortions are performed yearly under the guise of freedom of choice. The story gets even worse. Most recently, we learned that Planned Parenthood, an organization supported by our government and thus the taxpaying public, has been selling discarded babies and their organs for “research.” The most coveted organs are livers and thymus glands and the more intact these organs are the better, thus there are cases where entire intact children are aborted and sold for profit with no thought for the pain inflicted on them and total disregard for the sanctity and dignity of life. In fact, the outcry over a slain wild lion, Cecil, is louder than the loss of these innocent lives.

Think about what must occur for the above scenario to have happened. First, someone in Planned Parenthood, presumably someone with an authoritative role, must have agreed to this macabre policy. Secondly, the pregnant woman must submit to the procedure. Thirdly, someone, in this case a physician, someone who has taken an oath to protect life and above all do no harm, must perform the

surgery. In this scenario, the baby, as stated, is “more valuable” if left mostly intact, therefore, toxic substances that may destroy tissue are not used to kill the baby first. Are some of these children aborted alive? We can’t say for sure but common sense would say yes. After the procedure is then done, these “parts” must be placed in some container by a willing technician, then transported to the research facility, who is more than happy to compensate Planned Parenthood for their “products.” I ask, “How in the world have we gotten into such a state!”

Our forefathers would have been appalled to see the condition our society is in now and rightly so. There seems to be no moral ethic anymore in our postmodern world where the greater good for the many outweighs that of the individual. Indeed, we have lost our moral compass. Where did all this come from?

I believe this departure into decadence can be traced into two events, one being the acceptance of evolution as a new paradigm for the beginnings of life and the other, the embracing of a new ethic, one not based on a Judeo-Christian paradigm but one based on utilitarian concept where the needs of society are paramount. Both of these occurrences are closely tied to the dramatic advances in science, especially as they concern medical technology.

With the advent of Darwinism and evolution, man is no longer viewed as the pinnacle of God’s creation and is now given no more importance than any other animal. Some have even said the boundary between animal and human is completely arbitrary! That being the case, the killing of innocent life that has no ability of self-awareness, becomes an easy concept to accept. Peter Singer, the Ira DeCamp Professor of Bioethics at Princeton, has said, “Killing a newborn is never equivalent to killing a person, that is a being who wants to go on living.” For Mr. Singer, the right to life is tied to the ability to feel pain and pleasure and he would be unopposed to euthanizing the severely disabled. The sanctity of life is thus outdated for Mr. Singer and others who agree with him. If Singer were some goofball spouting out such radical dribble it would be one thing, but he is considered by many the leading medical ethicist of our time and the recipient of numerous prestigious awards. You see, the problem is, if man is just another animal without a soul and without accountability to a divine maker, he is free to decide his own ethic and determine right and wrong. I believe the severe moral decay of our society can be directly linked to Darwinism and the acceptance of materialism with no regard for the divine.

The new ethic of our time is now a very self-centered, narcissistic, “I’m okay, you’re okay”

[continued to page 34](#)



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Contents

FEATURE ARTICLES

- 4** Mediations of the Heart: The Holy Spirit's Conviction of the World
- 6** Turning Your Back to God
- 7** Teaching Our Children: Becoming Motivators
- 8** Q & A
- 10** Man at War with Himself and within Himself
- 12** Are We Defined by Our Desires?
- 20** The Christian and Birth Control
- 22** Fertilization
- 25** Treating Depression and Anxiety
- 28** Hospice, End of Life Decisions, and the Christian
- 30** What Should We Do About Digression?
- 32** Death with Dignity

THEME ARTICLES

- 2** The New Ethic
- 16** Stem Cell Research and Treatment
- 18** Cloning

SELECT ARTICLES

- 32** Why We Don't Drink Alcoholic Beverages

SPECIAL SELECTION

- 35-39** Church Directory

Mediations of the Heart

“Let the words of my mouth and the meditation of my heart be acceptable in Your sight, O LORD, my strength and my Redeemer” (Psalm 19:14).

The Holy Spirit’s Conviction of the World

By Kyle Pope

In John chapter sixteen, as the Lord offered His final discourse to the apostles on the evening before His betrayal, He made an unusual statement. As He promised the coming of the Holy Spirit upon the apostles, He declared, “And when He has come, He will convict the world of sin, and of righteousness, and of judgment” (John 16:8, NKJV). *What does Jesus mean by this statement? How would the Holy Spirit convict the world of sin?*

The word translated “convict” is the Greek word ἐλέγχω (*elengchō*). This word originally meant “to disgrace, or put to shame” (LSJ) and eventually came to refer to *reproof* or *rebuke*. Most often the New Testament translates it in this sense. This is the word used in Matthew 18:15 of the correction that is to be offered to a brother who sins. It is the word used of what John the Baptist did to Herod for his unlawful marriage to Herodias (Luke 3:19). It is why the one who loves darkness does not come into the light, “lest his deeds should be REPROVED (*elengchō*)” (John 3:20, KJV). It is what the conscience did for those who at first sought to stone the woman caught in adultery, until “being CONVICTED (*elengchō*) by their conscience” (NKJV), they withdrew as Jesus challenged the one without sin to stone her first (John 8:9).

Its use in John sixteen is very similar to these examples. Jesus is not teaching

that the final judgment of mankind took place when the Holy Spirit came on the apostles at Pentecost. Instead, He is talking about the consequence of the Spirit’s revelation of the gospel. Only a few verses after this statement the Lord referred to the Holy Spirit as “the Spirit of truth” (John 16:13a). When truth is revealed it does something to error – it loses all pretense of validity! That is much of what Jesus declares in this statement. In revealing “all truth” (16:13b) to the apostles and New Testament prophets it exposed the error of anything else.

If this understanding is correct, how do we explain the specific sense in which the Holy Spirit’s coming did this regarding *sin*, *righteousness*, and *judgment*. How do we understand this part of the Lord’s statement?

As the text continues, Jesus explains how the Holy Spirit does this for each of the three things He mentions. First Jesus explains, “of sin, because they do not believe in Me” (16:9). Earlier in the gospel Jesus had rebuked the Jewish leaders declaring, “if you do not believe that I am He, you will die in your sins” (John 8:24b). Jesus’ sacrifice would offer mankind the solution to the problem of sin. While the Law of Christ as revealed by the Holy Spirit would define sin from this point forward (1 John 3:4), it did not introduce sin into the world. It did,

however, set the standard that would now hold man accountable before God. Jesus declared that His words would judge mankind on the final day (John 12:47-49). The Holy Spirit fully revealed the terms of the New Covenant. If one will not believe in Jesus as the solution for man’s problem with sin, the Holy Spirit’s work of revelation serves to *rebuke* and *reprove* this error.

Next, He explained, “of righteousness, because I go to My Father and you see Me no more” (16:10). *Righteousness* carries two distinct ideas in Scripture. To be *righteous* is sometimes dealt with in terms of man’s legal standing before God. Since the Holy Spirit reveals that, “all have sinned and fall short of the glory of God” (Rom. 3:23), in a legal sense the Holy Spirit declares, “There is none righteous, no, not one” (Rom. 3:10). Only God’s forgiveness granted through the blood of Christ can allow man to stand innocent before God, and thus *righteous*. The second sense, however, in which Scripture uses this term is that of moral behavior. There is behavior that is defined by the Holy Spirit as sinful, and that which is defined as *righteous*. Peter speaks of “righteous Lot” who did not practice the “lawless deeds” of those around him, but had a “righteous soul” which loathed their wickedness (2 Pet. 2:7-8). In Christ, Jesus is important to man with regard to both ways in which righteousness ►

should characterize man's life. His sacrifice is the only way that man can attain forgiveness and stand righteous before God, but in addition to this, His life now offers the ideal example of righteous deeds man must emulate (1 John 2:6). With Christ's return to the Father, from this point forward no disciple can see in the flesh the righteous behavior of Christ—it must be followed by reading and believing the revelation of the Spirit recorded on the pages of Scripture. In this sense, the Spirit's coming now *reproves* a world unwilling to follow Him, and informs it of the offer of His means of making man righteous.

Finally, He declared, “of judgment, because the ruler of this world is judged” (16:11). This is the third time in the gospel Jesus had spoken of Satan as the “ruler of this world.” As Jesus neared the time of His crucifixion He proclaimed:

Now is the judgment of this world; now the ruler of this world will be cast out. And I, if I am lifted up from the earth, will draw all peoples to Myself (John 12:31-32).

Jesus' death would end Satan's power over all who would come to Him in faith and obedience. His death would “cast out” Satan from any claim over disciples of Christ. At the beginning of this discourse Jesus had said to His apostles, “I will no longer talk much with you, for the ruler of this world is coming, and he has nothing in Me” (John 14:30). Here, Jesus' death is pictured as a *coming* of Satan. The torment and anguish of Jesus on the cross was accomplished through the hands of sinful men yielding to Satan in their wicked behavior (Acts 2:23). It was not, however, a victory for Satan, but a defeat. It would rob him of his power, and ultimately seal his fate for all eternity. Hell is a place “prepared for the devil and his angels” (Matt. 25:41). The

Spirit's revelation *reproves* the world of sin because now in Christ liberation from Satan is granted if man will only accept it. The gospel declares this offer to all mankind. If we will only choose to accept it, we no longer need to be slaves of sin, serving a master doomed to eternal punishment. In Christ we can be freed from sin and brought into freedom from sin and fellowship with God. **TM**

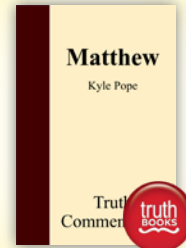


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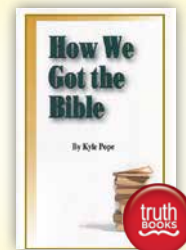
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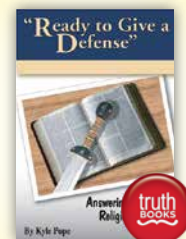
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Turning Your Back to God

By Barry Britnell

Jerusalem, the city which the Lord had chosen out of all the tribes of Israel, to put His name there.

Jeroboam didn't want the people of his nation to even think about Jerusalem. Therefore, this place of worship was built so that the worshippers would face north ... away from Jerusalem.

When Jeroboam became the king of the northern kingdom of Israel, he was faced with a problem. His people wanted to worship God, and in doing so, they would have to travel back to Jerusalem, which was now inside the southern kingdom of Judah. Jeroboam knew that allowing the citizens of Israel to return to Jerusalem would result in them not returning to his kingdom. In 1 Kings 12:26-27 we read:

And Jeroboam said in his heart, Now the kingdom may return to the house of David: If these people go up to offer sacrifices in the house of the Lord at Jerusalem, then the heart of this people will turn back to their lord, Rehoboam king of Judah, and they will kill me and go back to Rehoboam king of Judah.

Why was Jeroboam so worried about his people returning to Jerusalem? Well, it has to do with the people's perception of Jerusalem at that time. Look back at the previous verse. It says that the "house of the Lord" was at Jerusalem. We can also get another idea by reading 1 Kings 14:21:

And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty-one years old when he became king. He reigned seventeen years in

Jerusalem was the city that God had chosen to put His name. It is where Solomon built a large temple to the Lord. In the minds of the nation of Israel, Jerusalem was the center of their religion and consequently, the center of their world.

So what did Jeroboam do? Well, he made small changes to their religious practices. He changed the feast days. He allowed non-Levites to become priests. He also built places of worship in the northern and southern extremities of his kingdom so they could "conveniently" worship without having to travel back to Jerusalem. One he built at Dan and the other he built at Bethel. If you travel to Israel, you can see the remains of the high place that Jeroboam built at Dan (see photo). Jeroboam built a golden calf and placed it on this platform for the people of Israel to worship (1 Kings 12:28-33).

But, when you visit this site, another idea comes to mind. When Daniel was taken away into Babylonian captivity, the Scriptures mention that he prayed three times a day looking out a window which faced Jerusalem (Dan. 6:10). Why did he do that? Well, he understood the importance of the city.

How can I know for sure that this was Jeroboam's intention? Well, honestly, I can't. At least not with the information that I currently have. But, it is an interesting thing to consider. It would be nice if we could find the accompanying site in Bethel. Is that place of worship also facing away from Jerusalem? We will just have to wait to find out. Excavations are ongoing at a couple of prospective sites in Israel.

Regardless, we know that the northern kingdom of Israel never followed God again. Their entire existence consisted of one king after another which drove them away from God.

What lesson can we learn about this place of worship in Dan? Well, we know that if you practice religion out of convenience, you'll soon compromise what you know to be right. And finally, turning your back to God will only lead to destruction. **✚**



Barry Britnell

Barry Britnell writes and teaches regularly on the subject of Biblical Geography. He has been to Israel four times in the last four years.

Women's Section



Teaching Our Children: Becoming Motivators

By Aleta Samford

Article synopsis: If we are going to help our students “find out what their minds are for and become students for life,” we are going to have to develop the art of motivation. In our absence, our children must “work out their own salvation” just as we do, each and every day (Phil. 2:12).

When I say that the principles of teaching begin with our Heavenly Father, I’m referring to discoveries I made when comparing God’s Word with each of the laws from *The Seven Laws of Teachings* by John Milton Gregory. The laws described are that of the (1) Teacher, (2) Learner, (3) Language, (4), Lesson (5), Teaching Process, (6) Learning Process, and (7) Review and Application. The book is very detailed and somewhat difficult to read but is worth the time and effort. After reading it a second time myself and with God’s Word to uphold each point, I knew my teaching was going to take a turn for the better.

One of my favorite words is *motivation*. Feeling motivated not only takes away the burden of doing something we need to do ourselves, it is also rewarding to motivate others to do what they need to do. Mr. Gregory puts a lot of emphasis on the need to motivate our students. “Wake up the mind; set your students to thinking; arouse the spirit of inquiry,” he writes. This describes the Law of the Teaching Process, which states: “Excite and direct the self-activities of the pupil and, as a rule, tell him nothing that he can learn himself.”

This principle defines our main goal as teachers: to motivate. In fact, would it not boost our skills to refer to ourselves as motivators rather than teachers?


“Motivation is the art of getting people to do what you want them to do because they want to do it” (Dwight D. Eisenhower).

Do you motivate the 1st and 2nd grade class? Are you a motivator of the toddlers? Are you ready to join the ranks of motivators? “Motivation is the art of getting people to do what you want them to do because they want to do it” (Dwight D. Eisenhower).

How does God “wake up our minds and arouse our spirits to inquire” of Him? How does He motivate us? Consider Creation. What sense-exercising! We are “without excuse” (Rom. 1:20). Who is behind all this? The answer is found in the Scriptures where the Creator reveals Himself as God

Almighty. Love, goodness, and severity; we experience it all. Fear and awe grip our hearts and motivate us to search for knowledge, wisdom, and understanding (Prov. 1:7; 9:10). Convinced and convicted, we ask, “What must I do?” He “calls us” through the gospel, offering salvation through the Lord Jesus Christ (2 Thess. 2:13-14). He “draws us in”: “No one can come to Me unless the Father who sent Me draws him” (John 6:44).

A study of the laws of the mind is fascinating, especially with God’s Word as a living example of how to reach our students. I hope I have “set you to thinking and aroused your spirit of inquiry” so that as you daily read and study God’s Word your senses are perked. Note the intense love, expectations, and guidance written on every page. God wants us to obey Him because we want to.

I look forward to sharing many more ways we can develop the “art of motivation.” 



Aleta Samford

Aleta is the wife of Gene Samford who preaches for the church that meets in Kemp, TX. She has taught Bible classes for 40 years and, in an effort to help other women join the ranks, presents a series of lessons based on her own experiences and *The Seven Laws of Teaching*. Her email address is aletas10@sbcglobal.net.



By Bobby L. Graham

QUESTION:

God hates the sin, not the sinner is a popular saying. I agree that much of the Bible teaches this concept. For example, John 3:16. God loves humanity (the world), but we know He does not love sin. Yet, there are several Scriptures that use the word “hate” in regard to sinners.

For example: “The foolish shall not stand in thy sight: thou hatest all workers of iniquity” (Psa. 5:5, KJV). One could say that the figure of speech

synecdoche is being used, thus, the whole is used for the part. So God does not hate the sinner, but his sin.

However, could this and other passages be speaking of impenitent sinners whom God has been longsuffering with, but now He is ready to judge? Therefore, when God is ready to judge, can it be said His love has been exhausted? He no more loves, but begins to hate? Of course I realize David, in this Psalm, is asking for God’s divine protection against his enemies. Knowing that vengeance belongs to God (Rom. 12:19), David prayed for their punishment and his protection. In so doing, Psalm 5:5 seems to be about judgment. (I have condensed the writer’s question but tried to retain its substance, BLG.)

ANSWER: I appreciate your effort to identify what the Lord is here saying, because the passage does seem to support the idea of divine hate of people. I, like you, have considered such passages many times and have concluded that it is the sin, not the sinner, which God despises. I think you are close in your evaluation of this matter. I believe there are two explanations which harmonize with the overall teaching of the Bible.

The figure of speech involved is metonymy, where the cause is put for the effect – that is, the sinner (cause) is substituted for his sin (effect). Several different kinds of metonymy are found in the Bible: cause for effect, effect for cause, container for contained, contained for container, possessor for the possessed, the subject for some adjunct, the signified for the sign, etc. Synecdoche does involve the putting of the part for the whole, the whole for the part, the plural for the singular, the singular for the plural, etc.; but it seems clearer to say, “Thou hatest all workers of iniquity” pinpoints the cause of the iniquity, not the part or whole (as would be the case with synecdoche). I have also thought about the possibility of explaining this matter as God’s hatred of the class or kind of person, not the individual. What do you and think about this explanation, in view of the Scriptures’ teaching in total?

To deal with the main point of your question: God’s love is undying, because He desires that all be saved and none perish (2 Pet. 3:9). When one is lost, it is not because God’s love has lessened, but because the sinner has despised/failed to regard God’s love and loving

provision for him (Rom. 2:4). I can’t understand that God would have any animosity toward the person. I can understand, however, that He would have disgust toward the sin and the sinner. Disgust, however, is not hate. Yes, I can understand that God could hate that kind of person, but not the individual. In dealing with this question previously, I have pointed out that both love and hate cannot exist toward the same thing (person) at the same time. When God’s punishment and wrath come into the discussion, I think it important to stress that there is the misunderstanding that punishment shows hate. Far from manifesting hate, divine rebuke or chastisement/punishment is a mark of love (Heb. 12:6-7). God’s wrath manifested in punishment is judicial wrath toward sin, not a personal temper tantrum toward the sinner. It too shows His love for all people and for righteousness and justice, but His hatred for evil. Goodness and severity indicate God’s love for right by the way He treats sin and sinners, as well as goodness and righteous people. Not even Romans 11:22 (sometimes cited as displaying hate toward sinners) contradicts what I am saying, because it speaks of goodness and severity, but not toward the same thing or people. His goodness relates to the faithful, but His severity relates to the disobedient. However, not even that severity shows hate toward the sinner, but toward the sin. Remember that love is demonstrated by rebuke, chastisement, or punishment, whether in earthly parents or in our heavenly Father (Heb. 12:6-7).

Finally, consider your statement which I doubt you can one prove from

the Bible: God’s animosity is based upon our animosity towards Him. First, it has not proved that God shows animosity toward people. Second, it has not been proved that human animosity provokes God to show animosity toward people. Remember that punishment (including God’s judicial wrath) do not show hate (animosity), but love and justice. It would be more accurate to state that God’s hatred of sin finds its basis in His divine nature. He loves righteousness but hates iniquity, not as the result of man’s hate toward God, but of His own inherent purity and righteousness (Heb. 1:9; Psa. 45:6). To read a passage showing God’s hate for evil/the wrong kind of behavior/wrong kind of person, read Proverbs 6:16-19. Yes, God can hate a kind of person (wrong way of life pursued by an individual) but still love the sinner. **11**



Bobby L. Graham

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Just Thinking Out Loud

Man at War with Himself and within Himself

By Daniel H. King, Sr.

Is it not interesting how at cross purposes with himself modern man is? We see it on all sides of us as we live in a free society where people seem on every hand to be wavering between suicide, murder-suicide, riotous behavior, rebellion, and outright anarchy. A great number of people are obviously deeply disturbed within. You would think that, with all of the many wonderful pharmaceutical resolutions to illnesses, technological gadgets man has invented, and is able to deal with and “fix” so many of life’s seemingly intransigent problems, he would have been able on some level at least to “fix” himself so that he is not so entirely fouled up, as he so often is, and for that matter ever has been.

Someone has said that we live in the age of “anxiety and aspirin” in that man is confronted with so many headaches that seem incurable and problems which appear unsolvable that his frustration reaches to the highest of the heavens. That point is incontrovertible. Some people may be able to sleep well in spite of it, but many others cannot. These difficulties are not assuaged by intellectual explanation alone, although that certainly enters into the resolution of them; but something seems to lie out beyond what man is able to observe outside of himself, analyze, and struggle to comprehend and to explain in physical terms exclusively.

Francis A. Schaeffer, in his book *True Spirituality* (Tyndale House, 1971), addressed this issue in a way that is very helpful to those of us who see such

matters in terms of the divine/human dilemma rather than with respect to the crashing in of an old way of thinking and the supplanting of it with a new one, as some modern philosophers might wish to characterize it. In our view it has more to do with what is in man himself, his own personal struggle with himself and what he aspires to. But the cure to what ails him must come from the outside. Schaeffer wrote:

Let us think of this in two areas: on the one hand, the area of rationality. In this area man tends, and never more so than in our own generation, to rely on a leap of absolute mysticism for the real answers, such as the unity of the whole and the purpose of man. He says on the one hand, “Why does existence have to be seen rationally?” “Why not just accept it as irrational?” Yet he is damned by himself. By the way God has made him he understands that there must be some unity. So every man has the tension within himself, brought about by what God has made him as a rational man. In contrast to the animals and machines, he is rational and his very rationality damns him. Beginning by not bowing to God, with a loud shout of rationality he ends with a jump in the dark. Yet as he jumps in the dark his own rationality is always there to demand a basic answer to the unity of the detail, and thus he is constantly embarrassed, constantly torn within himself. It is not enough for him to begin with himself and work outward. This demands an infinite rationality. So the point I am making here is that in the area of rationality there is a

natural separation of man within himself.

In the area of morality we find exactly the same thing. Man cannot escape the fact of the motions of a true right and wrong in himself: not just a sociological or hedonistic morality, but true morality, true right and true wrong. And yet beginning with himself he cannot bring forth absolute standards and cannot even keep the poor relative ones he has set up. Thus in the area of morality, as in rationality, trying to be what he is not, as he was made to be in relationship to God, he is crushed and damned by what he is (pp. 126, 127).

There is nothing at all new in any of this. From ancient times men have struggled with making some sense of all of this. It is just that one would think that with all of man’s modernity and scientific sophistication, technologically and otherwise, he would have come to terms with it, figured it all out, and resolved his inner turmoil once and for all — assuming of course that it is feasible for him to do so. But clearly he has not, and it does not appear he will ever do so without some input from an external source. He appears helpless in the face of his own inadequacies. As intelligent as he is, he is not intelligent enough to figure it all out and fix it once and for all. So even now he continues to struggle endlessly with it.

The book of Ecclesiastes wrestles with some of these issues, and assuming that King Solomon wrote that work of literature this represents a date

of approximately 950 B.C., nearly three thousand years ago! The frustrated wise man observed, “All the labor of man is for his mouth, and *yet the soul is not satisfied*. For what more has the wise man than the fool? What does the poor man have, who knows how to walk before the living? Better is the sight of the eyes than the wandering of the desire. This also is vanity and grasping for the wind” (6:7-9). In the end he reached the point of desperation from the perspective of the unaided human intellect, and so fell back upon divine revelation as the only possible satisfactory solution to the mystery. Thus, he wrote that the conclusion of “the whole matter” is to fear God and keep His commandments, “for this is man’s all” (12:13 NKJV). The belly may be full, but the soul of man never seems to be, unless it be filled with God’s wisdom and His advice for a full and satisfying life.

Paul also has a description of the struggle within the unredeemed man’s soul to make sense of life, rationally and morally, and come to grips with our ever-present human failings in this regard. He said,

I delight in the law of God according to the inward man. But I see another law in my members, warring against the law in my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who will deliver me from this body of death? I thank God — through Jesus Christ our Lord! (Rom. 7:22-25a).

In both of these cases, the inspired writer says God is the only answer to this perennial struggle inside of a man’s soul. God is the answer, and so He has the answer. The Christian man or woman does not have to live this way, torn and demented by puzzles and mysteries without any solid clues or earthly resolutions. God has revealed the solutions. And they are all summed up in one name: Jesus Christ our Lord. That is Paul’s unabashed declaration. In Christ he had gone from struggle to serenity. Christ has the answer because He is the answer. Every one of our questions are replied to in Him. He is the divine response to our struggles, the summation of God’s rejoinder to our problems.

Get to know Him today and you will know fulfillment as never before! He said, “I have come that they may have life, and have it more abundantly” (John 10:10). Abundant life is at your fingertips. Stop fighting with yourself and within yourself. With Jesus the war is over. When the war is over, there is peace. So, peace that passes understanding is yours to have also (Phil. 4:7), but know this dear reader, Jesus is the only conceivable path to it. 📖



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Christians Under 30

Are We Defined by Our Desires?

By Ethan Longhenry

One of the great drivers of the major changes in attitude and perspective about sexuality in modern Western culture involves sexuality and identity. Many today take for granted the idea that a person can be defined by his sexual desire. Thus, to condemn a way a person exercises sexual desire is to condemn the person for who he is, and that is understandably seen as unjust and unfair. And yet, by common confession, the conceptualization of people as being biologically determined by their sexual desires – that a person *is* bisexual, heterosexual, homosexual, etc., like they are male or female, tall or short, etc. – has only existed since the Victorian era (ca. 1850). This view has become so ingrained in our culture that it is rarely questioned; it has become “common sense” to 21st century Westerners. Yet is it so? Are people biologically determined by their sexual desires?

Sexual desire, like many facets of humanity, is complicated; there are no doubt many genetic antecedents and predispositions involved. Yet how are infants and small children to be defined? They should be asexual. It has been found that many young people, on account of hormonal changes and/or environmental issues, go through a phase of interest in members of the same sex; for most this phase passes. Are they “gay” because they go through such an experience? By no means! Recent YouGov surveys in the United States and the United Kingdom show that younger generations increasingly

no longer identify as exclusively “heterosexual” or “homosexual” but fall somewhere on the “bisexual spectrum” [<https://today.yougov.com/news/2015/08/20/third-young-americans-exclusively-heterosexual/>; <https://yougov.co.uk/news/2015/08/16/half-young-not-heterosexual/> (accessed 08/2015)]. There is a greater awareness, even among the members of the LGBTQ community, of “fluidity” in sexual expression and identification.

“Nature,” both in its good created order and in its corruption on account of sin and death, certainly influences one’s sexual desires (cf. Rom. 5:12-19, 8:18-25). So does one’s environment: one’s parental heritage, education, and cultural attitudes also influences whether a person exercises sexual desire, and how. Secular culture cannot have its cake and eat it too: if it is becoming aware of the existence of many types of sexualities and fluidity in sexual identity and expression, then it must admit that we are not biologically determined to *be* our sexual desires.

In Biblical times, humans did not consider themselves in terms of “-sexual” identities; no one in Scripture is called a bisexual, heterosexual, homosexual, or anything else of the sort. Instead God made man and woman in His image, and intended for a man to leave his father and mother, cling to his wife, and become one flesh (Gen. 1:27-28; 2:24; Matt. 19:4-6). God thus made men and women with sexual desire, and God provided the appropriate covenantal relationship,

marriage, in which sexual desire could be satisfied and celebrated (Prov. 5:15-19; Heb. 13:4). Any exercise of sexual lust or behavior that does not manifest mutual indwelling of a man and woman who are joined by God in marriage is condemned as lasciviousness and *porneia*, sexually deviant behavior (Gal. 5:19; 1 Thess. 4:3-8). Such is why Paul condemns same gender lust and sexual behavior in Romans 1:18-32 and 1 Corinthians 6:9-10.

Christians must maintain confidence in God’s revelation to humanity in Jesus and not the presuppositions of the culture in which they live (Col. 2:1-10). We should not buy into the assumption that people are to be defined by their sexual desires; God’s concern is for all of us to remain chaste, maintaining our bodies in holiness and purity, avoiding sexual lust and behavior outside the confines of a marriage in which God has joined a man and a woman (cf. 1 Thess. 4:3-8). We are more than our desires; we must all learn to exercise proper self-control and not allow temptation to become lust and sin (James 1:13-16). May we affirm God’s good purposes for human sexuality and warn about the sins surrounding its abuse! **✠**

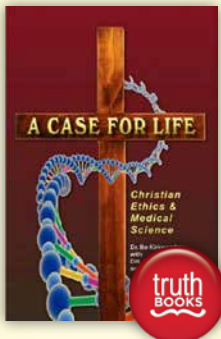


Ethan R. Longhenry

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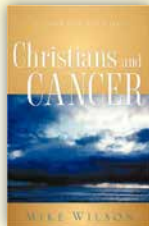
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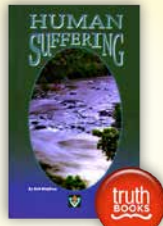
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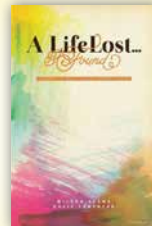
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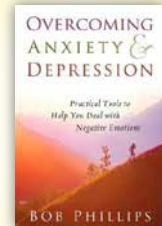
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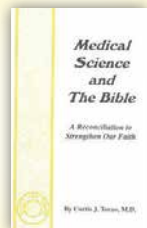
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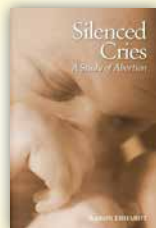
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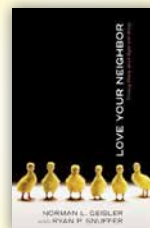
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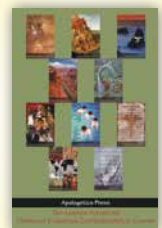
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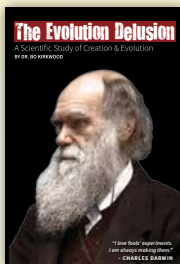


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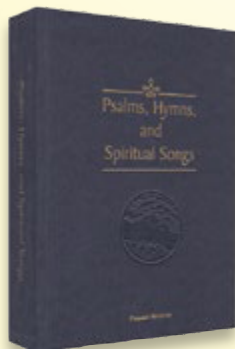
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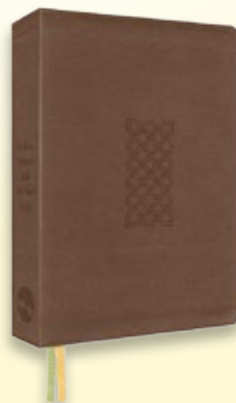
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Stem Cell Research and Treatment

By Evan Blackmore, M.D. and Marie Blackmore, Ph.D

What Are Stem Cells? “God has set the members, each one of them, in the body just as He pleased” (1 Cor. 12:18) – and, like the members of the church, He made them different from one another to perform different functions. That can also be said about the cells of the body. There are different types of cells with different functions. A blood cell could not do the work of a muscle cell, nor could a skin cell do the work of a nerve cell.

As long as they last, almost all body cells remain the way God first made them. A muscle cell cannot change itself into a blood cell, nor can a skin cell change itself into a nerve cell. But stem cells are different. They are pluripotent, which means that they can change into specialized body cells. In other words, stem cells can become muscle cells, nerve cells, or blood cells.

This means that when cells of the body become injured or diseased, then it might be possible to inject stem cells which could take over the functions of the injured and diseased cells. Stem cells have been used or proposed for many different conditions, including malignant blood diseases,

multiple sclerosis, Alzheimer’s disease, Parkinson’s disease, stroke and brain injury, fractured bones, some eye diseases, hearing loss, wound healing, cerebral palsy, and others. Some of these conditions have no current means of cure.

When our Lord was on earth, “all those who had any that were sick with various diseases brought them to Him; and He laid His hands on every one of them and healed them” (Luke 4:40), and by the power of the Holy Spirit the apostles continued His great work (Mark 16:17- 18; Acts 5:15; 19:11-12; 28:9). Believers in Christ no longer have these special powers today. But compassionate believers and unbelievers alike are hoping that stem cells could be used to help sick and suffering people with many different conditions.

Types of Stem Cells

There several different kinds of stem cells and different ways to obtain them.

Stem cells can very often be obtained without endangering the person or animal from whom they were taken. Adult stem cells can be obtained from bone marrow, the cord blood, or the umbilical cord. Induced pluripotent

stem cells have been produced by introducing genes to reprogram body cells. There are also transdifferentiated cells. These are adult stem cells or ordinary adult body cells, which are reprogrammed to become another kind of body cell, without becoming pluripotent cells at all.

However, other stem cells are taken from embryos or fetuses that are destroyed.

Risks of Stem Cell Injections

Different stem cells behave differently and carry different risks. When stem cells are injected into people, they sometimes cause tumors later on. Because the research and treatments are new, there has not been enough time to follow patients for years after treatment and find out how many of them develop tumors or other harmful conditions.

Telling the Truth

God commands us, “Let each one of you speak truth with his neighbor” (Eph. 4:25). Those who tell lies are children of the devil, who “is a liar and the father of it” (John 8:44). Many scientists and doctors (including unbelievers) are very cautious about the claims they

make. It is part of their professional responsibility, and they are bound by a strict ethical code of conduct.

Misrepresentation of findings is regarded as totally unacceptable in the scientific world, and all reputable scientists are extremely careful to avoid it.

But in science, as in evangelism, “there are many insubordinate, both idle talkers and deceivers... teaching things which they ought not, for the sake of dishonest gain” (Titus 1:10-11). Therefore, it is important not to believe every statement, but to test them to see if they are true (Prov. 14:15; cf. 1 John 4:1). Some clinics make false claims in order to attract patients and make money. They may conceal the risks of their treatments for the same reasons. Journalists are often not well informed about treatments, and may either inadvertently or deliberately exaggerate their benefits and minimize their dangers.

Reputable scientific researchers and clinicians ask people for “informed consent” before engaging in research or treatment with them. This means that patients are informed, as fully as possible, about the likely benefits and risks of the treatment before they decide whether to receive it. On the principle of doing to others what they would like to have done to them (Matt. 7:12 = Luke 6:31), researchers and clinicians give their patients the information they themselves would like to have before making such a decision.

Embryonic and Fetal Stem Cells

Embryos for stem cell research and treatment are produced in the laboratory. They may be surplus embryos from in vitro fertilization (IVF), or they may be created from egg cells and sperm given by donors. More recently, they have been created in the laboratory by a process called somatic cell nuclear transfer. However they are produced, stem cells are taken from these embryos, and the embryos themselves are normally destroyed.

In countries where abortion is legal, fetal stem cells are taken from aborted fetuses. God commands us not to kill people or commit murder (Matt. 15:19; Rom. 1:29; Gal. 5:21; James 2:11; 1 John 3:11-12). All people have this law written in our hearts; we all agree that it is wrong to murder. However, people disagree about: (a) whether the destruction of embryos and fetuses is equivalent to killing somebody after birth, and (b) whether the potential benefits of easing suffering in people with incurable conditions overrides any wrongdoing associated with destroying embryos and fetuses. Each of these will be discussed below.

(a) The status of the unborn. When the Scriptures mention unborn infants, they treat them as humans with wills and emotions. While he was still in the womb, John the Baptist was filled with the Holy Spirit (Luke 1:15), and at six months gestation he leaped for joy at the sound of Mary’s voice (Luke 1:41, 44). The struggle between Jacob and Esau did not begin after they were born; it began “in the womb” (Gen. 25:22-23; Hos. 12:3). God cared for His son “from the womb” (Ps. 22:9-10), and God cares for His own people while they are still in the womb (Pss. 71:6; 139:13; Jer. 1:5; Rom. 9:11-12). The destruction of an embryo or fetus is the destruction of a living “babe” (Luke 1:41), of “children” (Exod. 21:22, NKJV mg.).

(b) Can well-doing override wrongdoing? The Scriptures command us not to kill (Mark 10:19; 1 Pet. 4:15; Rev. 21:8). The Scriptures also command us to do good (Luke 10:25-37; Col. 1:10; Titus 3:14; James 1:27). There is no doubt about either command, and both must be kept. It would not be pleasing to God to keep one command at the expense of the other, “for whoever shall keep the whole law, and yet stumble in one point, he is guilty of all. For He who said, ‘Do not commit adultery,’ said also, ‘Do not murder.’ Now if you do not commit adultery, but you do murder, you have become a transgressor of the law” (James 2:10-11). Anyone, therefore,

who says, “Let us do evil that good may come” is condemned (Rom. 3:8). King Saul was condemned because he offered sacrifices to God from the spoil of the Amalekites which he had been commanded to destroy (1 Sam. 15:1-15). It is good to offer sacrifices to God, but not at the expense of disobeying another command of His: “to obey is better than sacrifice” (1 Sam. 15:22). In the case of stem cells, God requires that we do good without committing murder.

Conclusion

Scientists are just beginning to understand some of the ways that stem cells might be used to help people with diseases. Many workers in this field are careful not to say things that they do not understand (cf. Job 42:3), but others are tempted by ambition or greed to promise cures they may not be able to achieve and to conceal the harmful effects of their treatments.

Much of the work on stem cells is achieved without harming people, but some stem cells are obtained by killing unborn infants. The Scriptures forbid any kind of murder, and they teach that unborn infants are living children with wills and feelings. God certainly commands us to help those who are in need, but not at the expense of killing anyone. **■**



Evan and Marie Blackmore

Evan Blackmore is a retired medical practitioner and psychiatrist. His wife Marie, Ph.D., works in disability services as a researcher. Their most recent books are *Leviticus (Truth Commentaries)* and *Between Malachi and Jesus* (DeWard Publications).

The Bible and Medical Ethics



Cloning

By Ron Kirkwood, D.O.

There are basically three types of cloning. There is gene cloning, reproductive cloning, and therapeutic cloning.

Gene cloning deals with the process of creating genes or segments of DNA. **Reproductive cloning** deals with the production of a copy of a whole animal. **Therapeutic cloning** deals with the process of producing embryonic stem cells and tissues. The stem cells can then be used in experimentation and tissues could be used to replace injured or diseased

tissues, such as growing a kidney from someone to replace a diseased kidney.

First. Does cloning occur naturally in Nature? Yes. In biology we learn about asexual reproduction. Some plants and single-celled organisms, such as bacteria produce genetically identical cells through this process of cloning.

Natural clones occur in humans and mammals in the process of identical twinning. Identical twins begin with one egg (ovum) fertilized by one sperm. Chromosomes (DNA) from

the father and from the mother make up the genetics of what is to become their child. Identical twinning occurs when that fertilized ovum splits and begins dividing and two fetuses begin developing and ultimately are born and look very much alike. They have the same set of chromosomes since they both started with a set from their father and mother. Non-identical twins come from separate ova (eggs). Therefore, non-identical twins are not copies of one another or clones.

To many people the idea of cloning is something that occurs only in science fiction. In 1978 *The Boys of Brazil* starring Gregory Peck was being shown in theaters. The storyline was about a bunch of Nazi scientists who had fled to Brazil after the war had ended. The infamous Dr. Josef Mengele (Gregory Peck) had made clones of Hitler that were coming of age and, since life experiences also shape who we are, the scientists were having the fathers of these clones of Hitler killed at the age Hitler was when his father was killed. More recently *Jurassic World* uses the idea of cloning pre-historic dinosaurs.

The announcement in 1997 from Scotland about “Dolly” the “cloned” sheep made everyone take note that it might be possible to clone humans. Dolly was the first cloned mammal. As of the date of this article there has been no documented evidence of a human clone. It took 276 attempts to clone Dolly.

I need to point out that Dolly was taken from what is known as a

You may say to yourself that I don’t remember reading anything in the Scriptures about cloning. You would be right. While the Scriptures do not specifically deal with the subject of cloning there are verses that give basic truths that would help a Christian deal with the concept of cloning.

The purpose of this article is to not go into all of the scientific details related to cloning. I will not give an extensive detailed presentation on all the various types of cloning and the step-by-step process that is required.

“somatic cell” not a germ cell. Briefly, a somatic cell is made up of a father or mother’s chromosomes (DNA). Germ cells come from each parent and only contain the chromosomes from the mother (ovum/egg) or father (sperm). Therefore, Dolly was an exact copy of her mother. She would be like a twin sister.

I hope that is not confusing.

That is all the time I want to spend on the technical aspect of cloning. I realize that it is not detailed. I want to spend the rest of the time explaining why I think the Scripture would teach against human cloning. I do not think the Scriptures teach against animal cloning. We humans are different from animals. The idea of evolution that we are the highest order in the Animal Kingdom is a part of the reason we have so many problems today. If we are no more than an animal then we can take a life for the simple reason that it would cause an inconvenience.

In Genesis 1:27 we read “And God created man in his own image, in the image of God created he him; male and female created he them.” We are different from all animals. God gave man dominion over all animals. “And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth” (Gen. 1:28).

Humans have a soul and the ability to reason and determine what is right and wrong. God has used man in His plan from the very beginning. At conception the developing fertilized egg (zygote) has the potential to become a human being with a soul.

For thou didst form my inward parts;
Thou didst cover me in my mother’s
womb.

I will give thanks unto thee;
For I am fearfully and wonderfully
made:

Wonderful are thy works;
And that my soul knoweth right well.
My frame was not hidden from thee,
When I was made in secret,
And curiously wrought in the lowest
parts of the earth.
Thine eyes did see mine unformed
substance;
And in thy book they were all written,
Even the days that were ordained for
me,
When as yet there was none of them
(Psa. 139:13-16).

The idea of parenting is present throughout the Scriptures. In Exodus 20:12, God said, “Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee.” A clone would have no mother or father. He or she would be a duplicate or copy of the cell used. We have a heavenly Father who loved us enough to send His only Son so that we have the ability to be righteous in His sight only through the shed blood of His Son.

I have not attempted to begin to try and explain the providence of God or go into details such as Sarah’s ability to conceive when she was past the age of conceiving and the conception of John the Baptist to Zacharias and Elizabeth. I put my faith that God dealt directly in those instances.

As you can see this is not an exhaustive discussion on cloning. I hope that it creates awareness about some of the issues and why I think we should not attempt to clone humans. If a human is cloned, he or she would have a soul and would be no different than anyone else in regards to their relationship with God. 📖



Ron Kirkwood

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The Bible and Medical Ethics

The Christian and Birth Control

V. O. Speights, D.O.



Catholic.com is “any action which in anticipation or accomplishment of the conjugal act renders procreation impossible.” Birth control preventing conception may be temporary (oral

contraceptives or “the Pill”) or permanent (tubal ligation, vasectomy). It basically refers to voluntary actions a couple may take to prevent pregnancy.

dis usually attributed to the Catholic Church, however many Protestant denominations formerly opposed it. Some sources point to the Anglican Lambeth Conference of 1930 which paved the way for acceptance of birth control in many modern religious organizations. In 1968 Pope Paul VI issued an encyclical letter emphasizing Catholic opposition to it. It still remains an issue of discussion among practicing Catholics.

This article will examine birth control in light of Biblical teachings. The subject is not one commonly discussed in Bible classes or writings. In fact, it may be uncomfortable for some of us to consider. However, it does have practical significance for many married couples, and, as Christians, we need to know what God has said about it.

We will address birth control in the following way: (1) defining it and specifying what it does and does not include, (2) examining pertinent Scriptures and delineating scriptural principles for us to obey, and (3) refuting misinterpretations which would lead to false conclusions.

Birth control may be defined as “the use of practices, methods, or devices to prevent pregnancy from occurring in a sexually active woman” (*www.Medicinenet.com*). Since the Catholic Church has been well known to oppose birth control, a modified definition from

Birth control, as defined in this article, does not include abortion. Although commonly recognized and practiced as a means of preventing unwanted children, abortion terminates an existing life rather than preventing conception from happening. It also does not include temporary or permanent sterility as the result of treatment for diseases such as endometriosis, uterine “fibroids” (muscle tumors), and ovarian cysts.

Birth control using methods, including some which appear distasteful to modern couples, have been practiced for centuries, even dating back to ancient Egypt. Some early Christians, including some very influential ones, were definitely against it. Modern opposition to birth control

Regarding birth control, as well as any other moral or spiritual questions that might come up, it is essential for us as Christians to determine what the Bible says and obey it. God’s word must be our infallible authority, no matter who or how many may say differently. Let us therefore examine the Scriptures to guide our understanding of this subject.

One of the most common objections against birth control is that sexual relations between husband and wife are exclusively for the purpose of procreation. Evidence supposedly supporting this view comes from passages such as Genesis 1:28 (“be fruitful and multiply”) and Psalms 127:3-5 (“children are an inheritance from the Lord”). In Biblical times the inability to have children was viewed as a disgrace (1 Sam. 1:1-16), but it must be noted that having children is not a prerequisite to godliness; some ▶

godly people did not have children (Paul and Jeremiah for example) and in fact there are disadvantages to having them during stressful and dangerous times (Matt 24:19). We see from the Scriptures that having children is a great blessing for many couples under the right circumstances, but it is by no means a requirement for godliness and is not the only reason for a married man and woman to have and enjoy sexual relations. In fact this physical aspect of marriage is an important part of the husband and wife relationship (Heb. 13:4), and partners are to be cautious about defrauding or depriving one another in this matter (1 Cor. 7:5).

Some have cited 1 Timothy 2:14-15: "And Adam was not deceived but the woman being deceived fell into transgression. Nevertheless she shall be saved in childbearing if they continue in faith, love, and holiness, with self control" as an argument against birth control. A detailed discussion of the specifics of what "saved in childbearing" refers to (a woman giving birth to Jesus and the role that many women play in bearing and raising children should be considered as possibilities) is beyond the scope of this article. However, it is clear that giving birth does not make a woman righteous any more than being childless makes a woman wicked. Women and men are saved in the same way – by obeying the gospel and then living faithfully in God's sight.

The example of Onan in Genesis 38:1-10 is sometimes used as a prohibition against birth control. Judah's firstborn, Er, was wicked and the Lord killed him. Judah commanded his second son Onan, "Go in to your brother's wife and marry her, and raise up an heir to your brother" as seen in Genesis 38:8. This refers to the so-called Levirate marriage, in which the firstborn son from this union would be the legal son of the dead brother, that his name would not be blotted out of Israel. For the living brother to refuse this duty was a disgraceful act (Deut. 25:5-10). However Onan was not obedient and spilled his seed on the ground, so the Lord killed

him (Gen. 38:9-10). This is recorded as an occurrence in the Old Testament, with neither the specifics of his situation or the general principle of the Levirate marriage applicable to us today. It is clear that Onan was punished not because he practiced birth control, but because he disobeyed God.

One philosophical objection to birth control is that, if there is no chance of undesired pregnancy, this may promote fornication. Even from a secular standpoint this reasoning is flawed – not all forms of birth control prevent the spread of disease, for example. And it is clear that sexual relations outside of the marital relationship are sin in the sight of God (Gal. 5:19 as well as many other scriptures).

If Christian couples are blessed with godly and faithful children they should be thankful to God and raise them in a Christian household (Eph. 6:1-4). Since birth control as defined in this article is not prohibited by the Bible, it is an appropriate option for married couples. But decisions about the size of a family, such as not to have children, to postpone having children, to limit the number of children, or render themselves permanently incapable of conceiving children are a matter of opinion to be decided by each married couple. Like other advances in medical science birth control can be carefully considered, prayed about, and used appropriately by Christians. **T**



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The Bible and Medical Ethics

Fertilization

By Steven Ford, M.D.

In May 2015, the *New England Journal of Medicine* published a study on infants born at the lowest limits of viability that received significant publicity, both within the medical field and by the media. Among other findings, the study noted that extremely preterm babies delivered as early as 22 weeks of gestation survived in up to 5% of cases – and in almost 25% of cases when the babies received every possible form of life support in neonatal ICUs. To compare, a full term pregnancy is one that reaches 37-40 weeks, and until recent decades, survival of infants less than 30 weeks was extremely unlikely. With modern neonatal intensive care, the age of viability has hovered around 24 weeks since the 1980s – though now that appears to be lowering. These study findings raise important ethical questions.

Politically, the idea that a 22-week fetus may be viable comes with significant implications in regards to abortion. The legal cutoff for abortion in many states is the age of “fetal viability,” defined as 24-26 weeks. Findings such as those in the NEJM article may require these states’ laws to be revisited. This highlights the foolishness of relying on earthly institutions to define one’s values. Who can argue that now, a 22-week fetus should suddenly be considered “alive” and worth protecting, but that this wasn’t the case a year ago? No, Bible students know that our lives begin well before we are brought into the world through childbirth. We recognize that, while in the womb, the

Lord formed our “inmost parts” (Psa. 139:13; NET reads “*mind* and heart”), that we are “fearfully and wonderfully made” (Psa. 139:14), and that God saw our inner structure before birth (Psa. 139:15). Verse 16 specifically notes that there is “personhood” even in the womb, as God sees all the days that are ordained for us and recorded before life begins.

Furthermore, we read that Jeremiah was ordained to be a prophet even as God was forming him in the womb:

“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. 1:5).

We see that Jacob and Esau are referred to as “children” in Rebekah’s womb. Reference is made to their distinct personalities, as their rivalry has already begun, indicated by how they “struggled together within her” (Gen. 25:21-23). The concept of personhood before birth is supported in Luke 1:39-44, as John the Baptist “leaped in the womb” in response to his mother greeting Mary, herself pregnant with Jesus at the time.

While few Christians would question the sanctity of life in regard to the unborn child, advances in science and medicine have brought forth a new level of complexity in how we think about the first stages of life. Based on how one understands and views these earliest stages, the Christian may be faced with

difficult questions that never existed until recently. In particular, current issues in family planning and fertility are troubling for many Christians.

Before delving into further detail, let’s briefly review the early stages of pregnancy and set some definitions. Most Christians agree that life begins at conception. *Conception*, however, is not a medical term, but a philosophical idea that could refer to a number of different stages early in pregnancy. *Fertilization*, when an ovum (egg) is joined together with a sperm, is what many Christians refer to when they speak of conception. This process leads to a *zygote* with (usually) 46 chromosomes (23 from each parent), which contain the individual’s genetic code. This can occur up to seven days after intercourse. The zygote rapidly begins dividing into more and more cells, forming an *embryo*.

Medically speaking, a woman is considered pregnant if that embryo undergoes *implantation* into the wall of the uterus. Implantation, if it occurs, happens around five to six days after fertilization. At this point the embryo continues to grow and develop into a fetus. It begins to secrete *HCG*, the hormone detected in pregnancy tests, which rises to detectable levels in the mother at roughly two weeks of pregnancy. In all, fewer than 30% of fertilized eggs make it to this point. The fetal gut then begins to develop around 16 days after fertilization, the heart begins to beat at 3-4 weeks, and by 8-10 weeks all major organs and structures have formed. At 24-26 weeks the brain ►

begins to rapidly develop, and electrical brain activity can first be detected.

There is no consensus in the medical community at which point in this process a new “life” has begun. Likewise, the Scriptures – which were never intended to be a textbook on science or embryology – do not delineate the exact moment a new soul has been created. It would be reasonable to suspect this occurs at fertilization, the earliest step in the process. However, this view is not without complications. For one, consider how few fertilized eggs make it to implantation and beyond the first weeks of development. Another circumstance to consider is the special case of identical twins. This occurs when an embryo splits into two identical pairs within 4-13 days after fertilization, and both pairs implant and form two separate individuals. Does this mean that a life was created and given a soul at fertilization, and then subsequently “split” into two separate souls? For this reason, some propose that life begins at implantation, when a pregnancy has definitely occurred and the number of fetuses has been established. The bottom line: there may be an exact answer as to when life occurs, but it doesn’t come from science.

Most Christians would agree that the establishment of “life” by conception occurs very early in this process. Deciding exactly when one believes it occurs – at fertilization, implantation, or another point – leads to important ramifications for the Christian when considering family planning practices. If one believes life begins at implantation, there is virtually never a situation in which use of a birth control pill/device or disposal of pre-implanted embryos (as in some cases after in vitro fertilization) could lead to sin through the killing of a living being. However, for those who maintain life begins at fertilization (which one could reasonably view as “erring on the side of caution”), specific family planning practices must

be thoughtfully considered before a couple utilizes them. It should be noted that the *exact* mechanism of action of many birth control methods are not 100% understood despite ongoing research. Obviously, **barrier contraceptive** methods prevent fertilization by not allowing sperm to reach a released egg, but these are known to be ineffective with long-term use. Generally speaking, any form of **hormonal contraception** – oral pills, depot shots, patches, implantable hormone-releasing rods, and so on – appear to prevent fertilization by either inhibiting ovulation or altering the environment of the female reproductive tract in ways that prevent sperm from reaching the egg (or both). Even the controversial “**morning after pill**” is believed to work in the same manner. It appears to primarily work by preventing fertilization, which as noted above can take up to 7 days following intercourse; this is supported by the fact that the pill has no effectiveness after ovulation occurs. Thus, medically speaking, its use may not be inherently sinful as a means of destroying life – though outside of unique circumstances, a Christian might question the need to use this type of method.

The use of **intrauterine devices**, such as the copper IUD or the hormone-releasing device Mirena, is slightly more complicated. The mechanism of action is less clearly understood than with the more traditional methods. First, the presence alone of a foreign body in the uterus is believed to create an inflammatory reaction that is toxic to sperm and ova. Second, the released copper or hormone decreases sperm migration, viability, or ability to bind to and penetrate an egg. Finally, hormone-releasing IUDs inhibit ovulation, though not fully and not in all women. For these reasons, IUDs appear to work primarily by preventing fertilization. However, there is the theoretical possibility that implantation of a fertilized egg (if one somehow became fertilized despite the presence of an IUD) could be prevented

by an IUD, though there is no definite evidence that this occurs.

Finally, there is the issue of **in vitro fertilization**. Just like Sarah, Rachel, and Hannah in the Old Testament, countless hopeful mothers and their husbands today struggle with fertility and pray for God to bless them with children. In its relatively short existence, IVF has allowed millions of couples to receive this tremendous blessing (Psalm 127:3 – “Behold, children are a gift of the Lord, the fruit of the womb is a reward.”). Yet the practice has not been without controversy. IVF can be problematic for Christians who firmly believe that life begins at fertilization. During this procedure, a mother’s eggs (up to 15 per cycle) are harvested and fertilized *in vitro* in a petri dish with sperm. The fertilized cells begin to divide and develop into embryos, and then a select number of “healthy” embryos – typically no more than two at a time – are transferred to the mother’s uterus, where hopefully implantation will occur and the woman will become pregnant with one or two babies. In rare cases, the embryos may split and triplets or even quadruplets will occur. Due to the increased risk such pregnancies present for the fetuses and the mother, parents may be offered the choice to “selectively reduce” (i.e. abort) one or more fetuses. Most of the concerns, however, with the IVF procedure entail what happens to the “extra” fertilized embryos that are not transferred to the mother.

Due to out-of-pocket costs and the limited success rate of IVF, parents are encouraged to harvest and fertilize several embryos each cycle. Since the harvesting procedure alone is costly, often multiple eggs obtained from a single harvest will be fertilized and then frozen to use for subsequent cycles and/or pregnancies. But what happens when parents are “finished” having children (or unable to afford more procedures), and yet several frozen embryos remain in storage? There are estimates of as many as a million “leftover” embryos ►

... Continued from page 23

currently suspended in frozen storage in the United States alone – and the medical community doesn't have a solid plan for what to do with them.

How are modern Christians to respond when faced with this situation? For parents who uphold the belief that conception occurs at implantation or later, this is less problematic – in those instances, they would not consider the embryos to be “living,” and they could be disposed of or otherwise handled however the parents see fit. For Christians who are uncomfortable with this view, there are alternative (albeit limited) options. The fertilized embryos could be donated to other couples that are unable to produce their own eggs or sperm – an extremely early form of “adoption.” This is very rare. A more practical solution is for couples to voice their religious concerns to potential fertility specialists, and only utilize the services of doctors who understand

their concerns and respect their wishes – even if it results in less efficient practices from a medical perspective. Parents have the right to choose how many eggs the specialists will attempt to fertilize each cycle. Thus, parents could instruct them never to attempt to fertilize more eggs than would be possible for the mother to carry and give birth to. Note: this method would likely result in much lower rates of success with IVF, leading to several more expensive cycles of treatment than might occur if using physician-recommended practices.

The overwhelming complexity of these and other issues underscores the need for Christians to remain vigilant in their study of God's word, to pray earnestly for wisdom and understanding (James 1:5), and apply Biblical principles to the best of their abilities to make godly decisions when faced with uncertainty. When possible,

we are to look to God's standards for guidance, and not to any other source of knowledge or authority. No matter how or when a new life is conceived (whether in the womb or a lab), we know that life is created not from human hands, but by our God who is the Creator of all living things – and we shall always look to respect Him who wields that almighty power in all that we do. **11**



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Treating Depression and Anxiety

By John Kirkwood, D.O.

from lunch, we received a phone call that Mike had been involved in a tragic situation. We immediately went out searching the

town looking for him. Shortly, we found his truck, but the police would not allow us to come close to the vehicle. We had the deep-sinking feeling that we knew what the end result would be, and it was shortly confirmed that he had taken his life. Receiving this news, it is impossible to describe the multitude of emotions experienced. We unwillingly became part of a fraternity of people who have lost loved ones to suicide as a result of anxiety and depression.

As news of his death spread, people came to our sides to provide comfort. This is when we learned just how many others had also suffered from events like this one. Later we discovered, that like most, Mike had written a letter to his family. This confirmed to us that he had contemplated this horrendous act, and disguised it so well that no one knew that he was capable of it.

Depression and anxiety are extremely common. As a family physician, I see this every day in my clinical practice. There are astounding numbers of people who actually suffer from this condition that go without being evaluated or treated. This is due to a negative stigma often associated with anxiety and depression.

People are afraid that they may be considered crazy or psychotic. They are afraid to tell others that they are seeking professional help due to lack of trust and the negative response that may be directed at them. For example, a patient of mine who received the necessary medication to treat her depression showed great improvement. This aroused suspicion in her husband, who questioned her if something was going on outside their relationship. Upon discovery that she had sought professional help for depression, he vehemently refused for her to continue to take medication or come back to the clinic. She had a tearful last visit at my office, despite the fact that the medication had made her feel better than she had in twenty years. This example illustrates that this stigma can restrict the patient's desire or ability to come in to be evaluated. Quite often a depressed person instead seeks help from others such as friends, family, spouses, and co-workers. With this help, some people are able to effectively learn coping mechanisms and how to deal with symptoms. Unfortunately though, I have heard stories of people telling someone that they just need to snap out of it, get over it, or deal with it. It is never that easy, and a depressed person's symptoms and behavior should never be trivialized. Hopefully, the depressed person will be encouraged to seek treatment, especially when behavior escalates to the point where it is pathological or destructive. I have even seen cases where symptoms have gone untreated for years, and

January 23, 2006 started out as a typical day just like any other. Little did we know that it would end as a very tragic day for the Kirkwood family. It was on this day, that our brother, Michael David Kirkwood, committed suicide. At this time we were a family of three brothers and a nephew working together as family physicians with our brother Mike serving as our office manager.

My brother Ron and I saw Mike on this morning. He looked impeccable and professional as he always dressed to the nines. Since we had some business that we needed to discuss after lunch, we went into his office and told him that we would like to meet with him once we returned. Mike acknowledged to us that there were many things that needed to be done because we were in transition with a major hospital corporation. He looked very upbeat, was smiling, and gave no appearance that anything was wrong. The important lesson we later learned is not to judge a book by its cover. Of course we had known that Mike had problems with depression, but we thought he had been doing well. Little did we know that he had not been taking his medication. Upon returning

... Continued from page 25

a patient finally seeks help due to an inability to cope or be productive.

A further discussion of depression and anxiety now necessitates identifying the basic types, causes, symptoms, and treatment.

Types of Depression

There are many types of depression ranging from mild to severe. A milder form can manifest itself as anhedonia which is the inability to experience pleasure from activities usually found enjoyable such as exercising, hobbies, music, and social interactions. The severe form of depression is known as major depressive disorder (MDD). With this wide range of symptoms, it is my job to diagnose why a patient is tired, fatigued, or just doesn't feel right. I must determine how the symptoms should be treated. It should also be noted that there is almost no family that I have seen that has not had a member diagnosed with some form of depression and anxiety, including my own.

This brings me back to the point that the ugly side of major depression is suicidal behavior. There are many factors that are believed to increase risk, and patients must be closely observed and monitored. Some of the risk factors are high levels of anxiety, lack of social support, stressful ongoing life events, family discord and divorce, burden of medical diseases and serious conditions, history of previous suicidal attempts, and rehearsal of a plan. It should be noted that even though women statistically have more attempts at suicide, men are more aggressive in nature in their attempts and more like to commit suicide. Sadly, in 2013, there were greater than 41,000 people in the United States who died from committing suicide.

Causes of Depression

There is no specific causation for depression and anxiety although there are many theories to its etiology. One theory is a neurotransmitter disorder. A great deal of research has gone into trying to discern how CNS (central nervous system) pathology patients suffer due to neurotransmitter issues. There is also a strong genetic link that is believed to be a contributor to depression. Other things that can play an important role are hormonal or medical conditions, as well as specific events that have occurred in relationships. Depression can also arise from economic hardships and when a person's life is out of balance.

Symptoms of Depression

The symptoms of depression can have catastrophic effects in work, social, personal, and spiritual relationships. For example, in a spiritual situation, depression may cause a loss of zeal and an inability to worship and pray as before. Here is a list of symptoms that medical students and doctors are trained to look for:

- Change in appearance
- Lack of care in hygiene or disheveled appearance
- Weight gain (binging) or
- Weight loss (loss of desire to eat)
- Psychomotor problems
- Irritability
- Diminished interest or pleasure in activities
- Sleep disturbance (insomnia or hyperinsomnia)
- Mental fog or inability to concentrate/focus
- Work or daily living routine impaired
- Inability to make good decisions
- Sadness
- Lack of interest in life
- Headaches, gastrointestinal disorders and musculo-skeletal complaints

- Feelings of loneliness
- Feelings of helplessness

One of the most important symptoms is that regardless of living and working with numerous family and friends, a person may complain of an emptiness that is difficult to describe. It is my job to let them know that they are not alone. At least two-thirds of patients do not even realize that they have depression and will look with disdain on the diagnosis. No one wants to have depression or anxiety, but lifetime prevalence of incidence of depression is extremely high. Statistically, females suffer more from depression than men. It is estimated that 20% of women and 12% of men will suffer at some point from depression. This increases with age, and is more likely depending on certain medical illnesses. There are also patterns of hormonal, seasonal, and chronic medical condition flare-up depression.

Some Types of Anxiety

- General Anxiety Disorder
- Social Anxiety Disorder
- Phobias
- Separation Anxiety

Anxiety is more than just being an excessive worrier. It can get to the point where it is pathological, destructive, and dysfunctional. The patient's clinical manifestations depend on which type of anxiety is being experienced. Anxiety, like depression, is thought to be from a mechanism of the central nervous system where there are some neurotransmitters that are not properly functioning. There may either be too much or a lack of epinephrine, serotonin, dopamine, and gamma-aminobutyric acid (GABA). Medications have been and are being developed to try to help with these types of neurotransmitter conditions.

Causes of Anxiety

- Prescription medicine
- Genetics

... Continued from page 26

- Relationships
- Over the counter medications/ herbs/stimulants

Like depression, more women tend to suffer from anxiety than men.

Syptoms of Anxiety

- Palpitations (heart pounding or racing)
- Fidgety behavior
- Irritability
- Unexplained shortness of breath
- Lightheaded/dizzy
- Feeling of impending doom
- Fear of dying

Often patients are seeking a medical explanation for symptoms that are actually caused from anxiety. It is true that there are cardiopulmonary and endocrinology diagnoses that can be contributable to anxiety so it is prudent for a patient to be treated for any underlying medical conditions. At times, a good thorough neurological examination is also warranted.

The Good News

In the Bible, we know that there were those who suffered from depression. The word “depression” was sometimes depicted using terminology such as downcast, downhearted, forlorn, sad, mourning, troubled, miserable, and broken-hearted. The book of Job gives us some depiction of depression and how Job dealt with catastrophic events in his life. This book shows us that Job was able to overcome losing everything dear to him through his love for God. Another book dealing with depression is the book of Jonah. With God’s help, Jonah was able to persevere through his despair. God was also able to help Elijah by giving him the strength to overcome when Elijah asked God to let him die (1 Kings 19:4). The Psalm of David, in Chapters 42 and 43, shows that even “a man after God’s own heart” suffered from feelings of depression. Other biblical examples of despair include Hannah (1 Sam. 1-2) and Abraham (Gen.

15) who both sought solace from God when unable to bear children.

With the Bible in mind, one of the main reasons that I went into medicine was not only to help those who were having physical or psychological hardships, but to help others in their spiritual life. I am cognizant every day that some people believe in the power of the pill and want a quick fix. It is my preference that they seek to have a balanced life that includes a strong spiritual component. Sometimes patients look at me humorously when I tell them, “What’s wrong with good diet, healthy exercise, low stress, sleep management, and a happy spiritual life?” Sometimes that just seems too simple. First and foremost they need to know that God knows when we are hurting. He has promised us that he is there to help us. He will guide us in our lives and we can walk with Him and talk with Him through prayer. Like anything else this requires strong discipline and it is easy to fall off track and not ask for help. That is why Paul has given us strong words of encouragement in dealing with great trials and tribulations in 2 Corinthians 4:8-9 – “We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed.” Paul has blessed us through his example of strength in difficult encounters.

Treatment

As stated, depression and anxiety are experienced by many. Unfortunately this can at times lead to catastrophic and life-changing situations. Some of the current treatments available consist of support from family, friends, co-workers, group therapy, and learning about self-awareness. Other interventions include keeping a composite of ongoing signs and symptoms, cognitive and behavioral therapy, psychotherapy, and prescriptions. Most patients want to

get better and need motivation to do so. I strongly encourage everyone to get out of a sense of loneliness and helplessness by being active in serving others instead of focusing on how bad they feel. We sometimes have unrealistic ideas of what peace and happiness are really all about and our “on the go” society causes us to feel tired and fatigued. In fact, I am teaching the medical students in my clinic that the symptom of fatigue is quickly becoming the number one reason patients are seeking medical attention over the current reason of low back pain.

We have only one life to live and we need to live it to its fullest in a productive and healthy way. We should all be aware that depression and anxiety are catastrophic to patients and those around them. As concerned Christians, it is our responsibility to help those in need. If someone you know is showing signs and symptoms of depression and anxiety, encourage him or her to seek medical attention. A significant number may benefit from medication(s), and ALL can benefit from the healing words of the Lord in the Bible.

“I waited patiently for the Lord; and he inclined to me, and heard my cry. He brought me up out of the pit of destruction, out of the miry clay; and he set my feet upon a rock, making my footsteps firm. And he put a new song in my mouth, a song of praise to our God. Many will see and fear, and will trust in the Lord” (Psa. 40:1-3).

“I can do all things through Him who strengthens me” (Phil. 4:13). **TT**



John Kirkwood

John Kirkwood attended Oklahoma State University College of Osteopathic Medicine. He completed a residency in Family Practice at Scott & White in Temple, Texas. He has been married to Joy Langford for 30 years. They currently live in Pasadena, Texas. We have three beautiful children- Kelli, Beau and Kindsey.



Hospice, End of Life Decisions, and the Christian

By Brad Cavender, M.D.

Hospice is a relatively new formal system of interdisciplinary care, which focuses on improving quality of life for people who are dying and for their families. Hospice was introduced in 1967 and includes care from physicians, nurses, social workers, chaplains, and sometimes other specialties. Generally, it is expected that patients have a life expectancy of six months or less, and that they will forego curative treatments (Kelley, *N Engl J Med* 2015; 373:747-55). The following list includes some of my thoughts as a physician (cardiologist) who has not only recommended hospice for patients and their families, but who has also resorted to hospice to assist with the care for an immediate family member, when the needs overwhelmed our capabilities.

1. It is a blessing that such a service is available to patients and families. Christians should thank God that we live in a time and place where the dying can be cared for with competence, dignity, and professionalism. There should also be frequently expressed gratitude to the various caretakers who

perform these difficult tasks. People who are unfamiliar with Christianity, or who might have false negative preconceptions, may actually observe something in their encounters with Christians in the hospice process that may change their lives (Acts 16:22-40; 2 Cor. 5:20, 21).

2. Accept the reality that the physical body is a temporary dwelling (2 Cor. 5:1-10). With a terminal diagnosis there will be, more often than not, fast paced physical *decline*. No level of care will substantially change this reality. It is much more worthwhile to focus on the spiritual health of the patient and the family. Terminal illness is often associated with rapid *spiritual* and emotional *growth*.

3. When a Christian receives a diagnosis of a terminal illness, it is common to pray for a cure. This is expected and there are examples of this even among godly people. Hezekiah did this and lived an additional fifteen years (Isa. 38). Unfortunately, he then lived long enough to make a grave mistake on account of his pride (2 Kings 20).

Paul's inward conflict is also noteworthy (Phil. 1:21-24). We are instructed to ask for God's assistance to provide for our needs (Matt. 7:7; 21:22; Mark 11:24; Luke 11:1-13; John 14:14; 15:7; James 5:15; 1 John 3:22; 5:15).

4. Some might question whether or not a Christian should even be "willing to forego curative treatments." Is this a form of taking one's own life? Or what if the treatment might only extend life? Do we neglect future good if we avoid such treatments? Are we properly "redeeming the time" if we adopt a limited care strategy? Every situation is different and should be thoughtfully considered with family, spiritual leaders, and trusted physicians (Prov. 11:14; 12:15; 15:22; 19:20; 20:15; 27:9; Isa. 45:21). Often, second opinions add clarity and perspective. Ask the physicians about the specific likelihood of cure, quality of life, potential complications of care, etc. Understand that, if treatments such as surgical procedures, radiation therapy, or chemotherapy, are declined, the risks of potential complications can be

avoided. Without those complications, quality of life and even length of life may be superior. Ask yourself the important question that I learned many years ago from a seasoned, excellent Christian physician, “Are we prolonging life, or actually prolonging death?” (Lester L. Hibbett, M.D., personal communication). All such guidance should be balanced with the realization that only the Lord offers true healing (Mark 5:25-34; Mal. 4:2). Consider the benefits of having an attitude like David’s; when presented with multiple undesirable choices, David asked God to choose (2 Sam. 24).

5. Generally, hospice protocol provides for patient comfort. This usually includes the prescription of narcotic analgesics. Care should be taken not to cross the line and use them as a means of euthanasia or physician (or other health care worker, family member, or friend) assisted suicide (Gen. 9:6; Exod. 20:13; Lev. 24:7; etc.). Saul’s armor-bearer (1 Sam. 31:4) and the sailors with Jonah (Jonah 1) knew this was a violation of moral principles. If the care is provided in the home, there is potential for family, friends, or visitors to take these medicines for their own use. This would never be appropriate for anyone to do, especially a Christian.

6. It is helpful to have an attitude that places care into the Lord’s hands. Moses advised the people, before they passed into the Promised Land, “the eternal God is your dwelling place, and underneath are the everlasting arms” (Deut. 23:27). Psalm 90 (written by Moses) and its companion Psalm 91 further expand upon this teaching. Interestingly, Satan had memorized this text, and resorted to his frequently used ploy of misusing God’s words to tempt Jesus (Matt. 4:1-11). We should follow Christ’s example by appropriately using Scripture to confront temptation.

7. Psalm 91 also reminds us that angels are ministering servants (vv. 11, 12; also see Heb. 1:14) and serve to transport the righteous departed souls to paradise (Luke 16: 22). There should be confidence that provisions have been made for the soul’s departure from this realm into the next.

8. We should appreciate Christ’s teaching in Luke 16:19-31 and carefully consider what is revealed in this text. The eternal separation of the unrighteous from the righteous, the torment of the former and the comfort for the latter, the desperation of the suffering souls to communicate with their loved ones who remain on earth and the comment of Abraham that “they have Moses and the prophets, let them hear them” are all profound truths that merit thoughtful consideration. How did Abraham know about Moses and the Prophets? He had died long before and “was gathered to his people.” Does this not reveal that the departed souls of believers are gathered to a dominion where there is communication and the transfer of information from one world to the next? Ponder the implications of this and how there must be a hunger for information regarding the spiritual well being of family and friends. Did Jesus also disclose this phenomenon in John 8:56 where He said, “Abraham rejoiced to see My day and *was* glad?” Notice that Abraham already knew that the promises that had been made to him were nearing completion. How did Abraham know the Savior had come? Would not Anna and Simeon have been the first two witnesses to report this good news (Luke 2:21-38)? As a Christian ponders these questions, there is the realization that there is much to look forward to on the other side. Think of the reunion with all the people of all ages who share a common love. The wise man said, “the day of death is better than the day of birth” (Eccl. 7:1).

9. Remember, “it is appointed for man to die once, and after that comes judgment” (Heb. 9:27). Of course, every Christian should have already been obedient to what Christ and the apostles taught as necessary to insure a favorable judgment of our soul (John 5:24; Rom. 6, 8, etc.). What limited time and energy remain should include efforts to insure a successful “passing of the baton” to the next generation (1 Kings 2:1-9; 2 Tim.).

10. Finally, be encouraged by the final verse of Psalm 91. “The greatest reward comes at the end. With long life I will satisfy him and show him my salvation” (Psa. 91:16). ■



Brad Cavender, M.D.

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Death with Dignity

By Toby C. Kirkwood, D.O.

On September 17, 1998, Dr. Jack Kevorkian, after obtaining informed consent, provided a procedure for his patient that would change the landscape of treating terminally ill patients in America. Lou Gehrig's disease had taken over his patient's life and continued to decrease his quality of life. A lethal injection was placed, and the 52-year-old man soon passed from this life. In November of 1998 Dr. Kevorkian allowed CBS news *60 Minutes* to air the videotape of the procedure deemed "mercy killings." Dr. Kevorkian was later found guilty of second-degree murder and sentenced to 10 to 25 years in prison. He was released on parole in 2007 for good behavior and due to his own personal terminal illness.

"Death with dignity," as it has been called, resurfaced in popular media when Brittany Maynard released her video on *YouTube* explaining why she was proceeding with assisted suicide. Her terminal brain cancer was decreasing her quality of life and, in November 2014, she passed away surrounded by her friends and family in Oregon.

Both of these events occurred as I began my medical profession. As a young medical student I learned anatomy, physiology, and pharmacology all in order to keep my patients well and alive. It had not occurred to me that the very patients I treated may ask for my assistance in ending their lives. I was aware that a few foreign countries allowed for euthanasia but did not know that the law in the United States would. To my surprise, in five states it is legal for physicians

to aide in patient's death. As recently as September 11, 2015 California was added to the ranks. In all six of these states it is legal for a physician to write a prescription for a lethal dose of medication to assist terminally ill patients in ending their lives. From 1997 to present, Oregon alone has had 1,327 patients request for assisted suicide medications of which 859 deaths have been confirmed.

Within the medical community these ethical questions have become a debate. Ex-Surgeon General C. Everett Koop was quoted as saying, "Society must not allow doctors to be killers as well as healers," when discussing the topic on capital hill. Physicians are required to take the Hippocratic oath which says, "I will willingly refrain from doing any injury or wrong from falsehood, and from acts of an amorous nature, whatever may be the rank of those whom it may be my duty to cure, whether mistress or servant, bond or free." But what stand should a child of God take? What do the Scriptures offer that will give clarity on this subject?

In the Bible we read of two deaths that some may refer to as death by dignity or release from suffering examples. In Judges 9 Abimelech tries to capture the tower of Thebes. "But a certain woman threw an upper millstone on Abimelech's head, crushing his skull. Then he called quickly to the young man, his armor bearer, and said to him, 'Draw your sword and kill me, so that it will not be said of me, "A woman slew him."' So the young man pierced him through, and he died" (9:53-54). The second example is the suicide of Saul. 1 Samuel 31:4 tells of the last request

Saul made. "Then Saul said to his armor bearer, 'Draw your sword and pierce me through with it, otherwise these uncircumcised will come and pierce me through and make sport of me.' But his armor bearer would not, for he was greatly afraid. So Saul took his sword and fell on it."

It is important to note that both of these examples found in the Old Testament are meant to tell historical accuracies and not meant to educate on sin and salvation. In 2 Samuel 1 King David chants with lament over Saul and his son Jonathan, but we are never informed of the eternal position of Saul's spirit.

The Scriptures throughout the Bible depict death as a fate we must all endure and the timing over which we do not have control. In Ecclesiastes 8:8, "No man has authority to restrain the wind with the wind, or authority over the day of death; and there is no discharge in the time of war, and evil will not deliver those who practice it." The book of Job reminds us of who is in control. Job said, "Naked I came from my mother's womb, and naked I shall return there. The Lord gave and the Lord has taken away. Blessed be the name of the Lord" (1:21). Again, "Who among all these does not know that the hand of the Lord has done this, and whose hand is the life of every living thing, and the breath of all mankind?" (12:9, 10).

Supporters of assisted suicide give two view points to strengthen their stance: dignity in death and a release from suffering. The Holy Spirit has given counter arguments throughout the book of Job. After losing all of his children and all possessions Job was

stricken with a deadly and extremely painful disease. The book depicts both the struggle of Job with his harassment from others and the pain of his ailments. Job was urged by friends and family to curse God and die. His illness deemed to be terminal, was anything but dignified. In Job 30 the author writes, "But now those younger than I mock me, whose fathers I disdained to put with the dogs of my flock" (v. 1), "They abhor me and stand aloof from me, and they do not refrain from spitting at my face" (v. 10), and "You have become cruel to me; with the might of your hand you persecute me" (v. 21). Job's illness, leprosy, left him with boils from the top of his head to the bottoms of his feet. Leprosy is noted to cause its patients extreme discomfort and disfiguring bodily features. The author writes of Job's pain in Job 30, "At night it pierces my bones within me, and my gnawing pains take no rest" (v. 17), "I have become a brother to jackals and a companion of ostriches. My skin turns black on me, and my bones burn with fever. Therefore my harp is turned to mourning, and my flute to the sound of those who weep" (vv. 29-31). Through all of his humiliation from friends and family and the extraordinary pain, Job never lost the faith that God would deliver him.

It is my belief that patients seeking a release from suffering have lost sight that God is in control and through Him we can endure all things. In Philippians 4:13 Paul writes, "I can do all things through him who strengthens me." We must cast our anxiety on Him as Peter states in 1 Peter 5:7. In Isaiah 41:10, the prophet tells us, "Do not fear, for I am with you; do not anxiously look about you, for I am your God. I will strengthen you, surely I will help you, surely I will uphold you with my righteous right hand." As Christians, we must remember that death is not our final resting place. Matthew 11:28-30, "Come to Me, all who are weary and heavy-laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and

humble in heart, and you will find rest for your souls. For My yoke is easy and My burden is light."

Assisted suicide cannot be completed by the patient alone; a physician is required to prescribe or administer medications to allow for death. Are there Scriptures that can give insight to the physician's role? We, as physicians and Christians, must remember that man was specially made in God's own image (Gen. 1:27). The body is a vessel for our soul, which is not our own as described in 1 Corinthians 6:19-20, "Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? For you have been bought with a price; therefore glorify God in your body." In chapter 3:17 of the same book it reads, "If any man destroys the temple of God, God will destroy him, for the temple of God is holy, and that is what you are."

Murder is defined by *Merriam-Webster Dictionary* as "the crime of unlawfully killing a person especially with malice aforethought." His definition does not apply to death with dignity, however. The physician presumptively is not treating with malice but rather to release the patient from his pain and suffering. Second, it may not be considered unlawful as it was discussed earlier, it is lawful in six of the United States. With this said, the Bible tells us that we are not to shed Man's blood. Genesis 9:6, "Whoever shed's man's blood, by man his blood shall be shed, for in the image of God he made man." Exodus 20:13, "You shall not murder."

Physicians again are held to the standard of the oath we took upon graduation. The oath states, "Nor shall any man's entreaty prevail upon me to administer poison to anyone; neither will I council any man to do so." Whether the "man" be my patient or a family member, as a Christian we must not kill "the temple of God."

Continued improvements in the medical profession have led to the development of hospice, to what many believe fits the terminology "death with dignity." Hospice care was developed to comfort the terminally ill and their families. It allows for a comfortable environment, typically set at the patient's home or a care facility to live out their last hours to years. Pain and suffering does not occur in all terminally ill patients but hospice programs are tailored to ease the pain of death due to many illnesses. In Proverbs 31:6-7, we are given an example of easing one's pain in death. "Give strong drink to him that is perishing, and wine to him whose life is bitter. Let him drink and forget his poverty and remember his trouble no more." These hospice programs allow for dignity and death and a pain-free environment without encouraging death's immediate occurrence.

Our current culture feels that death should (as their terms state) be dignified; especially if death is expected due to a terminal illness. This belief then presupposes that death is dishonorable or degrading, which it is not. Death is a new beginning for us as Christians. Through Christ our Savior we have the promise of eternal life. "For if we believe that Jesus died and rose again, even so God will bring with him those who have fallen asleep in Jesus" (1 Thess. 4:14). And with that eternal life suffering can no longer endure. "And he will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away" (Rev. 21:4). **■**



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Why We Don't Drink Alcoholic Beverages

By John Isaac Edwards

Beers, wines, spirits — alcoholic beverages of every class — are just about everywhere: grocery, pharmacy, restaurant, ballpark, office party, gas station, in many homes, and the list goes on.

Portrayals of drinking, alcohol product placements, and alcohol advertising are widespread — television, film, music and music video, radio, billboard, magazine, newspaper and the like.

Drinking alcoholic beverages of every kind and in every quantity is commonplace. It is a common feature of social gatherings.

Thus, many think it strange that we do not drink alcoholic beverages (1 Pet. 4:3-4). Here's why we don't:

1) **Makes one a fool.** "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Prov. 20:1).

2) **Leads to poverty.** "He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich" (Prov. 21:17). "For the drunkard and the glutton shall come to poverty..." (Prov. 23:21).

3) **Produces woe, sorrow, contentions, babbling, wounds, redness of eyes.** *Question:* "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?" (Prov. 23:29). *Answer:* "They that tarry long at the wine; they that go to seek mixed wine" (Prov. 23:30).

4) **Scripture says, "Look not..."** "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright" (Prov. 23:31). The effect is — stay far away from it — don't even look at it!

5) **Bites and stings.** "At the last it biteth like a serpent, and stingeth like an adder" (Prov. 23:32). It's effects are horrifyingly painful!

6) **Fills the mind with impure and perverse thoughts.** "Thine eyes shall behold strange women, and thine heart shall utter perverse things" (Prov. 23:33).

7) **Brings danger and insecurity.** "Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast" (Prov. 23:34).

8) **Makes one insensible and is habit-forming.** "They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again" (Prov. 23:35).

9) **Woe is to them that drink.** "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!" (Is. 5:11). "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink" (Is. 5:22). Woe was pronounced to the drunkards of Ephraim, who were overcome with wine, to be cast down and trodden under feet (Is. 28:1-3).

10) **Is the companion of carnal living.** "And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to morrow we shall die" (Is. 22:13). Such is the attitude of iniquity (Is. 22:14).

11) **Causes one to err and stumble.** "...they are out of the way through strong drink; they err in vision, they stumble in judgment" (Is. 28:7).

12) **Brings foolish optimism and vain hope.** "Come ye, say they, I will fetch

wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, and much more abundant" (Is. 56:12).

13) **Is joined with immorality and takes away the heart.** "Whoredom and wine and new wine take away the heart" (Hosea 4:11).

14) **Brings shame.** "Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness! Thou art filled with shame for glory: drink thou also and let thy foreskin be uncovered: the cup of the Lord's right hand shall be turned unto thee, and shameful spewing shall be on thy glory" (Hab. 2:15-16).

15) **We are to walk honestly.** "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying" (Rom. 13:13).

16) **Is a work of the flesh, and such shall not inherit the kingdom of God.** 1 Corinthians 6:9-10; Galatians 5:19-21.

17) **Is a be not.** "And be not drunk with wine, wherein is excess; but be filled with the Spirit" (Eph. 5:18).

18) **We are to be sober.** "Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night" (1 Th. 5:6-7). You can't take 1 drink and be 100% sober!

19) **Leads to other sins.** Consider Noah (Gen. 9:20-26) and Lot (Gen. 19:30-38), for example.

20) **Paul said, "...I will not be brought under the power of any"** (1 Cor. 6:12).

21) **We are to maintain self-control.** 1 Corinthians 9:27.

22) **Excess of wine and drinking parties are condemned.** Read 1 Peter 4:3-5. "Banquetings" are drinking parties. Thus, the Bible condemns all forms of drinking alcoholic beverages — from social drinking to full-fledged drunkenness!

Drinking alcohol trumps reason, distorts judgment, severs the connection between behavior and consequence, lays waste to marriages, friendships and careers, and leaves children stranded.

As one writer observed, "If alcohol's a solvent, if it's used for antifreeze, and mixed in deadly powder to abolish bugs and fleas; if it's a disinfectant, as experiment confirms, so strong it will immobilize the hardiest of germs; if it will burn off carbon, and will deaden muscle aches, and operate efficiently as fluid for your brakes; if it's a prime ingredient in making poison gas, and strong enough to eat the spots from copper, tin or brass; if it belongs in varnishes, in lacquer and shellac, and makes shoe polish hold its color, brown or tan or black; if it has heat and energy for laboratory lamps and chafing dishes, backyard grills and torches used in camps; if, used internally, results can be so very rough—then why would any normal person want to drink the stuff?" **TL**



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... Continued from page 2

philosophy. As long as I do you no harm anything goes. A woman is in charge of her own body and has no moral responsibility to the unborn since the unborn is not a person in this new ethic anyway. The “old ethic,” the Judeo-Christian ethic, America was founded on, has now been discarded by many. In essence, society now decides what is moral and ethical.

Medical technology has advanced exponentially in the last several decades and has created new ethical dilemmas, at least for those who hold to the “old ethic.” For the materialist and postmodernist, the creation of these new technologies poses no problem at all, but for the many who still cling to the biblical principles and the sanctity of life they present certain dilemmas, especially to those that are informed. Stem cell research, cloning, in-vitro fertilization, the use of various psychogenic medications, and end-of-life issues such as hospice care all pose serious questions that many Christians are seeking the answers for.


To whom does the Christian turn in answering these questions? Certainly not the medical community as a whole because it is that community that has created many of these questions to begin with! Medical societies, on the surface, strive for a certain ethic and, in fact, most states require physicians to take at least one hour of continuing medical education in ethics yearly in order to maintain a license. The four basic principles of the medical ethic are: (1) The right for a patient to refuse treatment, (2) The obligation of the doctor to always have the highest interest of the patient, (3) Do no harm in the treating of the patient, and (4) The duty of the physician to be fair and equitable in his or her treatments. These are all good principles but they are also all humanistic, not helpful in defining when life or personhood begins and quite inadequate for the lay Christian.

Besides that, many, many atrocities have been perpetrated in the past by physicians, such as human radiation and the Tuskegee syphilis experiments of the past. So, who can trust the self-righteous medical community?

Should we look to government to solve these dilemmas? Of course not. Once again, it is government that has created some of these issues and government is materialistic and humanistic as well. Some of our most recent supreme court decisions, I think, prove this point.

Then to whom do we turn? First and foremost, we must look to God. I believe the guiding principles in determining the ethical, that is the right or wrong of a thing, should always be: (1) Does it follow God’s commandments? (2) Does it adversely affect my fellow man? And (3) Does it protect innocent life? All these are biblical concepts. “The love of God demands the keeping of his commandments” (John 14:15). The Hebrews of the old Testament were commanded in Leviticus 19:18 to love their neighbor as themselves. This was reiterated in the New Testament by Jesus Christ who emphasized this three times in the Book of Matthew (Matt. 5:43; 19:19; and 22:39). Furthermore, Paul in Galatians 5:14 stressed this as well. Finally, Exodus 23 and Matthew 6:17 prohibit the taking of innocent or righteous life. For these reasons, a practice, a procedure, a treatment, or any experiment can never be ethical if it damages or harms any fellow man or if it involves the taking of innocent life. As a society we must protect those most vulnerable and those who cannot protect themselves, or what good are we?

There are many, many in our society who are concerned about the course we have taken. As Christians, we need to support those who would espouse a biblical ethic. There are also many

Christian physicians who maintain a belief in the sanctity of life and still abide by the oath they have taken and have a love for the truth. The ability to prolong life, closely tied to the ability to resuscitate; tissue and organ transplantation; in-vitro fertilization; birth control; treatment for depression and anxiety; cloning; and stem-cell research all pose questions that concern the Christian. In the following articles we will look at some of these concerns that face the modern Christian and hope to answer some of them. Our authors are all Christians first, physicians second, and believe in the inerrant word of the Bible. We understand medical technologies will continue to grow and mankind will live longer, healthier lives, as a result, but those technologies must not and cannot come at the expense of violating God’s law. 

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StoneRidge church of Christ
514 Airport Road
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Dick Blackford (870) 933-9134
rlb612@aol.com

LITTLE ROCK

church of Christ
7115 West 65th Street
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Don McClain, Res. (501) 847-6677
Study (501) 568-1062

MARVELL

Marvell church of Christ
Highway 49 • Marvell, AR 72366
Bible Study 10 A.M., Worship 11 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(870) 714-1472 or (870) 338-1833

PARAGOULD

Village Creek church of Christ
Bible Study 9 A.M., Worship 9:50 A.M.
Wednesday 7 P.M., Sunday 5 P.M.
Evangelist: Dwight Harrison
www.villagecreekchurchofchrist.com

PINE BLUFF

church of Christ
4700 W. 28th Street
Bible Study 9:45 A.M., Worship 10:35 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Clarence W. Fell (870) 879-2097

POCAHONTAS

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

TEXARKANA

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

ARIZONA

GLENNDALE

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

TUCSON

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

CALIFORNIA

ALAMEDA

Alameda church of Christ
2167 Santa Clara Avenue
Bible Study 9:45 A.M., Worship 10:50 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Call Us! (510) 523-9547

BELLFLOWER

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

CANOGA PARK

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

FOLSOM

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

FREMONT

Centerville church of Christ
3885 Beacon Ave, Ste D., Fremont, CA 94538
Bible Study 10 A.M., Worship 11 A.M.
Evening 5 P.M., (510) 794-7659

LONG BEACH

church of Christ
3433 Studebaker Rd.
Bible Study 9:50 A.M., Worship 10:45 A.M.
Evening 5:30 P.M., Wednesday 7 P.M.
JP Flores (562) 420-2363
Mark Reeves (562) 420-9577
www.JustChristians.org

OCEANSIDE-VISTA

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

COLORADO

GRAND JUNCTION

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

LOVELAND

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

MONTROSE

San Juan church of Christ
1414 Hawk Parkway, Unit C
Bible Study 10 A.M., Worship 11 A.M.
Evening 2 P.M., (970) 249-8116

DELAWARE

MILTON

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

FLORIDA

DESTIN

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

FORT LAUDERDALE

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

FORT MYERS

church of Christ
200 Pine Island Rd.
Bible Study 9:30 A.M., Worship 10:15 A.M.
Evening 6:30 P.M., Wednesday 7:30 P.M.
Evangelist: Vernon E. Ford (239) 567-2170

FORT MYERS

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

FORT WALTON BEACH

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

FROSTPROOF

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

GENEVA

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

JACKSONVILLE

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

KEY LARGO

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

MIAMI

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

MIAMI

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

MIAMI

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

OCALA

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

ORLANDO

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

ORLANDO

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

ORLANDO, FL

Pine Hills Church of Christ
890 N Hastings St, 32808
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Ray West
(407) 293-2851 or (407) 290-8650

PALMETTO

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

PANAMA CITY BEACH

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

PENSACOLA

East Hill church of Christ
2078 E. Nine Mile Rd. at Camberwell Rd.
Bible Study 10 A.M., Worship 11 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Hal Hammons
(850) 479-2130 or (850) 602-8420

SEFFNER

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

GEORGIA

CENTERVILLE

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

COLUMBUS

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

CONVERS

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

PINE MTN. VALLEY

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

SAVANNAH

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

VALDOSTA

Gonwood church of Christ
4030 Mulligan Rd. (4 miles S. of Moody, Next to Fred's Store on Bemiss Rd.), Valdosta, GA 31605
Sun. Bible Class 10 A.M., Sun. Worship 11 A.M.
Sun. Evening 6 P.M., Wed. Eve. Bible Class 7 P.M.
(229) 219-8449 or (229) 300-3739
agospelpreacher@gmail.com

VALDOSTA

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

HAWAII

ISLAND OF OAHU

Leeward church of Christ
94-1233 Waipahu St., Waipahu, HI 96797
(15 mi. from Honolulu; 18 mi. from Waikiki)
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
www.leewardchurchofchrist.org

IOWA

GRINNELL

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

DES MOINES

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

IDAHO

BLACKFOOT

church of Christ
370 N. Shilling • P.O. Box 158-83221
Bible Study 10 A.M., Worship 11 A.M.
Wednesday 7:30 P.M.
(208) 785-6168 or 681-1552

ILLINOIS

CHICAGO

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

DOWNERS GROVE

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

GLENN ELLYN

church of Christ
796 Prairie Ave., 60137
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7:30 P.M.
Evangelist: Keith E. Brown
(630) 858-2290, (630) 377-3990

MATTOON

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

SOUTH HOLLAND

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

INDIANA

CLARKSVILLE

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

GREENWOOD

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

HOBART

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

INDIANAPOLIS

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

JAMESTOWN

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

MARION

South Marion church of Christ
3629 S. Washington St.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Alan Jones (765) 922-7602
www.southmarionchurchofchrist.org

OOLITIC

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

PEKIN

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

PLAINFIELD

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

SAINT LEON, IN

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

SALEM

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

TRAFALGAR

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

KANSAS

TOPEKA

17th Street church of Christ
5600 SW 17th St.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 4 P.M., Wednesday 7 P.M.
(785) 235-8687 or 273-7977
www.17thstreetchurchofchrist.org

KENTUCKY

AUSTIN

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

BEAVER DAM

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

BRANDENBURG

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

CAMPBELLSVILLE

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

CANEYVILLE

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

DANVILLE

church of Christ
385 E. Lexington Ave.
Worship 10 A.M., Bible Study 11:15 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Scott Vifquain (859) 236-4204

FRANKLIN

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

HODGENVILLE

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

LEITCHFIELD

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

LOUISVILLE

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

LOUISIANA

GONZALES

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

MANY

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

STONEWALL

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

MARYLAND

SEVERN

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

RIVERDALE

Wildercroft church of Christ
6330 Auburn Ave., (Washington, D.C. area)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Antoine Holloway
(301) 474-7460 or (301) 741-0012

MAINE

PORTLAND

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

MICHIGAN

CEDAR SPRINGS

W. Michigan church of Christ
Sr. Citizen Center, 44 Park Street
(Grand Rapids Area)
Worship 11 A.M., Bible Study 12:30 P.M.
Wednesday 7 P.M.
Evangelist: Joseph Gladwell, (616) 975-2778
westmichcofc10@yahoo.com

MINNESOTA

DULUTH

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

ST. CHARLES

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

MISSISSIPPI

BOONEVILLE

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

CLINTON

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

MERIDIAN

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

MERIDIAN

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

SOUTHAVEN

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

MISSOURI

BLUE SPRINGS

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

CAPE GIRARDEAU

North Cape church of Christ
121 S. Broadview St. Suite 2,
Cape Girardeau, MO 63703
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M. CST/6 P.M. DST, Wednesday 7 P.M.
Evangelist: Jerry Lee Westbrook (573)334-9673

DONIPHAN

Southside church of Christ
Hwy. 142 E. ½ mile (P.O. Box 220)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(573) 996-3251 or 996-3513

FAIR GROVE

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

KENNETT

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

LILBOURN

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

RAYTOWN

Stirling Ave. church of Christ
5825 Sterling Ave. (Near Sports Complex)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Norman E. Fultz, (816) 356-3096
or 554-0836
www.stirlingavechurchofchrist.org

ST. JAMES

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

ST. JOSEPH

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

NEBRASKA

BEATRICE

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

NEW JERSEY

VAUXHALL

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

NEW MEXICO

ALBUQUERQUE

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

NEVADA

RENO

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

NORTH CAROLINA

CHARLOTTE

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

HOPE MILLS

Gray's Creek church of Christ
Worship 10 A.M.
(910) 321-9023 or (910) 309-9844

OHIO

BEAVERCREEK

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

CINCINNATI

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

CLEVELAND

Lorain Ave. church of Christ
13501 Lorain Ave.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(216) 476-0660 or (330) 725-3960, 723-0111

COLUMBUS

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

DAYTON

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

FRANKLIN

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

FREMONT

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

HAMILTON

Westview church of Christ
1040 Azel Ave.
Bible Study 9 A.M., Worship 9:45 A.M.
Evening 6:30 P.M., Wednesday 7 P.M.
Evangelist: Eugene Ford (513) 856-9288

HILLIARD

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

MANSFIELD

Southside church of Christ
687 Mansfield-Lucas Road
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 6 P.M., Wednesday 6 P.M.
James Bond: (419) 526-2868
Leon Bond: (419) 525-3684
church: (419) 522-8982

NEW LEBANON

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

MARIETTA-RENO

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

NEW RICHMOND

church of Christ
550 Washington St.
Bible Study 9:30 A.M., Worship 10:20 A.M.
Evening 6:30 P.M., Wednesday 7 P.M.
Contact: Dave Wylie (513) 553-6414
www.nrchurchofchrist.com

NORTHWOOD

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

UHRICHSVILLE

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

OKLAHOMA

MCALESTER

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

OKLAHOMA CITY

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

SWEET HOME

church of Christ
3702 E. Long Street
Bible Study 10 A.M., Worship 11 A.M.
Evening 6:30 P.M., Wednesday 7:30 P.M.
Building: (541) 367-1599

PENNSYLVANIA

PHILADELPHIA

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

SOUTH CAROLINA

BEAUFORT

church of Christ
2107 King Street
Parris Island: Call for times, services for recruits only.
Sunday 10 A.M.,
Wednesday Bible Study 7 P.M.
Evangelist: Bryan Nash (843) 524-4400

COLUMBIA

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

ORANGEBURG

Southside church of Christ
1502 Binnicker Bridge Rd.
(Grange Building - Hwy 70)
Bible Study 10 A.M., Worship 11: A.M.
Evangelist: Fred England (803) 939-0672
www.southside-church.org

SUMTER

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

WEST COLUMBIA

Airport church of Christ
4013 Edmund Hwy. (Hwy. 302)
Bible Study 10 A.M., Worship 11 A.M.
Evening 5:30 P.M., Wednesday 7 P.M.
Evangelist: Seth Mauldin, Buldg. (803) 834-6978
<http://airport-church-of-christ.com>

TENNESSEE

COLUMBIA

Jackson Hts. church of Christ
1200 Nashville Hwy., Hwy. 31N
Bible Study 9:15 A.M., Worship 10:15 A.M.
Evening 5 P.M., Mid-week 7 P.M.
Evangelists: Andrew Roberts & Shawn Jeffries:
(931) 388-6811, www.TheBibleWay.org

COLUMBIA

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

JACKSON

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

JOHNSON CITY

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

JONESBOROUGH

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

KINGSTON SPRINGS

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

MT. PLEASANT

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

KINGSFORT

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

MARYVILLE

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

MEMPHIS

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

MURFREESBORO

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

MURFREESBORO, TN

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

NASHVILLE

Bell Road church of Christ
1608 Bell Road
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Chris Pace (615) 833-4444

NASHVILLE

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

NASHVILLE

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

PIGEON FORGE

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

SHELBYVILLE

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

SHELBYVILLE

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

TEXAS

ALLEN

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

ALVARADO

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

ALVIN

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

AUSTIN

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

BAYTOWN

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

BEAUMONT

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

CONROE

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

CLEVELAND

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

CORPUS CHRISTI

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

DICKINSON

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

DALLAS

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

DUNCANVILLE

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

EDNA

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

EL PASO

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

FORT WORTH

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

GRANBURY

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

HOUSTON

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

HOUSTON

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

IRVING

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

LANCASTER

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

LUBBOCK

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

LUFKIN

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

MANSFIELD

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

MIDLAND

Woodcrest Drive church of Christ
1401 Woodcrest Drive
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 4 P.M., Wednesday 7 P.M.
Evangelist: Jay Martin
(432) 689-0955 or (432) 620-0762

NACOGDOCHES

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

PLANO

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

SAN ANTONIO

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

SAN ANTONIO

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

SHERMAN

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

TEMPLE

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

WACO

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

THE WOODLANDS

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

VIRGINIA

CHESAPEAKE

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

CHESTER

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

NEWPORT NEWS

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

RICHMOND (METRO)

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

RICHMOND

Forest Hill church of Christ
1208 W. 41st Street
Bible Study 10 A.M., Worship 11 A.M.
Evening 6:30 P.M., Wednesday 7:30 P.M.
Evangelist: Jack Bise, Jr. (804) 233-5959

RIDGEWAY

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

ROANOKE

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

VIRGINIA BEACH

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

WASHINGTON

BELLINGHAM

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

WEST VIRGINIA

CHARLESTON

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

CLARKSBURG

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

FAIRMONT

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

GLADESVILLE

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

MOUNDSVILLE

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

PARKERSBURG

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

WELLSBURG

Charles St. church of Christ
836 Charles Street
Bible Study 9:30 A.M., Worship 10:20 A.M.
Evening 6:30 P.M., Wednesday 7 P.M.
(304) 527-4438 or 737-3124

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RANCHESTER

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

CANADA

CALGARY, AB

Northside church of Christ
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